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Catholic Weekly Review.

Vol. VI.

Toronto, March 12, 1892.

No. 5

NO COMPETITION

Not the kind where A says that the A piano is the best, B asserts that the B piano is the best, C affirms that the C piano is the best, and so on. That kind of Competition is an old story: the friendly rivalry under one roof, tending to exactly suit the purchaser—that is what our salesrooms offer.

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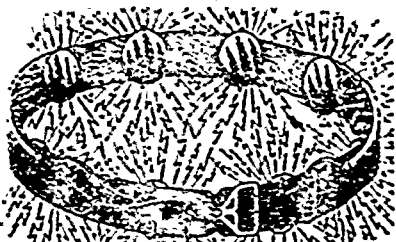
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 to show an Electric Belt where the current is under the control of the patient as completely as this. We can use the same belt on an infant that we would on a giant, simply reducing the number of cells. Ordinary belts are not so, such belts have been in the market for five or ten years longer, but today there are more Owen Belts manufactured and sold than all other makes combined. The people want the best.

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1000	" " " 1.50
1000	" " " 1.00
1000	" " " .50
1000	" " " .25
1000	" " " .10
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	Close.	Due.
G. T. R. East	7.00 7.35	8.00 7.30
O. and Q. Railway	7.30 8.15	8.00 9.20
G. T. R. West	7.00 3.25	12.40 7.40
N. and N. W.	7.00 4.10	10.00 8.10
T. G. and B.	6.30 4.30	11.10 9.00
Midland	6.30 3.35	12.30 9.30
P. V. R.	6.00 3.40	11.55 10.15
G. W. R.	12.10	8.00 2.00
	2.10	7.30
	6.30 4.00	10.30 8.20
	10.00	
U. S. N. Y.	6.30 12.10	8.00 5.45
	4.00 10.20	11.00
U. S. West States	10.10	
	6.30 10.00	9.00 7.20
	12.00	

English mails close on Monday and Thursday at 4 and 6 p.m. The following are the dates of English mails for March: 3, 10, 17, 24, 31, 7, 14, 21, 28, 31.
 N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Saving Bank and money order business at the local office nearest to their residence, taking care to pay at such branch post office.
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CANDLES, INCENSE, CHARCOAL, SANCTUARY OIL, FLOATS, VESTMENTS.

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Price per 100.....	\$7.50
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The average number used is, 100 heads per 1,000 persons.

CANDLES
Moulded Bees-Wax Candles A-1 quality. Made in sizes:—1, 2, 3, 4, 5, 6, and 8 to a pound. Per Pound - 35 Cts.

Neatly packed in paper boxes of 50 pounds, and wooden boxes of thirty pounds
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Wax Soucher, Stearic Acid Candles, Refine Wax Candles, etc. etc.

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— FOR —
CHURCHES.
Extra fine quality, per box.....\$1.00
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" " " 100 1.00
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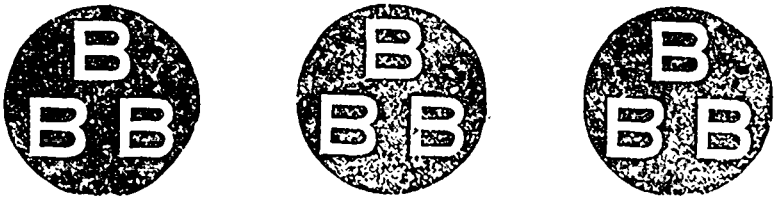
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Thousands of reliable men and women testify to its good effects in the above diseases. Is it not worth at least a trial in your case? Price \$1 per bottle, 6 for \$5, or less than 1c. a dose.



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WILL CURE ANY OF THE FOLLOWING DISEASES :

\$1,000 FORFEIT IF WE CANNOT PRODUCE TO YOUR SATISFACTION THAT PERMANENT CURES HAVE BEEN MADE BY IT IN THESE DISEASES.

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

This remedy is an absolute Specific for Diphtheria or Croup; has never failed when used, in thousands of cases. It should therefore be kept in every family as a preventative; the medicine will keep all the year round. When wanting to use for these two diseases, persons interested should obtain special directions from the Agent at once.

For external applications this remedy has no peer. All these troubles are Germ Diseases. Destroy these and a cure is effected.

This remedy is the only one known to mankind which has received the unanimous endorsement of a "Board of Trade" and City Council in a city of 100,000 people, in the United States. Has also been SUSTAINED BY THE COURTS in three different suits with Medical Societies.

Radam's Microbe Killer is put up in handsome Bristol-ware Jars (wine-gallon measure) and is sold throughout Canada, east of Winnipeg, at \$3.00 per jar. It may be ordered from agents in any number of jars from one upwards, but will not be shipped direct from the factory in less than one case of two jars. Price \$5.00, delivered to Express Co. Terms cash. Remittanced by Money order, Draft, or registered Letters, payable to Wm. Radam Microbe Killer Co., Limited. Agencies at London, Hamilton, Ottawa, Ont.; Montreal, Que.; will also sell case lots of \$5.00.

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The Catholic Weekly Review.

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

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

Vol. VI.

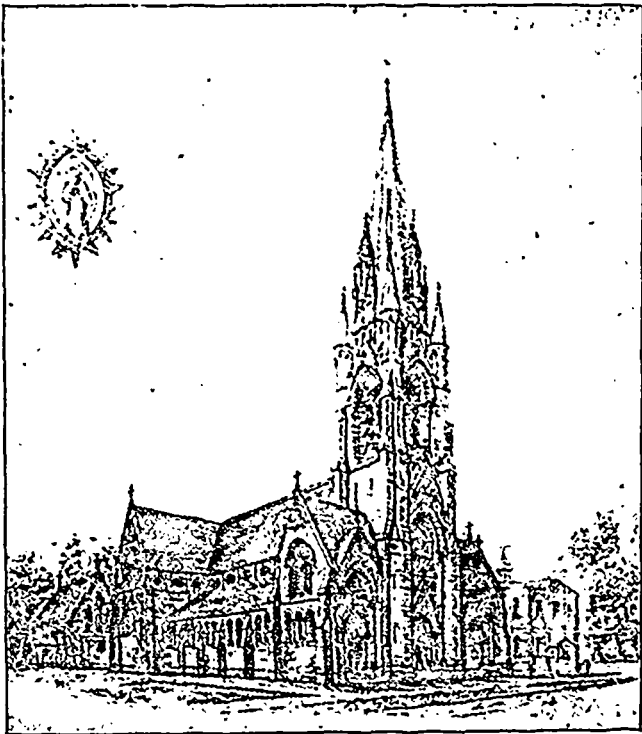
Toronto, Saturday Mar. 12, 1892.

No 5

ST. PATRICK'S DAY.

The thistle may do for the braw bonnie North;
The rose of the Saxon is sweeter
The Welshman may value the leek at its worth,
But the Shamrock than all is completer.
And so it's the Shamrock I offer you,
And wear it to-day for the glory
Of the dear little isle of your own were it grow,
And the peacher who gave it a story.

'Twas on Tara the Saint made it holy and blest.
An emblem forever to Erin.
Ah, do let me pin it just here on your breast,
There is not a posy so chcerin'.



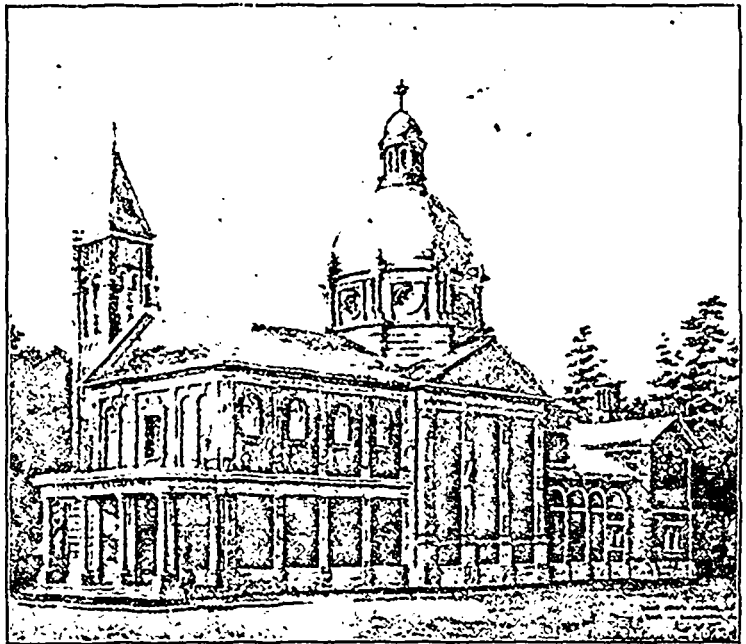
St. Mary's Church, Toronto

For it speaks for your mother, and father, and all
It speaks o' the land you were born in,
It tells of the beautiful voices that call
From the earth to eternity's mornin'.

The celebration of St. Patrick's Day is not confined to any one country. Wheresoever the Celt has landed—and on what habitable portion of the globe will you not find his impress—this one day stands out bright and clear. Hard may be his lot, and his sky overcast with clouds throughout the year, but on St. Patrick's Day trouble and care are set aside, and the sun rising in splendor on the Emerald Isle of the Sea reflects its refulgence upon him. From swelling organs, from cathedral chimes, and from countless instruments, the glorious notes of "St. Patrick's Day" are heard. And as he pins the shamrock to his breast, his heart beats in responsive chords with Locke in those exquisitely beautiful lines to that

Kindly generous Irish land
So leal and fair and loving,
No wonder the wondering Celt should think
And dream of you in his roving!
The alien home may have gems and gold—
Shadows may never have gloomed it
But the heart will sigh for the absent land
Where the love light first illumed it.

Sweet memories are revived, and friend meets friend with a warmer hand clasp and a more heart whole greeting, if that were possible. Irishmen rejoice in a festival day sacred in its memories to the evangelization of a land from the bondage of paganism, and honors as their patron the highest type of Christian nobility—an apostle. To other nations deeds of daring on field and water, heroic actions and martial deeds may be commemorated, but Ireland gives her heart to the recollection of the light of Catholic faith emancipating an enslaved people. St. Patrick was no great warrior, he lacked the training in arms to win martial victories. After being taken captive by the Irish and spending seven years in exile in Ireland he is restored to his friends and family where he prepares himself to again return to Ireland, to devote himself to the heroic existence of missionary labour, by study fast and prayer. Consecrated a bishop, he, in the words of Rev. Father Treacy, "with a gladsome foreboding, sets sail for Ire-



Church of Our Lady of Lourdes, Toronto

land. He lands—commences instantly to make known the object of his coming—is listened to with patience and converts several. He pushes his way to Tara, where the States-General of the whole island is assembled. He lights the fire of Easter, before the *Bael-thinne* has been kindled. He is summoned to appear before King Leogaire. The chieftains are seated around the monarch. Patrick (for, by this name, derived from the dignity with which the Sovereign Pontiff had invested him, he is henceforth known) enters the circle formed by the bold barons and learned sages of the Emerald Isle. The majesty of his mien, the earnestness of his manner, and especially, the grace with which the Most High God adorned his preaching, touched his noble audience. The sublimity of Christian truth was acknowledged by the intellectual Druids of the assembly. Some mysteries, however, they were disposed to question. They wanted to know how Three Persons could exist in One God. No sooner had this question been propounded, than St. Patrick bends his mitred head to the earth, and plucks from the greensward a little-trefoil, the Irish shamrock! By this little trinity of leaves in unity of plant and stock, he illustrated the mystery of the adorable Trinity.

Disregarding the strict prohibition of the King, he lights the Christian fire at Easter, a fire which the Druids predict must that night, or never, be extinguished in Erin. He chooses for explanation of the most unfathomable mystery, a simple and humble leaf of the meadow; and leaves it to all succeeding times, as the emblem of religion and patriotism, to be worn honourably at his own festival."

Quickly the faith of St. Patrick spread. Druids, Minstrels, nobles and peasants embracing it. Convents, monasteries and churches, arose, and the illustrious saint saw a nation enrobed with virtue and sparkling all over with the gems of Catholicity, and, as he departed this life, he left them as an heirloom the Holy Faith of Christ, a faith which they continue to love and cherish. St. Patrick taught the pagan Irish to look to the one true God; he spoke to them of His infinite love and tender mercy; he called on them to break their idols and follow Christ Crucified. To them he came as a revelation, as a bright light in their darkness. Obediently yes, eagerly they followed the ambassador from Heaven's Court. No need had he to teach them purity; this virtue they already possessed, and, was then, as to-day, the purest nation under the sun. Nor was it necessary to teach them heroism, cowardice was unknown to them. Ireland the land of Brion Boru could produce none but brave men. The shamrock would not, could not, grow for cowards.

They were a free people. In the valleys and on the hills they were free. The little kingdoms were made up of men who were all equals, and, it is said, who were all of blood related to their kings. They traded and trafficked with the remotest countries of the discovered world. They built and were prosperous, and they were free. The Irish loved their native land and the homes where they were born, and where their ancestors lived for generations, with an affection deeper than that possessed by any other nation. Aubrey de Vere in his sweet, sad poem, the "Old Land," well speaks their feelings.

Ah kindly and sweet, we must love thee perforce!
The disloyal, the coward alone would not love thee,
Oh mother of heroes, strong mother, soft nurse,
We are thine while the large cloud swims onward above thee!

By thy hills ever blue, that draw heaven so near;
By thy cliffs, by thy lakes, by these ocean hilled highlands
And move—by the records disastrous and clear,
The shrines on thy headlands, the cells in thine islands.

With sorrowful hearts have thousands of them left home and kindred, left all that was dear, driven by inhuman persecutions to seek sustenance and drink the draught of freedom in a foreign land. Sad was their going away. Yearning, they gazed mournfully—many for the last time—upon the green verdure of their native hills, fast drifting away and lost to them forever. To Continental Europe, the United States, Canada, South America, and to the Antipodes were they driven, north, south, east and west, wherever the sun shines Irishmen went—converting and ennobling all the countries, and displaying that quality denied them in "their own loved island of sorrow"—the administrative. In every country of the world has the administrative qualities of Irishmen been felt and displayed. A race of poets and orators every land has bowed to their words or been captivated by their songs.

What else did they bring with them from Erin, what possessions did Irishmen bring to these nations in exchange for the liberty found, let that noble and patriotic Irishman, John Boyle O'Rielly, himself one of the expatriated, answer:

No treason we bring from Erin, nor bring we shame or guilt,
The sword we hold may be broken, but we have not dropped the hilt,
But the hearts we bring for Freedom are washed in the surge of tears,
And we claim our right by a people's fight, outliving a thousand years.

Oh, willing hands to toil,
Strong natures tuned to harvest song, and bound to the kindly soil,
Bold pioneers for the wilderness, defenders in the field,
The sons of a race of soldiers who never learned to yield.

Such were the men of Ireland who landed on these hospitable shores to enjoy the blessings of civil and religious liberty; these, the men of whom Henry Clay has said: "Those Irishmen who, on every battlefield from Quebec to Monterey, have stood by us shoulder to shoulder and shared in all the perils of the conflict.

They have regenerated the old and the new world. Europe's civilization as it is to-day grew from the roots of the Greek hills; the foliage of her sheltering laws was watered from the Tiber: the lus y strength of her warriors strode downward from the North, and the cunning of her merchants was taught them in traffic with the East. Every quarter of the continent had a share in making her present prosperity; her spiritual welfare, her conversion to Christianity, she owes to Rome and to Ireland.

As a distinguished speaker said recently: "Where is the highest summit of Europe's civilization to-day.

Is it in France? In Paris, that beautiful and wicked city, the Sappho of the nations, where lust of foreign conquest and lack of moral backbone has for almost a century made her streets a shambles and the Government a mockery? Is it Germany, the kingly conqueror, the Ajax, whose success was based upon the maxim that good counsel and debate had no use in national politics, but all destinies must be built on a foundation of blood and iron? Is it in Russia? God forbid! Is it in England, the creator of poverty, evictions, famine, pestilence, exile and death? Even if we give England every chance, is she still the bright and morning star of the world's advancement?

Not yet not while scandal crawls and hisses on the very steps of the throne, and the names of her nobles are spoken in the filthy gossip of the lowest dens of vice. No, Ireland is the only country that has contributed, or will contribute to the advancement of the civilization of the world. The world will be better and purer and cleaner because it has been blessed by the presence of the Irish maid and the Irish mother."

And on Thursday as Irishmen proclaim themselves sons of St. Patrick and ponder on the grievances of the race and long for the freedom of down-trodden Erin, and as the Shamrock emblem of nationality and faith—is worn everywhere, the holy faith proclaimed, its dogmas and excellences extolled, what gratification will not be felt that the term of probation has nearly expired and that a glorious measure of Home Rule is at hand. The Foray Government cannot prolong or live out another session, and with the return of Mr. Gladstone to power—that eminent states man who has pledged himself to the cause, and whose hour of triumph, as witness tales of the by-election and the frantic struggles of the Government recently to draw itself from the abyss of defeat, as it trembled on the brink whilst the vote was taken in Sexton's amendment—has nearly arrived. Then indeed will the cup of joy be filled, and to again quote the words of Father Treacy: "From the ruined castles which were so bravely defended—from the plain of Clontarf, the scene of Brian's glorious victory—from the verdant vale, where the flag of 'God and Our Lady' was proudly unfurled—from the moulds of earth, beneath which the dust of our valiant forefathers lie entombed—from the eight hundred and fifty Saints, that in three centuries, shone like diamonds upon the escutcheon of Ireland will go up fervent thanksgiving and a voice, like that of an angel, will call upon us in the hour of glorious victory, to love our brethren, to love our country, to love our God!"

P. D. G.

FORTY HOURS DEVOTION AT ST. MARY'S.

On Sunday morning last the Forty Hours Devotion commenced at St. Mary's Church. The celebrant of the Mass was Rev. Father Coyle with Rev. Fathers Ryan, S. J., and Sheehan, respectively as deacon and sub-deacon. His Grace the Archbishop preached as follows:

We come amongst you to-day, dearest brethren, to inaugurate before this throne the 40 hours devotion. This devotion consists in the solemn exposition of the Blessed Sacrament of the altar during the 40 hours, in the three masses which are prescribed by the rubrics for that devotion, and also in prayer. During this solemn exposition the people are expected to assist at the masses in as great numbers as possible during the day to make their devotion to our Lord's presence, and at night to assist at the public devotion, to be terminated by benediction of the Blessed Sacrament. I have said that this devotion consists in the solemn exposition of the Blessed Sacrament. What is the Blessed Sacrament? It is nothing less than our Lord and Saviour Jesus Christ under sacramental veils living amongst us. It is our Lord Himself who came down from His throne in Heaven to redeem and save us; who was born in a stable at Bethlehem; who lived amongst us for 33 years in poverty and sufferings, and who died the death of the Cross and shed His heart's blood for our redemption and salvation.

That is what the Blessed Sacrament is, viz., Jesus Christ Himself under sacramental veils amongst His people. Oh dearest brethren, if we would only quicken our faith in this great institution, in His life, our hearts would be purer and our lives would be better and holier than they are. We would try to fit ourselves to walk, stand and kneel in the sight of our Lord Jesus Christ with a better, purer and higher heart than that with which, as a rule, we come into the Church of God. This is the greatest sacrament our Lord Himself could establish. St. Augustine has told us that although God is infinitely powerful, He could give us nothing greater than this; that though He is infinitely wise, He could invent nothing better, and that although He is infinitely rich, He could not give us a gift more valuable. The inspired Apostle, St. John, when about to describe the institution of this wondrous sacrament, said these words: "When Jesus loved those that were in the world He loved them unto death, He loved them down to the last gasp of His life." And again the Apostle goes on to say, "Jesus knowing that God hath put all things in His power, gave us at once an exhibition of His infinite love, of His infinite God-like power," because it required the Creator's wondrous institution by which the Eternal God in human guise put on the sacramental veil to come amongst His people, in their churches, in their homes and tabernacles. We may well say, dearest brethren, that which our Lord said to the woman at Samaria: "If thou didst know the gifts of God and the hands that supply them to thee, thou wouldst have asked for gifts unto life everlasting." So that if we could only appreciate this wondrous grace, heaven to earth, God to man, we then, no doubt, would ask gifts from Him, in His mercy and love to bless his people, to sympathize with their sorrows and sufferings, to supply their spiritual wants and to comfort the great sorrows of their souls.

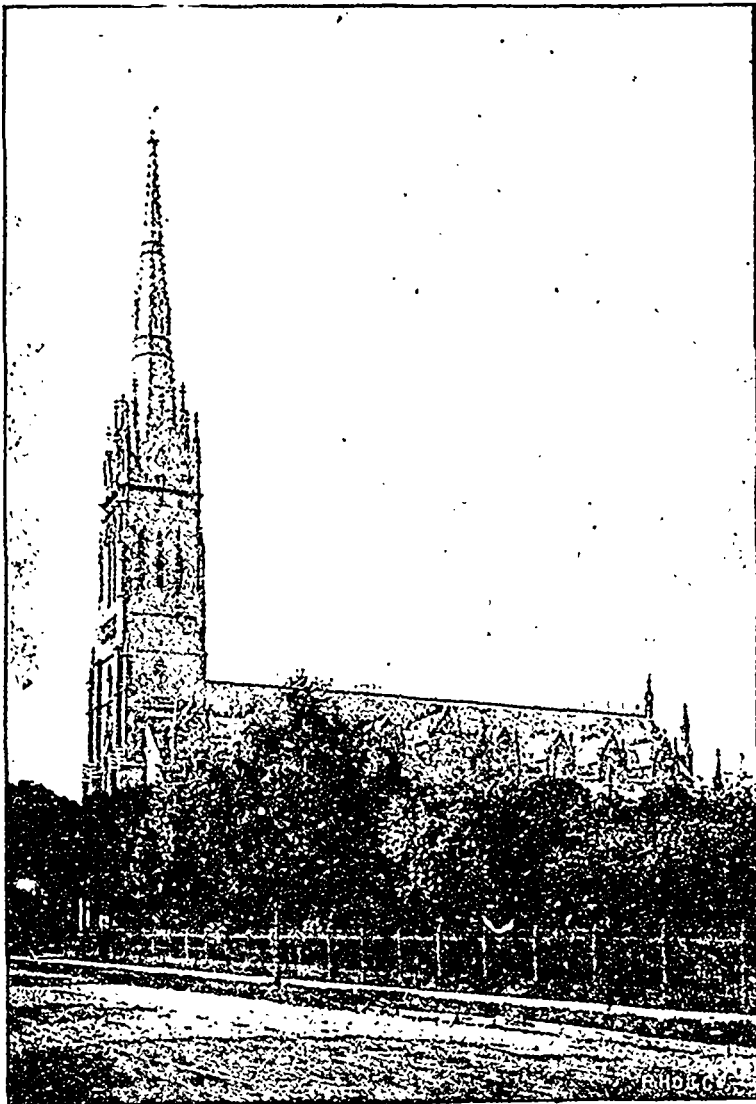
This is the 40 hours devotion. This is, in other words, Jesus Christ with His mercy and love coming amongst us, His hands filled with heaven's blessings. When He loved those that were in the world

He loved them unto the end. When did He institute this sacrament? Was it when the Jewish multitude flocked to receive Him, crying "Hosannah to the Son of David."

Was it when He transfigured His divine personality before the world and shone like the sun? or in the time of His glory of His power? No, it was on the eve of that day of darkness and human sorrows when mankind went to crucify Him; went to stab His heart with the cold steel of the Roman soldier; when all mankind, represented in the Jews, persecuted and poured on Him the pains of their wrath, on that eve when human ingratitude surged round their God like a tiger before his prey. It was on that evening when He saw the nails that were to pierce His hands and feet. Jesus came to give life to the world when He said, "I am the living bread which cometh down from heaven. If any man eat of this bread he shall live forever." It is the bread of life, food for your soul. Our Lord, in this day's gospel, says to Satan, "It is not by bread alone that man lives, neither is it meat indeed." Man is not a mere animal. If he were then he could live on material food, but he has an immortal soul destined for God, and the food that the soul requires is Jesus Christ in the Blessed Eucharist. "I am the living bread that came down from heaven. If any man eat of this bread he shall live forever, and the bread that I will give is my flesh for the life of the world." "He

We have the Son of God Himself in our parish church in the Blessed Sacrament. Do we think of it? Do we act on that belief? How many men and women pass the doors of this church and never bow even to their God? Now this Blessed Sacrament is for the life of the individual man. It sustains the life of the soul as maternal food sustains the life of the body.

I firmly believe, dearest brethren, considering the crimes that desecrate God's material creation, considering the depravity of the works of man, that if Jesus Christ did not live in the sacramental presence in this world, it would not exist to-day. We read of the God in wrath flooding the earth with the waters of the deluge, and in the Book Job of the destroying angel slaying the first-born of every family, not protected by the symbolic blood of the Lamb, also of the destruction of the cities of Sodom and Gomorrah. What would be our fate if we were not protected by His presence in the Blessed Sacrament amongst us. "I am the living bread which came down from Heaven for the life of the world." When the Christians bodies were found weltering in gore on the Roman amphitheatres the Blessed Eucharist was found on their breasts. It was the Bless Eucharist that sustained the life of the church in the catacombs during Roman persecution. The Blessed Sacrament is the life of the individual, the life of the world, and is in an especial manner the life of God's church. One purpose of this devotion is to adore Jesus Christ and thank him for his mercy, and to obtain the graces we stand in need of, and to lead holy and Christian lives, but there is another purpose and that is to make reparation for the insults and blasphemie He daily receives. I trust, therefore, dearest brethren you will follow my advice and you will be blessed with the precious presence of our Lord, and I hope that by next Sunday your pastor will be able to tell me that every man and woman in this parish has made his peace with God and received the sacraments of Penance and the Blessed Eucharist,



St. Michael's Cathedral, Toronto



St. Paul's Church, Toronto.

Musical vespers will be held and a lecture delivered by Rev. Fr. Ryan, S.J., in St. Michael's Cathedral on Sunday evening next, in aid of St. Nicholas Home.

We desire an agent in every town and village in Canada, to whom we will allow liberal commissions. This is an easy method for active men or women to add to their income. Write to Manager of REVIEW for particulars.

A series of articles on Catholic historical celebrities, from the facile pen of Miss L. A. Henry, will grace the columns of the REVIEW in its next and succeeding issues. The sketches will commence with Bishop Macdonell, followed by Sir George E. Cartier, D'Arcy McGee and others, and will be of great value and interest to all.

In our report of Daniel Dougherty's lecture last week we, through an oversight, omitted, when naming the committee of management to place the names of Misses Hart, McGuigan, Lawlor, Lusue, Donahoe and Newton. All these ladies, with those enumerated last week, worked zealously, and are entitled to considerable commendation, but we, even at this late hour, are happy to give.

that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up at the last day." On that day, the resurrection morning, after the long sleep of the grave the almighty arm of God will reach itself to the grave and lift up that body and make it shine with special glory and special grace. They long ago received the body and blood of Jesus Christ and now receive His love into their souls. That is the reason the early Christians were called Christ-bearers, because they carried Jesus Christ in their souls in the Blessed Sacrament. So the gift we have is God Himself. Smaller gifts may attract our attention, but we stand dazzled and amazed in the presence of this mystery of earth. Smaller gifts! Yes. Last year the holy Coat that our Lord wore, and which is kept in the Cathedral of Treves in Germany, was exposed to the veneration of the faithful. Thousands and thousands flocked there from all parts of the world to venerate the seamless garment that touched the body of Jesus Christ. Perhaps there were multitudes there who seldom went to their parish church. We need not go to Treves. We need not go to Jerusalem

PAMPHILE.

A SKETCH.

WHEN young Monsieur Eugene Etienne de la Plante came of age he was the hope of the community. Eugene was the second son, and the eldest, Louis, well Louis was not loved, and indeed would not have been respected were he not the heir. Everyone supposed Eugene would join the king's army, win distinction, be knighted in Paris, and come back scattering gold coins amongst the peasants in his old Norman home. And of course he would wed some great lady of the brilliant salons one heard so much about! Trust Eugene for that.

No doubt Eugene thought of all these things himself often enough. At all events, he did join the army and before long was a captain. But then the prospects changed, for one day he came back to his home, and when he again went away took with him as his wife little Marie, Monsieur the Cure's niece. And Monsieur the Cure! Who meant to be disrespectful to him? But was not his father old Pierre the cobbler, and had not Andre, Marie's father, run away and disgraced the good priest? Marie may have been pretty, and Marie certainly was very clever, as every one knew, and could weave and sew better than any in the village, but then there were others for her, and she need not have gone off with Eugene and ruined all his bright prospects.

In an eastern section of Nouvelle France, there is a range of hills of no very great height, but there is one higher than the rest, and down its side a little stream runs at all seasons tumbling every now and then in little cascades over the rocks. At the base of the hill there are two natural wells deep down in the rocks and into these the little stream pours, going thence to the larger stream a few hundred yards beyond. All the land on both sides of the river for more than three miles was the property of Seigneur de la Plante, the quiet reserved man whom the farmers trusted with all their difficulties, almost as much as the Cure himself. He was a kind man, the Seigneur, and Madame was even more so. There was no sickness in any home but she came with her little parcel of good things, and a nosegay of flowers. Then she would tell what had last been heard from France, for they went to Quebec every year when Madame's health would permit.

She was afraid now that there might be war very soon, for the seigneur's mail had come one day and he had told her that the great general Montcalm might soon come out here and indeed he was needed to teach those ill-mannered English and Dutch settlers a lesson. That was very well for him, who was the great Montcalm's friend in the army days before the seigneur had deigned to marry her, but now if there was war he might be obliged to risk his property or his life. Even if it were not so bad, there was Pamphile who was a man now, and talking of war and the rapacious English in truly frightening fashion. There was no doubt Pamphile would be a credit to them all if he did go, but they would pray that it might not be so.

There was one who heard all this and trembled as much at the thought of it as Madame herself did. This was little Therese, daughter of old Jean Du Bois, who worked the farm nearest the wells on the hillside. Therese was a good, quiet girl, who worked all day with old Jean, tripping about in her clumsy wooden sabots as lively as a lark. Sometimes she would go, after hearing Madame Delaplante telling the women of her fears, and ask the good Cure what all the excitement was for, and if there was really to be war, and bloodshed, and pillage such as had been told her of the Indians long ago.

"And what will become of us, Mon Pere," she would ask, "if even the white soldiers are no better than the savages?"

"Have no fear, my child," the good priest would reply, "there is a kind Providence to watch over the helpless, and then, besides, have we not Montcalm, the brave and generous? There are none in these parts, nor in Europe even, who might resist him! But I fear it is not for me or for the women you grieve, Therese. Come now, is it Francois? Francois is generous, but he may be too generous. Not Francois? Is it then Pierre Archambault, the grave, thrifty Pierre, who never laughs? You are right, he is too sober. Perhaps it is Jacques. I am sure Jacques would care for you if you would allow it, but you work so hard and heed so little, there is no making anything of you. Some of these days I shall give you up, my gay Therese, and then—You would not be an old maid, surely?"

"It is none of these things, Mon Pere," she would say, "I only came for respect of your great wisdom. Now promise you will remember Therese in one little prayer at Mass, and do not mind Francois and Pierre."

Before long the war broke out in earnest. Montcalm was everywhere victorious. Pamphile was wild with the excitement of war, as every message brought news of further success. He besought his father to allow him to go. He begged his mother to intercede for him. To no purpose; the Seigneur would not allow it.

One day a postman galloped up to the gateway and drew from his breast a missive addressed to M. Eugene Etienne de la Plante, and bearing the seal of the Commander of the King's armies in New France, Joseph, Marquis Montcalm. The Seigneur paled perceptibly as he broke the seal and read the contents. There was no need to read. It was a call for help.

The next day Pamphile, with a dozen young men, mounted upon the best horses of the la Plante stables, were ready to start and waited only for cover of night to begin the march. It was hard parting. Poor Pamphile looked brave as could anyone whose country's fate hung upon his demeanor. But it was very trying upon the fortitude of so young a defender to have Marie and Isabel hanging upon his arms and neck and pouring enough kisses on his lips to do until he came home again. Then, the tender-hearted mother, who only held his hand and looked out of the window over toward Quebec way, and even the Seigneur himself, usually so polite and formal, but who now walked nervously up and down the garden path a score of times and over again, his brows knit, his cheeks pale and his hands clenched; it was enough to take all the fight out of the boy, and no one wondered when he did not appear at the proper hour for supper.

When the rays of the sun were so feeble as just to penetrate the thick foliage that grew around the wells, leaving the walls themselves and their immediate surroundings just visible to an accustomed eye, came Therese Du Bois to replenish the store of water for Jean's house. Strange enough, instead of dipping her pails in the clear water and going again on her way, the little Therese sat down on the edge of one and looked long and steadfastly down the black still depths. "Therese," she heard some one say. Surely she had not sat so long that Jean must come to seek her. It was not yet dark. Ah! no it was not Jean. Who then? Why—Pamphile!

"I came to say good-bye to you, Therese," he said, "because I could not bring myself to go without doing so."

Therese had looked so deep into the well that its stillness had touched her existence and she stood quite motionless and said no word.

Pamphile gently raised her hand. "You will pray for me, for I shall need your prayers."

Then in the silence these two sat until the dusk had settled down upon the earth and the pale moon had come with its silvery light to dispel it again. Pamphile thought not of his supper, and Therese thought not of Francois, nor of Pierre, nor—no, nor of Jacques, nor of what the Cure might say if he knew it was Pamphile, and not Jacques or Francois, for whom she was so anxious.

The villagers watched until the new moon went down in the west, and then the little band started on their march. Pamphile was ead at heart, but something whereof the others know nothing buoyed up his spirits.

Therese watched the bright young crescent sink into the darkness. She heard the tramp of the horses and the cheers of the villagers. Then her heart that was glad was overcast, and while the village cheered and the departing ones sang "Malbrouck," she mingled joy and grief in tears, alone. Thus went the recruits to Montcalm.

Reports came for a while regularly, and then none could be spared for messengers. The Seigneur began to look anxious when no news came, and often he and the cure would walk for hours upon the bank of the river, conversing seriously. But no news came.

At length one day when the sun was just setting, Therese Du Bois saw the figure of a man coming towards the settlement. Was it Pamphile? Her heart leaped and she became faint. She watched while minutes dragged by, and at last saw that it was not Pamphile, but Jacques. Why was it not Pamphile? He would surely be here soon. Perhaps he had so distinguished himself that the great General would not part with him. But she would not see Jacques. So she went again and poured out the torrent of her feelings unseen. For in such times are tears blessed.

Jacques came dispirited into the settlement. Hungry, half-naked, dejected, what need to ask his message? Montcalm had been defeated at Quebec and was himself dead. And Pamphile—

Pamphile lay covered by green sod on the Plains of Abraham, dead from the first morning charge, peacefully sleeping as slept the others, all but two, who lay bandaged in the hospital of the English.

Grief reigned in the settlement.

Poor Therese! Poor Jacques!

CYRIL.

INCONVENIENCE AVOIDED.—By using PERSIAN LOTION to improve your complexion, you avoid the risk of traces of white powder, proving that your color is not natural. This toilet water whitens the skin without leaving any trace.

Crawford's novels excel in subtle analysis, depth and artistic finish. Neither are they devoid of plot and dramatic situations. We understand that no American novelist of the day (except James, perhaps) is more widely read in England. The characters and surroundings of the authors's works are Catholic.

Pastoral Letter.



JOHN WALSH—*by the Grace of God and the appointment of the Holy See, Archbishop of Toronto.*

To the Clergy, Religious Communities and Faithful of the Archdiocese. Health and Benediction in the Lord.

DEARLY BELOVED BRETHREN,—The holy season of Lent, now at hand, is a time which the Church specially consecrates to works of penance and mortification, to the moral reformation and amendment of life, and to greater fervour in prayer and in meditation on the great truths of religion. In this work-a-day world we are, like Martha, busy about many things and we give too little attention to the ONE THING NECESSARY. Yet this "one thing necessary" is the end and object of our existence here below, the purpose which God had in creating us, and which the Son of God had in redeeming us; and it should be the supreme and sovereign duty of our lives. We have been created for this end that we might know and serve God here, and afterwards love and enjoy him in Heaven. Our immortal souls are exiles here; their home is with God, and their country is heaven. We are, in the language of St. Peter, but strangers and pilgrims in this sad fallen world. We have not here a lasting city but look for one that is to come. Hence our Lord says to us, "Be not solicitous about what you shall eat, or what you shall drink, or wherewith you shall be clothed, for after all these things the heathens seek. Seek ye first the kingdom of God and His justice and all these things shall be added unto you." (Matthew vi. : 31-33.)

Now the one great obstacle that blocks our way to the Kingdom of God is sin. This is the one intrinsic, essential evil that curses the world, that blights the beauties and mars the harmonies of God's creation. It is the enemy of God, the curse and ruin of man. It drove our first parents from Paradise, and excludes all who remain guilty of it, from the Kingdom of Heaven.

Our Blessed Saviour Jesus Christ came down from heaven to redeem and save us from the guilt and curse of sin. By his sufferings and death he made superabundant atonement to the justice of God for the sins of men. He died that we might have eternal life. The slaves of Satan, he purchased us from this awful servitude, and gave in ransom for us a great price—even that of His most precious blood. One drop of that adorable blood would have been sufficient to redeem ten thousand guilty worlds, and yet He poured out the full tide of His life-blood, in expiation and atonement for human guilt. The divine Victim was offered on Calvary, but the blood of that victim overflowed the world in its saving tide, and washed the shores of all the ages. But our Blessed Saviour, who redeemed us without our co-operation, will not save us without our co-operation. We are free agents, and the ways of life and death stretch out before us. We must, ourselves, prevented and assisted by divine grace, choose the way of life, if we would reach and enjoy life everlasting in heaven. Our loving Saviour has, in His divine mercy and goodness, placed within our reach the most powerful means of grace, which, if we employ, will enable us to work out our salvation and to reach one day God's blessed kingdom of infinite joys and everlasting happiness. These means of grace are chiefly prayer, the sacrifice of the Mass, and the Sacraments. These great institutions of Christ's infinite mercy and compassion are accessible to all—the gentle, the simple, the learned and the unlearned, the rich and the poor, the just and the sinful, they are within the reach of all, and are for all the children of God who are still wayfarers here below.

Let us exhort you therefore, dearly beloved brethren, to make

use, at all times, but especially during the holy season of Lent, of those means of grace that God has so mercifully placed within your reach and at your disposal. "Behold now is the acceptable time, now are the days of salvation." (St. Paul, 2 Cor. vi. : 2). "To-day, if you hear the voice of God (and all will hear who care to listen) harden not your hearts." (Psalm xciv. : 8). "Know you not," says St. Paul, "that the goodness of God leadeth you to penance." (Romans ii. : 4). Let all the children of the Church, who are of the proper age, approach the sacred tribunal of penance, and receive the blessed Eucharist, within the Paschal time. Let them be more fervent in the performance of their Christian duties, in prayer, in attendance at the public devotions of the Church, in a word, let them be more earnest in the work of their salvation and sanctification.

Let us briefly call your attention to some of those institutions of divine grace and mercy which our loving Saviour has placed at our disposal and for our salvation and sanctification in His holy Church.

The Holy Sacrifice of the Mass.

The Holy Sacrifice of the Mass is the most sublime and august institution in our holy religion. It is the great central act of divine worship, by which we acknowledge God's supreme dominion over us and our total dependence on Him. It is a continuation of the sacrifice of Calvary, but offered up under a different mode. In it Jesus Christ is both priest and victim. Through it the precious blood, which speaketh better than Abel, pleads at the divine mercy seat for the remission of human guilt and the alleviation of human sorrows. In it, and through it, our Lord never ceases to make intercession for us. As creatures of God we owe Him four infinite debts which we, of ourselves, could never pay. We owe God infinite praise and adoration because of His infinite perfections, we owe Him infinite expiation because of our innumerable sins, infinite gratitude and thanksgiving because of His immeasurable mercies, and infinite petition, because of our endless necessities. Now the sacrifice of the Mass pays all these infinite debts superabundantly, as often as it is offered daily on the countless altars of Catholicity. It is (1) a sacrifice of worship; (2) of propitiation for the remission of sin; (3) of impetration or prayer for the obtaining of benefits, whether spiritual or temporal; and (4) of thanksgiving for benefits received. In the Old Law these four objects of sacrifice were all attained by the offering up of sacrifices of various kinds. But the sacrifice of the Mass, as the Council of Trent teaches, "is that oblation which was prefigured by various types of sacrifices during the period of nature and of the law, inasmuch as it comprises all the good things signified by those sacrifices, as being the consummation and perfection of them all!"

This holy sacrifice gives infinite honour and glory to God, it causes inexpressible joy to the angels and saints in heaven, brings down untold graces and blessings on men, it brings light, refreshment and peace to the souls in purgatory.

If all the prayers of loving hearts from the beginning of the world, and all the seraphic worship of the thrones and principalities in heaven, and the burning devotion and love of the Virgin Mother of God and the million voices of the universe, of all creatures in heaven and earth, and sea, were offered up in one universal and harmonious act of praise and adoration, they would not equal or even approach in value and efficacy the infinite worth of a single Mass. In considering it we may well exclaim with St. Paul, "O the depth of the riches of the wisdom and of the knowledge of God: How incomprehensible are his judgments and how unsearchable his ways." (Romans xi. : 33). We should therefore have the greatest devotion, veneration and love for this adorable sacrifice, we should never fail to assist at it, piously and reverently, on all Sundays and holidays of obligation, we should try betimes to hear it even on week days, especially dur-

ing Advent and Lent, and should not forget to have it offered, as the occasion and our piety may require, for the eternal rest of the faithful departed.

The Sacrament of Mercy.

The Sacrament of Penance is another wondrous institution of God's tender mercy and compassion for sinners, and it is a most powerful and efficacious means of salvation. Through this divine Sacrament the truly penitent are forgiven the most grievous sins, even though they were as red as scarlet in their enormity and as numerous as the grains of sands on the sea shore. "Whatever," said Christ to his ministers, "you shall loose on earth shall be loosed in heaven." (Mathew xviii : 8.) And again, "As the Father hath sent me I send you. Receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven them; and whose sins you shall retain they are retained." (St. John xx : 23.) As often as men sin, and however grievous and heinous and numerous their sins may be, so often they may apply to this sacred tribunal of mercy, and its pardoning power forgives always with a divine and perfect absolution. For all transgressions, for all post-baptismal sins whatsoever, for all the sad long catalogue of grievous transgressions that outrage God and ruin man there is but one condition of pardon required, and that is sincere sorrow and the firm resolve to sin no more, and then the absolution imparted is certain in its effects, is full and complete. "And now," as Cardinal Manning beautifully says, "this Sacrament of the love of Jesus to many is necessary, and to all is a fountain of grace. To those who after Baptism have fallen into mortal sin it is necessary. No other Sacrament of life remains to them; no other means of rising from the death of sin to the life of justice is ordained. They cannot raise themselves to life again. The charity of God has departed from them, and the Holy Ghost has withdrawn His habitual grace. The interior acts of their souls are dead. Their good actions have no power of merit. One act of mortal sin has destroyed all. One such sin in youth has cankered the root of a long life, or one such sin has shattered all the growth and fruit of the longest obedience. If they so die they are lost, and lost forever. To die out of the love of God is eternal death. Nor shall they be revived again except only by this second Sacrament of the dead. If they come with the sorrow of faith and hope, even though they have not charity, the compassion of Jesus will give them a full forgiveness and breathe into them the breath of life once more."

Let us then cherish a deep, abiding devotion for this Sacrament of the Divine Mercy, and let us approach it frequently with worthy dispositions, confident that if, in this respect, we sow in tears we shall reap in joy. One of the worst efforts of the enemy of souls is to inspire sinners with aversion and fear of this sacred ordinance of salvation. The world hates it and condemns it because the world is the enemy of God's interests and is the friend and ally of Satan in the destruction of souls. But all who wish to be at the side of Jesus, all who value their immortal souls, all who seriously wish to work out their salvation, will make frequent use of this powerful means of grace, and will not fail through it to come with humble and contrite hearts to the Good Shepherd for mercy and pardon, to come to Him as Magdalen did for the remission of many sins, to come to him, as the Prodigal to his father, for the recovery of their lost privileges and merits; for the receiving of their lost dignity as sons of God and co-heirs with Christ to the kingdom of eternal glory.

The Sacrament of Love.

Our Lord tells us that it is not on bread alone that man lives. Man is a compound being made up of soul and body united in one person; he is a child of eternity as well as of time. The human body is of the earth and must draw its sustenance from it. The

immortal soul, made in the image of God, touches the immaterial world and, as it were, reaches up to heaven, and from heaven must derive its nutriment. The food of the soul is the sovereign truth, and beauty and the Supreme good, in other words, it is God himself—God in His pure essence and in the beatific vision will be the food of the soul in heaven during the eternal ages; God behind veils and symbols is its food during the days of its exile. But by what scheme, by what invention of Divine love can God become the food of the soul while yet imprisoned in the human body? How can the hungry soul lay hold of God and be united with him? The answer to these questions is to be found in the institution of the Sacrament of Divine Love—the Blessed Eucharist. In and through this Sacrament our Lord and Saviour Jesus Christ gives His body and blood, soul and divinity, under the appearances of bread and wine, to be the food and nourishment of the soul. "I am," says Christ, "the living bread which came down from heaven, if any man eat of this bread he shall live for ever, and the bread that I will give is my flesh for the life of the world." (John vi : 52.) This holy Sacrament is the means by which the soul reaches God and is united to Him, soul to soul, and heart to heart. "Amen I say to you, he that eateth my flesh and drinketh my blood abideth in Me and I in him." (John vi : 57.) As Jesus Christ liveth of the life of His Eternal Father, so the soul partaking of this divine food liveth of the life of Jesus Christ, the King of Ages, immortal and impassible. "As the Father hath sent me and I live by the Father, so he that eateth me, the same also shall live by me." (John vi : 58.) As the branch of the living vine draws its sap and nourishment from it, and in due season produces flowers and fruits, so we, engrafted on the true vine. Jesus Christ, share His life and bring forth the fruits of virtue and holiness. The Blessed Eucharist is the tree of life which grows in the garden of God—His Church—whose fruits impart immortality to all who worthily eat thereof. Just as in the primeval paradise the body of unfallen Adam was, by a divine privilege, given immortality, so in the Church of God the bodies of all who worthily eat of the Blessed Eucharist are given the pledge and pledge of immortal life. True, the bodies of worthy communicants shall die the death, and moulder away into dust and ashes in forgotten graves, but they bear within them the seeds of a glorious immortality, and on the Resurrection morning they will arise in power and honour and incorruptibility, shining with a special glory, and a special beauty of holiness: "He that eateth my flesh," saith the Lord, "and drinketh my blood hath everlasting life, and I will raise him up on the last day." (John vi : 55.) What an inestimable treasure we have in this adorable Sacrament!! It is the mercy, and love, and compassion, and tenderness, and benignity, and kindness of Jesus Christ dwelling amongst us under sacramental veils. It is all the fulness of the Godhead dwelling corporally amongst us. It is our Emmanuel, our incarnate God, whose desire is to be with the children of men, whose loving heart goes out to us in all the strength and power of His divine affections, in all the riches of His bounty, and all the boundless wealth of His goodness. It is the Good Shepherd that is there with His love for the lost sheep, it is the friend of publicans and sinners, it is the father of the prodigal, it is He who proved His Divine personality and mission not by stupendous miracles that would over-awe and terrify, but by the exercise of Almighty power in healing the ill that afflict humanity, in comforting the afflicted, consoling the sorrowful, in drying the tears of those who weep, in a word, in filling the earth with His mercies and commiserations and charities like the covering waters of the sea. "Go and tell John," said He, "what you have seen. The blind see, the lame walk, the deaf hear, the lepers are cleansed, the dead rise again, and to the poor the Gospel is preached." (Matthew xi : 4-5.) And this same merciful Redeemer, through this Sacrament of

Love, daily exercises His gracious ministry in the plentiful bestowals of spiritual favours, graces and mercies that are but typified and adumbrated by the healings of bodily infirmities and diseases. From the tabernacle He sweetly invites all the weary toilers of the world, all heavily laden and care-burdened men, all whose hearts are heavy with sorrow, all whose spirits are faint with sore trials, all who are borne down by difficulties and disappointments, all for whom life is but one weary struggle, one vast sorrow and constant companionship with hardship and poverty, He invites all to come to Him and He will refresh them and uplift the burden of their sorrow, and dry their tears and cheer up the faint-hearted, and bring hope and light and joy into sad and darkened lives. "Come unto Me all you who are weary and heavy burdened and I will refresh you." (Matthew xi.: 28.) During the past year countless multitudes visited the city of Treves to venerate the Holy Coat, the seamless garment once worn by the Incarnate God and made holy by contact with His adorable body. But in the Blessed Sacrament we have Jesus Himself, the fountain of all sanctity; and yet how few there are who visit Him in the prison tabernacle of His love! He stays on our altars during the long weary days and the silent vigils of the night, and yet we give Him no thought, we pay Him no visit, our hearts are cold and frozen towards Him. Where is our faith, where is our gratitude, where is our love? May we not well imagine our Blessed Lord complaining of us as he did of His people of old, "*Tota die expandi manus meas ad populum non credentem et contradicentem.*" The whole day long I reach out my hands in gracious invitation to a people that believeth not and contradiceth me." (Romans x.: 21.)

Dear beloved brethren let us not continue to deserve this reproach from our Divine Saviour. Let us frequently visit the Blessed Sacrament. There our Divine Saviour sits on His mercy seat, to receive our petitions, to relieve our spiritual miseries, to console us in our sorrows, and help, encourage and sustain us in our trials. There He will quicken our faith, animate our hope and inflame our charity. There our hearts will warm and glow with the flames of divine charity caught from the fire of love that burns in the heart of the Man-God, and there our souls can commune with their Lord and their God who is their centre and resting place. As the stag panteth after the fountains of water so should our souls pant after the living God who abides with us in the Blessed Sacrament. Those who are truly devout to this Sacrament of love are on the high road to heaven.

Let us frequently assist at the heavenly banquet of the Eucharist, that Christ has prepared for us, let us feed our hungry souls on this bread of life, let us slake our thirst at this fountain of our Saviour whose regenerating waters spring up into life everlasting. Let us frequently eat of this heavenly manna of which those who partake shall not taste death for ever.

It is indeed a sad commentary on man's indifference to his highest interest on his criminal apathy and neglect in the affair of his eternal salvation, and on his base ingratitude to God for His innumerable mercies and boundless goodness and love in the institution of the sacrament of His mercy and in that of His love, that our holy mother the Church has felt herself compelled to enjoin on her children the worthy reception of these two great Sacraments at least once in the year, and that under the most grievous penalties. In the 4th Council of Lateran the Church decrees as follows:—

"The faithful of both sexes after they come to the use of discretion shall in private faithfully confess all their sins at least once a year to their own pastors: and take care to fulfil to the best of their power the penance enjoined on them; receiving reverently at least at Easter the Sacrament of the Eucharist, unless perhaps, by the council of their own pastors, for some reasonable cause, they judge it proper to abstain from it for a time; otherwise let them be kept out of the Church when living, and when they die let them be deprived of Christian burial."

Prayer, Private and Public.

It is unnecessary to dwell here on the necessity and efficacy of prayer as a plentiful source of grace and a powerful means of salvation. Prayer is the ordinary means by which we may obtain from the all-bountiful God, the graces of which we may stand in need. Without the grace of God we can do nothing conducive to salvation, we cannot of ourselves have a good thought or express a good word that would make for our eternal destiny. "Without Me," says Christ, "you can do nothing." (John xv.: 5). We are not, says St. Paul, "sufficient of ourselves as of ourselves to think anything, but our sufficiency comes from God." (2 Cor. iii.: 5). "We cannot," says the same Apostle, "pronounce the name of Jesus except in the Holy Ghost." (1 Cor. xii.: 3). Now, this all-necessary grace comes to us in life-giving streams, through prayer as its ordinary channel. "Ask and you shall receive," says Christ, "seek and you shall find, knock and it shall be opened unto you, for every one that asketh receiveth." (Math. vii.: 7). He also tells us that we ought always to pray and not to faint, to watch and pray that we may not enter into temptation." (Mathew xxvi.: 41). As to the efficacy of prayer, our Lord assures us that everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened unto him." (Luke xi.: 9) And again, "Amen, amen I say to you, if you ask the Father anything in my name He will give it to you. "Ask and you shall receive, that your joy may be full." (John xvi.: 23). In various other parts of Holy Writ our Saviour gives us the same express assurances of the efficacy and fruitfulness of prayer, and pledges His solemn word that prayer, offered to His Father in His name, shall not fail to obtain the most abundant graces and blessings from heaven. Prayer, then, is not only a most necessary duty, but it is also a most powerful and efficacious means of salvation. St. Alphonsus, somewhere says that no man ever went to heaven except through prayer, and no man ever lost his soul and went to hell except through neglect of prayer.

Our Lord tells us that it is only he that perseveres unto the end shall be saved. (Mathew x.: 22). And St. Augustine teaches that whereas some graces are given without prayer, such as the beginning of faith, there are others which are never given without prayer, such as final perseverance. Final perseverance is a necessary condition of salvation. But final perseverance cannot be obtained without prayer. Therefore prayer is necessary for salvation.

Prayer may be classified (1) as private or personal prayer, (2) as family prayer, (3) as public prayer. The obligation and duty of prayer is personal, inalienable, and cannot be relegated to others. It is true that the prayer of intercession is most useful and salutary, and can, and does, obtain great graces for others, but its efficacy may be obstructed and prevented by the unworthy dispositions of those in whose behalf it is offered. It is only when we pray for ourselves and with the requisite dispositions and conditions, that we can be sure of the unfailing efficacy of prayer. We should not, therefore, leave to others a duty which we owe to God and to ourselves. We should say our prayers every morning and every night, and in all temptations, dangers and afflictions. We can make our daily actions and labours so many acts of prayer and of divine worship, by offering them up to God, for His honor and glory, in fulfilment of His holy will, in penalty for our sins, and in union with the labours and sufferings of Jesus Christ. We can make our life a habitual prayer, we can make it supernatural and holy, by frequently during the day raising our minds and hearts in short acts of faith, hope and charity, and in adoration of the Divine Presence, remembering that our God is present to all our thoughts, words, and actions, and that "in Him we live, move, and have our being." In this way we shall make daily strides towards spiritual perfection. "Walk before Me and be perfect," saith

our Lord; in this way prayer shall become in our hands a golden key, that will unlock for us God's choicest treasures, and will, one day, open for us the gates of heaven.

Family Prayer.

Family prayer is that which is shared in by the family and is a most potent means of sanctifying the Christian home, and of bringing down abundant graces and blessings on the family. The Christian home, in which family prayer is practised, becomes a sacred oratory, a holy shrine which Christ honours and blesses by His presence. "Where two or three are gathered in My name there I am in the midst of them." (Mathew xviii: 19).

Oh, happy the Christian home which has Jesus Christ as its guest, and blessed is the family that is modelled after the holy Family at Nazareth. In it the father and mother will be honoured and revered, their old age will be tenderly cared for, and the gray hairs of aged parents will be brought down with honour to the grave; there the children will be docile, reverent and obedient, will grow up in virtue and the holy fear and love of God, will bring many blessings on themselves, will be pleasing to God, and will possess the respect, esteem and confidence of their fellow men, will, in a word, be faithful Catholics and good members of society. Such a home will be a blessed and holy place, abounding in peace and happiness, sweet and redolent of virtue "like the fragrance of a rich meadow that the Lord hath blessed." "*Sicut odor agri pleni cui benedixit Dominus.*" (Genesis xxvii: 27).

The Devotion of the Rosary.

The Rosary is an excellent form of family prayer as well also as of public prayer. It embraces the various mysteries in the lives of our adorable Redeemer and of our Blessed Lady. In saying it we pray directly to our Father who is in heaven, and we engage the Blessed Virgin to exercise her powerful intercession and patronage on our behalf. And could we have a better advocate in the Court of Heaven than God's Virgin Mother? If, as St. James tells us, the prayer of the just man availeth much, what must be the power and efficacy of the intercession of the Blessed Virgin for us, with her divine Son, whom she bore in her womb, whom she tenderly nursed in His infancy, whom she faithfully cared for in the days of His childhood, to whom she was the best of mothers during His hidden life at Nazareth, who hungered with Him, toiled and suffered with Him, and who stood by Him during the long hours of His crucifixion, when even the Apostles stood afar off, and stayed there till the last drop of the precious blood was shed, and the tremendous "*Consummatum est*" was uttered and the last sigh was given, heroically faithful and sublime in her mother's devotion to the last. O! how could such a Son refuse the petitions of such a mother, how could He be indifferent to her least wish, how could He, who shed His precious blood and died the death of the Cross for human salvation, reject the prayers that His loving Mother offers up for the conversion and salvation of His people? Her prayers and intercessions must be simply all-powerful with her adorable Son, and most efficacious in obtaining for us the greatest graces and mercies. But will our gracious Lady, now that she is enthroned in heaven at the right hand of her divine Son, now that she is in the glory of heaven, clothed with the sun, and having the moon under her feet, and a crown of stars on her head, will she care for us, will she take an interest in our welfare, will she sympathize with our sufferings, will she plead before the throne of God for the salvation of our souls and the securing of our immortal destinies? To answer such questions it is sufficient to say that in the order of grace she is our Mother. Being the Mother of the Redeemer she is the Mother also of the redeemed. By the dying breath of Jesus Christ she was solemnly given to us as our Mother, and we were given to her as her children when our dying Lord said to us, in the person of St. John, "Son, behold thy mother," and from that moment the children of the Church, in the person of St. John, took her to themselves as their mother. As our heavenly Mother she will not be neglectful of our spiritual interests. The mother cannot forget the child of her womb. Ugly and repulsive he may look to others, but they do not regard him with a mother's eyes. He may have lost the innocence and moral beauty of his boyhood, he may have become a hardened criminal and be ostracised and shunned by his fellow-men, but as long as his mother lives he has one true, constant and undying friend. He may become an outlaw and be hidden away from the haunts of men, but as long as his mother

has a roof to cover her he will there meet the warm welcome, and bright smile, and the comforting word, when he comes home again. Even though he should break her heart, yet will she cling to him, and even though human justice should for his crimes condemn him to an ignominious death the mother will stand under the shadow of the scaffold to receive his last sigh and to utter a prayer and a benediction for the soul that is gone. Deep and broad as the unfathomed sea is the mother's heart with its mighty love and undying affections. Now, the Blessed Virgin is the best of mothers, she is deeply interested in our welfare, and she never ceases and never will cease to plead for us with her mother's voice until all the elect children of God shall be gathered into their eternal home. The Rosary, therefore, must necessarily be a most powerful and efficacious form of prayer, and such it has always been found to be, since its first use in the life and history of the Church. Generations and generations of our Catholic fathers have been sanctified by the use of the Rosary, their hearts best wishes and souls aspirations have reached to heaven on the wings of its prayers, the holy Church has triumphed over its enemies through its instrumentality, and countless Catholic homes have been brightened and blessed by the contemplation of its mysteries and the recitation of its prayers. Hence, our Holy Father Leo XIII. has enriched it with many indulgences, and by his supreme authority, as Vicar of Christ, has most earnestly recommended its use to the faithful. We therefore, earnestly exhort our people to make use of this venerable, and fruitful form of prayer in their family devotions; and we request the pastors of souls to make it enter largely into the public devotions of the Church in Advent and Lent as well as in May and October.

Devotion to the Sacred Heart of Jesus.

This also is a beautiful, solid and fruitful devotion, is worthy of all commendation to our people, and is eminently suited to meet the spiritual wants of our time. The words we published on this subject in a former pastoral instruction may, we trust, be cited here with profit and edification:

Let us for a moment dwell on the consideration of the devotion to the Sacred Heart of Jesus, which the holy Church so recommends to her children at this particular time, and we shall find that the object and end of this devotion are such as to appeal with a mighty power to the heart and conscience of every Christian, are such as to draw the soul as with the cords of Adam and the bands of love, to the foot of the cross and to its merciful and loving Saviour, who on that blessed rood purchased it with a great price and died a cruel death that we might have everlasting life.

The Sacred Heart of Jesus was always an object of devotion and adoration to the Church, for it is the God-Man and is deified by its hypostatic union with the Divinity. This devotion is the same in substance as that which is paid to the adorable person of Jesus Christ, whose Sacred Heart was the seat and centre of His ineffable love for us. Christ was very God and very Man. His human and divine natures were perfectly distinct, and yet were hypostatically united in the adorable person of our blessed Redeemer, the second Person of the most blessed Trinity. The divinity and humanity do not separately, but unitedly exist in the person of Christ, and neither the one nor the other exclusively exists in any part of His glorious person, the union of the two natures being a real, indissoluble and eternal union. This is the teaching of the Church on this subject, and it follows from it, that each part of our Lord's sacred body is equally worthy of adoration, from its personal union with the Divinity, but we are sometimes more powerfully moved by the contemplation of one part than that of another. In the language of mankind, the heart is said to be the seat of the affections. The soul operates principally upon the heart, and hence we ascribe to the heart the various affections and emotions of the soul. Hence it is, that God accommodating Himself to our human notions, commands us to love Him "with our whole hearts." The Heart of Jesus contains the fulness of the divine and human nature, in it "dwelleth all the fulness of the Godhead corporally." (Colos ii: 9.) It loved us from the first moment of the Incarnation, and will love us for evermore. Since the time it was pierced by the lance of the Roman soldier, it was an object of the deep vehement love of His children, and together with the blood and water there flowed with it the full tide of God's graces and mercies on the world. St. Augustine says, the side of Jesus was opened for him by the lance, and that he entered in and abode in the Sacred Heart as in a place of secure refuge. St. Ber-

(Continued on page 81.)

CONSOLATION FOR UGLY GIRLS.

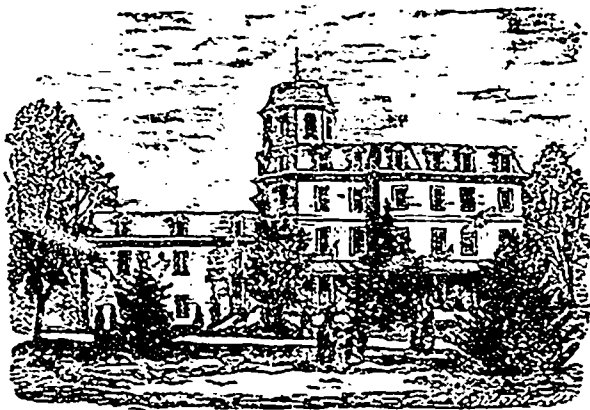
The gift of personal beauty is unquestionably one of the high prizes in a woman's life, but the life of her counterpart man is so complex, his needs are so many-sided, that in some situations he is led to appreciate a cabbage a good deal more than he does a rose.

Nor is female beauty an exact science, figured out by measurement after the Venus de Medici or de Milo; not only national but individual standards vary; what is beautiful to a Chinese mandarin is ugly to the gilded youth of Gallie or Celtic race; and Dr. Johnson's Petty, always "a pretty creature" through the glasses tinted by his own fond fancy, was according to the verdict of his friends, a coarse-looking, painted dowager, old enough to be his mother.

Imagination is such a potent factor in love, that if a man admires a tiny foot its possessor often borrows from her extremities a general comeliness of person in his opinion. Another, like Althen's Lovelace, may be entangled in a damsel's hair, or "fettered by her eyes," and straightaway forget a big nose, clumsy ears, a sallow skin, even all these disadvantages combined, and constituting positive homeliness to casual observers.

Most ugly girls have something pretty about them, and the few who know that they cannot claim even this limited endowment become pathetic to men of a generous mind, exciting pity, and we all know what pity is akin to under favorable conditions. I recall a maiden of this stamp who secured a handsome and devoted husband by her very hopelessness of winning his preference, by the tender humility of her worship of himself. Living in the same house, the constant appeal to his chivalry became more powerful at last than all the varied charms of other women he might have won.

Ugly girls, however, generally carry their consolation with them in a blessed unconsciousness of their want of good looks. Have we not seen them stand before a mirror noting the effect of a color or a new fashion, with an undisguised expression of admiration on their faces?—very much like the ugly young man who ties his cravat and smiles at his image in the glass with the comforting mental comment, "Not handsome, but devilish fascinating!"



Loretto Abbey, Toronto.

The statement that "ugly girls are generally left to run to waste as unappropriated blessings," is not supported by evidence: who has not met wives as ugly as any old maid in his list of acquaintances? It is safe to make the broad generalization that an ugly girl, all other things being equal, is likely to have fewer offers than a pretty girl, but quite as likely to receive the one offer which will make her a happy wife. It may be doubted whether a plurality of lovers is an unmixed advantage to a girl, one good lover, the elect man, attracted to her by affinity in its highest sense, is forever enough.

But all other things (save the gift of beauty) seldom are equal between the ugly and the pretty girl; by the natural law of compensation the ugly girl has either some inherent or some acquired quality that is lacking in the other, which asserts its charms as acquaintance progresses. Beauty only has the start in the race.

The *tete-a-tete* drives in the park and free seats at the theater once the special prerogative of pretty girls are fast becoming unfashionable among the higher classes in our larger cities, the complexities of advancing civilization presenting obstacles to freedom and obligations of this kind.

The ugly girl often has superior tact and finesse. Being obliged to study human nature closely in order to get the most out of it, she learns so well how and when to speak delicate flattery that she ends by convincing the man who scarcely noticed her on the evening when they were introduced, that the lips which can utter such bewitching things are really beautiful. For somebody has said—I cannot give the authority for the quotation—that men are vain.

Proximity oftenest decides attachments of every kind; if a city man had to spend a winter in a Cape Cod village with a homely but pleasant girl, he would be more likely to find himself in love with her by spring than with the pretty and pleasant girl he left in Boston when he went to Cape Cod.

An ugly girl has a firm grip, generally speaking: she is not sated

with admiration, or confident when she gets it that it will be perennial, so she does not let chance give her the slip, after the fashion of many belles. When once married she has plenty of grit, too, to protect her lawful property and to distance the pretty and unscrupulous flirts who would try their wiles on him.

It is questionable, after all, if a woman's beauty or homeliness makes much difference to a man after he has been married to her a year: does he even know how she looks? He sees her inner nature, and the happiness of the couple is decided by the effect of their inner natures upon each other. Many a man with a pretty wife has been infatuated with the society of a very plain looking woman who possessed either intelligence or some power of adaptation he missed in his partner.

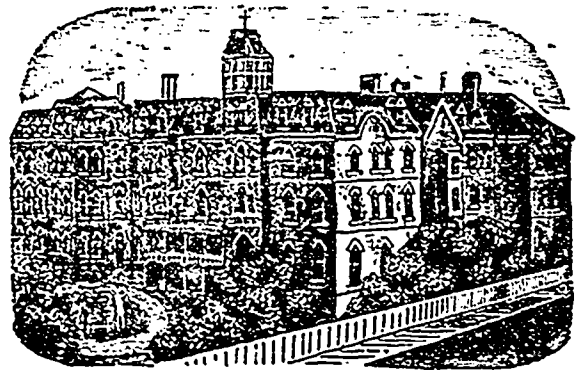
The clever pleader for ugly girls says: "Suppose Grover Cleveland's too ample girth of waist had kept him out of the White House, as it certainly would have kept Mrs. Cleveland had she been the unlucky possessor," etc.

Most girls by one thing or another have been kept out of the White House, but I once knew a widow with a waist that might have rivalled our ex-President's, and she married a man of military and social position who was enough in love with her to take her without the jointure she was obliged to resign in accepting his offer.

Nor does a bald head in this day of artistic wigs necessarily make a woman ineligible for the office of Governor's wife. I knew a charming lady rendered bald by insomnia, who married an adoring husband. To be sure, she had a pretty face and an uncommonly sweet disposition. It is interesting to know that he saw her bald head after marriage and that his love survived the test.

Prominent statesmen do sometimes wed homely women; persons yet living remember with pleasure the brilliant and very ugly Princess Metternich who was one of the social attractions of the court of Louis Napoleon.

The "tree of life" still stands in the midst of the garden, and its fruit is for all womankind; baby fingers pat wrinkled and flabby cheeks as softly as round and rosy ones; "babies' skies are mother's eyes," even if they are cross-eyes; moles and disfiguring birthmarks



St. Joseph's Convent, Toronto

have been called "mamma's beauty spots" by tender lisping voices. Wedded love, too, has been as constant to the homely woman as it has to the beautiful one. Even Mahomet, with all the laxity of the Moslem creed he was promulgating, took no other wife while the elderly Khadijah, greatly his senior, lived, and among the endearments of her youthful successors he always declared, "There is no one like Khadijah; she believed in me when no one else did." Her sovereignty, it will be seen, lay in the immortal principle of the man's nature, transfiguring and demoting the lower elements that help to constitute marriage.

Success in literature, science and art is open to the ugly as it is to the beautiful, granted that it does come more easily to the woman equipped with good looks as an auxiliary. Charlotte Cushman, plain and masculine-looking, attained the pinnacle of an art which from its nature must appeal largely to the senses. Think of a homely Juliet! she took the part sometimes.

Margaret Fuller, another homely woman, influences even yet by her personal magnetism the thought of New England; and George Eliot, whose ugliness was almost phenomenal, was not prevented by it from winning the love of two devoted men and "living again in minds made better" by her genius.

We hope girls will go on being pretty and prettier, just as we hope flowers will go on blooming, but destiny is more than skin-deep, it is determined by the force of character, the subtleties of temperament, the magic of opportunity, and by we know not what stress of Karma behind the veil.

We strongly suspect that the author of the "Plea for Ugly Girls" is not "one of them," but, if she is, the writer of this paper will try to match her consummate candor by saying that, although never an "ugly girl" herself, she has through life looked at many ugly girls and been forced to acknowledge that in one way or another they had managed to obtain a superior share of all that makes life worth living.—*Frances Albert Doughty, in Saturday Night.*

The Catholic Weekly Review.

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Commended by

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

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

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

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

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

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

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OFFICIAL

LENTEN REGULATIONS.

In consequence of the prevalence of the influenza in this archdiocese, and the enfeebled condition of public health, because of its ravages, we deem it our duty, in virtue of the Papal Indult, to dispense the faithful of this archdiocese from the laws of fast and abstinence during the coming Lent, excepting, however, the abstinence of Fridays, which must be observed as usual, and fast as well as abstinence on Good Friday. We at the same time exhort the faithful to live up to the spirit of penance and self-denial that should characterize the holy season of Lent, to try to appease the anger of God enkindled against our sins by fervent prayer, by alms deeds, and penitential works. We recommend self-denial in regard to those luxuries, the use of which is not necessary nor even conducive to bodily health and strength; such for instance as the use of intoxicating liquor, unless prescribed as medicine by a physician, the use of tobacco, etc., and abstinence from amusements innocent in themselves. In the words of His Holiness, the faithful who use this Apostolic Indulgence should be fervent in prayer, in performing works of mercy to the poor, in attending the public devotions of the Church, and in the frequentation of the Sacraments.

THE FORTY HOURS DEVOTION.

The forty hours devotion is to be held in this city, within the Paschal time, in the following churches and at the following dates:—

- 1st. On the first Sunday of Lent and the three following days in St. Mary's Church, Bathurst Street.
- 2nd. On the 2nd Sunday of Lent at St. Basil's.
- 3rd. On the 3rd Sunday of Lent at St. Paul's.
- 4th. It begins on Thursday the 24th of March at St. Patrick's.
- 5th. On 4th Sunday of Lent (27th March) at St. Michael's Cathedral.
- 6th. Passion Sunday (3rd April) at St. Joseph's, Leslieville.
- 7th. On Palm Sunday at St. Helen's, Brockton.
- 8th. On first Sunday after Easter, in the Church of the Sacred Heart, King St. East.

ST. PATRICK'S DAY.

THE ever memorable and ever welcome celebration of Ireland's National Feast Day is at hand, and certain we are that, in every portion of the British Empire, it will be decorously and enthusiastically observed. If it may be said that the sun never sets on the arms of Great Britain, it may be just as truly supplemented, that at every hour of the twenty-four the great orb of day glints from the cross of some cathedral dome, raised up in some distant land by the Faith and munificence of St. Patrick's exiled sons. It seems providential, and a destiny, that, while England leant with a heavy hand on the sister Isle, and forced her sons into the army, and her families into exile, she was the unwilling and unconscious instrument of God in spreading Catholicity to the ends of the earth, and in making the Empire of the Cross conterminous with the limits of her conquests.

In every community where the English language is spoken, and in several where Spanish, Italian, or French is known, preparations are being organized for a fitting commemoration of the day that terminated St. Patrick's glorious career of Apostolic triumphs, and obtained for him the incorruptible crown promised to the valiant, and the unutterable joys held out to the "good and faithful servant" who was placed "over many kingdoms." Most assuredly has the latter privilege been conferred upon Ireland's Patron Saint. He was given a kingdom, Ireland, for his field of labor, and because his talent produced a hundred and a thousand fold, therefore is he placed not only over Ireland, but over many kingdoms, and the sun never sets on his Empire. In Canada as in India, in Australia as in the British Isles, shall priests and prelates be discoursing next Thursday on the apostolic virtues of Ireland's patron saint. They shall be rehearsing to faithful congregations the story of St. Patrick's continued vigilance in heaven over the spiritual interests of his cherished children on earth. They will point to him ever interceding for them before God's throne, ever obtaining for them courage in time of black calumny and bitter persecution, unwavering constancy under the severest trials, inviolable attachment to the Vicar of Christ, when it was death to acknowledge him, and an ever increasing love for the Mother of God, the foe and destroyer of all heresies.

These saving virtues found a lodgment in every Irish heart through the teachings and example of St. Patrick, and through his continued interest in the fate of the nation he won over to Christ, and through his powerful intercession with God these virtues still accompany the exiled sons of Erin to whatever remote isles or continents in which their lot may be cast. They may have their faults, and vices even, to which our poor humanity is only too prone, but they possess many redeeming virtues that make them the envy of other less favored nationalities. Everywhere in their chequered and wandering career they carry with them a love and veneration for the Cross of Christ, in which gloried the Apostle of the Gentiles, and which stamps them as an Apostolic race, as a living protest against the scoffing indifference of an unbelieving world. Their attachment to the Holy See, their characteristic veneration and love for the Soggarth Aroon, and the constant prayerful homage they pay to the Immaculate Mother of God, have been the source of all the courage and determination and contempt of threats and patient endurance they suffered willingly, aye, joyfully suffered, during the persistent horrors of the Penal days and years and centuries; when it was "treason to love God and Ireland, and death to defend."

Quiet and steady perseverance in the practice of those virtues has finally triumphed—Ireland's bitterest enemies are at last conquered, and are now acknowledging that she was right, that she was unjustly and cruelly treated in the past, and that full

compensation ought to be made to her for all the cruel wrongs inflicted on her sons and daughters in days gone by. By such robust, fearless and heaven-inspired virtues must we, too, continue to command the respect of our fellow-citizens and prove to them that no men are more entitled to honour than all those who honor the Faith and the Feast of St. Patrick's Day.

POINT AUX-TREMBLES SCHOOLS.

It appears from a circular letter addressed to the Protestant public by Rev. Dr. McVicar, bearing date Montreal February 1892, that the proselytising school at Pointe-aux-Trembles is deeply in debt; there being a deficit in the accounts for the present year of about \$5,000. The Doctor appeals to all congregations and sabbath schools and Christian endeavour societies "to send in large hearted and generous gifts to enable the committee to at once remove the indebtedness in this department of their operations." The schools are declared to "be doing a noble work and that it is doubtful if there is in any department of Mission effort anywhere more worthy of confidence and support."

These schools must absorb large sums of money. About three years ago when the Pan-Protestant council was held in the Pavillion in this city to protest against the Jesuits' Estate Act, a donation of the round sum of \$10,000 was granted by the Presbytery for the maintenance of the proselytising schools at Point-aux-Trembles, near Montreal. It is very significant that on the same occasion a certain Dr. Eby, a returned missionary from Japan, applied in vain for a similar sum, or something handsome, to enable him to prosecute the work of establishing Christianity in the empire of the Mikado. The Presbytery, however, on reflection and after a warm debate on the subject, decided that the Catholics of French Canada were far more in need of being converted to Calvinism, than were the heathen Japanese of hearing the story of Calvary and of having the Gospel preached to them. Ten thousand dollars were freely given to the work of evangelizing the French *habitants*; but the poor missionary from Japan had to return to the flowery kingdom as poor as he left it, some months previous.

The schools at Point-aux-Trembles were established for the sole purpose of robbing French Canadian children of their Catholic faith. French Canadian boys who are out of employment or too lazy to work, obtain food and shelter there during the winter seasons and get free quarters, providing they are willing to join in prayer and listen to the daily recital of a chapter taken from an erroneous and unauthorised version of the Bible in their own language. At the opening of spring they return to their work or their homes, if they have any, and occasionally present themselves before the Cure to ask pardon for their act of Apostacy. But when the bad season again sets in, a number of those who drank the poison of heresy before, and who remember the flesh pots of Egypt, make once again for the warm comfort of the schools and the luxurious idleness they may indulge in at the expense of the proselytising committee.

Thus are several poor boys every year lured away from the faith and practice of Catholicity; and what do they secure in return? Blind fanaticism, a total cessation of prayer, of fasting and every good work; disrespect for the Mother of God, abundance of malice and hatred of God's Church, with a few texts of mistranslated and badly worded Scripture in French, to lull the reproach of conscience and impose on the ignorant.

The colporters attached to the Establishment start out every year at the beginning of the spring season. *Se mettent en campagne*, wrote the Cure to us once, when information was requested of him. They call at the cabins of the poorest *habitants*, and in the blandest and mildest tones represent themselves as the most devoted friends of the family. They are willing to un-

dertake the education of one or two little girls and a boy. They will board them gratis, and when educated will secure for them lucrative positions in the very best families in Montreal. The parents may have been predisposed for this traffic of souls, by some harsh reprimand they received from the parish priest, whose duty it is to exhort "in season and out of season." Promises are made that there shall be no tampering with the children's faith. But these promises are like pie crust, made only to be broken, and the colporter knows that once he has got them in his parlor, like the spider and the fly, the undermining of the poor children's Christian faith will be the work but of a few years, mayhaps a few months.

Such is the detestable system that works so much mischief at Point-aux-Trembles, and of which Dr. McVicar is the chief promoter. Were the French Canadian priests, or the gentlemen of St. Sulpice, who have ample means, to establish a similar institution in the vicinity of Toronto, and were collections taken up for the purpose of enabling young Catholic men to circulate among the families of destitute Protestants and kidnap their children, with a view to proselytism, what an outcry there would be raised of Romish aggression, and what a howl would go up from every pulpit and platform against the very existence of such a hateful and obnoxious institution! Yet, we can see no reason why one system should be more or less objectionable than the other. Nor can we understand the patience and toleration of French Catholics who tamely submit to the presence in their midst of wolves in the clothing of sheep—who are for ever on the watch for the waifs and stray lambs, to scatter and devour.

It is very well known to Dr. McVicar and his aides-de-camp that the French Canadian population are in charge, and under the care of a numerous and zealous priesthood, that teaches them all their duties to God, to their neighbour, and themselves. They are fully aware of the fact that the priests of Quebec Province are a learned and exemplary body of clergymen, who instruct their parishioners in the practice of the religion of Christ, in the observance of the Ten Commandments, and in the essentials of Faith, Hope and Charity, together with Baptism, self-denial, confession of sin, and the holy Eucharist or the Lord's Supper. What additional knowledge can the Presbyterian catechism or the colporters impart to them?

The idea of Presbyterians importing a pure Christianity into French Canadian Catholic families is more absurd and more grotesque, if not more insulting, than importing coal for sale into Newcastle. All the French Canadians may not be able to quote Scripture, as Satan did when tempting our blessed Lord, but they can all recite the Apostles' Creed, they all know the story of Bethlehem and of Calvary, they all can recite the Commandments of God, they all know how to confess their sins, and how to make an act of contrition; in fact they all, even the most ignorant of them, have a more practical knowledge of Scripture and of the Christian religion than Dr. McVicar and his fanatical lieutenants who go about like roaring lions seeking whom to devour, and are ready at any moment to traverse seas and mountains to make one proselyte.

PAROCHIAL SCHOOLS IN THE UNITED STATES.

Our contemporary, the *Presbyterian Review*, does not favour parochial schools, at least as they are found to exist in the United States. Its chief reason consists in the supposition that they are a menace to the Public school system; and that in certain portions of America they are becoming a "disturbing element." Considered in its co-relative bearing, this cause of complaint is very like the story of the wolf and the lamb—the wolf slaking his thirst up stream, howls and complains of the lamb as a disturbing element, and so devours her. If the Catholics, while supporting their own schools, allow themselves to be bled for the support of the common schools, it seems wolfish to have the

latter complain of the former and say : Your patience, and the success of your school system, is a disturbing element and a menace; and therefore we are thinking about the cheapest and most sanctimonious way of destroying you. As our contemporary puts it, "for its own sake no free state ought to tolerate the system."

This contention of the *Presbyterian* is strenuously adhered to in every country where Calvinism prevails, and where Catholics are in the minority. But let circumstances change. Let Presbyterians be found in fewer numbers surrounded by Catholic populations, and they will clamor loudly for separate education for their children. In the Province of Quebec they insist upon having not only elementary schools with Calvinistic teachers and text-books, but they must have in addition Separate, Model, and Normal schools of Calvinistic hue, provided for them by the Catholic government of that Province. With Presbyterians it all depends upon whose ox is gored. Their Knox colleges and Presbyterian universities are a protest against the argument of our contemporary, viz. that separate education "is a menace and a disturbing element."

The State Board of Education in Massachusetts has issued a report, endorsed by the Governor, to the effect that : "Private tuition in the case of any individual child or for a special purpose is one thing, but the deliberate and systematic drafting off of any considerable portion of our school population for organization and instruction by private persons and upon a radically different plan, is quite another, and is a procedure which may involve consequences that in a more developed form the State will by no means be ready to accept." It appears that there are already 15,000 children in the Catholic schools of Massachusetts, and, it is believed, the tendency in this direction has not reached its maximum. There is no doubt whatever, but the continually growing increase and wonderful success of the Catholic schools in Massachusetts as in other States of the Union, is causing alarm among the promoters of the godless system. But what help is there for it? Right reason, common sense, experience and the dictates of our Christian Faith, all cry out with the inspired word : "Train up children in the way they should go, and when they are old they shall not depart from it." What protection does the godless system afford to the innocence of childhood, to the religious instincts of young people, or to soundness of morals in adolescence? Experience has told the sad tale; that no safeguard is found in the Public schools of Massachusetts for youthful piety, or delicacy of sentiment, or blamelessness of life. Notwithstanding all that has been said or written on a subject so fraught with the most serious consequences to the rising generation, the advocates of the demoralizing system of irreligious education still maintain that they alone are in the right, and that all other systems must not be tolerated, in fact that they are "a menace and a disturbing element" and must be got rid of.

The *Presbyterian Review* says : "We have little faith that schools—separate, parochial, denominational, or of whatever name they may be called—will make duty and loyalty to the State a matter of essential importance, or foster among youth a spirit of religious toleration." Why not have such faith? why doubt it? Does not religion teach the daily lesson of the duties we owe to God, to the State, and to one another? Is it not religion that says, "be subject to the higher powers—not for wrath but for conscience's sake—for there is no power but from God, and those powers that exist are ordained of God." This lesson of loyal obedience to the State is taught in every Catholic school in the world, and taught as a matter of essential importance. The other principal lessons inculcated by word and example is—"love your enemies, do good to them that hate you, bless them that curse you, and pray for them that persecute you."

EDITORIAL NOTES.

The following extraordinary notice recently appeared in an English Low Church journal : "Our grandchildren may possibly, by painful experience, be brought round to Charles Kingsley's conclusion that manliness, veracity, and righteousness are more valuable qualities than subtlety, casuistry, and aestheticism."

Commenting upon it, the *London Universe* tritely says : "Has not Protestantism reached as yet, after 300 years of teaching,

the conviction that truth and righteousness are better than subtlety and casuistry? Have not its victims got so far even as that? And is the result of the Elizabethan heresy nothing more than a vague hope that possibly the grandchildren of the present generation may be brought round to admit what the children of the Church of God from the nature of the case receive as a first and necessary truth—namely, that "veracity and righteousness" are to be preferred before craft and casuistry? The "English religion" is evidently slow in its teaching, or else is unable to teach virtue at all. In the meantime, between this and the date of their grandchildren, we are greatly afraid that the Evangelicals will continue in their present course, which, we are told, is not remarkable for "manliness, veracity, or righteousness."

Bulwer Lytton has penned many a noble sentence and transmitted words of advice that may well be kept fresh and green, but, perhaps, no greater truism was ever transmitted by him than the following, nor one that should be taken more to heart. "A man's best friend," says he, "is a wife of good sense and good heart, whom he loves and who loves him. In woman there is at once a subtle delicacy of tact and a plain soundness of judgement which are rarely combined to an equal degree in man. A woman, if she is really your friend, will have a sensitive regard for your character, honor, repute. She will seldom counsel you to do a shabby thing, for a woman always desires to be proud of you. At the same time her constitutional timidity makes her more cautious than your male friends. She, therefore, seldom counsels you to do an imprudent thing. Rely, then, on her wisdom and faithfulness and scorn the thought of proving unfaithful to the tenderness which, should occasion demand, would impel her willingly die for you."

Of the influence of women as mothers, writing in a somewhat similar strain, Lord Macaulay, the great-essayist and historian, says these words : "Children look into those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while you have that most precious of all good gifts—a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends—fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggle with the hard uncaring world for the sweet, deep security I felt when of an evening, nestled in her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed away since we laid her beside my father in the old church-yard, yet still her voice whispers from the grave, and her eyes watch over me as I visit spots long since hallowed to the memory of my mother."

By the application of modern science, voices, as if from the grave and the dead, can now be heard upon earth. Things, apparently incredible a few short years ago, are now recognized as accomplished facts, and, through the inventive genius of an Edison, the loved voice of England's great departed Cardinal Archbishop will be heard again on earth through the medium of the phonograph. Last Easter Cardinal Manning heard for the first time the weird voice of the phonograph in the form of a message from Cardinal Gibbons, between whom and himself has existed the warmest regard. His delight and wonder were remarkable. This led to the suggestion that a message from him to be delivered to the faithful custody of the phonograph that his voice might be heard when he had passed away. Cardinal Manning was absolutely silent for several minutes over the suggestion, which affected his mind with a force akin to awe.

THE ARCHBISHOPS PASTORAL.

Continued from page 76.

nard writes in sentiments of most tender devotion concerning the Heart of Jesus. St. Thomas of Aquin pictured that most loving heart as wounded for our sins, and pouring out through the opening its precious blood, to show the excess of His love, to inflame with His love the tepid hearts of His disciples. St. Bernardine of Sienna speaks of this divine Heart as "a furnace of the most ardent love, capable of setting the whole world on fire." "O love!" cries out St. Francis of Sales, "O, sovereign love of the Heart of Jesus! What heart can praise and bless Thee as Thou dost deserve? Let this adorable heart live forever in our hearts."

In adoring the Sacred Heart, we adore Jesus Himself, the figure of the Father's substance, and the splendour of His glory; we adore Him whom the angels and saints adore in Heaven, of whom, when coming into the world, it was said, "let all the angels of God adore him." (Heb. i.: 6). We adore and love our dearest Redeemer, our God and our All, our first beginning and last end, Him, who for us men and for our salvation came down from Heaven and became man, who stooped into the abyss of our nothingness in assuming human nature, "emptied Himself," says St. Paul, "taking the form of a servant, being made in the likeness of man, and in habit found as a man; He humbled Himself, becoming obedient, even unto the death of the cross" (Phil. ii.: 7 and 8). We adore that divine and loving Heart, every throb and beat of which were for our salvation and happiness, the Heart of Him who broke not the bruised reed, and the smoking flax did not extinguish, who was the friend of publicans and sinners. We adore that divine Heart, which still, in the sacrament of the altar, abides with us in the valley of tears to cheer our exile, to dry up the tears of our sorrow, to heal the wounded heart, to dart into our bosoms the flames of divine charity that glow and burn in it, and to cast on the cold, bleak earth, the fire of love which Christ came upon the earth to enkindle. Well may we cry out with the Church, "*O Felix culpa, que talem ac tantum, meruit habere Redemptorem.*" O, happy sin which deserved to have such and so great a Redeemer, whose Sacred Heart abides with us forever. "*O, mira circa nos tue pietatis dignatio.*" O, wonderful and ineffable condescension of the Sacred Heart of Jesus for us! What heart so cold as not to return it love for love, what bosom so dead to gratitude and to all the noble impulses of our nature as not to be forever loyal and true to it! If I forget thee, O Sacred Heart, let my right hand be forgotten, let my tongue cleave to my jaws, if I do not make thee the beginning of my joys and the burthen of my praise. "As the hart panteth after the fountains of waters, so panteth my soul after Thee, O God: my soul hath thirsted after the strong living God. I shall go over into the place of the wonderful tabernacle, even to the house of God" (Ps. xli.), wherein the Heart of Jesus abides in the sacrament of His love. Such are the sentiments that must fill the soul, such the ardent desires and the vehement longings for Heaven and for God, that must inflame all who contemplate and adore the Sacred Heart of Jesus, and inspire hearts of men with the fire of divine charity. This devotion is also intended to make reparation to our Lord for the cold neglect and ingratitude with which He is treated in the blessed sacrament. But its principal aim is, to cause His love to be loved. The mission of Jesus Christ upon the earth, was to enkindle thereon the fire of divine love. I have come, said He, to cast fire on the earth, and what will I but that it be kindled (St. Luke, xii.: 49).

When our Blessed Lord came in the incarnation, he found the world steeped in corruption and enveloped in the thick night of paganism; it was a huge, lifeless carcass, with the coldness and pallor of spiritual death upon it. Everything therein was worshipped save the true God, and he was an outlaw in his own creation. Our divine Redeemer came, enkindled in far distant Galilee the fire of divine love, and behold, this fire flames out and spreads from east to west, until it embraced the world in its divine flames; until it purged and purified the earth, and made it a new creation: in the words of Holy Writ "Renewed the face of the earth." When the Sacred Heart began to beat and palpitate in the world, the idols fell shattered from their pedestals, the oracles became dumb, the multifarious errors of paganism disappeared like a wrack of stormy clouds before the rising sun, and regenerate man rose from the grave of spiritual death, and his heart was changed and warmed into a new life: "was not our heart burning within us whilst He spake in the way (Luke xxiv.: 32). The patrician and plebeian, the noble lady and lowly handmaid, the soldier and civilian, men and women of

every state and social grade, leave all for the love of Christ because Christ first loved them, and died for their salvation. "The charity of Christ constrains us (says St. Paul), judging this, that if one died for all were dead; and Christ died for all, that they also who live may not live to themselves, but unto Him who died for them and rose again (11 v.: 14 and 15)."

But alas! the fervour and the love of God that distinguished the early Christians have disappeared: the charity of some has grown cold; tepidity and laxity flourish like rank noxious weeds, even in the Lord's vineyard; indifferentism has fallen like a blight upon the modern world, and Sirocco-like, has dried up the very springs of piety and virtue; the sacred truths of religion are questioned and assailed, Christian traditions are fast disappearing, and doubt and infidelity, like a wasting plague, are spreading their ravages far and near: the thirst for gold, the idolatry of materialism, the vain effort to make a heaven of earth, the ignoring of an eternal world beyond the grave: those are the deplorable characteristics of the days upon which we have fallen. Who shall heal this wicked and adulterous generation! "*Quis medebitur ejus!*"

For the remedy of these great evils our help and our hope lie in that wounded heart, whence salvation first streamed down with its own precious blood on mankind. It is our sheet anchor of hope in these unhappy times. When St. Gertrude was favoured with a vision of St. John the Evangelist, and asked him why he had not revealed all the beatings of the heart of our Lord, since he had felt them all himself when leaning on His bosom, he replied, *that the full persuasive sweetness of the beatings of that Heart was reserved to be revealed at a later time, when the world should have grown old and sunk in tepidity, that it might be thus rekindled and reawakened to the love of God!*

Oh, we must then turn to the Sacred Heart of Jesus, and implore it to cast its divine fire of love on the frozen earth once more, so that the winter of our desolation may pass away, and the spring time of holy hope and fervour may come back again: we must implore it to breathe the breath of life into the numberless souls that, Lazarus-like, lie asleep in the grave of sin, that they may arise to a life of grace and virtue; we must beseech It to banish from the children of the Church all spiritual sloth and unconcern in God's holy service, and in the all-important work of their salvation to inflame their hearts with divine love, to enliven their faith, to strengthen their hope, and to inflame their charity.

In order to propagate and perpetuate this great and beautiful devotion amongst the faithful, we earnestly exhort the Revd. clergy to establish in their respective missions the "League of the Sacred Heart." This holy league of souls, banded together to promote the love of Jesus and the sanctification of souls, cannot fail to be an abundant source of God's choicest gifts to each parish.

The Forty Hours Devotion.

In this connection we wish to say a few words respecting the "Forty Hours Devotion," which has prevailed in this diocese for several years past, and which we order to be held consecutively in all the churches of this city during the coming Lent. This devotion consists in the solemn exposition of the Blessed Sacrament for forty-eight hours. It is exposed during a solemn Mass of exposition, on the following day a High Mass is celebrated for peace, and on the closing day a solemn Mass is sung, at the end of which the devotion ceases and the Blessed Sacrament is replaced in the Tabernacle. After the first and last Mass a procession takes place through the church, the proper hymns are sung, the Litany of the Saints is chanted. Benediction of the Blessed Sacrament is given after the Mass of Deposition. During the devotion the altar is ablaze with numerous tapers, and is decorated with flowers. The object of this devotion is to give public worship and adoration to Jesus Christ in this great Sacrament, to stimulate devotion towards it, to quicken our faith, freshen and strengthen our hope and confidence in his adorable presence and to inflame our charity and rekindle in our souls and fan into holy flames the sacred fire of love towards our Eucharistic God. During it we pray for our spiritual and corporal necessities, we pray for the conversion of sinners, for the perseverance of the just, and the relief of the souls in purgatory. It is also intended to offer to God solemn acts of reparation for the sins of bad Christians in general, and in particular for the cold neglect of which so many lukewarm and bad Catholics are guilty towards our Lord in this Sacrament, also to atone for the profanations and unworthy communions of which many are guilty, and for the scoffs and insults offered to the Real Presence

of our Lord by heretics and infidels. This devotion is enriched by many indulgences, and in particular by a plenary indulgence, that may be gained by all who, besides visiting the church where the Blessed Sacrament is exposed once in each of the three days and praying there according to the intentions of the Sovereign Pontiff, also go to confession and receive Holy Communion. We intend to hold this blessed devotion during Lent in all the churches of the city consecutively, and we hope the faithful will eagerly avail themselves of those days of abundant graces, mercies and blessings, that they will "Go, in their numbers, into His tabernacle, and adore in the place where His feet have stood," (Psalm cxxxii. : 1) that they will adore Him as the treasure of their souls, as the God of their hearts, and the God that will be their portion for ever, as their surest hope in life and death, and that they will offer Him their hearty tribute of reverence and love in atonement for the scoffs, revilings and blasphemies to which he is subject in this adorable Sacrament, at the hands of heretics and unbelievers. God grant that this may be so; and then this coming Lent will indeed be an acceptable time to God, and days of salvation to our faithful people.

The foregoing dearly Beloved Brethren are the instructions we have deemed it our duty to address to you at this time. Consider them well, dwell upon them, take them to heart, and make them intimate convictions, living forces in your souls, that will mould your lives and shape your actions in accordance with the requirements of divine law and the furtherance of your immortal destinies, for God's honor and glory, and the eternal salvation and happiness of your souls.

The Reverend Clergy are requested to read this pastoral letter to their people on each successive Sunday to its conclusion; and are expected to develop more fully each section of instruction it contains, explaining its teaching in detail, enforcing the duties that flow from that teaching, and pointing out the spiritual advantages and fruits that must result from the faithful performance of these duties.

May the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. (Phillipians iv. : 7.)

Given from St. Michael's Palace, Toronto, under our hand and seal, and the signature of our Secretary, on this the 25th of February, (Feast of St. Mathias, Apostle,) A.D. 1892.

†JOHN WALSH,

By order of His Grace, *Archbishop of Toronto.*
JAMES WALSH, *Secretary.*

THE PATRIOT'S GRAVE.

READ AT THE EMMET CENTENNIAL IN BOSTON MARCH 4, 1878.

"I am going to my cold and silent grave—my lamp of life is nearly extinguished. I have parted with everything that was dear to me in this life for my country's cause—with the idol of my soul, the object of my affections; my race is run, the grave opens to receive me, and I sink into its bosom! I have but one request to make at my departure from this world—it is the charity of its silence! Let no man write my epitaph; for, as no man who knows my motives dare now vindicate them, let not ignorance nor prejudice asperse them. Let them rest in obscurity and peace! Let my memory be left in oblivion, and my tomb uninscribed, until other times and other men can do justice to my character. When my country takes her place among the nations of the earth, then, and not till then, let my epitaph be written."—*Speech of Robert Emmet in the Dock.*

I

Fear down the crape from the column! Let the shaft stand white and fair!
Be silent the wailing music—there is no death in the air!
We come not in plaint or sorrow—no tears may dim our sight:
We dare not weep o'er the epitaph we have not dared to write.

Come hither with glowing faces, the sire, the youth, and the child,
This grave is a shrine for reverent hearts and hands that are undefiled
Its ashes are inspiration; it giveth us strength to bear,
And sweepeth away dissension and nerveth the will to dare.

In the midst of the tombs, a gravestone—and written thereon no word!
And behold, at the head of the grave, a gibbet, a torch and a sword!
And the people kneel by the gibbet, and pray by the nameless stone
For the torch to be lit and the name to be writ, and the sword a red work to be done!

II

With pride and not with grief
We lay this century leaf
Upon the tomb, with hearts that do not falter;
A few brief, toiling years
Since fell the nation's tears,
And lo, the patriot's gibbet is an altar!
The people that are blest
Have him they love the best
To mount the martyr's scaffold when they need him;
And vain the cords that bind
While the nation's steadfast mind,
Like! the needle to the pole, is true to freedom

III

Three powers there are that dominate the world—
Fraud, Force, and Right—and two oppress the one.
The bolts of Fraud and Force like twins are hurled—
Against them ever standeth Right alone.

Cyclopan strokes the brutal allies give:
Their fetters massive and their dungeon wells;
Beneath their yoke, weak nations cease to live,
And valiant Right itself defenceless falls!

Defaced is law, and justice slain at birth;
Good men are broken—malefactors thrive;
But, when the tyrants tower o'er the earth,
Behind their wheels strong right is still alive!

Alive, like seed that God's own hand has sown—
Like seed that lieth in the lowly furrow,
But springs to life when wintry winds are blown:
To-day the earth is gray—'tis green to-morrow.

The roots strike deep despite the rulers' power,
The plant grows strong with summer sun and rain,
Till autumn bursts the deep red-hearted flower,
And freedom marches to the front again!

While slept the right, and reigned the dual wrong,
Unchanged, unchecked, for half a thousand years,
In tears of blood we cried, "O Lord, how long?"
And even God seemed deaf to Erin's tears.

But when she lay all weak and bruised and broken,
Her white limbs seared with cruel chain and thorn—
As bursts the cloud, the lightning word was spoken,
God's seed took root—His crop of men was born!

With one deep breath began the lands progression:
On every field the seeds of freedom fell—
Burke, Grattan, Flood, and Curran in the session
Fitzgerald, Sheares, and Emmet in the cell.

Such teachers soon aroused the dormant nation
Such sacrifice insured the endless fight:
The voice of Grattan smote wrong's domination
The death of Emmet sealed the cause of right.

IV

Richest of gifts to a nation. Death with the living crown
Type of ideal manhood to the people's heart brought down.

Fount of the hopes we cherish. Text of the things we do,
Gorgon's face for the traitor. Talisman for the true.

Sweet is the love of a woman, and sweet is the kiss of a child
Sweet is the tender strength, and the bravery of the mild;

But sweeter than all, for embracing all, is the young life's peerless price
The young heart laid on the altar, as a nation's sacrifice.

How can the debt be cancelled? Prayers and tears we may give
But how recall the anguish of hearts that have ceased to live?

Flushed with the pride of genius, filled with the strength of life
Thrilled with delicious passion for her who would be his wife.

This was the heart he offered—the upright life he gave
This is the silent sermon of the patriots nameless grave.

Shrine of a nation's honour, stone left blank for a name
Light on the dark horizon to guide us clear from shame,

Chord struck deep with the keynote, telling us what can save
"A nation among the nations," or forever a nameless grave.

Such is the will of the martyr—the burden we still must bear;
But even from death he reaches the legacy to share:

He teaches the secret of manhood—the watchword of those who aspire
That man must follow freedom though it lead through blood and fire.

That sacrifice is the bitter draught which freemen still must quaff
That every patriotic life is the patriot's epitaph.

John Boyle O'Reilly.

The following beautiful and truthful tribute to knowledge from the lips of Father Tom Burke illustrates most forcibly the position of the Catholic Church in regard to the education of her children:

"What is the formulation, the bond, the link, the life and the soul of the Catholic Church? I answer—faith. Faith in God. Faith in every word that God has revealed. Faith, stronger than any human principle of belief, opinion or conviction. Faith, not only bowing down before God, but apprehending what God speaks, clasping that truth to the mind, and informing the intelligence with its light; admitting its moral influence into every action and every motive of a man's life. It is the soul and life of the Catholic Church. Faith! What is faith? It is an act of the intelligence whereby we know and believe all that God has revealed. Faith, then, is knowledge? Most certainly. Is it an act of the will? No; not directly—not essentially—not immediately. It is directly, essentially an act of the intellect and not of the will. It is the intellect that is the subject wherein faith resides. It is the intellect that is the subject wherein faith resides. The will may command that intellect to bow down and believe; but the essential act of faith is an act of the intelligence, receiving light and accepting it, and that light is knowledge. Therefore the Catholic Church cannot exist without knowledge.

AUTHORITY AS A MEDIUM OF RELIGIOUS KNOWLEDGE.

[A paper read at a Students' Conference at Savor Hall, Harvard University, Feb 23, '92, by the Very Rev. W. Byrne, D.D., V.G., and published in Boston Pilot.]

The subject of this Conference is Authority in Matters of Religion. The topic is important and timely. The principle of authority lay at the roots of the great religious controversies of the sixteenth century. The prevailing disquiet of men's minds, the conflicting systems of religion and the ever-changing creeds are the result of the repudiation of authority. I thank you, therefore, for the privilege of speaking on this subject in this renowned institution. It is an illustration of the willingness to hear both sides and that broadness of mind which are among the most precious fruits of a university education.

Authority in general may be defined as the faculty and right to govern or teach, and the influence to secure obedience or belief. We see how it comes to have that meaning when we trace it back to the Latin *auctor* from *augere*, to increase. An author is one who adds something new to the sum of things, or who augments our common stock of knowledge. God is the author of the universe; an original thinker is the author of his books. Authority is often used in the sense of one who wields authority. We are all familiar with the civil authorities.

A truthful man who is known to be in possession of facts not known to others, is them an authority, if he chooses to communicate his knowledge. The scientist who has made a profound study of any subject is accepted as an authority in his special field, by those who believe in his ability and truthfulness. Sir Edward Arnold is to many an authority on Japan. An authority is, therefore, one who knows certain truths, and who, on the strength of his reputation for veracity, has a right to be believed.

An authority in religion is one who knows religious truths and has a right to be believed.

Teaching by authority is resorted to either when the facts to be taught are not accessible to the hearers, or the truths to be made known do not come within the scope of human reason or experience. Christ is an authority in this sense. The Apostles and Evangelists were also religious authorities. The Bible is accepted as an authority in religion by all Christians.

Authority proceeds by way of testimony rather than by reasoning, but the claims of reason are by no means ignored in the process. It would be wrong to think that the Church teaches solely by way of authority. Wherever the subject matter permits, she appeals to reason and human experience. What is learned on the testimony of others is knowledge acquired through faith, but is none the less knowledge on that account. Faith and reason are twin sources of knowledge, and nothing can be of faith that manifestly is repugnant to right reason.

Reflection will show us how much of our knowledge comes to us by faith through authority. Without the knowledge that comes to us on the testimony of others in the field of history, religion and science, we would be ignorant indeed. Halt our mental equipment, so useful to us in the pursuit of further knowledge, would never otherwise have found a lodgment in our minds. It is from data furnished by others, and used as working hypotheses at least, that many modern discoveries are made. Hence the value of authority in mundane affairs is generally conceded. It is only when we come to religion that we find a reluctance to accept anything on the word of another.

The scientific spirit has been so fostered in our day, to the neglect of the other faculties of the soul, that many have grown sceptical as regards the perternatural or the miraculous. There is a tincture of agnosticism back of all this. To some the supernatural, the unseen, the mysterious, is the unknowable and, therefore, unknown. Once a man has convinced himself that there is no way of bridging over the chasm between this world and the unseen world beyond, he necessarily rejects the testimony of even the best of men as regards heaven and ascribes his belief to delusion. Besides, knowledge thus acquired is despised as second-hand in this age of experimental study. It is not easy to convince men that are all head and no heart, in whom lie dormant all the endowments of the soul save the dry light of reason, that any medium of intelligence exists between this world of ours and that "bourne whence no traveller returns." Grover Cleveland pleads for more sentiment in our national life. When truths proposed are hard to live up to, as Christian truths often are, this reluctance to accept them on authority is increased. Some of the Christian virtues cannot be practised without the grace of God, and the natural man knows nothing about divine grace.

Add to this that when authority comes to men in a Protestant community, in the shape of the Catholic Church, disfigured and discredited as she is by popular history and current literature, it is likely to repel rather than attract. The method of authority employed among Protestants is defective. The Bible is offered as the infallible authority in religion, on the ground that the writers of it were inspired by the Holy Ghost. When proof of this is demanded, divers and conflicting answers are given. Some say the books of the Bible were accepted by the best and the wisest of antiquity, and it is folly to think ourselves wiser than our fathers. Others say that the con-

tents of the Sacred Scriptures prove them divine. The Westminster Confession declares "that our assurance of the infallible truth and divine authority of the Scriptures is from the inward working of the Holy Spirit bearing witness by and with the word in our hearts." All of which seem quite inconclusive.

"The attitude of theologians," says Prof. Pfeiderer of Berlin, *Andover Review*, Feb. '92, "towards the Scriptures is different from that of former times, when they were looked upon as a homogeneous whole transmitted complete as divine oracles."

AUTHORITY AND REVELATION.

The fact of revelation carries with it the principle of authority. The Christian revelation could be given to the world only by divinely accredited messengers, such as Christ and His Apostles.

Teaching by authority is manifestly needed for the young, and even for most men, because few have the time, the ability, or the faculties for working out a system of religion for themselves; nor would it be of much value if so worked out. The reformers of the sixteenth century had no intention of getting rid of authority altogether, and fell back upon the Bible as sufficient. The Thirty-Nine Articles of England declare that "the Church hath authority in controversies of faith." The Westminster Confession says: "We may be moved by the testimony of the Church to a high esteem and reverence of the Holy Scriptures." It is well known that nearly all denominations claim some sort of authority for their creeds and councils, and sometimes try men for heresy and exclude them from their communion.

The real problem is not the existence of authority, but its character, extent and location. It was this question that rent in twain the Christian Church. The alleged abuse of ecclesiastical authority gave Luther a pretext to reject authority claimed by the Catholic Church. He set up the Bible as the ultimate court of appeal, and thus thrust aside both Pope and Council. He sought to substitute an infallible book for an infallible church. This was a good weapon against Rome, but a poor basis for a new church. It merely shifted the seat of the difficulty without solving it. Men now began to ask on what the authority of the Bible was founded, and how its true sense was to be determined. Substitutes for the authority of the church have been continuously sought since the time of Luther. Many systems were tried, but with poor success.

The simplest plan was to deny the need of authority in religion altogether. This was done by the rationalists. Religion according to them was purely speculative, where one man's opinions were as good as another's. Reason was the only source of knowledge, and sufficed for all men's needs here and hereafter. In regard to the Bible and dogma, this school made intelligibility and conformity to individual judgment the test of credibility. They traced their origin to the reformers and said to them, "You freed us from the tyranny of the Church, and we have now learned how to free ourselves from the yoke of the Bible." Rev. M. J. Savage says: "In the new religion there will be neither orthodoxy nor heresy, as there will be no infallible standard of truth by which men may be tried."

This rejection of all authority leads to deism and sometimes even to atheism. Faith, mysteries and miracles are all set aside. This is the revolt of pride of intellect against the creed of Christendom and the bondage of orthodoxy. It is liberty run to license.

Luther was no rationalist. On the contrary, he duly disparaged reason, and in his latter years called it some pretty hard names, such as "poisonous beast," "bitter enemy of God," "fountain of idolatry," and such like. (See Schaff's History, Vol. VI. p. 31.)

And yet some churches in Germany, established in his name, were for a time dominated by rationalist preachers, and there is a conflict there now, and just beginning here, between the evangelical and the rationalistic schools of thought.

THE CONSCIENCE AS AUTHORITY.

Some give the force of authority to our moral intuitions. Dr. Martineau is the modern champion of this theory. In his book entitled, "The Seat of Authority," he says that the mind is for itself the sole measure of Truth. "Mere testimony in things beyond our province never becomes authoratative for the individual until he who speaks from a higher sphere strikes home and wakes the echoes in ourselves, and external attestation thus becomes self-evidence."

Similar to this is the appeal to conscience. No authority, outside of the conscience, is needed, it is said, as all that a just God can ask of us is to follow our conscientious convictions, formed as best we can. This might not give us the truth infallibly, but we must be content with high probability. This is, I believe, the popular theory of the day.

Rev. V. H. Stanton, Ely Professor of Divinity, Cambridge University, England, gives us in his book just published, "The Place of Authority in Matters of Religious Belief," an elaborate statement of the theory that makes the conscience of Christendom the criterion of truth. A writer in the Boston *Herald* briefly states it as follows: "The man of partial education and limited opportunities is overwhelmed with his own inability when he attempts to settle anything relating to revealed religion. And yet high probability is within the reach of the humblest. He has the environment of the current Christian consciousness, the convictions growing out of the spiritual ex-

periences, religious education and continuous tradition of the Christian church as a whole. Certain things have been accepted in the Christian society of the day as Christian axioms and principles. These were the substance of the teaching that controlled the lives of our forefathers handed down from the beginning. A clear testimony as to what the noblest and the best believed, and lived up to, has been transmitted to us and is not disturbed by creed contentions. When this Christian conscientiousness is properly allowed for, it takes the place of religious authority."

"This will not give us absolute certitude, but Professor Stanton contends that "under given circumstances it may demand the obedience of our intellect." "Even those," says he, "who trust most to the powers of the individual mind do not attribute infallibility to them."

CATHOLIC ANTIQUITY.

Some who are not satisfied with any of the above systems, place the seat of authority in the creeds and commonly accepted doctrines of the undivided Church of the first four great Councils. (See Pusey's "Rule of Faith," and Keller's "Primitive Tradition.") They say the guidance that is not found in Scripture or reason should be sought in the consent of Catholic antiquity. This view had much to do with the Oxford Tractarian Movement.

Dr. Newman held this position for a time. He abandoned it when he realized that neither in an appeal to antiquity nor to the Established Church, was it possible to find certitude. It was this that finally carried him over to the Roman Catholic Church, where it has carried other anxious seekers for certitude since his time.

(One instance of this, occurring as it did the other day under the shadow of this University—I allude to Dr. Spalding—must be fresh in your minds.)

In the absence of any generally accepted principle of authority, Protestants soon divided on doctrinal lines, and formed separate denominations. These drew up doctrinal formularies such as the Augsburg Confession, A. D. 1530, the Anglican Thirty Nine Articles, and the Westminster Confession of Faith. To these church creeds was transferred the seat of authority previously lodged solely in the Bible, and by these standards orthodoxy was tested. It is to be noted, however, that in no case was infallibility ascribed to this new authority. It was felt that every authority that had in it a human element was necessarily fallible. They could conceive that the Apostles, taught Christ and inspired by the Holy Ghost, were infallible, but they would not believe that their successors, the Bishops, could be infallible either in their head, the Pope, or assembled in general council.

"All churches may err and in fact have erred," says one of the Thirty-Nine Articles. Modern critics of the Bible, finding that in it also there is a human element, are, on the same principle, undermining the popular faith in the infallibility of the Holy Scriptures.

This lack of infallible authority did not prevent the dominant sects from persecuting those who taught a different doctrine from theirs. No more striking instance of human inconsistency can be found in history than this conduct of the reformers. No sooner had they emancipated themselves from this, to them, intolerable yoke of the Papacy, than they proceeded to impose an equally galling yoke on the shoulders of their fellows.

The modern idea of toleration had not yet made itself felt in society. It is marvellous how deeply rooted and widespread that idea is now, in view of its recent growth. It was not one of the principles of civil society at the time these New England colonies were settled. The first trace of it we find in the Catholic colony of Maryland.

The Puritan abhorred Popery and heresy and sternly drove them from his borders as something dangerous to the civil State and injurious to society. As regards Germany, Prof. Pfeleiderer says: "Freedom of conscience was again restricted and almost denied under the rigid doctrinal discipline which the dogmatic formularies of the new churches imposed on their members." (Andover Review, Feb., '92.)

THE ERASTIAN SYSTEM.

None of these expedients served to arrest the rapid decay of faith and confusion of doctrine resulting from the repudiation of the rule of an infallible Church. The reformers in desperation finally fell back on the civil organization and transferred to the head of the State quasi Papal powers. This is called the Erastian system. It once prevailed quite extensively in Germany. Its motto was "*Cujus regio, ejus religio*"—The religion of the State is the religion of the prince. "In Germany every king and principality that accepted the Protestant religion assumed ecclesiastical supremacy and established national churches, to dissent from whose teaching was a civil offence." (Schaff Hist. Ger. Ref., Vol. VI. p. 45.)

This system prevails to-day in Russia, and in a modified form in England, where the Queen is legally, if not actually, the head of the Church. The exercise of this power is controlled to some extent by the episcopacy of those countries.

DR. BRIGGS' IDEA.

Dr. Briggs thinks he has solved the difficulty by referring us to three great fountains of divine authority—"The Bible, the Church, and the Reason." He shows that God has given men certitude of religious truths, sometimes through one and sometimes through ano-

ther of these channels. This theory comes nearest to the Catholic system of authoritative teaching.

THE CATHOLIC SYSTEM OF AUTHORITY.

The Church teaches with an authority conferred on her by her founder. When Christ came on earth "He taught as one having authority." "All power," He says, "is given to Me in heaven and on earth." (Matt. xxviii. 18.) He proved this, and also His divine mission to teach, by His preternatural birth, testimony from heaven at His baptism, miracles and the fulfilment of prophecy, and finally by His resurrection from the dead. The same authority that He had from on high He gave to His Apostles, and through them to the Church that He founded. "As the Father hath sent Me, I also send you. Receive ye the Holy Ghost." (John xx. 23.) "The Holy Ghost will bring to your minds whatever I have said to you." (John xiv. 26.)

"The Spirit of Truth, . . . you shall know Him, because He shall abide with you." (John xiv. 17.) "He shall teach you all things." (*Ibid.*, 26.) "Go ye, therefore, and teach all nations, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." (Matt. xxviii. 19.) "Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved." (Mark xvi. 15.) "He that heareth you, heareth Me." (Luke x. 16.) "He that will not hear the Church, let him be to thee as the heathen." (Matt. xviii. 17.)

To Peter, whom He resolved to make the head of the Church He was to establish as the "pillar and ground of truth." (1 Tim. iii. 15), He said: "Thou art Peter" (a rock). "and on this rock I will build My Church, and the gates of hell shall not prevail against her." (Matt. xvi. 16.) "I have prayed for thee, Peter, that thy faith fail not, and being once converted, confirm thy brethren." (Luke xxii. 32.) To Peter Our Lord gave the keys of the kingdom He founded on earth (Matt. xvi. 18), and commissioned him to "feed both the sheep and the lambs of His flock." (John xxi. 15.) The key is the symbol of authority.

This group of Scripture texts forms the charter or constitution of the teaching society organized by Christ. This society is the Catholic Church, which was to exist till the end of time, to perpetuate the work of preaching the Gospel and teaching all religious truth.

The Catholic Church is, therefore, the supreme authority in matters of faith and morals, as it is truly the Church founded by Christ. This Church is the witness, custodian and interpreter of the Divine Revelation known as the Christian religion.

The Apostles fulfilled their teaching mission partly by oral preaching and partly by the written word, and their successors have continued to do the same down to the present time. The "Word of God," therefore, comes to us in the ever-living memory of this continuous society called the Church, and is made known to us through its constant teaching of the whole contents of the "deposit of faith" once delivered to the saints and partly recorded in the books of the Bible. This constant handing down of Divine Truth from age to age is called tradition. Tradition and the Bible contain all truth revealed to mankind. "Hold the tradition," says St. Paul, "which you have received, whether by word or by my epistle." (II. Thess. xi. 14.) The Catholic Church drawing from these two sources of doctrine is an authority of a triple character. She is the witness of the facts of faith, the judge of all religious causes, and the teacher of all truths of the religious order, whether known through revelation or discerned by reason and human experience. She authenticates to us the written "Word of God" by her Canon of Sacred Scriptures, formed as early as the Council of Carthage, fourth century, and formally approved by the Council of Trent. The fact that a book is inspired by the Holy Ghost can only be known to us with certainty through the infallible testimony of the Church. St. Augustine said that he was moved to believe the Gospel by the authority of the Church (Against Manes).

As we are bound to submit to the authority of the Church founded by Christ, there must be some way by which we can distinguish her from other organizations claiming our allegiance.

The Catholic Church exhibits clear credentials that she is the Church of Christ and of His Apostles. The historical monuments that prove this are extant, easily accessible and convincing. Besides, she bears certain marks and notes which reason tells us must belong to the true Church. She alone is One, Holy, Catholic and Apostolic. She is, moreover, infallible. In fact, she is the only Church that even claims infallibility. "There shall be one fold and one Shepherd." (John x. 16.) "The Lord added daily to their society such as should be saved." (Acts ii. 47.) The Catholic Church alone has unity of doctrine, of worship, and of government. She is holy in her Founder, her doctrines and sacraments, through which many of her children have become saints. She is in possession of the whole truth, and has the mission to teach it to all nations for all time. Hence she is called Catholic that is Universal. Her history dates back to Christ and His Apostles and shows her to be identical with the Christian Church of the Apostolic age. "Built on the foundations of the Apostles," says St. Paul, "Christ Himself being the chief corner-stone." (Ephes. ii. 20.)

THE METHODS OF AUTHORITY.

The Catholic Church exercises her teaching authority infallibly, through her head, the Pope, the successor of St. Peter, whenever he defines, *ex cathedra*, that is, fulfilling the office of St. Peter, doctrines of faith or morals to be believed by the whole Church, or through the Bishops of the whole world legitimately assembled in council when their decrees are approved by the Pope. The unanimous teaching of the Bishops in communion with the Pope, even dispersed throughout the world, is also infallible.

As it is necessary to preserve the unity, doctrinal integrity and stability of the Church till the end of time, the authority that safeguards these, once committed to the Apostles, is continued perpetually in their legitimate successors, the Pope and Bishops of the Church.

INFALLIBILITY.

The human heart craves certitude, especially in matters of religion. The fate of the immortal soul is in question. Eternal felicity is at stake. Salvation depends on a knowledge of the fundamental truths of Christianity, because it depends on faith, without which, as St. Paul says, it is impossible to please God. High probability will not suffice, nor does it give that assurance that we are in the way of salvation that is necessary for our peace of mind. "We cannot bear to live in everlasting doubt," says Rev. Edward Garbett, of the Church of England, in his "Bampton Lectures on Dogma." Hence the necessity of an infallible teaching authority.

THE RULE OF FAITH.

The Catholic rule of faith which the reformer sought to set aside for the rule of individual judgment is the guidance of the infallible teaching body. A rule of faith is a test by which we may be able to distinguish true from false doctrine, and it must be plain, serviceable to all, safe and certain and lasting for all-time. Neither the Bible nor Tradition can be such a standard of faith without the assistance of a living speaking authority that can and will take cognizance of a question and render a decision that shall be both intelligible and final. The Bible and Tradition, interpreted by the Catholic Church, furnishes a source of valid arguments in favor of the doctrines of Christianity among those who accept the Christian revelation. The authority of the Church rests not on the Bible alone, but on the fact that she was divinely constituted to be the religious teacher of mankind. She uses the Bible and other historical documents and monuments to prove that fact. The Church, with all her powers, including her teaching authority, existed before any part of the New Testament was written. In fact, it was in the exercise of her teaching faculties that the Gospels and the Epistles came to be written and preserved.

THE EXILE OF ERIN.

"O soggarth aroon! surc I know life is fleeting;
 Soon, soon, in the strange earth my poor bones will lie
 I have said my last prayer and received my last blessing,
 And if the Lord's willing I'm ready to die
 But soggarth aroon, can I never again see
 The valleys and hills of my dear native land?
 When my soul takes its flight from this dark world of sorrow,
 Will it pass through old Ireland to join the blest band?"

"O soggarth aroon! surc I know that in heaven
 The loved ones are waiting and watching for me,
 And the Lord knows how anxious I am to be with them,
 In those realms of joy, 'mid souls pure and free;
 Yet soggarth, I pray, ere you leave me forever,
 Relieve the last doubt of a poor dying soul,
 Whose hope, next to God, is to know that when leaving
 'Twill pass through old Ireland on the way to its goal."

"O soggarth aroon! I have kept through all changes
 The thirco blessed shamrock to lay o'er my clay;
 And oh! it has minded me, often and often,
 Of that bright smiling valley so far, far away.
 Then tell me, I pray you, will I ever again see
 The place where it grow on my own native sod?
 When my body lies cold in the land of the stranger,
 Will my soul pass through Erin on its way to our God?"

—Dennis O'Sullivan.

HOW DONNET REACHED THE KING.

BY MAURICE FRANCIS EGAN, LL.D., IN "THE ROSA: Y."

A GREAT many years have passed since Donnet O'Neil stood cap in hand before a beautiful lady in a little room in a narrow street in Paris. Donnet was a boy of thirteen! his brown hair was cropped short, his blue eyes looked large in the dark hollows made by recent illness, and his wrists showed through the lace ruffles sewn to the sleeves of his little velvet coat.

The gentlowoman to whom he spoke was much older than himself, as she was his mother, and she—although her gown was somewhat faded, and her faced showed signs of tears—was in his eyes the most beautiful woman in all the world. Donnet's father had recently died in this city of Paris, which he and his mother had learned to hate. And Donnet himself had lately recovered from the same long, wasting fever.

The Count O'Neil was one of those brave Irishmen who had followed the English king, James II., into France after the battle of the Boyne. You must look for the dates and the other circumstances in your history-book. James was a self-willed, narrow, and conceited king, who fled from the battle, leaving his troops to bear the brunt of it, and then said harsh and ungrateful words of them.

The most gallant soldier of this time was Patrick Sarsfield, and to him the king, too, spoke ungratefully. The Count O'Neil had resented all these things, and shown by his manner and words that an Irishman would not take insults even from a king. And so when the French king, Louis, had done much to make the English and Irish exiles in France comfortable, the Count Joseph O'Neil and his wife and child had been taken no notice of. They could not return to Ireland. Death awaited them there, for the most cruel laws were in force there against Catholics. The Count had been refused employment in the army of Louis XIV., owing to the representations of the English king. The young Donnet's grandmother had been a Frenchwoman of Provence,—one of the family of De Fleurent, and there was a little estate there which now belonged to him, to which he and his mother would have thankfully gone, had there not been some legal difficulties in the way. A word from Louis XIV. would have settled everything, but access to the king was difficult, as the O'Neils had no friend in court.

"Oh, I wish we had an army of our own!—I wish we had!" cried Donnet, still holding his hat in his hand. "If the Earl of Luean were only king of England, instead of this cowardly King James, Ireland would soon be free and her soldiers have something to do at home."

"I am afraid that is treason," said his mother, with a look of alarm. "You must not say it, child,—though I will say for the last time that were Patrick Sarsfield in place of the Stuart, 'twould be better both for religion and liberty in England. But, dear child, we must not talk thus of the king. In our sad case, 'tis better to pray than to rail against Princes."

"I have prayed, mother. All the long night that I lay in bed, I used this Rosary so much, I fear the beads are worn. I asked God and St. Joseph for help."

"And why St. Joseph particularly?" asked his mother, smiling gently. "Why St. Joseph, Donnet?"

"Oh, I did not forget my patron saint. But St. Joseph was my good father's special friend. And now I am sure he will make it his business to look after us as our father did. Sure, we have no other friend. And, besides, my good mother, St. Joseph was poor himself, and he knows that poor people need warm clothes, and that a young gentleman of my name should not go into a parish church with broken hat and a soiled plume."

His mother laughed for the first time in many days.

"Ah, my dear," she said. "I have taught you to pray to the saints that they may ask God to give you their virtues, but not to ask for material things."

"But, my good mother," said the boy, "the poor do not need virtues so much as the rich; they need other things, but the rich need nothing but virtue. When we were rich—when we had my father—I asked St. Anthony and St. Patrick for a good temper and diligence at my books, and in the art of fencing. Now I need other things—for you a new robe—methinks the red brocade you wore at court will not do much longer."

Patrice O'Neil's face saddened.

"Child," she said, "you are right. If St. Joseph does not help us—as I hope he will, being your good father's patron and the dear guardian of the Holy Child—we must starve. There is nought left for us to sell except the pearl rosary which you hold in your hand."

"Sell, dear mother? We never can!" cried Donnet. "Never! never!" and he drew the little sword which hung at his belt as if some one was about to attack him.

"No sword-play, Donnet," said his mother. "We Irish are always too ready to draw our swords—for others, unhappily. Methinks you have not yet all the virtues of the poor. You cannot expect St. Joseph to help you until you have bridled your temper."

The boy returned the sword to the scabbard and said nothing. His mother took the pearl rosary in her hands and looked at it with a sigh. It was made of large pearls and silver; attached to the foot of the crucifix by a strong silver chain was the medallion of a lady in a Spanish costume. Under this medallion was the appeal: "Ora pro me!"

"I know not who this lady is," said the mother; "she has a noble look. This rosary was given to your grandmother, Madame de Fleurent, by the holy Vincent de Paul. She gave all her private fortune to the poor foundlings of Paris, and the holy man gave her this in return. It is a great treasure. But, dear child, if thou wouldst break thy fast to-morrow we must part with it."

"Yes, Sire."

Ah, yes - De Florent, I remember the name. Les Bois is yours, little man." The king took St. Simon's tablets and wrote a line. Madame de Charolois, see that the boy is not hungry. And Monsieur le Duc, have the papers in the De Florent matter cancelled—this young Irishman must have the place. St. Joseph commands it."

He waved his hand to Donnet, who turned to Madame de Charolois, with his eyes full of tears. "Madame," he said, "I—I—"

He fell at her feet fainting. And the good lady sent him, when he had recovered, home to the narrow Paris street in her own coach, blazing with heraldic bearings; and Madame Nervile thought the lackeys would break down her door with their knocking; and Patrice O'Neil turned pale when she heard it, for fear something had happened to her dear boy. The great pastry, with a pitcher of milk, stood ready for him when he entered, white and weak.

"Ah, little mother," he said, taking her hand, "St. Joseph has given us breakfasts for many a day." Then he told her all.

Down in Provence, the land of roses, Donnet and his mother were very happy. One of her greatest pleasures was to get rid of the court gown with the great train, which had been so long the badge of her poverty. On St. Joseph's Day every year Donnet wrote to Madame de Charolois, and on the same day for many years Madame Nervile and her children left the dark, narrow street to partake of a great pigeon pastry covered with roses. And until this day the pearl rosary hangs in front of a little statue of St. Joseph, in the home of a descendant of Donnet O'Neil, in a land far from Ireland and France—America, but it carries with it the same blessing.

A Sterling Remedy.

From the many commendations we have heard, and from what we have personally witnessed, we are sure that its work is well done. By killing the microbes it rejuvenates the entire system.

Programme for the Seventeenth.

The arrangements for the celebration of St. Patrick's day by the Federation of Catholic Societies, (in conjunction with the county Board of the A. O. H.) is now complete, and every thing is prepared for a grand church parade, in which nearly all the Catholic societies of Toronto are arranging to take part. If all reports to date will be fulfilled, this promises to be the grandest celebration of St. Patrick's day seen in Toronto for many years.

The various societies will meet in the neighbourhood of St. Lawrence Market, King street East, at 8 a. m. sharp, where the procession will start from. The A. O. H. will form in line on West Market street, and, according to the arrangements of last year, they will lead the procession. No doubt the results of the past three or four months work will be seen, as they are getting many new regalias, badges, and a few more new banners, and have one or two bands engaged. It is likely they will make a grand display. M. J. Ryan is the representative of this order.

The delegates composing the Federation of Catholic societies will line up on Jarvis street, north of King, in carriages. Angus McDonald is President of this body.

The Irish Catholic Benevolent Union will form in front of their hall on Jarvis street, facing King. And, with the splendid band of their Association, in company with their newly purchased banners, they will be equal to any. O. Hickey is President of this Association.

The Catholic Celtic League, with their band and banners, will form in rear of the I. C. B. U., where they will have the opportunity of displaying their fine uniforms. Mr. P. Smith is President of this society.

The Knights of St. John will form on the east side of Jarvis street, facing King street. Wm. Wigglesworth is the representative of this body.

The strength (five branches) of the Emerald Beneficial Association will form in rear of the Knights of St. John. Although they are not a national society, they have decided on this

occasion to take part in the seventeenth of March Church parade, and will carry their many beautiful banners. This organization has always been well supplied with the material to make a grand street parade, therefore it is not expected that they will appear with any new banners. They will be led by their band, which will likely show its quality by playing national airs on the line of march. J. J. Nightingale is the representative of this body.

The order of procession will be as follows: Grand Marshal Mr. M. O'Rourke of the I. C. B. U.

County Board of the A. O. H.

A. O. H.—Mr. M. McCaffrey, Marshal. Federation of Catholic societies in carriages, Mr. F. B. Donney, Marshal.

I. C. B. U.—Mr. J. Callaghan, Marshal

Catholic Celtic League.

Knights of St. John.

E. B. A.—Mr. J. Fahey, Marshal.

The route of the procession will be, King st. to Power, then to Queen, and Bond to St. Michael's Cathedral, where, after Mass, the Rev. Father Williams, Chaplain of the I.C.B.U., will address the gathering, after which the route of the parade will be Shuter st. to Church thence to Gould, to Yonge, to King west, to Simcoe, to Queen, to Bathurst, along Bathurst to St. Mary's church, where a large platform will be erected and timely speeches given by the Rev. Vicar General Rooney and the representatives of the different societies taking part in the procession.

Mr. D. A. Carey, G.P. of the E. B. A., will represent that association on the platform, and Mr. O. Hickey, president of the I.C.B.U., will represent his association, after which the gathering will disperse for the day.

In the evening the annual concert of the I.C.B.U., in Temperance hall, Temperance st., will, as usual, be the attraction. Those who patronise this entertainment cannot help being well pleased with the well selected songs of Ireland selected by the committee of arrangements, which is composed of one delegate from each society, with J. J. Nightingale of the E. B. A. as chairman, and Patrick Shea, of the I. C. B. U., secretary.

The E.B.A., in conjunction with the Celtic League will give a concert in St. Andrew's hall, a feature of which will be an address by Very Rev. Vicar-General Rooney.

The A.O.H. will hold their annual concert in the Auditorium.

EDITORIAL NOTES.

Continued from page 80

Then he declared that he would speak into the instrument words to be heard again only after his death. Pausing for some moments to collect his thoughts, Cardinal Manning spoke a sentence so full of feeling as to be invested with much solemnity. Every one present was impressed with the majestic force which the Cardinal imparted to this utterance of not more than fifty words. It was the first time anyone had spoken into Edison's wonderful machine something explicitly intended as a posthumous message to posterity. It need scarcely be said that the dominant sentiment of these words of the Cardinal was a religious one. The language was most beautiful and seemed to tremble with the depth of feeling with which it was pronounced. It was a living voice deliberately turning itself into a voice from the grave. Every one who assisted at this action was moved by the gravity which the occasion assumed. None but the two persons present when the Cardinal pronounced the words know what they are, and this confidence they may not divulge.

The silver plate on the base of the box bears engraved these words: "Spoken by Cardinal Manning, Easter, 1891." This message has been sacredly guarded at the Archbishop's house ever since, and some time it will be heard as the deceased Cardinal wished it should be.

St. Helen's church customary concert will be held in Brocton hall, and no doubt will be well patronized by the lovers of song, etc., of the west end.

At St. Paul's, our eloquent Jesuit visitor, Rev. Father Ryan, will deliver an address, which, coupled with songs, recitations and instrumental selections, will give to those attending a delightful evening. The Band of the Grenadiers will also perform selections of national melodies.

At the last meeting of the Manchester, England, Jewish Bread, Meat and Coal Society it was decided that one hundred coupons, entitling the holder to receive relief in wood and coal, should be sent to the Bishop of Manchester and the Catholic Bishop of Salford for distribution amongst the poor of their denominations. Mr. S. E. Levi, the president of the society, accordingly forwarded the coupons, and in reply has received a letter of reply from both prelates.

Catholic Order of Foresters.

In view of the approaching convention of the above order to be held in Montreal in June next, and to which, as we learn from *C.O.F. Guide* every court in the order will be represented, a word on its purpose will not be out of place.

The coming session (the ninth annual of the order) will be looked forward to with great interest by a large number of Catholics throughout the United States and Canada, its deliberations will be watched keenly by the laity as well as the clergy. Already the various Courts are discussing the merits of the different candidates for representatives to this session, and the best men for the position sought after. From the veriest acorn this association, in the course of a few years, has grown into a mighty oak, whose branches stretch throughout the land, forming a haven of shelter and place of refuge for the widow and fatherless, and for those of its members who are visited with sickness or destitution. In the beginning of January 1883, nine years ago, it was established at Chicago with a membership of 25, and as the *Guide* says: The first convention of the Order represented at that convention, with a mem-

bership of 812. In 1891 the convention was held in the city of Milwaukee, 212 courts being represented, with a membership of 15,717. At the present time we have 267 courts, with a membership of 18,563, making an increase in eight months of *fifty courts, and 2,856 members.* This marked and rapid progress is unprecedented, and to was held in Chicago in the Catholic Library hall, in January 1884. Eight courts were ensure it its foundation must have been built upon solid rock. Such is the fact. Embracing only the North-Western belt, including Canada, it excludes the Southern and New York States—States whose mortality and death rate are high, thereby being able to give its members an insurance at once safe and cheap. Established for practical purposes, theorists have no place within its councils. It is purely Catholic; and embraces within its ranks all races and nationalities, if between the age of 18 and 45 the only qualification necessary being that the applicant be of good moral character, a practical Catholic and able to pass the prescribed medical examination. Exception being only to made cases of which no ordinary Life Company would touch, such as cartridge makers, aeronauts, submarine divers, etc. whose occupation is such as to tend to destroy life by other than the natural means. The objects of the order are to promote Friendship, Unity and true Christian Charity; Friendship in assisting each other by every means in their power; Unity in uniting together for mutual support in sickness or death; and in making suitable provisions for the widows and orphans; true Christian Charity in doing to each other as we would wish that others should do unto us.

Its main objects are to pay \$1,000 on the death of a member to his family or heirs as he directs, to pay sick benefits, and certain sums towards the funeral expenses and in charity for the purposes of a deceased brother's soul.

The average sick beneficiary and the one paid by the Toronto Court (Sacred Heart Court No. 201) is \$5.00 per week. By the association of practical Catholics in a beneficiary body such as this, the true spirit and standard of Catholicity is maintained, and in a small and unostentatious way every Catholic beneficiary society is doing grand missionary work in making its members live up to the letter of their religion, encouraging them in the path, and helping and lifting them over the rugged roads they daily have to travel. The Catholic Foresters are not competitors with any other Catholic beneficiary assn. They are rather an aid to them. Once a member appreciates the benefits to be derived from a co-operative beneficiary society, he is anxious to avail himself of its benefits more fully, and, as a limited insurance only can be obtained, he naturally looks for, and is advised to join, any other existing Catholic beneficiary association. In this age life assurance is a necessity, and he who does not avail himself of its benefits and provide for the wants of those dependent upon him when the time shall come that he, the bread-winner cannot provide for them or minister to their wants, is guilty of carelessness that verges on the criminal. What thought more harrowing! what anguish more keen, than the knowledge to him who, laying upon a bed of illness and contemplating his end, is assured that his wife and family—they who have

been probably the elixir of his existence, the objects of his love—should be cast upon the cold charity of the world, or struggle against multitudinous disadvantages to keep body and soul together in unceasing toil and wearying labour. Can he die happy? Can he bid his weeping family hope? No, conscious of his negligence, a veritable millstone hangs around his neck. It is a man's duty to save up for his family, and, as Rev. Father Harrison of Milwaukee recently said, whilst speaking on life insurance:

"Charity is charity. No matter how warm it may be there is always an element of cold comfort in it when brought home to our own families. Some men seem to be perfectly insensible to the possible needs of others. They follow a selfish and narrow-minded policy. Among the worst of men must ever be ranked those who wilfully refuse to provide for their families. We must strive to be practical, and in this we can learn wisdom from the shrewd Yankee who, if his salary be not more than one dollar per day for selling notions, generally has filed away in some remote corner of his house an insurance policy on his life of sufficiently large amount to enable his widow, in case of death, to battle successfully against hunger. Yes, we are behind in these matters very far behind. Not long ago I was present at the death of a comparatively young man, who left his widow and five children to be provided for. His great regret was that his wife had persuaded him to discontinue his life insurance payments in order to purchase a piano on the instalment plan. That good woman, I fear, will have more music as a result of her folly than she expected." It is unpardonable foolishness for any woman to barter away the necessities of for life accomplishments dubiously probable I would advise young ladies to demand of any young man, as the introduction to her friendship, a policy of at least one thousand dollars written on his life. In this I am perfectly serious. His life insurance policy and marriage certificate should adorn the preliminaries to the wedding."

By the inauguration of co-operative benefit societies, life insurance has been brought down to the minimum point, and the expenses are comparatively small for the amount of good obtained. And, in addition, in societies such as the Catholic Foresters, when sickness overtakes a member, which, in a great number of cases would mean by deprivation of the weekly wages earned absolute want or sinking into debt, the Court steps in, and by a weekly payment removes this menace. Another feature in a society such as this is the mingling together of men of our faith, banded together in a common religion, and working for each other's good, irrespective of rank or station, each learning something from the other, the professional or business man from the mechanic and labourer, and *vice-versa.* Catholics do not sufficiently mingle together, narrow class or caste lines too often divide them, often against their personal inclination, and, like a handful of sand, a desintegrated mass is the result. The Catholic Foresters, C. M. B. A., and other kindred societies, are daily breaking down these barriers, and ere long, through their instrumentality, we may hope to soon see the lines of social demarcation obliterated. It therefore behooves our wealthy and public men, as well as the poor and humble, to assist, to foster and to lend

their strength. If they require not the insurance, enter the societies for the social features. On the Catholic people themselves depend the progress and prosperity or the failure and disuse of Catholic beneficiary societies. As with any line company, the moment new blood ceases to be infused, the moment the influx of new members ceases, stagnation will result. It must be forward or backward, no middle course is possible. After once putting the hand to the plow, there should be no looking back, but imbued with a love of faith, with a love of charity, eye with a love of humanity, should persevere in the work.

If Branches of the Catholic Order of Foresters, or kindred societies, were established in every parish in the country and all the able-bodied members of our church were members of them, and as a result, the widows and orphans and the aged dependents were, on the death of a member, to receive \$1,000, \$2,000 or \$3,000, how much of the suffering that the St. Vincent de Paul Society is now constantly taxed to aid, would be avoided? How much of the time, patience and purse of our clergy would be turned to other charitable objects? How many orphans would be saved to the church, who now, on account of poverty, fall into the hands of other denominations? How much humiliating statistics that are now charged against us by county agents could be wiped out? How much of the temptation, and perhaps crime, owing to poverty, would be removed from the path of our people?

These are words worth contemplating, and no man or woman has done his or her duty until thorough research into the question has been made.

The Catholic Foresters is run on strict business principles, so far as its management is concerned, and to-day, for the period of its existence, has assumed one of the foremost places in the ranks of beneficiary societies. During its existence it has paid out in endowment and sick benefits \$660,716: \$151,650.67 being paid out last year, and has a considerable balance on hand of its general fund. The Toronto Court, established last April has now a membership rapidly nearing a hundred a figure which it will in all probability attain before the expiration of the first year of its existence. It is officered by men of recognized ability, and its meetings—interspersed as they are with song—recitation, address, etc. are well attended. The advantages of the order are so manifest, its inducements so great, we would advise all not members to join where existing Courts are, or at once set about establishing fresh Courts in communities where none are established. If you belong to any other existing Catholic society, you can also, in addition, become members of the Catholic Foresters, and to those Catholic Foresters who do not belong to any but it, we would give the same advice—join another Catholic Mutual Benefit Society as well. The fees are small, the advantages many. The sowing little but the harvest great. No Catholic head of a family, if by any means he can afford it, should have a lesser insurance than \$3,000, and be guarded against time of illness by a sick beneficiary. Any information regarding the Order will be cheerfully given on application to the editor of this Review or by Mr. L. V. Bachand at Gendron Mfg. Co. Toronto.

THE CHRISTIAN BROTHERS—AN ORDER OF SCHOOL-MASTERS.

From a late number of *Merry England*.

X.

The way in which they have spread is, therefore, no marvel. They are in Belgium, in Spain, in Italy, in Austria, in England, in Ireland, in the Levant, in Constantinople, in the East Indies, in Egypt, in Tunis and Algeria, in Madagascar, in Canada, in the States, in South America. The case of the United States is especially interesting to Englishmen, because it shows how these Brothers, though their Institute is of French origin, are capable of adapting themselves to the needs of an Anglo-Saxon race. In the district of New York they have thirty establishments, with 342 Brothers, in that of Baltimore nineteen schools, with 155 Brothers, in Philadelphia, seven establishments, with fifty-one Brothers. America is a country which, above all things, requires Catholic clergy for its rapidly multiplying Catholic population, and accordingly, the Brothers' boarding schools there, unlike those in France, are largely colleges for the education of clerics. Manhattan College, for example, has, in twenty-three years, produced 140 priests. But let me rather draw attention to the great Protectory of New York, a superb example of those technical schools, now so universally advocated, which the Brothers originated. It sprang into existence from the desire of Archbishop Hughes, to prevent the proselytising of destitute Catholic children by Protestant societies. At a meeting called by him to discuss the proposed institution, Brother Patrick, the President of Manhattan College (now Assistant of the Superior-General), offered to give Brothers for its management. "I, God's name, Gentlemen, let us begin the work!" at once cried the Archbishop; and the Protectory was established. It now contains no less than two thousand children. These waifs and strays have a choice of twenty different trades, all of which are taught in the establishment. Carpentering, tailoring, shoemaking, silk weaving, bookbinding, printing, and electrotyping are some amongst the occupations to which they are trained. Each day is passed partly in the classroom and partly in the workshop. The quality of the results was made manifest at that London Health Exhibition to which I referred in my introduction, for the New York Protectory contributed largely among the technical schools of the Institute which sent specimens to the Exhibition. The *Times* declared that the Brothers "have long ago solved the problem of technical education."

The triumph of the Institute at the "Healtheries" was the more marked, because its exhibits were placed side by side with the exhibits sent from the French Government Schools. Yet in spite of this, the *Athenæum* wrote as follows.

By the side of the collection framed under the direction of the Ministry of Public Instruction and Fine Arts (of France) the Christian Brothers contribute a remarkable and valuable collection, and it is to be hoped that our School Boards and school managers will do their utmost to help their teachers to visit these most interesting and suggestive collections. . . . Of course, nearly all depends on the qualifications and fitness of the teacher, and here the ideas of La Salle, who founded the Institute in 1680, have a marked influence on all the elementary schools of France. It is true that while the Brothers' schools teach the Catholic religion (providing for the withdrawal of objectors and for the relegation of such instruction to the opening and close of school) the State Communal schools are secular; but the cardinal doctrine of La Salle, that the teacher should be trained for his work, that he should be peculiarly fitted to teach and animate the young, and that he should be regarded with respect and honour, has been adopted by the State.

Dr. Fitch, one of Her Majesty's Senior Inspectors of Schools, said in a letter to the teachers of England: "The most remarkable portion of this section is that shown by the Christian Brothers." While the *Journal of Education* wrote:

No schoolmaster who has his heart in his profession will let such an opportunity slip. . . . Before leaving this wonderful exhibit, we cannot help asking how these results have been produced. "By faith," would be the answer of the Brethren, and thus we agree is the only explanation possible. The Brothers, from their Founder downwards, have adopted their calling from pure love of their work.

Teaching with them is not a trade, but a profession, or rather a vocation. And it follows that men who work in this spirit will invent, or adopt when invented, the right methods.

As a further illustration, if a slight one, of their care to keep abreast of the times, I may mention that, in connection with commercial education, the brothers' *curriculum* in America includes shorthand and type-writing. And what they have done in America, what they have done in France, they are ready to do for England, will England but send the English subjects for the ranks of the Institute. They now have in Salford an industrial school. Their boarding schools for higher education are represented among us by the College at Tooting. Here we have an admirable example of what has resulted from the increased attention to more advanced studies which Brother Irlide, during his superiorship, did much to promote amongst this

versatile Congregation. At Tooting, students are prepared for University, preliminary, professional, Civil Service, and Army and Navy examinations. Its Principal, Brother Potamian, better known as Dr. O'Reilly, is a D.Sc. of London and a famed electrician, while several Brothers are London graduates or undergraduates. In Salford and Tooting, then, we have, as it were, the educational poles of the Institute. A Congregation of such range and adaptability can assuredly supply to Catholic England whatever are her educational needs. But it seems to me that English Catholicism most requires from it that popular education which is its peculiar and special heritage. For de la Salle had said in act long before Hugo in word. "*La tête de l'homme du peuple, voilà la question.*"

Vain is the belief that man can convert to permanent evil that which is in itself good. It has been sought to do so with science, and some of us have been seriously frightened at science. Folly. Certain temporary evil has been wrought through it in the present, which seems very great because it is present. That will pass, the good will remain, and men will wonder how they with whom was truth could ever have feared research. Scientists, those cycles-worms who loosen the soil for the crops of God, have declared that they are proving miracles false, because contrary to the laws of Nature. I can see that in fifty years' time they will have proved miracles true, because based on laws of Nature. So much good, at least, will come from the researches of Nancy and the Charite, of the followers of Liegeois and the followers of Charcot. If any, being evil, offer to us good things I say. Take, for ours must be the ultimate harvest from them. Good steel wins in the hands that can wield it longest, and those hands are ours.

So, therefore, will it be with Free Education. It is urged by those who dread the secularists "Fence it round with limitations as you will, in the long run they will turn it against us." I reply. Fence it round with limitations as *they* will, in the long run it must turn against *them*. Any biased application of the principle let us fight with every weapon at our command, but the principle itself let us not fear. Were education indeed free, and indeed education, then were half the Social Question solved. No scheme, be it General Booth's or another's, will avail to save more than a fraction—may it be a large fraction! out of that drift of adult misery wherewith the iniquitous neglect of our forefathers has encumbered the streets. But the children! There is the chance; there, alas, also is the fear. Think of it. If Christ stood amidst your London slums, He could not say: "Except ye become as *these* little children." For better your children were cast from the bridges of London, than they should become as those little ones. Could they be gathered together and educated in the truest sense of the word, could the children of the nation at large be so educated as to cut off future recruits to the ranks of Darkest England then it would need no astrology to cast the horoscope of to-morrow. "*La tête de l'homme du peuple,*" may rather be "*l'enfant du peuple,*" around that sways the conflict. Who grasps the child, grasps the future.

The grim old superstition was right. When man would build to a lasting finish, he must found his building over a child. There is not a secret society in Europe, there is not a secularist in France, in Germany, in Italy, in England, but knows it: everywhere these gangs of coiners are at their work of stamping and uttering base humanity. We, too, have recognised it, we are hard put to it for labourers in the task. Here, in the Brothers of the Christian Schools, we have an instrument to hand. Free Education is upon us; and here, in our midst, are the Free Educators. Here are the men who founded it, who clung to it who suffered for it, when all that now trumpet it cried against it; who withstood in its defence equally the *doctrinaires* of the Revolution and the *doctrinaires* of the Restoration; who are now beholding the wisdom of the world late justifying the wisdom of the Saint. Can any be more qualified to give education that shall be free, yet education indeed? The present is what it is, largely because not only has the schoolmaster been abroad; he has been all abroad. All abroad about nothing so much as the very meaning of education. The inheritors from Blessed de la Salle will neither mistake for education the mere instilling of knowledge, nor neglect knowledge in the instilling of conduct. Their career abroad vouches for their alertness to all the secular requirements of modern training, the industrial school they have already opened at Salford shows their readiness to supply the education so needed of the people in industrial England, no less than the College at Tooting shows their ability to impart the higher studies. Above all, they are the educators of the people. And it is from the children of the people that must ultimately come, if it be to come at all, that Catholic England for which we pray. To propagate their work these Brothers need one thing more pressing than all else Recruits. For English schools English teachers; those novices whom English Catholicism will surely furnish for such a work under such traditions. Let those of us who, in this age which boasts its love of childhood, feel drawn to the Religious life yet share that spirit of the time, recruit a Congregation whose workshops must aid in the piecing together of a century. For they who are moulded in our latter-day schools will be one epoch, and fashion a second. In the school-satchel lie the keys of to-morrow.

FINIS.

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This new Swedish Oat we consider one of the very best and most healthy recommendation in all respects to any Oat we have yet grown. They are different from other Oats in the way they grow, either in the field is handsome and is very stiff in the straw, free from dirt, and stands up well, side nor spangle. But growing closely and very stiff in the straw, free from dirt, and stands up well, side nor spangle. But growing closely and very stiff in the straw, free from dirt, and stands up well, side nor spangle. But growing closely and very stiff in the straw, free from dirt, and stands up well, side nor spangle.

IT PAYS TO TRY NEW VARIETIES.
 IN VEGETABLES we offer Genuine Prize-winning Onion, the greatest acquirement of years this magnificent onion is certainly a wonder. It is the best of Yellow Onions, Globe Queen, Sweet Spanish, and Excelsior of All Tomatoes, the very best yet out. The plants are covered with a sweet and spicy taste, and are very productive. It is the best of Yellow Onions, Globe Queen, Sweet Spanish, and Excelsior of All Tomatoes, the very best yet out. The plants are covered with a sweet and spicy taste, and are very productive.

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 This remarkable new variety has now been grown in Canada for several years and when tested has proved itself admirably adapted to our climate. (See Catalogue.) Campbell's White Chaff is a hard wheat, club-shaped, with a compact and rather heavy head, well filled to the top and it grows a good third more than other varieties. It is a deep green color, which it maintains till ripening, and it is a very early maturing variety. It is a very hard wheat, club-shaped, with a compact and rather heavy head, well filled to the top and it grows a good third more than other varieties.

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THE MUTUAL LIFE
 Insurance Company of New York
 ROBERT A. McCURDY, President.
 For the year ending December 31, 1901
 \$159,507,138 65

Policies (American)	\$146,968,322 07
Other than Reserve	507,819 52
Reserve	12,030,997 10
On all sources	37,924,734 53
Policy-Holders	18,755,711 56
and renewed	607,171,801 00
of policies	225,507 policies
to	695,733,461 02

above statement shows a large increase of 1891 in amount at risk, new business contracts to policy-holders, receipts, assets and surplus as risk assumed only the number of policies actually issued and paid for in the year.

ASSETS ARE INVESTED AS FOLLOWS:

Real Estate and Mortgage	\$81,345,540 49
Bonds and other	57,661,455 78
Federal Securities	10,223,903 50
Life and Trust Companies	5,070,153 03
Interest, Premiums De-	5,206,085 49
and other	\$159,507,138 64

Examined the foregoing statement and found it to be correct.
 A. N. WATERHOUSE, Auditor.

Dividend will be apportioned as usual.

THE EXAMINING COMMITTEE.
 Mutual Life Insurance Company of New York
 January 25, 1892.

Board of Trustees of this Company, held on the 25th inst., the undersigned were appointed a committee to examine the statement of the Company for the year ending December 31, 1901, and to report thereon to the Board of Trustees by the same by comparison with the assets of the Company.

We have carefully performed the duty assigned to them, and the statement is in all particulars correct, and we thereon are in possession of the Company's books and records, and we hereby certify that the same are correct and accurate with which the accounts and books of the Company in general is transacted.

H. C. von Post, ROBERT SCWELL,
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Below will be found the Annual Premiums, followed by a Statement of the Results to the Survivors during the past Ten Years. Compare the cost, shown in Section 4, with the Assessments made upon persons of the same age who belong to the various Assessment Societies, whether of the business or fraternal kind. This is shown by experience THE CHEAPEST, as well as THE BEST.

FOR EACH \$1,000 OF INSURANCE:

1		2		3		4	
Annual Premium, including Medical Fee, Admission Fee, & Annual Expense Charge, all in one sum.		Accumulated fund at end of 10th year to Cr of each Policy, available to renew this, or pay for another Policy.		BALANCE, Divided into ten parts, showing Annual Total Cost.		Allow \$1.00 in place of the Annual Dues and Admission Fees usually collected, and the Not Cost, yearly, was	
Age	\$ c.	Age	\$ c.	Age	\$ c.	Age	\$ c.
16	11 09	16	75 21	16	1 57	16	3 57
20	11 09	20	85 21	20	1 57	20	3 57
24	11 37	24	95 21	24	1 57	24	3 57
28	11 65	28	105 21	28	1 57	28	3 57
32	11 93	32	115 21	32	1 57	32	3 57
36	12 21	36	125 21	36	1 57	36	3 57
40	12 49	40	135 21	40	1 57	40	3 57
44	12 77	44	145 21	44	1 57	44	3 57
48	13 05	48	155 21	48	1 57	48	3 57
52	13 33	52	165 21	52	1 57	52	3 57
56	13 61	56	175 21	56	1 57	56	3 57
60	13 89	60	185 21	60	1 57	60	3 57
64	14 17	64	195 21	64	1 57	64	3 57
68	14 45	68	205 21	68	1 57	68	3 57
72	14 73	72	215 21	72	1 57	72	3 57
76	15 01	76	225 21	76	1 57	76	3 57
80	15 29	80	235 21	80	1 57	80	3 57
84	15 57	84	245 21	84	1 57	84	3 57
88	15 85	88	255 21	88	1 57	88	3 57
92	16 13	92	265 21	92	1 57	92	3 57
96	16 41	96	275 21	96	1 57	96	3 57
100	16 69	100	285 21	100	1 57	100	3 57

EXPLANATION OF TABLE.
 The Rates shown in No. 1 remain fixed at the age of entry for Ten Years. If the Accumulated Fund is sufficient (as for 24 years past it has been) all policies on these Rates will be RENEWED ANOTHER TEN YEARS, as the close of each ten years is reached, without increase of the original rate. At the age of 70, or later, the party's entire Accumulated Fund may be drawn out in CASH or two-thirds at an earlier age, as a Surrender Value, or the Insurance may then be renewed for life.

No. 2 shows the Fund belonging to the age opposite it, available as Cash, without medical re-examination, toward taking an Endowment or other Policy of equal amount, or securing a renewal on the same plan, at the Original Rate, for Another Ten Years.

No. 3 shows the Balance, or Entire Annual Cost, the Past Ten Years, expenses and all.

No. 4 shows the resulting Net Cost, or annual assessment of the past ten years in the E.T.N.I. on this plan, after allowing \$1.00 off No. 3, as an equivalent of the \$8.00 or \$11 Admission Fee, and \$3.00 annual Expense Charge, found necessary in assessment societies.

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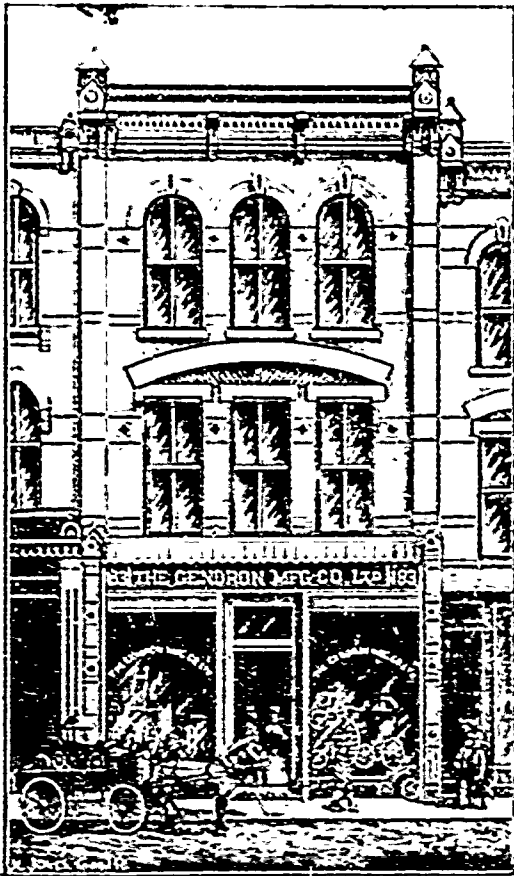
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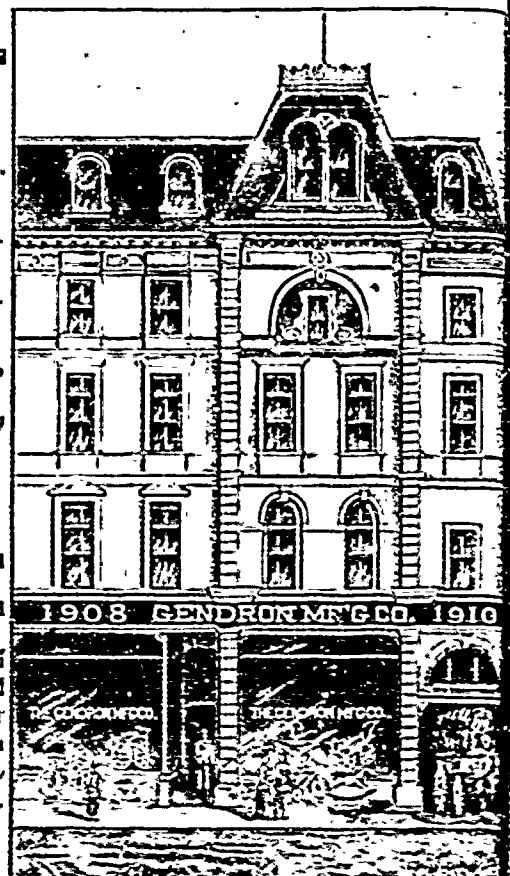
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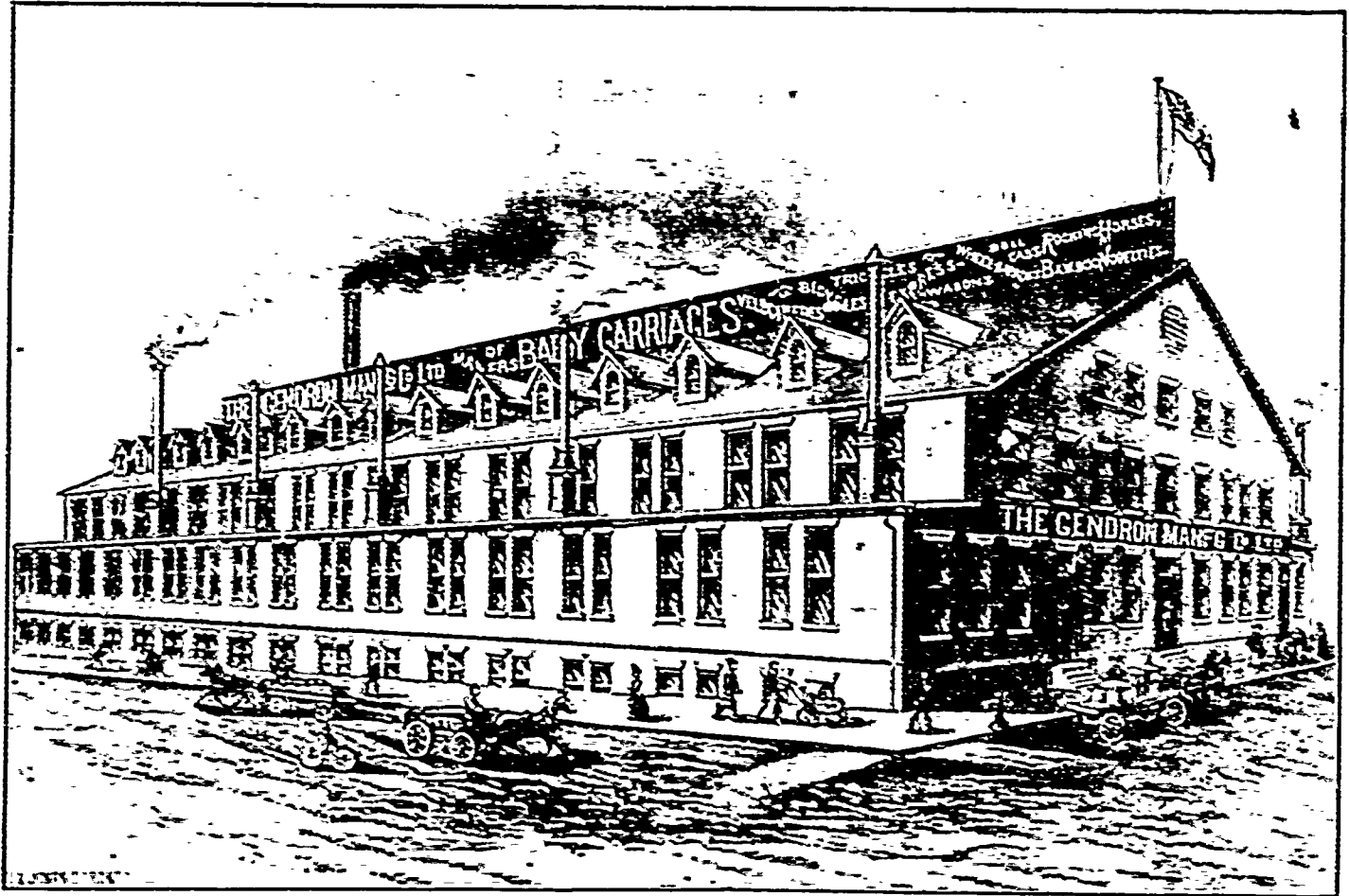
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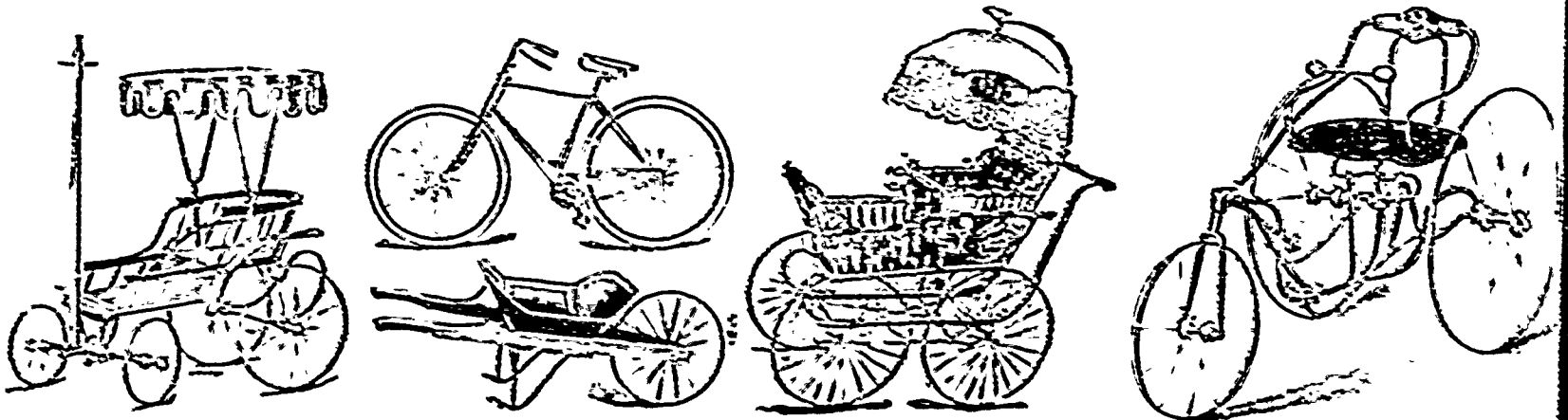
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CONTENTS.

St. Patrick's Day	P. D. G.	69
The Forty-four's Devotion at St. Mary's Church		70
Pamphile	Cyrl	72
Pastoral Letter of His Grace the Archbishop of Toronto		73 and 81
Consolation for Ugly Girls		77
Authenticity as a Medium of Religious Knowledge		83
Catholic Order of Foresters		86
Programme of the Seventeenth		87
EDITORIAL.		
St. Patrick's Day		78
Point-aux-Trembles School		79
Presbyterian Proselytism		79
Parochial Schools in the United States		80
Editorial Notes		80 and 86
Story—How Deaneet saw the King	M. F. Fann	85
POETRY—The Patriot's Grave		82
The Exile of Erin		85

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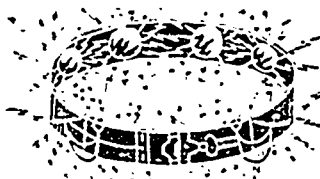
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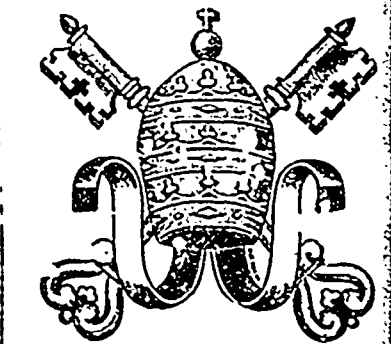
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