

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

Page 687 is incorrectly numbered p. 689.

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

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
										✓	

The Catholic Weekly Review.

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

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

Vol. V.

Toronto, Saturday Dec. 5, 1891.

No. 13

CONTENTS.

THE AGES OF FAITH.....	Anna T. Sadlier 676
THE PAGANISM OF CAESAR.....	D. A. O'Sullivan 677
THE IRISH IN AMERICA.....	Bishop McGeachy 684
THE DOOM OF O'DONNELL.....	H. Kavanagh 681
WORD PAINTING EXTRAORDINARY.....	685
EDITORIAL—	
The Gallican Church.....	680
A Trinity of Bigots.....	680
Priests and Politics.....	681
Their Influence at the Cork Elections.....	681
Religion and Politics.....	681
GENERAL CATHOLIC NEWS.....	679
POETRY—An Ideal.....	678

10 lbs. in Six Weeks

ACCORDING to Dr. Porter (in an article on "Maltine in Phthisis," in the *Quarterly Epitome of Medicine and Surgery*) a gentleman from Alabama, with all the physical signs of consumption, and rapidly losing health and strength, made the remarkable gain above recorded by the use of

Maltine with Cod Liver Oil

50 Cts. Two Sizes. \$1.00.

FOR SALE BY ALL DRUGGISTS.

Pamphlets will be sent on application.

MALTINE MANUFACTURING COMPANY,
TORONTO.

This popular Family Hotel is central, quiet, near depots and points of interest. Hot and cold baths. No liquor sold.

AVENUE HOUSE

TERMS \$1.50 TO \$2 PER DAY
To insure rooms please write or telephone in advance.
E. S. REYNOLDS,
MCGILL COLLEGE AVE., MONTREAL.

JUST FROM PRESS

St. Ignatius Loyola and the early Jesuits by Stewart Rose, 632 pages fully illustrated.....	6.40
Letters and correspondence of John Henry Newman, 2 vols gilt edges.....	4.00
A Christian Apology translated from the German of Rev. Paul Schanz Volume I.....	3.00
Volume II.....	4.00
Catholic Home Almanac '92	25
Catholic Family Annual '92	25
Sadlier's Catholic Directory Almanac and Ordo... 1892	1.25

VESTMENTS

Church Ornaments, Wax Candles, Etc.
Send for Catalogue and Price list

D. & J. SAULIER & CO.

Catholic Publishers

123 Church street, TORONTO
1669 Notre Dame Street, MONTREAL.

John B. Hall, M.D.

326 and 328 Jarvis Street
HOMOEOPATHIST,
Specialties—Diseases of Children and Nervous Diseases in Women.
Office Hours: 11 to 12 a.m., and 4 to 6 p.m.
Saturday afternoon excepted; 8 to 9 p.m. Sunday and Wednesday evenings.

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

AGENT made \$21,000 in four days selling Dr. Hildebrand's Electric Hair Restorer & Reviver. 100 PERCENT PROFIT available. Territory. Dr. THOMAS SPERRY, Sole AGT., Toronto

C. P. LENNOX, L. D. S.
C. W. Lennox, D.D.S., Philadelphia
L. D. S., Toronto
C. P. LENNOX & SON.
Dentists
ROOMS A AND B, YONGE ST. ARCADE.
TELEPHONE 1816 TORONTO

A. J. McDONAGH
DENTIST
Office and Residence, 250 SPADINA AVE
Telephone 2492 TORONTO
Third door south of St. Philip's Church

TEETH WITH OR WITHOUT A PLATE

"VITALIZED AIR"
Free, for one month, to those getting in sets. No pain in extracting, and Teeth as low as any. Best Teeth on rubber, \$8; on celluloid \$10. C. H. RIGGS, L.D.S., Southeast cor of King & Yonge sts. Toronto. Telephone 1478.

THE TORONTO CARPET CLEANING CO.
OFFICE AND WORKS 44 LOMBAUD ST.
Telephone No. 2686.

Carpets taken up cleaned and laid or stored in moth-proof room, furniture repaired or re-covered. All orders promptly attended to.
A. S. PFEIFFER & HOUGH BROS.

Sir Alex Campbell, John L. Blakie, Esq
President. Vice-Pres.

THE BOILER INSPECTION and Insurance Co. of Canada
Consulting Engineers and Solicitors of Patents.

46 KING ST. WEST TORONTO
G.O. Robb A. Fraser
Chief Engineer Secy-Treas.

MAGIC LANTERNS AND STEREOPTICONS

afford the best and cheapest means of object teaching for Colleges, Schools, and Sunday Schools. Our assortment of Views, Illustrations, and Science, History, Religion, and Travel, is immense for Home Amusement and Superior Entertainment, etc. Nothing can be found so instructive or amusing. Our Church Entertainments, Public Exhibitions and Popular Illustrations and Lectures are, and ship to all parts of the world. If you wish to know how to conduct Public Entertainments for pleasure or Public Exhibitions, etc. for MAKING MONEY name this paper, and send for our **220 PAGE BOOK FREE.**

PAY WELL. A very profitable business for a person with small capital. We are the largest manufacturers and deal in person with small capital.

McALLISTER, Mfg Optician, 49 Nassau Street, New York.

WESTERN ASSURANCE CO.
FIRE AND MARINE
Capital..... \$1,000,000
Assets over..... 1,500,000
Annual Income over..... 1,700,000
HEAD OFFICE, Cor. Wellington & Scott Sts. Toronto.

A. M. SMITH, Geo. A. Cox,
President Vice-Pres.
J. J. KENNY, Managing Director.
Agencies in all municipal cities and towns in Canada.

WM. A. LEE & SON
Agent, Toronto..... Telephone 593-2075

THE HOME SAVINGS AND LOAN COMPANY, (LIMITED).

Office.—No. 78 Church Street, Toronto
Deposits received from 20 cents upwards interest at highest current rates allowed money loaned on Mortgages on city property large and small sums easy terms.

HON. FRANK SMITH, JAMES MASON,
President Manager

Central Canada Loan and Savings Company
10 King St. West, Toronto Ont.

Interest allowed on savings accounts at four per cent. (4%) from day of deposit to day of withdrawal. Special rates on term deposits. Debentures purchased. Money loaned at lowest current rates.

GEO. A. COX, FRED G. COX, E. B. WOOD
Pres. Mgr. Secy.

RUBBER BOOTS, COAT
And other Rubber Goods Repaired

-H. J. LA FORCE-
Fine Boots and Shoes Made to Order
125 Church St. - - cor. of Queen

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Bilioousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all the usual many other similar Complaints due to the happy influence of **BURDOCK BLOOD BITTERS.**

For Sale by all Dealers.
W. H. LEECH & CO., Proprietors, Toronto.

R. GILDAY, FELT, GRAVEL AND SLATE ROOFER

Sparham Cement, Fire-Proof Roofing.
New Roofs guaranteed for ten year Leaking Tin, Iron and Zinc roofs coated made tight and guaranteed.
Orders promptly attended to. Phone 1361
15 Adelaide St. East, Toronto

BUCKEYE BELL FOUNDRY
Bells for Churches, Chimes, Schools, Fire Alarm, of Pure Copper and Tin. Fully guaranteed. Catalogue sent free.
VANDUZEN & TIFT, Cincinnati, O.

O'SULLIVAN & ANGLIN
 Barristers, Solicitors, Notaries, Etc.
 Offices—Medical Council Building, corner of
 Bay and Richmond streets.
 Next door to the Registry Office
 TORONTO
 Money to Loan Money Invested
 D. A. O'Sullivan Q. C. F. A. Anglin

MACDONELL & CORLEY.
 Barristers, Solicitors, Notaries, Etc.
 Offices—Quebec Bank Chambers,
 No 2 Toronto street
 Toronto.
 A. C. Macdonell B. C. L. J. W. Seymour Corley

DR. McKENNA
 Office Hours 8 to 10 A. M., 1 to 3 P. M.,
 7 to 10 P. M.
 201 Spadina Ave.
 Telephone 295

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

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

St. Jerome's College
 Berlin, Ont.
 Complete Classical, Philosophical and Commercial
 courses, and Shorthand and Type-
 writing. For further particulars address,
 Terms including all necessary expenses, ex-
 cept for books \$11 per annum
 REV. THEO SPETZ, C. R., D.D.,
 President.

St. Michael's College,
 (In Affiliation with Toronto University.)
 Under the special patronage of His
 Grace, the Archbishop of Toronto and
 directed by the Basilian Fathers.
 Full Classical, Scientific, and
 Commercial Courses.
 Special courses for students preparing
 for University matriculation and non-
 professional certificates. Terms, when
 paid in advance: Board and tuition \$150.00
 per year. Half board \$75.00. Day
 pupils \$28.00. or further particulars
 apply to
 REV. J. R. TEEFY, President.

ST. LEON WATER
 SAFE AS MILK
 And must be used free-
 ly for a spell, especially
 in chronic cases, as no
 good can result until
 the deadly obstruc-
 tions, putrid waste and
 blood poisons are re-
 moved.
 Drink, drink, drink,
 from early morn till
 night, especially on re-
 tiring; dose, one cup
 or goblet every hour,
 or at proper intervals,
 or regulate.
 Try St. Leon, cold,
 or mixed with
 milk; also make warm injections of this
 water which are highly beneficial.
 S. Leon Mineral Water Co. (Ltd.) Toronto.
 Head Office, 101 1/2 King St. West.
 Branch—Tidy's Flower Depot, 164 Yonge
 Street.

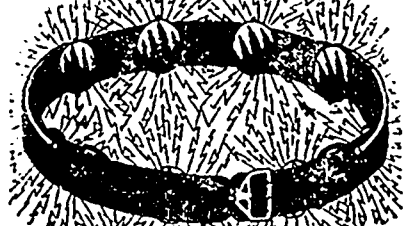


DOMINION : : LINE
 Royal Mail Steamships
 PORTLAND TO LIVERPOOL DIRECT.
 From Liverpool Steamer From Portland
 Nov. 12.....Oregon..... Thur. Dec. 3
 Nov. 26.....Sardinia..... Tues. Dec. 15
 Dec. 10.....Labrador..... Tues. Dec. 23

Steamers will sail from Portland about 1
 p.m., after arrival of Canadian Pacific Rail-
 way due at 8 a.m. and Grand Trunk Railway
 train due at noon.
 Rate of passage from Portland, Cabin, \$10
 to \$10 Return \$20 to \$110. Second Cabin,
 \$25, return \$25. Steerage \$5.
 Superior accommodation for all classes of
 passengers. Special discount for clergymen
 and their families. Apply to David Torrence
 & Co., General Agents, MONTREAL & PORTLAND
 Or G. W. Torrance 18 Front St. West, Mel-
 ville and Richardson, 28 Adelaide St. East
 Toronto.

**THE OWEN
 ELECTRIC BELT**
 And Appliance Co.
 HEAD OFFICE CHICAGO.
 Incorporated June 17, 1887, with a cash
 Capital of \$50,000.00.

Patented in Canada, December, 1877,
 Patented in U. S., June, 1877.



71 King St. West, Toronto, Ont.
 G. C. PATTERSON, MGR. FOR CANADA.

Electricity as applied by The Owen
 Electric Belt and Appliances

Is now recognized as the greatest boon offered
 to suffering humanity. IT HAS DONE AND
 WILL DO MORE IN SEVERAL HOPLESS CASES
 where every other known means has failed.
 By its steady, soothing current, that is easily
 felt, it will cure:

- Rheumatism, Liver Complaint,
- Sciatica, Female Complaints,
- Spinal Diseases, Impotency,
- General Debility, Constipation,
- Neuralgia, Kidney Disease,
- Lumbago, Varicocoele,
- Nervous Complaints, Sexual Exhaustion,
- Spermatorrhea, Epilepsy or Fits,
- Dyspepsia, Urinary Diseases,
- Lame Back.

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

Extracts From Testimonials.
 "Your Electric Belt cured a violent attack
 of Sciatic Rheumatism of several months'
 standing, in eight days."—W. Dixon, Sr.,
 Grand Valley, Ont.
 "SAVED MY LIFE when I had Muscular
 Rheumatism."—Mrs. Croft, West Market
 Street.
 "Am much pleased with belt; it has done
 me a great deal of good already."—J. Seitzinger,
 Gal. Ont.
 "I have been a sufferer for years from Ner-
 vous Headaches and Neuralgia. After trying
 one of your belts more than a dozen with
 it. Can knock out a headache now in fifteen
 minutes that used to keep me in bed for
 days."—Thos. Gales, Crawford St., Toronto.

BEWARE OF IMITATIONS.
 Our attention having been attracted to
 base imitations of "The Owen Electric Belt,"
 we desire to warn the public against purchas-
 ing worthless productions put upon the mar-
 ket by unprincipled men who, calling them-
 selves electricians, prey upon the unsuspect-
 ing by offering worthless imitations of the
 genuine Owen Electric Belt that has stood
 the test of years and has a continental rep-
 utation. Our Trade Mark is the portrait of
 Dr. A. Owen, embossed in gold upon every
 Belt and Appliance manufactured by The
 Owen Electric Belt and Appliance Co. None
 genuine without it.
 Send for Illustrated Catalogue of Informa-
 tion, Testimonials etc.

THE OWEN ELECTRIC BELT CO.,
 71 KING ST. WEST, TORONTO.
 See Mentioned paper.



Recommended as the Best.
 LE MANS, PLYMOUTH, Co., Ia., May, 1889.
 I suffered from temporary blindness from
 overwork for two years, for which I used Pastor
 Koenig's Nerve Tonic, and can recommend same
 as the best medicine for similar troubles.
 F. BORNHORST.

A GREAT BLESSING.
 CLEVELAND, O., Sept. 1, 1887.
 I can most enthusiastically testify to the fact that
 here in Cleveland, several cases of epilepsy,
 which were cured by the medicine of Rev.
 Father Koenig, of Ft. Wayne, Ind., have come
 under my personal observation. In other
 similar cases great relief was given even if up
 to this time they have not been entirely cured.
 It would certainly be a great blessing if the
 things were more widely circulated that many
 could be cured by this medicine.
 REV. ALARDUS ANDRESHECK, O. S. F.

One who suffers for months or years in
 cases will be sent free to any address, and
 poor patients can also obtain this medicine
 free of charge from us.
 This remedy has been prepared by the Reverend
 Pastor Koenig, of Fort Wayne, Ind., for the past
 ten years, and is now prepared under his direc-
 tion by the
KOENIG MEDICINE CO.,
 CHICAGO, ILL.
 SOLD BY DRUGGISTS.
 Price \$1 per Bottle. 6 Bottles for \$5.
 Agents Lyman & Co. Toront

SEALED TENDERS addressed to the
 undersigned, and endorsed "Tender
 for Hot Water Heating Apparatus, Walk-
 erton, Ont., will be received until Wednesday,
 9th December next, for the construction of
 a Hot Water Heating Apparatus at the
 Walkerton, Ont., Post Office, &c., Building.
 Plans and specifications can be seen and
 form of tender and all necessary informa-
 tion obtained at this Department and at
 the Clerk of Works Office, Walkerton, Ont.,
 after Wednesday, 25th instant.

Persons tendering are notified that tend-
 ers will not be considered unless made on
 the printed forms supplied, and signed
 with their actual signatures.

An accepted bank cheque payable to the
 order of the Minister of Public Works,
 equal to five per cent. of amount of tender,
 must accompany each tender. This cheque
 will be forfeited if the party decline the
 contract or fail to complete the work con-
 tracted for, and will be returned in case of
 non-acceptance of tender.

The Department does not bind itself to
 accept the lowest or any tender.
 By order,
 E. F. E. ROY,
 Secretary.

Department of Public Works,
 Ottawa, Nov. 23rd, 1891.

SEALED TENDERS addressed to the
 undersigned, and endorsed "Tender
 for Post Office, &c., Petrolia," will be re-
 ceived at this office until Wednesday, 16th
 December, 1891, for the several works re-
 quired in the erection of Post office, &c.,
 Petrolia, Ont.

Specifications can be seen at the Depart-
 ment of Public Works, Ottawa, and at the
 office of Geo. S. McPherson, Town Clerk,
 Petrolia, after Wednesday, 25th November,
 and tenders will not be considered unless
 made on form supplied and signed with the
 actual signatures of tenderers.

An accepted bank cheque payable to the
 order of the Minister of Public Works,
 equal to five per cent. of amount of tender,
 must accompany each tender. This cheque
 will be forfeited if the party decline the
 contract, or fail to complete the work con-
 tracted for, and will be returned in case of
 non-acceptance of tender.
 By order,
 E. F. E. ROY,
 Secretary.

Department of Public Works,
 Ottawa, 24th November, 1891

PILES
 CAN BE CURED
 Dr. W. L. Smith, Rectal Specialist,
 offers a speedy, sure, painless CURE of Piles
 (Hemorrhoids), Prolapsus, Fissure, Fistula,
 Polypus, Pruritus, Rectal Ulcers, Constipa-
 tion, Diarrhoea, Dyspepsia, etc. Has been
 in use ten years. Over 300,000 treatments,
 not one death. No knife used, no anesthet-
 ics, no detention from business. Send
 6c. stamp for 60 page pamphlet on Diseases of
 Rectum. Consultation free.
 Office at 153 Gerrard Street East, opposite
 the Gardens, Toronto, Ont.

AGENTS
 Can make from \$5 to \$10 per
 day, by canvassing for the
 Catholic Weekly Review
 CATHOLIC REVIEW OFFICE

DR. WILFORD HALL'S
Health Pamphlet
 Health without Medicine.
 The Most Wonderful Discovery
 of the Age
 All who have secured the Microcosm Extra
 should order from us.
 Local Agents supplied at New York rates.
 Correspondence Invited
 C. C. POMEROY,
 1/2 King Street West

THE ROYAL
Steam Dye Works
 706 Craig St., Montreal
 Suits, Dresses, Table and Piano
 Covers Cleaned or Dyed.
 Lace Curtains Cleaned or Colored in all
 the Newest shades and finished perfect
 We have no branches or agencies.
 Express orders promptly attended to
 JNO. L. JENEN, Proprietors

TORONTO POSTAL GUIDE. During
 the month of October 1891, mails
 close and are due as follows:

	CLOSE	DUE
	a.m. p.m.	a.m. p.m.
G. T. R. East	6.00 7.35	7.45 10.30
O. and Q. Railway	7.30 8.15	9.00 9.20
G. T. R. West	7.00 3.40	12.30 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
C. V. R.	6.00 3.40	11.55 10.15
G. W. R.	a.m. p.m.	a.m. p.m.
	12.10 9.00	2.00 2.00
	6.00 2.00	10.30 7.30
	4.00 9.30	8.20
U. S. N. Y.	6.00 12.10	9.00 5.45
	4.00 10.30	11.00
U. S. West States	6.00 9.30	9.00 7.20
	12.00	

English mails will be closed during October
 as follows: Oct. 1, 2, 5, 8, 12, 15, 16, 19, 22, 23,
 25, 26.
 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
 notify their correspondents to make orders
 payable at such branch post office.
 T. C. PATTERSON, P.M.

ON 40 DAYS' TRIAL
THE GREAT
SPIRAL TRUSS
 The Pad is different from all others
 It closes the aperture as if your exten-
 sion band was drawn together and cu-
 finger joints in the centre of it.
 hand. Support is held positive by
 slight with the slightest pressure and healed same
 as a broken toe. You will be allowed three
 changes during the 40 days. There is no duty
 pay when received or returned, which
 many Canadians found more expan-
 sive than the ordinary truss. It is the best, most durable
 and most comfortable truss. Has been
 in use ten years. Over 300,000 treatments,
 not one death. No knife used, no anesthet-
 ics, no detention from business. Send
 6c. stamp for 60 page pamphlet on Diseases of
 Rectum. Consultation free.
 Office at 153 Gerrard Street East, opposite
 the Gardens, Toronto, Ont.

Catholic Weekly Review.

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

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

Vol. V.

Toronto, Saturday Dec. 5, 1891.

No 43

LATEST CABLES.

CONSTANTINOPLE, Dec. 1.—Advices from Teheran state that the captured rebels in the recent insurrection are being treated with great severity.

In a number of instances they have been subjected to the barbarous Persian punishment of burial alive in brick pillars on the roadside, and European travellers are shocked by hearing the groans of the wretched victims issuing from these living tombs.

LONDON, Dec. 1.—Hon. Arthur J. Balfour again addressed a Conservative meeting at Huddersfield to-day. He said he was still clear in his own mind that the Irish local Government bill ought to be passed, but it should not be introduced in Parliament unless the rights of the minority were safeguarded. At the same time he said the measure ought to be based on a broad franchise. Mr. Balfour declared that he believed it possible to produce a measure fulfilling both these conditions. Doubtless any bill would transfer the administrative power of the landowners to other hands, but that would not be a reason for rejecting the measure unless it could be proved that it would be a new weapon in the hands of the disloyal to injure the loyal.

LONDON, Dec. 1.—Tenders for the new Atlantic mail service are being issued to-day from the office of the High Commissioner of Canada. Sir Charles Tupper, on being interviewed on the subject, says that the use of the new steamers as armed cruisers by the Imperial authorities will entitle the new Atlantic and Australian services to receive about £33,000 a year from the home government. It is hoped, however, that seeing the Imperial importance of the highway to the east, the British Government will see its way clear to make the subsidy £50,000.

RIO DE JANEIRO, December 1.—There is an alarming increase of yellow fever. The disease is in so serious a form that the embarkation of the Government troops for Rio Grande do Sul and Santa Catalina has been temporarily suspended. President Peixotto hopes to arrive at some satisfactory arrangement with the insurgents without resort to force. Ex-Dictator Fonseca is in one of the palaces guarded by soldiers.

WASHINGTON, December 1.—The receipts and expenditures of the United States for the month of November were \$26,917,162 and \$27,911,002 respectively against \$28,986,124 and \$42,570,022 for the same period in 1890.

LONDON, November 27.—Mr. Chaplin, chairman of the board of agriculture, has been charged by the government with the framing of their agricultural bill for enabling laborers and small farmers in Great Britain to acquire holdings—a measure approved at the Conservative conference in Birmingham, which concluded its deliberations on Wednesday. The cabinet, as yet, remains undecided as to the scope of the measure, and the proper period for its introduction.

BERLIN, Dec. 1.—The epidemic of influenza here is increasing in severity. Owing to the large number of influenza patients supplementary barracks at the Moabite hospital have been opened for their accommodation, all the ordinary wards there being full. There are now 1,700 patients at the Charity hospital, many of whom are suffering from influenza.

PARIS, Dec. 1.—The council of the Textile Factory Workers' association have decided to appeal to Parliament to remonetize silver, being convinced that such a course on the part of the Government is the only means of saving from ruin the trade in which they are interested.

VALPARISO, Dec. 1.—The United States warship Yorktown arrived here yesterday. Her crew received a royal welcome from the crew of the Baltimore, which will in all likelihood soon leave for the North.

SIR JOHN THOMPSON.

It is the history of Canada no other man has been known to rise so quickly from the ranks of the people to the head of the Government of the Dominion, as Sir John Thompson, Minister of Justice, and his progress has been the more remarkable because it has been in a direction other than that which he himself would have chosen had he consulted his own inclinations. His is a mind of a thoroughly and awfully judicial cast. His very speech, always calm, often cold, never impassioned, is a property rather of the judge than of the politician. When Sir John Macdonald took him from the Nova Scotian bench and into his Cabinet he transferred him from an atmosphere congenial if rarified to one of the earth much earthier. And the lesser Sir John did not like the change. It is not fair, perhaps, to say that his consent was conditional only upon his seeing through the medium of a portfolio his elevation to an even higher bench than the one which he had quit, but it is said, and that right often, that Sir John Thompson would sooner be Chief Justice of the Supreme Court than Premier of Canada.

It is not impossible that his conversion to Roman Catholicism, of which much capital was made in politics, was nothing more than another evidence of this intense judicialism which seems to be the very root of his being. In any case it assisted the natural bent of his mind, and left him a man of great austerity. In the case of a narrower man this would have stood him in bad stead in the leadership of a party of which not the least lovable and powerful characteristic is an affectionate fellowship. But there was in him just enough of the politician to enable him to see that he was to be no longer a driver, but a leader of men.

Upon the death of Sir John Macdonald and the succession of his namesake to the leadership of the House of Commons, Sir John Thompson's bearing towards his fellow party men underwent an entire change. He had never been morose, had always talked cheerfully and well when approached but he had offered his followers few opportunities for anything but the most limited converse. Upon the chieftain's death, however, he expanded suddenly, went out among his loyal subjects and within a fortnight had made fast friends and faithful followers of men who had been loyal only for the sake of the party. In this new light he appeared to the deputations which flooded the capital in the month following that funeral at which a nation wept, and the shrewd traders and solid grangers went away to tell the people at home that the new Sir John was as easy to meet as the old one, was likely to acquire, if he did not already possess, all of those faculties for leadership which had won the dead chieftain the unbroken confidence of the Canadian people.

Sir John Thompson's offices in the East Block at Ottawa are, in their simplicity, a reflex of his tastes. The room is far less pretensions in its furnishings than those occupied by some of the clerks of his department. Many a lawyer in the Capital works in more luxuriant quarters. He writes at a large, plain, open desk, and is seated upon a leather-cushioned revolving chair, in which he turns himself many dozen times a day to face his hosts of callers. Book shelves and bookcases fill up every available foot of room and, with the exception of where a map of the Dominion hangs side by side with an engraving of the Fathers of Confederation, the wall is hidden by calf-covered volumes. There seems to be not even room for the picture of Sir John Macdonald, of which he has possessed himself since the old chief's death, and which, for want of better accommodation, stands on the floor.

He is not even yet a man who is easy of approach. "This is my busy day," is the placard which hangs constantly on the outside of the door of his office. He has no time to talk to idle men, and gives an answer only to a direct and definite question.

Notwithstanding his devotion to the arduous duties of his present office, he is a man of strong domestic habits and when he is not at his office in the east block he is sure to be found at his unpretentious but comfortable little home on Lisgar street. At the Rideau Club he is seldom seen except when he invites a select political friend to dine with him there.—*Toronto Evening News.*

THE AGES OF FAITH.

ANNA T. SADLER IN *Are Maria*.

II.

WOMAN held a high place in mediæval society. Raised by Christianity from the degradation to which Paganism had reduced her, poets sang her praises, knights performed feats in her honor, the Church gave her a seat at its councils in the person of learned abbesses. Laws were made in various countries for her special protection. An insult to a woman was punishable by heavy penalties. James II., of Arragon, decreed that none save a murderer could be arrested in presence of a woman. It was a law of knighthood to permit no word to be said in derogation of the sex. And mediæval womanhood, as a class, deserved the honor paid it. Every woman was then expected to be an adept in household arts; the higher her rank, the greater were the number and variety of domestic details which she was called upon to master. Many women, in the absence of their lords, governed castles, managed estates, and even occasionally assumed the control of kingdoms. Margaret of Norway united all the kingdoms of the North. Nuns in their cloisters, princesses and women of high birth became famous for their learning.

Roswitha, the White Rose of Gandersheim; the nun-mathematician and grammarian, Lioba, that abbess of extraordinary acquirements, who, with much of human lore, had committed the whole Bible to memory; Gisella, the sister of Charlemagne, abbess of the famous Convent of Chelles; Hilda of Whitby; the Gonzaga sisters; Ella Longspee; Philippa of Hainault; Anne of Brittany; Edith the Good, wife of Edward the Confessor, quaintly called "a storehouse of liberal science;" Osburga, the Mother of Saxon Alfred; Rowena, the sister of Hengist; Mabel Rich, mother of St. Edmund; Mary de Bohun, wife of Bolingbroke; Gabrielle de Bourbon; Mathilda of Canossa; Isabel of France, sister of St. Louis; the Grecian princess, Anna Comnena, were all women famed for their intellectual acquirements. Their names, of course occur amid a host of others.

In the later Middle Ages many ladies taught in the Italian universities. Amongst the principal of these were: Cassandra Fidele, Isabella di Cordova, Isabella de Roseres, Catharine Ribera, Aloysia Sigia, and Benediceta Cornaro. It was told of the latter that the struggle between her natural modesty and the desire to obey her father, whose wish it was that she should deliver a course of lectures, so told upon her health that it finally cost her her life. It is related of these other female professors that they invariably delivered their lectures with eyes bent upon the ground. A recent non-Catholic lecturer declared that, to his mind, St. Catharine of Sienna was the greatest woman who ever lived. Young ladies of the period were kept much in retirement, never appearing in public unattended. At church or other crowded places it was customary for them to wear a long black cloak with folds of white. It is said that some orders of nuns have merely retained the mediæval dress. Their time was more or less busily occupied. Spinning was a favorite pursuit. Shepherdesses spun at cottage doors, the daughters of burghers in the court-yards, and princesses upon balconies—all listening alike to some olden tale, or to some music of minstrel or troubadour. Dante represents the Florentine ladies as listening, while they plied the distaff, to

"Old tales of Troy, Fiesole and Rome."

Kenelm Digby is authority for the statement that heroic love entered generally into the marriages of the Middle Ages. "The maxim of the Pythagoreans," he observes, "to avoid a woman with gold upon her person," seems to have prevailed in all its force. Down to the fourteenth century, in France, the dowry of a woman was a chaplet of roses."

The households of the Middle Ages were in many cases models of order and decorum, as well as of state and elegance, even when they did not reach the perfection of that celebrated one over which presided Elzear and Delphina. The rules laid down for the government of that home forbade, in short, "all offences against the law of God. None were to be idle. All were to spend a certain time in prayer and study. All were to be merry without offending God. For," said the Earl, "I have no affair so near at heart as the salvation of those who serve me."

The architectural beauty of the palaces and dwellings was very great, while the interior decorations were in perfect harmony with the externals. As to the abbey and cathedral, those "symphonies in stone," as Victor Hugo puts it, they were truly the creations of love and worship. Kings gave their jewels, nobles their wealth, artists and architects their inspirations, artisans their gratuitous labor, that all might have a share in the grand monument of faith. Mechanics were known to travel great distances and to fast on bread and water that they might add their toil to the sublime work. In Spain there were 70,000 great churches; in France 30,000 churches, 185,000 chapels, 2,800 priories, and 1,500 abbeys. Sometimes these erections were reared at the cost of a certain number of fishermen or soldiers or scholars. On one occasion, a hundred and twenty coachmen united for such a purpose. As an instance of highly decorated

exteriors, the Church of St. Martin of Tours was of green, white and red marbles, incrustated with gold and precious stones. The number of steeples and turrets gave a noble appearance to the mediæval cities. It was the custom, besides, to commemorate notable events by the erection of graceful towers. In Florence a celebrated one was the creation of Giotto di Lapo; it was adorned with divers colored marbles from base to summit. In Padua was the tower of the celebrated Dondi brothers, also noted as clockmakers and astronomers.

The cities were marvellously quiet, travel being usually on horse or mule back. One of the bishops of Rheims once gave a piece of ground outside the city limits where all noisy trade might be carried on. "The silence," says a chronicler, "was broken only by the tinkling of innumerable bells—for such was the number of clocks that struck minute divisions from churches, palaces, convents or portals, that it was like a constant shower of hours, a beautiful harmony; or else it was by the solemn chant of a litany, begun within a church and continued in the adjoining streets by the kneeling multitude." One loves to fancy those quaint old towns, where at evening men and women gathered upon stone benches before the doors of houses, listening to the song of minstrels, or the recitations of wandering troubadours.

The maritime cities usually attained to the greatest prosperity, because navigation was so much in advance of other means of transport. The Free Cities of Italy became the models of pure democracy. And how much do we not owe to these Mother Ages in the matter of discoveries and inventions, of mighty thinkers and sublime intellects! Organs and bells first sounded in their dimness. Arithmetical numbers and algebraic calculation, clocks and spectacles, glass and stone-coal, the mariner's compass and the manufacture of silk—all have come down to us from those remote times. Roger Bacon explained the principle of the telescope, microscope, and magic-lantern. He strongly suggested gunpowder. The first bank and the first bills of exchange date from early in the twelfth century. The Abbe Requeno proves that two kinds of hand-printing were known, and Lardner refers to their existence and use. The sphere of geographical knowledge was constantly being enlarged by the daring of mediæval explorers, above all the missionaries. The famous Vision of St. Brendon, an Irish monk, is said to have forestalled the discovery of America.

Carlyle declares that "Shakespeare was the outcome of the Catholicism of the whole Middle Ages": Dante was their exponent, Raphael, Angelo and Da Vinci drew thence their inspirations. Art had penetrated down into the very lives of the people. It produced carvers in metal, wood or ivory, painters upon glass. The secret of the grand old painted windows of the mediæval era has perished. At the fairs and other festive gatherings, the lower classes had incomparable advantages for education. They heard philosophers contest a thesis and poets declaim verses destined to be historical. Music was universally taught, and young and old, gentle and simple, alike could join in the sounding anthems, the glorious Latin hymns. The Church, then all-pervading, had its spiritualizing effect upon all classes. Its festivals celebrated with pomp, its shrines and its wayside crosses, its open-air preaching and its litanies and processions, even the miracle-plays, produced their impression. Upon the exterior of houses was often inscribed, "Jesus, my Love, is crucified," or "Glory be to God alone." At the erecting of a bridge the words, "May this bridge be a path to heaven." Whilst within the monasteries everywhere arising, men and women of angelic living were toiling and praying, living out their maxim of *Laborare et orare*, and so being the silent but powerful benefactors of mankind in its struggle for civilization.

Modern criticism is gradually tearing away the veil which has enshrouded the Middle Ages in darkness. The power of Protestant tradition grows weaker, and impartial outsiders are rendering to them the justice long denied. Says Mr. Frederick Stokes, M. A., in his preface to a new edition of Mailland's "Dark Ages":

"Those ages had many advantages which we do not enjoy. They were ages in which Christian faith was what a recent writer has called 'a vivid dynamic reality.' Whatever may be thought of the Crusades—and more than one authority has held that they resulted in great political advantages to Europe,—they were one of the most splendid displays of faith and manhood which the world has ever witnessed. . . . The great theological schools were full of activity and intellectual life. It was during the very ages which moderns call dark that Christianity was formulated and systematized into its present shape. St. Thomas, whose 'Summa' has dominated the Latin Church for many centuries, did but reap where the earlier scholars had sowed. . . . No man who is really grounded in the truths of Christianity can be said to be ignorant; and the practical teaching obtained from the pulpit and the confessional was of far more intellectual and moral value than the *surrajo* of scraps of grammar and elementary arithmetic imparted to an unwilling generation in board schools and the like. 'This is life eternal to know Thee, the only true God, and Jesus Christ whom Thou hast sent'; and this knowledge the men of the Middle Ages possessed in a degree which we can hardly realize. . . . Men worked and fought and argued and preached and died, leaving no other record than a tombstone. Hence a large part of the criticism of the Middle Age is too often mere generalization and declamation.

representing rather the prejudice of the writer than the verdict of the scholar."

"The whole moral atmosphere of the age," says Mr. Frederic Harrison, an exponent of the positivist school, "amid infinite excesses and crimes, was so filled with a yearning after an ideal type of character that the fiercest soldier and the craftiest politician could be compelled to recognize and obey it. Pity for the suffering, justice to the oppressed, charity to the wretched, comfort to the afflicted, zeal for the improvement, harmony and happiness of men, have in all ages been the mark of the loftiest virtues. Those ages could not have been the darkness in which those qualities secured the unbounded homage of mankind."

"Gauge not with thy dilettante compasses," cries out Thomas Carlyle, "with that placid, dilettante simper, the Heaven's watch-tower of our fathers. Another world truly; and this present, poor distressed world might get some profit by looking wisely into it, instead of foolishly. . . . Man then had a *soul*, not by hearsay alone and as a figure of speech, but as a truth that they knew and practically went upon. . . ."

Such testimonies do the great Mother Ages, long defamed because they were the Catholic Ages, provoke from impartial outsiders who remember their great claims to the veneration of mankind;—those ages in which lived the masters of thought, wherein nearly all the chief universities were founded; when France had her 60,000 schools and England had her numberless bands of students; when Ireland was the light of the West, and Italy, under the ægis of the Popes, the heart at which the torch of learning was ever freshly enkindled.

THE PAGANISM OF CÆSAR.

D. A. O'SULLIVAN, Q. C., IN AMERICAN CATHOLIC QUARTERLY.

Conclusion.

The usurpation of the State in the case of a Church establishment—a phrase as humiliating and significant as if one would say the Post-Office Establishment or the Army and Navy Establishment—is one that, when complete, effectually disposes of public worship and of all things spiritual. One well-worded Statute of Conformity makes short work of Dissenters and their churches and creeds. State churches, however, are going out of fashion, and it is not usurpations of this one must now expect, but encroachment more or less harmless in appearance, but in reality, and in the long run, totally subversive of religion.

The modern State having seen the failure of an Establishment in religion has gone to the other extreme. It will have nothing now to do with God or religion. There remains, however, some remnant of the spirit of old days when the civil arm helped the spiritual one to preserve decent respect towards the Creator of the things. There is a legend, preserved among other legal fictions, that Christianity is part of the law of the land. Well, to some extent it is part of the law of the land, but to what extent more than fifty other things which are part of the law of the land? It is, no doubt, contrary to law to speak or write or publish any profane words vilifying or ridiculing God, Jesus Christ, the Old or the New Testament, or Christianity in general, with an intent to shock or insult believers, or to pervert or mislead the ignorant and unwary. This is Blasphemy as legally defined, and renders the guilty person liable to fine or imprisonment according to the discretion of the Court. The intent is the material point; consequently, we may vilify and ridicule God and everything sacred, and yet the law of the land will take no notice whereof unless the jury find there was the intention of shocking or insulting believers or perverting or misleading the ignorant and unwary. Thus a man may "soberly and reverently" examine and question the truths of those doctrines essential to the Christian faith, no matter how fundamental, without offending the law. No opinion, however heretical, no sarcasm or ridicule to the verge of profane scoffing or irreverent levity, can be held to be legal blasphemy and within the reach of the civil law. "The common law of England . . ." says Lord Mansfield, "knows of no persecution for mere opinions." "I apprehend," says Mr. Justice Coleridge, "that there is nothing unlawful at common law in reverently denying doctrines, parcel of Christianity, however fundamental." To those who are familiar with the ordinary civil law of libel and slander, there is nothing here that the State does for God and Christianity that it does not do every day for any citizens or subject, or any of the institutions, recognized by the law of the land. The secular Courts interfered to punish blasphemous libels for the same reason as they did in the case of any other libel, viz., in order to prevent a disturbance of the peace.

If the State stopped at this point it would be somewhat a justification of the phrase that it regards Christianity as part of the law of the land and further that it will see that God, the Three Persons of the Blessed and Undivided Trinity, are duly respected and that the Scriptures are not burnt contemptuously and irreverently. This puts all these sacred persons and subjects on an exact level, before the law, with mankind and its institutions. But the State has not stopped at this point. Unitarianism for example, is not and never

was blasphemous before the law, and the law will uphold a bequest "towards the support of Unitarians." These and other bequests that have been upheld for this monstrous heresy may not so obviously "strike at the root of Christianity," as Lord Raymond said in *Re v. Hookston*, but what about trusts and bequests for the Jewish religion? One would suppose that to help the Jewish religion would be scarcely a recognized principle in a commonwealth where Christianity is part of its law. Lord Hardwicke, it is true, in the year 1751 decided that a bequest of twelve hundred pounds to found "an assembly for reading the law and instructing people in our holy religion" (the Jewish) was void as being in "contradiction to the Christian religion which is part of the law of the land." Now, however, the case is different. By a Victorian statute Jews are now placed on the same footing as Protestant dissenters, and all bequests to promote the propagation of Judaism are valid. The spirit of Liberalism could not be fairly expected to do more than this, to legalize divisions in its own household.

The encroachments of the State are perhaps more baneful in process of time than its most daring usurpations. For it may, not only take its property by delicate confiscation but it may debauch the household and at last may gradually wear and then carry off all its inmates. And all this may be done so plausibly, so patriotically, that we may be reprehended and abused for not being charmed with the process.

The modern State, with the benefit of some experience to hold her methods says in effect. We will have nothing to do with religion, the name of God shall not appear in our constitutions, we shall prohibit the recognition of any form of worship; we will banish the crucifix from our courts of law and the mention of salvation from our system of instruction; we will give freedom to every one in the churches but let us have the training, the education of the country. Give us the Child. The world is wise in its methods the child of to-day is the man of the next generation. And so a State system of education is legalized and the next step is to make it compulsory. That is the tendency of the present age and it is nothing more or less than the most dangerous attack that has ever been made on the very existence of Christianity. It is worse than an Establishment, it is worse than a Persecution. It is such an abridgment of parental and spiritual rights as will lead to the most disastrous results. The old writers on law would have held up their hands in horror at this invasion of the natural rights of man. The Church always taking the ground that intellectual training should go hand in hand with moral and religious instruction, sees the State taking under its control what it deemed as the sum of all education and either neglecting or repressing or perverting the larger half of it. Yet when the State is through with its so-called education when and how can the foundation of all education be laid? How can you prop up the foundation while the gingerbread ornamentation is glittering on the roof? It would be, perhaps, better for a Christian father that his child should have been trained in a school of what he deemed the deadliest errors of religion and morality than that he should be brought up in an atmosphere in which religion and morality were legally excluded. There from necessity a false religion and false morality would have taken its place. One can attack and correct the errors of a known system, but how can one be certain he has ever reached the influences of a thousand indefinite impressions? One cannot attack an unknown quantity as well as one can a positive, tangible, and determinate system. When once a State is determined that the education of its children is its duty and the duty neither of Church nor of parent, you can count, humanly speaking, on the next generation being as far from the Church and with as little belief of its members as human laws and worldly associations can make it. The great danger of this present day is the loss of the child. Could this be actualized now all would be lost.

"The education of children in a manner suitable to their station and calling," says Chancellor Kent, "is another branch of parental duty, of imperfect obligation generally in the eye of the municipal law, but of very great importance to the welfare of the State. A parent who sends his son into the world uneducated and without any skill in any art or science does a great injury to mankind as well as to his own family, for he defrauds the community of a useful citizen and bequeaths to it a nuisance. This parental duty is strongly, persuasively inculcated by the writers on natural law. Solon was so deeply impressed with the force of the obligation that he even excused the children of Athens from maintaining their parents if they had neglected to train them up in some art or profession." The learned jurist goes on to show how several of the nations of antiquity were so impressed with the duty that they feared to entrust it to the parent. This however was "upon the principle totally inadmissible in the modern civilized world of the absorption of the individual in the body politic and of this entire subjection to the despotism of the State." It is this despotism that we complain of.

The rights of the parents result from these duties. They are bound to maintain and educate their children and the State cannot rightfully interfere to deprive parents of this sacred trust unless for good and sufficient cause. The interference of the State is not to be dreaded; in

particular instances where the law rightfully steps in and deprives the parents of the custody of the child. These are not grievances but good, wholesome remedies. The real grievance is where the State sets up its own idol of education and insists upon all bowing down before it. That is an infringement on parental rights that cannot be defended. It is a blow at human liberty—at the liberty of the person.

If the morality of national or State education is to be judged by a defective system, at what debts may we suppose it to be where the leaders and types of that system are themselves devoid of Christian feeling? In England a few years ago there was an inspector of national schools who had a world-wide reputation. His name was Matthew Arnold—the so-called apostle of “sweetness and light.” Yet Mr. Arnold scoffed at the Three Persons of the Holy Trinity in language too brutal for repetition: he denied the divinity of Christ and ridiculed the inspiration of the Holy Scriptures. He did all this in open day, and yet was a model school inspector for Christian England all the while. He acted in a manner that certainly rendered him amenable to the civil law for blasphemous libel. After this *quis custodiet custodes?*

Again, the State, if unable to reach the child, may try its influence on the family. It has attacked the sanctity of marriage and has disputed the position of parents as the guardians of their children. Once the foundation of society in the family is endangered, a whole train of evils may be expected. Yet the civil law, by improperly unloosing what Heaven has joined together, strikes a serious blow at the Divine law. Marriage, with it, is a civil contract, to be dissolved or annulled on grounds more or less trivial, but always with regard to the parties interested, and not with reference to the inherent indissolubility of the relation in which they have voluntarily placed themselves. If the home is to have any sanctity, it must be preserved with a higher sense of morality than prevails in the partnership of a business house or the by-laws of a joint-stock company. The family was the foundation of ancient society, even in pagan times; but modern theories not only disregard the family, but disintegrate it. This is a dangerous encroachment, and one that is subversive of a species of morality most essential to the well being of any State. The history of Rome affords a sample of woman at one time degraded from her lofty position as mother and mistress of her family, and at another time forced up out of her proper sphere in the opposite direction during the effeminacy of the later Cæsars. The Church alone assigns her her true place, and its Founder ennobled marriage and elevated it to the dignity of a Sacrament. The civil purpose of the modern State is to weaken and destroy the marriage tie, and to allow the contracting parties to contract other unions to the confusion of their own offspring and the scandal of society.

And so, in various ways, the State goes on, little by little, eating into the Divine law, and by mere human regulations adapting itself to the fallen and depraved natures of its subjects. The Church as an organization, the family, the children, the rights of parents and guardians, become at length matters of civil law, until there is no law beyond it. It does more than all this—it seeks to withdraw the firm ground from beneath the Church and leave it nothing to rest upon. With this object it attacks the Church's rights to property, and enacts what it calls Mortmain laws. No land, or money to be invested in land, or mortgage securities, or any of those species of property called chattels real, can be left by will, and sometimes not by deed, *inter vivos*, to religious bodies or for religious purposes. Not a farthing's worth of these, out of the wealth of a millionaire, in some countries styled Christian, can be devised or conveyed, to have one Mass said for the repose of his soul, much less to build or help to build a church for the most struggling parish in the land. The law favors everything of earth and nothing of heaven. What an extraordinary thing it is, that in a country where Christianity is said to be part of the law of the land—as in England, for instance—you will find a score of statutes repressing in every way the devoting of one solid acre of land to perpetuate the name and religion of the Founder of Christianity, or purchasing a few feet of earth for the burial of one of God's poor. Such is the fact, however, and such is and has been the policy of the law, even when England was not of the religion it is to-day. The State, as it fights for the things of the world, is the same State, whether in the time of Richard II. or George II., whether in England or in France. Truly, its kingdom is not only of this world but it begrudges and restrains any gift or disposition that looks beyond it.

The State, however, is not without its arguments against the foregoing, and it has a morality of its own to offer. The Sunday must be decorously observed, though not with the strictness of a Scotch Sabbath, nor with the exactness of the Blue laws of New England. A day of rest is a human necessity, and any Divine Ordinance is well as a corroboration, but not essential to the validity of the statutes. Men and animals require rest, and it was a habit of even pagan nations. And so the moral precept can be followed where good reasons exist, apart from the precept. Sunday must, therefore, be decently devoted to rest or idleness—or rather to ceasing from labor. But there the ordinance ends, and there is nothing spiritual in it, no more than in the “three days of grace” on a promissory note. There is no morality about it, and there could be none no matter what was intended.

The State, however, recognizes God in its courts of justice. This,

when inquired into, has no great depth. Perjury is a crime when any one is injured pecuniarily, but as a sin simply, perjury is of no consequence from a legal point of view. To be a crime, perjury must be a wilful false swearing in any judicial proceeding. Then, the matter of the oath must be material to the issue or point in question, and the oath must be a lawful one, administered by some person of competent authority. When you come to regard all these, the moral complexion of perjury is lost sight of altogether—it is the highest contempt of the civil court, and the law must take care of its own self-respect and that of my lord the judge.

Again, blasphemy and sacrileges are punishable—the former when it disturbs the peace or is occasion of scandal to decency; the latter, when there is injury done to the material church. Of common swearing, lewdness, immorality, and all the species of offences known to the criminal law up to murder and treason, the safety of the citizen, as the Roman law has it, was the supreme law; the sin was not only not punished, but not taken into account. Therein the State was right—the sins that do not concern persons or property do not come within its jurisdiction. Admittedly, therefore, if mankind is to be governed by law, the civil law can only take its own share of rights and wrongs—the remainder of the list must be decided by some other law. So far as there is a visible outward authority for that purpose, it must be the Church. The Divine command is no less to render to God the things that are God's than to render to Cæsar his due.

These are a few of the encroachments of pagan Cæsar, but there are others, and the general design is to make his rule complete.

“The State,” says Fr. Parkinson, “makes war on the practice of the Evangelical counsels, . . . it proscribes religious orders, and sets the brand of exile on its members. The State tears the priest from the sanctuary, and forces him to bear arms in war, just or unjust, as it lays hands on the student in the seminary and educates him as a soldier, though God calls him to the altar. The State takes the child from the parent and the pastor, and educates him in its own schools in a mixed religion of its own; it even enters once more into the seminary, prescribes what the future priest shall learn, what books he shall study, and makes itself the final judge as to his fitness to enter upon the sacred ministry; and then, it supervises his doctrine and preaching, and takes into its own hands the control of his relations to his bishop, of the conditions of his communications with the chief Pastor of all the faithful. . . . But surely, these are enough to describe the system, which is the Anti-Christian system of relations between Church and State, which is the result of the working of the same domineering and impious spirit which carried the Roman ensigns into the Holy Place, and which shall have the fullest manifestation which God will ever permit when Antichrist shall seat himself in the Temple of God, showing himself as if he were God.”

AN IDEAL.

“Paint me a picture, Sir Artist I pray you!
“The work of your brush I have reason to prize,
“Choose any subject I care not to name it—
“But whatever you choose, it must be a surprise.”

“Something so fresh, and something so novel,
“That friends may delight in its charm ever new;
“A joy, in my gay hours, a solace in sadness,
“Such is the task that I set you to do.”

The Artist searched, with poetic fancy,
The realm of beauty, the region of art,
Vain was his quest of a subject, and useless,
The dream to fulfill of a kind patron's heart.

One day a mendicant stood in the doorway
Cheered by a coin, ere the man turned away,
He gave in return a look of gladness,
The smile of the soul, from its prison of clay.

The artist cried, “I will paint my picture”
“To-day, in the light of these sunny skies,
“And will give I trust, to my noble patron
“A subject indeed, that will be a surprise”!

He stood at length by the veiled easel,
The picture was finished, the patron was near,
He drew the curtain aside from the canvas,
And, silent, waited the verdict to hear.

The nobleman looked, and saw lo! a beggar
Stood out from the canvas in colors true,
Worn and weary, in tattered raiment,
And cried, “Friend, your subject is scarcely new.”

“Approach” said the artist, “and view it nearer,
“Here, in the light from the dome above,”
He looked again, and saw—was it fancy?
In the form of the beggar the Lord of Love.”

Saw the shadow of thorns on the forehead,
The deep eyes, shinning with pity and grace,
The hand outstretched, as in kindly blessing,—
And knelt, neath the spell of the Saviour's face!

Oh many a time, as we walk unheeding,
The Lord goes by in the souls we meet,
Oh! greet with kindness the least, the lowest,
And, trembling, watch for His passing feet.

Catholic News

...Rev. Father Walsh of Our Lady of Lourdes will preach on Sunday evening next in St. Mary's church.

Separate School Trustee Elections.

In answer to inquiries we would say that the Separate School Trustee elections will be conducted by the same divisions as the municipal elections. Whether 2 or 3 trustees shall represent each division has not yet been determined. The entire board retires this year.

St. Paul's Young People's Association.

At the last meeting of the above Society a debate took place on the subject: "Is there greater scope, financially, for young men in the United States than in Canada?" Both sides were ably argued by Messrs. C. J. McCabe, Daly, O'Brien, Hudson, Mulqueen and Rev. Fr. Reddin. At their next meeting the subject for debate will be: "Is novel reading injurious?" The subject being the outcome of a paper dealing with the question, read by Fr. Reddin at a previous meeting.

His Grace at St. Paul's.

...St. Paul's church was crowded on Sunday evening when His Grace the Archbishop mounted the pulpit and delivered an eloquent lecture upon "Charity" for the benefit of the St. Vincent de Paul Society. His Grace treated the subject in its broadest sense, and stated that to be charitable was to fulfil the great law of God, and to obey the most explicit command of Christ. Under the ancients the poor had been sadly neglected, and it was not until after the coming of Christ that it became part of the social order to render them assistance. The prelate in eloquent terms described the rewards awaiting the charitable, and in this connection referred to the nuns of St. Joseph, who had been requested by the city health officer to take charge of the pest house and minister to those suffering from diphtheria. These noble women had gladly responded to the call, and were now at their posts. Their reward would be great. Speaking with reverence to the St. Vincent de Paul Society, he said that it was one of the most charitable of organizations, lending its aid as it did to all in need without reference to creed or nationality. It had done and is doing a great and good work, and richly deserved the support of all philanthropic people. The poor would remain as long as there were men, Christ himself had said it, and at the same time had given them as a charge to the Catholic Church. The collection was large.

Christmas Sale.

...The Christmas Sale in aid of the Sisters of the Precious Blood being held during the week, is meeting with much success. A change of location was made at the last moment. A large double store on Yonge St. being obtained. Lack of time prevented the rooms being draped or decorated, but many thought the bright glances and winning smiles of the ladies amply made up for the other deficiency. In Miss Hoskin the entire management was vested and the success she achieved is best attested by the display produced and accommodation provided. Her efforts were ably seconded by the ladies having charge of the different tables. On entering the store the first object to claim attention, and one which gave the younger generation and their fond mammas great delight, was the doll table, under charge of Misses. C. Small, Georgia Duggan, Kirkwood and Mrs. O'Connor. These ladies were evidently in their element amongst the dolls—of which they had a great variety, from the tiny black "Tippo Tib" to the large and stately beauty, "Gladys"—first captivating the youngsters

and thereby extracting the necessary funds from mamma's purse. Another stand that drew much patronage in this way was the candy table, the Misses Dubois being the attendants. The fancy goods table bore upon it a variety of beautiful, useful and ornamental goods, much of which was the work the ladies themselves. Those in charge were Mrs. Dunn, Miss Croke and the Misses O'Connor.

A beautiful collection of hand painted china was a feature, standing at it did upon a table near the entrance, and caused much favorable comment upon the skill of the artist. Misses Lemaitre and Harris were in charge. A large stand upon which were placed articles of devotion was in charge of Mrs. Rooney, Linn, Delahaye, and the Misses Berthon. Last, but by no means least, as a drawing card, were the refreshment tables, to which hungry humanity flocked to be fed. Tasty lunches were served each day from 12 to 2, the ladies in charge acting both as waiters and caterers. Those performing this service were Mrs. McConnell, Mrs. J. Foy, Miss Foy, Miss Smith, Miss Long and the Misses Hughes.

De La Salle Institute.

Testimonials for the month of November: Form III.—Excellent—J. Flynn, E. Kelly, M. Stafford, F. Boylan, H. Chase, J. Huntley, Good—H. O'Connor, W. Malone, J. Kormann, F. McDonald, J. Wright.

Form II.—Excellent—C. Hanrahan, J. Jordan, J. Harnett, J. Fraser, A. O'Donohoe, J. Ryan, F. Richard, W. Henry, M. Murray, F. Beer, W. Giroux, S. O'Brien, W. Miville, T. O'Connor, C. O'Donohoe, J. Pape, H. Trimble. Good—M. Tumpane, M. Murphy.

Form I.—Excellent—J. Moriarty, E. Rosar, H. McGinn, V. McGuire, J. Milne, A. Whelan, A. McCandlish, F. Murphy, J. Hennessey, E. Costello, W. O'Toole, J. Kelly, O. Quinn, J. McCarthy, J. Muldoon, A. Short. Good—B. Moran, F. Finnegan, J. Finnegan.

St. Mary's School.

Form I.—Excellent—Joseph Marvyn. Good—James Haffey, Thomas Blanche, William O'Reilly, F. Carten, J. Drohan, N. O'Hanley.

Form III.—Excellent—P. Henry, R. McGrail, John Christie. Good—C. Malone, R. Fulton, John Harrington, W. Lehan, Maurice Walsh.

Form IV.—Excellent—F. McDonald, C. Grvm, J. Drohan, W. Read, M. Stafford, E. O'Grady, W. Veal, F. Furlong, J. Kennedy, J. Lysight, J. O'Brien, J. Malone, E. Kelly. Good—A. Flynn, H. Evans, S. Breen, S. Doyle, P. Sullivan, W. Fletcher, J. Carey, J. Collaton, F. Donovan.

St. Helen's School.

Form III.—Excellent—Thomas Molloy, John Boland. Good—J. Quinn, H. Boland, J. Harris, W. Goldsmith, W. Keaney.]

Form IV.—Excellent—John Colgan, J. Bradley, V. Fayle, G. Boland, M. Mallon, Wm. Cullen, F. Coolican, T. Corbiere, A. Huntley. Good—E. Hartnett, A. Morrow, J. Quinn, C. Quinn.

St. Catharines.

A conference of the clergy of the deanery of Niagara was held at St. Catharines on Thursday last. His Grace the Archbishop presiding. Very Rev. Vicar General Rooney was also present. A new marble altar in the church was blessed by His Grace the same day.

GUELPH.

...The sermons of Rev. Father Kenny S. J. are attracting large congregations at the Church of Our Lady, Guelph, when it is known that he is to preach. Protestants of the best class attend in large numbers and the well-known zeal and eloquence of the preacher cannot but have good results.

...A handsome new altar is shortly to be erected in the Church of Our Lady, Guelph.

DEATH OF REV. FR. GERARD

Rev. Father Joseph Gerard, pastor of Belle River, London Diocese, died on Tuesday, the 23rd Nov., from the effects of a paralytic stroke. He celebrated the Holy Sacrifice on the Friday previous, and, although quite feeble after recovery from a lingering disease of diabetes, he felt buoyant and cheerful after breakfast, and conversed freely with his curate, Father Mounier, and his niece, who was devoted in her attention and care of him during his protracted illness. Suddenly, at 3 p.m. that evening, he was struck down with paralysis, and, after receiving extreme unction, became unconscious in which state he remained until Tuesday morning, when an easy and calm departure of the soul brought an end to his sufferings.

Rev. Father Gerard was born at Breneuil, department of La Meurthe, in the Diocese of Nancy, Lorraine, France. After finishing his theological course in the grand seminary of Nancy he came to Canada on the invitation of Bishop Pinsonneault and was ordained priest in Montreal by Bishop Bourget in May, 1860, when he had not quite reached his 24th year of age—he was born in December, 1837. He remained for a short time in London, as curate under Bishop Pinsonneault, after which he spent a year in Simcoe. He was then appointed pastor of Biddulph and the Huron district, with the churches of McGilvray and Mt. Carmel under his charge. Fourteen years of the best part of his life were spent in attending to the spiritual life and wants of the Catholics residing in this extensive mission.

In the year 1876, at the very urgent request of Bishop Walsh, he said good-bye to his grateful and much attached parishioners to take charge of the parish of Belle River, County Essex, where he toiled incessantly for fifteen years. He paid off all the debts that weighed on that parish after the erection of the grand gothic church at great cost by his predecessor. Father Gerard had the church beautified, frescoed and decorated, so that it now ranks with the most elaborately finished churches of the diocese. He also built a magnificent brick schoolhouse, two storeys high, that affords accommodation to four hundred children, in eight classes of boys and girls, taught by the indefatigable Sisters of St. Joseph.

That he endeared himself to every member of the congregation is evident from the immense crowd of people who attended the funeral, and gave unmistakable evidences of their deep sorrow at losing so good, so zealous and so faithful a pastor.

The funeral obsequies were conducted by the priests of the diocese reciting the Office of the dead twice each day, with Very Rev. Dr. Gauthier acting as leader and Rev. Fathers Cote and Lorion as chanters. On Thursday, at 9.30 a.m. High Mass of Requiem commenced, Very Rev. Dean Wagner celebrant, Rev. Fathers Connolly and Aylward being deacon and sub-deacon, Rev. Father Aboulin master of ceremonies. In the sanctuary were the Right Rev. D. O'Connor, Bishop of London, assisted by Rev. Father Brennan, of St. Mary's, and Rev. Father Cushing, President of Assumption College. Were present also, Rev. Father Andrieux, of Paincourt; Rev. Fr. Flannery, St. Thomas; Rev. Fr. Villeneuve, St. Ann's; Rev. Fr. Gahan, London; Rev. Fr. Corcoran, La Salette; Rev. Fr. Roman, Wallaceburg; Rev. Fr. Cummins, Bothwell; Rev. Fr. West, Goderich; Rev. Fr. Schneider, Pointe aux Roches; Rev. Fr. Ryan, C.S.B.; Rev. Fr. Langlois, Tilbury; Rev. Fr. Hodgkinson, Woodslee; Rev. Fr. Boubert, Stratford; Rev. Fr. Traher, Simcoe; Rev. Fr. Quigley, Fletcher; Rev. Fr. Cote, C.S.B.; Rev. Fr. Gery, C.S.B.; Rev. Fr. McMenimin, Maidstone; Rev. Fr. Bechard, McGregor; Rev. Fr. Beaudoin, Walkerville.

continued on page 683

The Catholic Weekly Review.

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

Commenced by

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

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

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

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

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

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

And by the leading clergy of the Dominion.

Published by

The Catholic Review Publishing Company, (Limited)

Offices: 61 Adelaide St. East, (opposite Court House).

A. C. MACDONELL, President.

PH. DEGRUCHY, Editor and Manager

REV. W. FLANNERY, Associate Editor

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

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

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

TORONTO, SATURDAY, DEC. 5, 1891.

THE "GALLICAN" CHURCH.

THE Gallican Church in Canada—a very different thing from the modern Roman Church—was coeval with the French occupation; naturally, just as the Anglican Church was coeval with the British occupation of every country to which British arms proceeded with their "veni, vidi, vici." But Canada now is a British colony; and its proper Church is the British Church.

The above intelligent item is clipped from the *Canadian Churchman* of the 19th Nov. The editor of the *Churchman* should be informed that there is no such thing in existence as a Gallican Church. Louis XIV. tried to form a Gallican Church after the fashion of Henry VIII., but Bossuet and the other Bishops of France resisted the attempt in a manner so bold and so determined that the King abandoned his mad project. They placated his Majesty, however, by the adoption of four propositions with regard to certain liberties of ecclesiastical discipline and revenues of the Church which the King claimed at the death of a Bishop, and until a successor was appointed. Those propositions, which formed the basis of what was intended as the Gallican, have no more application to the church in the Province of Quebec than they have to the affairs of the Grand Turk in Stamboul. The writer of the above item in the *Churchman* betrays a woeful amount of ignorance in church history. The people in France who claimed to be Gallicans flattered the monarch by appealing to him instead of to Rome on some points of dispute. But the French Canadian clergy and hierarchy show, on all occasions, the most unlimited confidence in the wisdom and paternal government of Papal authority. Even in yesterday's despatches it was stated that the Archbishop of Montreal is at present in Rome for the purpose of obtaining the Pope's decision in a controversy between his Grace and Cardinal Taschereau in matters affecting the supremacy of the Catholic university of Quebec. When the priests and bishops and people of Canada look to Rome for guidance and enlightenment in all spiritual matters and in all affairs of clerical rule and church discipline, it would be rather difficult for the *Canadian Churchman* to put his finger on that spot of the church in Canada that he could claim as GALLICAN.

British occupation of every country by force of British arms opens every such country to British evangelization. Not so did our Blessed Lord or His Apostles preach the Gospel, they came in lowliness of spirit and called upon all to learn "of me that we are meek and humble of heart," and they succeeded—as the Jesuit Fathers who follow their example now succeed—in introducing the gospel to the wilds of India, to the mountains of Manchuria and the dense forests of Africa. The British Armstrong guns and Snider rifles overpower and overawe the poor natives with their brutal cries of "veni, vidi, vici." But they never make a convert to Christianity. The Anglican Church has been a failure as a missionary organization. The greatest curse that could befall Catholicity in Canada would be to transform it into a BRITISH CHURCH.

A TRINITY OF BIGOTS.

WITHIN the memory of adults three men have made names for themselves in the British House of Commons owing to their intense and obtrusive bigotry. They have sunk into obscurity and disappeared from life's stage never to be seen there again—while the monks and nuns and Jesuits whom they assailed, and worked heaven and earth to have banished from the kingdom, are still to the front, fulfilling the duties of their Heaven appointed mission, and forever increasing in numbers, in usefulness and public estimation.

One of them, named Spooner, was known to the public about twenty-five years ago for his oft occurring and persistent attempts at legislation against nuns. He could neither speak nor think on any other subject. He was forever proposing the appointment of committees of investigation, whose duty it would be to enter every convent and search all its hidden places and dark corners and barred cells, in order to discover the unfortunate creatures who were immured therein, and the tortures to which they were subjected. Poor Spooner's name is quite forgotten now, nor can his place be found. Since his day and time, an ex-nun who sued a Superioress for damages in not keeping her in the convent, and made revelations on oath—declared in an open court house—that the worst punishment ever inflicted upon her for disobedience to rule consisted in her being compelled, on one occasion, to sweep the chapel floor with a napkin fastened on her head.

Newdegate, the second of the famous trio, had the Jesuit Fathers on the brain. He was forever interrupting the proceedings of the House of Commons by incessant calls for the expulsion of those Ishmaelites. Like Dr. Wild, of Bond St., he invoked the laws of Queen Elizabeth and declared that every Jesuit was an outlaw, and should be arrested or got rid of at sight. His speeches and motions for the naming of committees, however, fell flat on the House. The country got sick of his oft-repeated warnings and prophetic platitudes, until, on one occasion, after a long and tedious speech against the Jesuits, Disraeli arose and declared positively that he believed Mr. Newdegate was a Jesuit in disguise. He was forever advertising them and bringing them before the notice of the English people, and doing them an incalculable amount of good by foolish and uncalled for opposition.

What became of those two worthies we have no means of discerning just now, all we can say of them is that their day is past, that oblivion has overtaken them, and that the Jesuits are more highly considered and obtain more respect in Great Britain to-day than they receive in any other country on the globe, not excepting even the United States, where their labors, their sacrifices and their contributions to science and literature are known and appreciated from Washington to Idaho in the far west.

Last of the noble trio, the *Toronto Mail* would so designate them, as it did the famous "thirteen," comes Mr. Whalley, and a little more light is thrown upon his character and ending than upon the lives of his colleagues in fanaticism. A despatch dated Liverpool, Nov. 26, tells the story of his anti-popery campaigns and of his shocking hypocrisy. He was even more rabid in bitterness of opposition to everything that savored of Popery, than were his compeers, Spooner and Newdegate. Nor was it ever discovered during his lifetime, or even suspected, that under the guise of a Protestant saint and martyr, he was ever busy at work fleecing the dupes who believed in his sincerity, and, as the despatch says, "while appearing to all as a Christian worker he had been leading a life of protracted swindling, and that many persons had been made the victims of his wiles." It appears, too, that all the time he was plotting the financial ruin of those who trusted him, he did not spare even his own nearest relatives; and with them even, as with the public, so artfully did he conceal his character that he passed for a holy man and as being "an eminent philanthropist." His daughter was married to a Mr. G. B. Taylor, a successful merchant in Liverpool, and was beloved by her husband, who lived in the enjoyment of perfect domestic happiness, until he had the misfortune of trusting, all too confidingly, in the reputed sanctity of his father-in-law. The old hypocrite so completely wound the meshes of his villainy around the unfortunate Taylor, as to drag him down into absolute bankruptcy, and drive him to commit suicide in a state of insanity. Very naturally a feeling of horror and utter disgust filled the minds of the business men of Liverpool, when they

learned of the sudden death of Mr. G. B. Taylor, "a noted merchant who shot himself in his office." The despatch goes on to say that "Mr. Taylor was son-in-law of a prominent solicitor of Blackburn, Mr. Whalley of no-Popery fame, with whom he had business relations of a confidential nature," and that on the death of old Whalley it was discovered that the son-in-law, Taylor, was financially ruined. Others discovered that they had been swindled of their hard earnings and reduced to poverty; and they had to bear the loss and disappointment in silent sorrow. But to Mr. Taylor's pecuniary loss was added the family disgrace and the scandal of being connected with an arch-hypocrite and a swindler. This was too much for him to stand so he lost his reason and shot himself. What a lesson here for all honest Protestants, to avoid fanatics, and keep clear of the howlers against Rome and the Jesuits!

PRIESTS AND POLITICS.

The recent election at Cork has furnished an endless theme for those opposed to Home Rule to dilate upon, charges of clerical intimidation during that contest being the tenor of their plaint. Mr. Michael Davitt in a communication to the *Irish World* however, denies that this was the case, stating that no clerical intimidation whatsoever took place.

George W. Smalley, the London correspondent of the *New York Tribune*, whose English-Tory proclivities are notorious, took occasion to make this the body of the communication furnished to his journal, stating that "Mr. Michael Davitt appears upon the scene to deny that there was clerical dictation during the Cork election. He calls it a dishonest cry, hollow, untruthful, and other things. He has, like other Irishmen, a stock of adjectives. Yet his denial, when examined amounts to little. Canon O'Mahony, says Mr. Davitt, was the only priest who took anything like a prominent part in the election. That depends on what you consider a prominent part."

The *New York Freeman's Journal* pithily says in reply: "The priests of Ireland, if ever men were justified in interfering in the name of religion, morality and patriotism, were certainly warranted in all that they have done in this instance. If we have any regret at all, it is that they did not unitedly, in the name of decency, law and order, in the name of loyalty to faith and fatherland, publicly place themselves on record in Cork more distinctly, for the battle was not merely a political one in which the material welfare of the people was at stake, but it was spiritual as well, and had to do with the condonation or condemnation of a pernicious principle of immorality in public affairs and acts by which the Catholic conscience of Ireland was outraged. It is silly for men like George Washington Smalley to bring up this cry at this day and under these circumstances. But men like him have no desire to be convinced of the Catholic mind or disposition toward their fellow-countrymen."

There is no reason why a priest should not—nay, it is their duty under certain conditions, and when the good government or morality of a country is threatened—to interest himself in politics. A Catholic priest ever sets before his eyes the rewards promised those following his Master's footsteps, he dedicates himself to the service of his neighbor. Riches, honors and worldly pomp have no place within his breast, for the salvation of the souls committed to his charge he cheerfully accepts toil and labour, and sacrifices everything dear to flesh and blood on earth. His flock and their welfare are to him the essence of being, his care, his joy, his glory. In none is this trait more apparent than in the Irish priest, and therefore, the interest of his country, and the proud fond love of his country, find a place in his heart, and engages his attention. Were he a traitor to his country to its social interests he would be unfit to minister at God's altar.

As Archbishop O'Brien has well said in regard to priests and politics: There is no disciplinary canon of the Church, no pronouncement by the Sovereign Pontiff, no law, rule, or regulation either counselling or commanding in general bishops to take no part in politics; and we are perfectly sure none such will ever be enacted. The reason is not far to seek. Taking politics in its proper sense, not in the degraded one of party expediency, the Church is eminently political. She has to teach individuals and nations, kings and subjects, and to pronounce on the morality of public as well as private actions. She

is primarily concerned with man's eternal good; but in this world of ours the temporal is often so closely allied with the eternal, that in safeguarding the latter she must help to regulate the former. This is very clearly laid down by Pius IX. in his condemnation of modern errors in the "Syllabus" issued in 1864. The 27th of the condemned propositions is very near, dangerously near some sentiments that from time to time are expressed in our newspapers. It is this: "The sacred ministers of the Church and the Roman Pontiff should be entirely excluded from all care and dominion of temporal things." That is condemned; hence its converse is true, viz., that the ministers of the church are *not* to be excluded from the care and dominion of temporal things. It is difficult to have patience in treating this subject. Is it to be tolerated that the Church, the nursing mother of modern kingdoms, the framer in chief of Magna Charta, the one who vindicated the liberty of the subject against powerful tyrants, and shaped the legislation of civilised Europe, should now be told to stand aside, and leave a free hand and a clear field to scheming partisans to wreck, for their own selfish ends, the noble work which she initiated at the cost of persecution and suffering, and over which she kept loving and jealous guard during long centuries? The prelates of the Church, forsooth, must not have a voice in the public affairs of their country. Had it not been for them where under heaven would there be politics to be discussed, or a country worth working for? And although the church, after having trained nations in habits of civic policy, and fitted them for self-government, withdrew to a large extent from the conduct of public affairs, let no one imagine that she is going to efface herself, or that she will allow the spirit of modern infidelity to efface her in the public life of a country.

But, some Catholics say, what has religion to do with Politics? No Irish Catholic, of all others, should be the one to ask this question; Religion is the whole worship internal and external, which man is bound to give to God. It includes, therefore, man's faith in God, his love of Him, his hope in Him, and his obedience to His will. It includes duty that man, in every state and condition of life, owes to God. How do we define politics? "The science of government," says the dictionary. That is in theory, the knowledge of how a country should be governed, and in practice, the carrying of that knowledge into effect in actual government. The latter includes the management of all public affairs, internal and external, of a country, the making of laws and the choice of legislators—that is, of men who make laws. Now let us ask ourselves has religion nothing to do with these vitally important acts? Is it of no consequence what kind of men the people choose to make their laws?—whether they are Atheists or Agnostics or immoral men. Have a man's opinion no more to do with the making of good laws than the making of good furniture? In a word have politics nothing to do with religion, or has religion nothing to do with politics? Let the history of Ireland answer. Did the question of religion never enter into the minds of the politicians who passed the penal laws? Had politics nothing to do with the delay of Catholic Emancipation? Has religion nothing to do with the exclusion of a Catholic from the Lord Lieutenantcy of Ireland in the present day?

Should the Irish priest stand aloof from a movement through which the cause for which they have suffered long and endured many privations was likely to be wrecked—and that when harborage was in sight, and the port and goal of their hopes at hand? Were the Irish people to endure forever the burdens they have so long borne as the price of their non-intervention? we say, unhesitatingly, no. Who, but they, have ever stood in the breach, often saving the people from themselves. Contumely they received before, but the outcome proved them right and from thankful hearts the cry went up, as the late John Boyle O'Reilly touchingly puts it:

Heaven bless you, priests of Ireland, for the wisdom from above,
For the strength that made you, loving them, crush the tears that rose
When your country's heart was quivering 'neath the statesman's muffled blows;
You saw clearer far than they did, and you grieved for Ireland's pain;
But you did not rouse the people—and your silence was their gain;
For too often has the peasant dared to dash his naked arm
'Gainst the sabre of the soldier; but you shielded him from harm,
And your face was set against him, though your heart was with his hand
When it flung aside the plough, to snatch a pike for fatherland!
Oh! God bless you priests of Ireland! You were waiting with a will,
You were waiting with a purpose when you bade your flocks be still;

And you preached from off your altars not alone the words sublime,
 But your silence preached to Irishmen, "Be patient: bide your time!"
 And they heard you, and obeyed, as well as outraged men could do
 Only some who loved poor Ireland, but who erred in doubting you,
 Doubting you who could not tell them why you spoke the strange behest
 You who saw the day was coming when the moral strength was best
 You, whose hearts were sore with looking on your country's quick decay
 You, whose chapel seats were empty and your people fled away
 You, who marked the fields where once the peasant's cabin stood—
 You, who saw your kith and kindred swell the emigration flood—
 You, the Soggarth in the famine, and the helper in the frost
 You, whose shadow was a sunshine when all other hope was lost,
 You, they doubted—and you knew it—but you never said a word
 Only preached, "Be still: be patient!" and, thank God, your voice was heard.
 Now, the day foreseen is breaking— it has dawned upon the land,
 And the priests still preach in Ireland, do they bid their flock dr-band?
 Do they tell them still to suffer and be silent? No! their words
 Flash from Dublin Bay to Comaught, brighter than the gleam of swords!
 Flash from Donegal to Kerry, and from Waterford to Glare,
 And the nationhood awakening thrills the sorrow laden air.

Scarcely a blade of grass or sprig of clover is there that has not
 been nurtured with the life blood of an Irish martyr priest, who will-
 ingly gave up his life for faith and country, and the same fidelity,
 patriotism and faith animates the priesthood to-day, causing them to
 labour unceasingly for their flocks temporal as well as their spiritual
 welfare and the people recognize it, and trust them implicitly and obey
 their call.

Priest to priest to sound the summons--and the answer, man to man:
 With the people round the standard, and the Prelates in the van:
 And the heart of Ireland's hoping keep this golden rule of Chayne
 Till the Orange fades from Derry and the shadows from the Boyne.
 And the word is carried onward till the farthest lands they reach,
 "After Christ, their country's freedom do the Irish Prelates preach"

EDITORIAL NOTES.

Apropos of the Protestant claim to the word "Catholic," a corres-
 pondent of the Boston *Transcript* tells the following story which recalls
 St. Augustine's advice to those who tried to rob the Catholic Church
 of its significant title. The rector of an Episcopal congregation had
 been preaching to his people on the use of the word "Catholic."
 "Let not this word," said he, "be usurped by an alien religious body.
 You are Catholics every one. Glory in the name; be ever ready to
 answer it: claim it as your birth-right on all occasions." A few
 minutes later he was taking off his surplice in the vestry, when a big
 Irishman put his head into the room and asked, "Av you please, sur,
 is this the Catholic Church?" "No, my good man, no," was the
 parson's ingenuous answer. "The large red brick church around the
 first corner on the right. The one with the gilt cross."

To the Catholic young man possessing the necessary brains and
 ability, who will enter political life and remain true to the teachings
 of his religion, the future holds rich hopes of honorable renown.
 There is a demand for such men—men who will show by scrupulous
 honesty, honorable methods, and unselfish labors for the common
 good of their countrymen, the grand results of Catholic teachings
 when lived up to strictly. No Catholic will, if he follow out his reli-
 gious principles be guilty of corruption or affiliation with those
 whose hands are stained with crooked dealing. His conscience tells
 him that he must be true to the trust reposed in him by his fellow
 citizens, and not enrich himself by one penny which belongs to them.
 He must always realize what politicians too often forget—that the
 Ten Commandments are as binding in political matters as in private
 life.

This may seem like drawing too high an ideal for Catholic young
 men to aspire to. But it is not impossible to reach it. Every day
 young men give up much that the world holds dear, in order to serve
 their God and their fellow men, by entering a religious life. May we
 not hope that among our laymen there may be found those who will
 serve their country in her legislative halls and municipal offices, with
 something of the fidelity and self-sacrificing spirit shown by those in
 more sacred walks of life? The ambition is, at least, a noble one
 and worthy of the consideration of every young man who aspires to
 political fame.

We would not wish to say that all our present politicians are dis-
 honest, but we feel justified in asserting that too low a standard exists
 among many. As for the lower class of politicians, the gutter states-
 men, who regard it as a compliment to be called "sleek" or "crooked,"
 there are, alas, too many who are Catholics in name, but who do not
 live up to Catholic teaching.

CELTIC LITERATURE.

THE DOOM OF O'DONNELL.

[From the literal translation by Professor O'Curry, of a poem written
 by Peregrino O'Clery one of the celebrated Four Masters—probably a
 monk—who died about the year 1670.

This hemily, which is a sermon to ourselves is the latest composi-
 tion of the last of a race of chroniclers and Seneschals renowned in
 Irish annals, addressed to Turloch O'Donnell, the last chief of
 Donegal, on the vanities of this world, the fallen fortunes of his
 House and the dispersion of his clan and kindred after the Plantation
 of Ulster and the wars of Cromwell.

My curse on the World, with its wiles and its dangers,
 Its follies and frauds, to them all who are strangers,
 Though good kings from thee have received their gold sceptre,
 At banquet and dance they at last saw the spectre,
 And some, before Christ, that we read of—their equal—
 Were raised up aloft to be crushed in the sequel,
 Large space to Assyrians and Medes long thou gavest,
 To Chaldees and Persians—where now are their bravest?
 And he, the great Grecian, first mighty commander,
 How short was his time—the renowned Alexander:
 And Caesar, that master of empire, the Roman,
 You conquered the monarch who vanquished each foeman,
 For no one has risen on thy back, O World!
 But fell at thy wheels, into dark sorrow hurled,
 The poor, though ungifted, unwealthy, are faithful,
 As nought has been taken away, they are grateful.

We thank the good God who has left us religion,
 And worship our Saviour, not earthly ambition,
 Compare not with Pagans, though famous in story,
 Thy place, O my friend, will with saints be in glory,
 I grieve that so worthy a chief should wear fetters,
 Through hatred of foes for our nobles—their betters;
 But wouldst thou possess the unfading bright flower
 On earth and in Paradise—'tis in thy power;
 With courage bear shackles as those of a martyr,
 They'll shine in the crown that awaits thee hereafter,
 Our sins were the cause of the sufferings so grievous
 Of Christ, when in mercy He came to relieve us,
 The seeds of the Church blood of Christus refreshes,
 One drop of the Saviour's was millions more precious
 On Calvary shed—when in pain and in sorrow
 He taught us to take up our cross and to follow.

Though from thy green hills and thy rich valleys driven,
 Be thankful O'Donnell, for gent favors given,
 Brave heart that withstood wars and rapines worst storms,
 How changed from the days when in strength and in beauty,
 In hall, fair and hunt and at bulhings we knew thee,
 Forget these, but not, with thy years ten times seven,
 The ship of thy soul should be seeking a haven.

Clan-Council has praised thy fair youth o'er since twenty
 Though near Saxon planters; they found peace and plenty:
 When warfare ensued—with deep care for thy people,
 Their lives were oft saved although half starved and feeble
 And who since Prince Dalach,* protection afforded
 So much to the Sept and so many supported:
 Through natives and strangers—their carts without fear in,
 Ye traversed each province of ever-green Erin,
 In foray and war thou didst bravely defend them,
 For fourteen long years ceased not succor to send them,
 Submitting at last thy retainers and Kerne
 To Sassanach laws, on the banks of Lough Erne.†

Once thou and thy clansmen three thousand cows counted,
 Then poor and in prison were thy troubles surmounted,
 Abandon thy pride, for thy life is near ended,
 'Tis not thou alone on this Isle is unfriended,
 On earth the best triumph for men and for women
 Is that o'er the world, o'er the flesh and the demon,
 If mid the false lures of this life thou wert stricter
 Thy soul would soon share joys celestial, as victor:
 I pray that for thee our Lord's blood be not wasted,
 Do penance that peace everlasting be tasted,
 Thy deeds, words and thoughts may have with thy omission,
 Him wounded, so let there be heartfelt contrition,
 Go search thy soiled conscience, find out all thy sinning,
 The graces received and how used—from beginning,
 Hast thou on fair fame or estates made aggression,
 Repair if thou canst and restore—through confession,
 My life, full of years,—they are o'er ten times seven,
 Before thee I hope to receive rest in heaven,
 'Tis right my last theme should be Turloch O'Donnell;
 The last golden link to the land of Tryconnell,
 So thus from earth's back are the good and great hurled
 And crushed by its wheels—then my curse on the World.

Montreal.

H. KAVANAGH.

*Dalach was hereditary Prince of Tircconnell, now Donegal (the fort of the
 stranger) ancestor of the O'Donnell sept of the territory.

†Hall's History says Lough Erne is one of the loveliest lakes in Ireland,
 and was one of the bounds of O'Donnell's ancient patrimony.

‡O'Donnell was Peregrine O'Clery's patron.

(continued from page 679)

At the conclusion of Mass Rev. Father Boubat ascended the pulpit and preached a very eloquent and impressive sermon in French from the text, "Behold I will send my angel who shall go before thee, and keep thee on thy journey and bring thee into the place that I have prepared, take notice of him and hear his voice." (Exodus 25-21).

Right Rev. Bishop O'Connor addressed the congregation in English and drew tears from many present, both priests and people, while speaking of the great works done by the deceased priest and of the many amiable and endearing qualities of his heart and mind that made him so many warm-hearted and attached friends, as witnessed by the great number of priests who, that morning, were gathered from the most remote parishes of the diocese to assist at the funeral, and pay the last tribute of their affection to a confere who was universally esteemed and beloved. His Lordship mentioned receiving the day previous from Archbishop Walsh of Toronto, expressions of the deepest regret at the sad news of Father Gerard's death, and of the high admiration and sincere affection in which the deceased pastor was held by His Grace.

The *Litani* was then sung by the choir and the last absolution pronounced by His Lordship Bishop O'Connor, after which all that remained of the late lamented Father Gerard were first carried in procession around the church and then consigned to the tomb in a vault beneath the sanctuary of the church. May his pure soul rest in eternal peace.

DEATH OF REV. FATHER LAMONT.

...Rev. Father Lamont breathed his last on Wednesday, the 21th Nov., in the parochial residence of Very Rev. Dean Murphy, Irish-town. The deceased priest had reached the 75th year of his age. He was born at Kintail, Invernesshire, Scotland, studied in the Propaganda, Rome, and was attached for some years to the parish of Ft. Augustus, now in charge of the Dominican Fathers. Father Lamont did missionary work for many years in the Scottish Highlands, travelling always on foot o'er slippery crag and mountain steep, sometimes fifty miles in one day. He was a robust highlander, a ripe scholar and a zealous, self-sacrificing priest. He came to Canada twenty years ago to preach to the Gaels of West Williams, Middlesex, in their own language, and was held in the highest esteem by Rt. Rev. Bishop Walsh, who, when the pious Father's health was enfeebled sent him to the parish of Irishtown under the care of Dean Murphy.

In this parish he has been for the last ten years, edifying both priests and people by his robust faith, his eloquent discourses and his extraordinary piety. He made it his practice to go round the fourteen stations of the Cross every day, and very often, if not always, on his bare knees. Several pious people knew the hour when the saintly priest made these devotions and were on hand to join in the responses and follow him round the *sacra rin*.

The funeral obsequies were held in the parish church on Saturday last. Bishop O'Connor was present in the sanctuary. High Mass of Requiem was sung by Very Rev. Dean Murphy assisted by Rev. Father West, of Goderich, and Rev. Father McCabe of Irishtown. Very Rev. Dr. Kilroy, Rev. Father Cook, Rev. Father O'Neil and Rev. Father Brennan were also present. His Lordship addressed the congregation in feeling terms on the many virtues of the deceased priest, and called upon all present to remember the example which he constantly gave while living and pray for his soul in gratitude for the many kind services he rendered

to all, when health permitted him to exercise his zeal and charity in their midst. His Lordship then gave the last absolution, and the remains of Father Lamont were consigned to the tomb. R.I.P.

Book Reviews.

Songs and Miscellaneous Poems, by John Inrie. Second edition. Toronto. Inrie & Graham. \$1.50.

In this work the author has put into book form many of the gems which from time to time he had contributed to different sources. In this second edition there are 315 pages as against 210 in the first, and many of the songs are set to music. The author's prolific pen has strayed over many subjects, and has culled the sweetest flowers in the fields of patriotism, love, home and friendship, binding them up in a neat sheaf for the reader. The vein of humanity and unobtrusive piety, as well as the easily read thoughts, render the book as delightful to the child as to the student, and therefore entitle it to a place in every home. As is well said in the preface, it would be difficult for thoughts, however expressed, on Love, Friendship, Home, and kindred topics, to fail of finding response in the human breast; and the average reader who follows the bent of his own unperverted taste, and is as indifferent to the critics as the poets themselves, will find much to please him in the book. Of profit he should also find much, if his sympathies are as keen and broad as the author's, and his appreciation equal to his, of the warm-hearted Christian brotherhood, and unaffected moral purpose, which should find expression in all our work.

Men and Things.

...Hon. William F. Sheehan, the newly elected lieutenant-governor of New York state, is about 30 years of age, a native of Buffalo, N.Y., and an alumnus of St. Joseph's College of the Christian Brothers of that city. He is the first Catholic in the history of the state to hold the office of lieutenant-governor. Mr. Sheehan is a lawyer. He was for five successive years the representative of the workingmen's district of Buffalo in the assembly, and last year was speaker of that body.

...Madame Sarah Bernhardt's birth certificate has been found. She is not a native of Havre, as she herself supposes, but a Parisienne of the Latin Quarter. She was born in 1814, her mother being a Berlin Jewess, who was then a struggling milliner in the Rue de l'Ecole de Medecine, a few doors from the house where Marat was living when assassinated by Charlotte Corday. Her sister Jeanne is two years younger. The house in which the great actress first saw the light is an old and dilapidated one. She owes her education, which she received at a convent at Versailles, to M. Meres, the financier.

...The most popular Irish salon in London, says a London correspondent, is undoubtedly that of Lady Wilde, whose son has just married the queen of lady journalists, Mrs. Frank Leslie. Lady Wilde's Saturday afternoon receptions in Oakley street are well known to Irishmen of genius resident in London, and probably more than any other woman she has assisted and encouraged those who are anxious to attain to celebrity as writers. Her own literary works are numerous and well known. Recently she published two remarkable volumes on Irish folklore, which have done much to dispel prevalent erroneous impressions concerning her countrymen. In 1817, as is well known, her first poems were published in the *Irish Nation* under the pseudonym of "Speranza."

...A telegram received in Paris from Algiers on Monday last announced that Cardinal Lavignerie was dying. He had received the last Sacrament. Inquiries in Paris, at the Convent of the White Fathers, confirmed the sad news. The Superior had received a despatch saying that the Cardinal had received extreme unction. The Cardinal himself demanded the Sacraments. In addition to the disease from which he has been suffering for a long time, and which has suddenly become worse, he has had an attack of influenza and a stroke of paralysis. The White Fathers spent the whole of Saturday night in prayer. Cardinal Lavignerie has sent to ask for the Apostolic Benediction from Leo XIII.

CHINESE POSTOFFICES.

It is not to be imagined that a veritable nation of shop-keepers like the Chinese would remain, owing to the refusal of their government to convey their correspondence, destitute of a postal service. They have, indeed, a very complete system of their own entirely independent of the state, says Cornhill magazine. In every town of any size may be seen ten or a dozen shops with the sign "Hsin Chui," letter office or postal establishment, suspended outside. Their business is to carry not letters only, but small parcels, packets of silver and the like, usually to other towns in the same province, but also on occasion to other provinces. They are, in fact, general carriers, or, perhaps it would be furer to say, they occupy much the same position in China now as did the "agents" at Harwich and Dover of the postmaster general at the beginning of the eighteenth century so miscellaneous are the packages committed to their charge.

They have no fixed tariff varying according to weight, and there appears to be no limit, within reason, to the size of letters or parcels they will carry. The charge for letters is fairly constant, but in estimating the cost of conveyance of parcels the size and shape alone seem to be taken into account. A rough calculation is then made, which the sender is at liberty to abate. In fact, the transmission of parcels is regarded as being quite as much a matter of bargaining as the purchase of a pig. As there is no monopoly, each postoffice tries to underbid its rivals, and competition sometimes verges on the ludicrous. Since the institution of female post-office clerks in England, how many complaints (doubtless quite groundless) have there not been from would-be purchasers of stamps who have been kept waiting at the counter while the postmistress and her assistants compared notes on last Sunday's fashions? In China this deplorable state of things is reversed. There each post-office has its touts, who go round at very short intervals to each place of business to beg for the privilege of forwarding their letters. The bankers are the best customers, and as post time draws near, (post time is fixed at the open ports by the departure of the local steamer), you will see a tout enter a bank and interrupt the clerks with an entreaty to be allowed to convey the letters they have not yet copied. He is dismissed for half an hour, and meanwhile two or three rivals will appear with the same request. The lucky man is he who happens to come in as the letters are sealed.

...Lord Randolph Churchill is not the only British nobleman who is now wandering about in the wilds of South Africa. Lord Healdy, who has done much prospecting in Montana, Idaho, Wyoming and other western states, has formed an important expedition to assist in the exploration and development of Mashonaland.

Dr. T. A. Sheehan's

OXYGENIZED EMULSION OF PURE COD LIVER OIL. If you have Tightness of the chest Use it. For Sale by all druggists. 35 cts per bottle

"THE IRISH IN AMERICA."

From the *Dublin Freeman's Journal* of Oct. 28th we take the following report of a lecture delivered in that city by His Lordship Bishop M'Gulrick. Food for thought and reflection will be found in abundance therein.

Last evening a lecture on "The Irish in America—their Trials, their Triumphs" was delivered by the Most Rev. James M'Gulrick, D. D., Bishop of Duluth, U. S. A., in the Father Mathew Memorial Hall, Church street. Dr. M'Gulrick is a native of Berrisokane county Tipperary. He has spent twenty-five years on the American Mission, and during that period he has had ample opportunity of studying the fortunes of our exiled fellow countrymen. The lecture was a highly entertaining and interesting narrative, and much appreciated by the audience which crowded the hall. The platform was tastefully decorated with plants supplied by Thornton of Grafton street. Before the proceedings began a selection of music, vocal and instrumental, was well rendered by the choir. The Very Rev. Father Columbus (Maher) O.S.F.C., President of the League of the Cross, occupied the chair.

Among those present were—

Rev. Father Benvenutus, Rev. B. Kelly, Rev. P. Reilly, Rev. W. Dowd, All Hallows' College; Captain Carroll, Cardinal Manning's Guards; A. Altman, Paul Cullen, M. J. Dunn, B. L.; Mr. Cogan, P. C., Mr. Duffy, Mr. Cummins; G. Cunningham (a Father Mathews veteran) Count Plunkett, J. Niall Briscoe, J. Marks, Hugh T. Carroll, W. B. Campbell, Wm. Field, Blackrock.

The President said—Ladies and gentlemen and fellow-members of the League of the Cross, I have great pleasure in introducing to you this evening a most distinguished Irish-American, the Most Rev. Dr. M'Gulrick, Bishop of Duluth. The fact of his being a Tipperary man proclaims him racy of the soil, and a patriot in the true sense of the word. The fact of his being elevated to the Episcopal dignity while yet so young, proclaims his piety and learning, his power and ability. The fact of his being a suffragan bishop in the archdiocese of the great Father Mathew of the West, Archbishop Ireland, proclaims that he not only follows the same principles but that he is one of his most zealous and most active co-laborers in the promotion of the glorious cause of total abstinence among our exiled brothers and sisters who live, thrive, and have happy homes under the liberty protecting folds of the star-spangled banner of America. His lordship has kindly come amongst us this evening to help on our soul-saving work; to spread the light of total abstinence, and to tell us how our people fare in the land of the free—"Their trials and their triumphs." Such a grand subject will be most instructive and interesting to us all, especially coming from the eloquent lips of his lordship after his 25 years' experience among the exiled children of our race.

His Lordship, in the course of his address, said for long years the youth and strength of Ireland by thousands and hundreds of thousands driven from the land they loved so well, sought refuge in free America. Deprived of education at home and pauperised by stern laws, the Irish emigrant to America found himself with few resources, save his bodily strength and his cheerful habits and mind. At first, with a few friends and amid many hardships, neglected and forgotten, the poor Irishman worked at his allotted task, lived his brief day, and died unknown. The Irishman's character was spread before his employers by journal, tract, and magazine as that of a lazy, thriftless, drunken creature. History, supposed to be the witness of truth, was false in his regard, his brogue was detestable to American ears, his honest face was caricatured, his word was doubted, his religion was hated as both absurd and idolatrous. Meanwhile it was only that religion, and its beautiful promise of reward hereafter and its kindly aids to the poor, that could enable him to bear the scorn and contumely of men. Only the thought wife and children steeped in poverty at home, and dependent on him for support, could force him to stand with bowed head and silent tongue in the face of foul reproach.

Nor could it be said that these early pioneers from Erin lived and died in vain. Gathered together, though few in number, they formed the nucleus of a Catholic congregation; the cheery voice and kindly tone of the Irish priest—the "Soggarth Aroon"—was soon heard amongst them, and the despised shanty church was the blessed spot from which, in course of time, the lofty cathedral was to spring. The little band of exiled Catholics had grown into a great and well founded organization with nine thousand priests, ninety bishops, and over twelve millions of faithful Catholic people. Truly, the growth of religion in the United States was a wonderful triumph of God's mercy. Years went on, and still the tide of emigration swelled; numbers imparted strength, and successful labour brought means for education as well as for religion. Soon beside the church grew up the school and the convent; colleges for the higher education reared their stately walls, and the children of the Irish became a great and educated power in the country. In the learned professions the Irishman's native talent did him yeoman's service, and his name was held in honour through the length and breadth of the land. By honest work in all departments of business the walls of prejudice were broken down, until now they beheld the Irish people merged into the social life of the United States, and become the firmest upholders of the Republic. There were providential ways for the establishment of

a thoroughly religious people; yet, strange to say, though in large numbers the Irish people crowded into cities and there built up the Church, their permanence and increase were not assured in the land. Almost confined to the large cities and manufacturing towns, they made slight effort to become owners of the soil. Other peoples—Germans, Danes, Swedes, and Norwegians came to the States, and going directly to the great west, soon could be traced as owners of the teeming acres of that fruitful land. Independence, bounteous plenty, if not wealth, waited on the former; but frivolous and petty causes then, as well as now, prevented any organized effort for the settlement of the Irish people. Then and now want of union had always been their greatest difficulty and their standing reproach. Could they not even at this day learn the lesson taught them by such sad experience? In what better and more charitable work could the societies of St. Vincent de Paul, both here and in America, be employed, than in aiding to independence, by accurately prepared information, those who were forced to seek employment in America? Personally he would say that the bishops of America do not wish to encourage the emigration of the Irish people. Ireland was the natural home of the Irishman; there if he only received encouragement and assistance to become proprietor of some little spot in his own fair land, no longer ground down by landlord or agent, what man in all the world could be so happy? Yet as so many left this country for America with the example before them of what other nations had done, and were doing, for their emigrants it ought not to be said that such a union was for them in Ireland impossible. As a silver lining to the cloud it was a pleasant truth to know that many of the finest homesteads in Puritan Massachusetts and the old State of Maine were now in the possession of the sons and grandsons of Catholic Irishmen.

Another enemy, the most terrible of all, had ever followed the Irish people, and had ever proved to be their greatest destroyer, and that was the demon of drunkenness. The advocates of total abstinence had frequently been accused of exaggeration. Its upholders had been called fanatics and extremists. Theologians had proclaimed in dictatorial tone that total abstinence orators were dangerously near to heresy. Men anxious for the success of the cause were startled to find themselves called Manicheans! Meanwhile drunkenness and its consequent evils increased all over the United States. Nine hundred millions of dollars a year were spent in drink. Bread and milk cost less than the drink bill by ninety-two millions of dollars. We boasted of our advance in education, but there were ten dollars spent in education for every \$250 thrown into the till of the saloon keeper. An army of 100,000 men died the drunkard's death every year in the United States. What tongue can tell all the sorrows, the miseries, the heart burnings beneath such figures? Eighty per cent. of all the crime of the country was declared due to drink. The Irish people, fallen a prey to the evil, dishonored religion; their children, deprived of natural guardianship, were taken up by the State or by sectarian charities, and were lost to the Church. Then was heard what, I trust, you in Ireland will never hear—strange theories about confining the priest within the sanctuary, and making poor distinctions between him as a man and as a priest. Threats were even made—a starve out priests who took a prominent place in upholding total abstinence—in short, to bring the Church to terms by cutting off the supplies. Total abstinence was found to be the remedy for these evils. It was preached and practised by priest and people, and in every State in the Union where it prevailed were found happy homes, educated families, religion prosperous, crime diminished. Would that the people of Ireland at home had remained faithful to the pledge of Father Mathew!

What a sermon there is in the lately published statistics of Dr. Grimshaw, Registrar-General for Ireland, for the year 1890. In that year offences arising from drink were 8,000 over the year 1889, and 1,400 over the average of the last ten years. It will not do to make comparisons between this and the other countries, and console ourselves with the thought that after all we are not so bad as our neighbours. The Irish people are blessed with many noble qualities. They have talent enough and to spare; they are the purest people under the sun; their religion is with them a living, energising power; the supernatural has always been for them the only real and good. Why with all these cannot this one festering sore be healed? Total abstinence societies must be encouraged and extended. Men always temperate must be led, for the sake of example, to take the heroic step of joining the total abstinence ranks, and thereby add dignity and influence to this movement. As in union there is strength, the various total abstinence societies should form a great national union, and thereby give mutual aid and encouragement. May our dear Lord bless all those engaged in this noble cause, the people that they may follow and persevere, the leaders, that they may direct and wisely lead, until Ireland sober is also Ireland free.

On the motion of Father Benvenutus, O.S.F.C., seconded by Count Plunkett, and supported by Mr. J. Dunn, B.L., a vote of thanks was passed with acclamation to Bishop M'Gulrick.

The audience renewed the pledge of total abstinence, given by Bishop M'Gulrick, and then received his lordship's blessing.

The proceedings concluded with the singing of "God Save Ireland."

A WONDERFUL PIECE OF WORD-PAINTING.

ANNIVERSARY of the hanging of the Manchester martyrs, Allen, Larkin and O'Brien, which was observed Monday, the following article, which appeared in a special edition of *The Irishman*, on the morning of Nov. 23, 1867, and is, perhaps, one of the ablest literary works which ever adorned the columns of an Irish newspaper, is printed. For its publication the editor was sent to jail, and the attorney-general, who prosecuted, said of it at the trial, that "it was written by no ordinary pen, and he told the jury—"Perhaps he may live many years - you may drink deep of the stream of literature, but, I believe, you will seldom meet in your reading an article of more power, of more vigor, of more stirring eloquence, than that article 'The Holocaust.'" It was at first attributed to the glowing pen of the illustrious Isaac Butt, but it is believed to have been written by one who still lives, and whose pen has frequently rendered splendid services to the cause of Ireland—the learned Dr. Sigerson of Dublin. It was headed "The Holocaust," and read as follows:

Deaf to all warnings, however ominous, spurning alike the argument of the just and the prayers of the merciful, the government of England has this day done a deed of blood which will overshadow its name before the whole world.

Nothing can account for its perpetration, against all the urgings of statesmanship and humanity, save alone the blindness which falls from heaven upon overweening pride.

Clouds of passion and prejudice have wrapt their councils round; thick and gloomy, and terrible as ever fell the black night of darkness upon the Egyptian land "because," said the Lord God of Israel, "ye would not let my people go."

Hapless people! Fortunate only in the protection of one sovereign - The King of Kings, the Judge of Judges, the avenger of oppressed innocence, who shall surely mete out to a offenders, retribution with interest to the uttermost farthing.

Hapless people! They have been required to build without stones, to make brick with straw, and when their task masters have found the task not completed, the lash has been laid unsparringly on their backs.

For they were deprived of their lands, and punished for being poor; deprived of their liberty and scourged for being serfs, deprived of their teachers, and slain alike for learning and being ignorant.

Those days, they explain, have passed and gone away. We have long desired to govern you mildly and well.

Thus they cry out. And since when, we ask, has the change been shown?

Was it in the relief act?—granted merely through fear of civil war?

Was it in the prosecutions of the tribune who won it?

Was it in the famine, which slew its millions under their flag?

Was it in the exile of those gallant men whose counsels would have guided them to avert the popular death?

When and where can we behold this beneficent change of policy? Let it not be hid from the nation.

Was it in the mouthing of the viceroy, who incessantly proclaimed that Ireland was proper only for brute beasts, not for men?

Was it in the millions' exodus fleeing from all ports, before his fiat, to the uttermost ends of the earth?

Was it in the refusal to this day to change a system of land laws which plunders them of their hard won earnings, and drives them out bare and miserable, sick and dying, in the heat of summer, and in the icy chills of winter, from the homesteads of their fathers, from the native land of their race?

Let it be shown to us this change which should make us glad.

Is it to be found in the benignity of rulers whose faces we never see, but whose swords we have often felt?

Is it to be found in a denial that we have a right to a voice in our government like Hungary, like Australia, like Canada, like any colony soever of the empire, however small, provided it be not Ireland?

Finally, the wrongs and grievances of the country are admitted. English statesmen have denounced them in the harshest terms. The present chancellor of the exchequer has declared them sufficient cause for revolution. When young men know this - when young men hear this - when, too, they see those statesmen not only justifying revolution at home, but foster it abroad - then, stung into desperation and madness, should they act upon the lesson taught, where is the exoneration, where is the mercy?

On a vitiated verdict; on tainted testimony; on evidence which has been admitted that of false swearers or perjurers - on a verdict avowed to be flawed with error - two men and a youth - in the eye of the law an infant - are done to a cruel death.

Behold England's justice in the conviction and condemnation - behold England's mercy in the sentence and execution of the political prisoners - Allen, Larkin, O'Brien.

There, indeed, written large and deep written in letters indelible - written in letters of blood - read the mercy and justice of England!

They died far from the land they loved - far from the nation they would fain have served - foully slandered by the organs of a sanguinary aristocracy, in the midst of 5000 bayonets. It was said as an excuse

they were offenders against society, but an army had to interfere between them and the people to prevent a rescue. It was said as an excuse they were non-political criminals; but they offered their lives to save those of two fellow men, and they died with their faces turned to the West, with trust on God in their souls, and on their lips the patriotic cry—"God Save Ireland."

DEAD, DEAD, DE D. But there are those who think that in death they will be more powerful than in life. There are those who will read on their tombs the prayer for an avenger to spring from their bones, *ecce iam aliquis ex ossibus ulla*, and we foresee troubles and trepidations, which might have been averted by a humane policy, which we would fain have averted, and which we pray, by wiser council, may yet be saved the nations. Mistaken as these martyred men may have been, they shall be remembered in their native land along with those who have gone before them; nor shall their deaths shake her desire for legislative independence, nor her trust in its speedy consummation.

From the morning watches even to the night, Israel shall hope in the Lord.

Because with the Lord there is mercy, with Him there is a plentiful redemption.

And He shall redeem Israel from all who work in iniquity.—*Boston Republic.*

IS THE CHURCH LOSING?

PROMINENT Catholic writers assign the following reasons for loss of church members in this country:

1. Catholic families settling in places many miles from church or priest.
2. Mixed marriages.
3. Neglect of religious instruction and a deficient education at home.
3. Reading of bad papers, and the joining of anti Catholic societies.
5. Staying away from the church to avoid contributing towards building churches and keeping up schools.
6. Catholic children, compelled by limited means, to leave home to secure a living.
7. Occupations where there is no chance to hear mass on Sunday.
8. Emigrants who had little faith when they left Europe.
9. The absence of solid Christian literature from the average Catholic home.
10. Not enough priests. This cause is gradually disappearing.
11. A false idea of social position. This cause is confined principally to women of fat purses and little brains.
12. Not being taught Christianity and the beginning of theology in the vernacular.
13. The oft-repeated attempts to introduce and keep alive foreign customs, manners, modes of thoughts, which tends to make the Catholic religion appear as an exotic, instead of having it racy of the soil.
14. Intemperance.
15. Want of activity in Catholic Church circles for young men and women.
16. Briefest and best. A summing up of them all. The world, the flesh and the devil.—*Et.*

BRUSSELS, Dec. 2. -Telegrams from Belgian missionaries in Mongolia give further particulars of the recent troubles in the north of China. They state that the missionaries at Taku have escaped to the mountains, and the Chinese priests and nuns were horribly ill-treated. It is feared some Belgian missionaries were killed at Chaoyung.

The rebels are not Mongolians but Chinese colonists, who are very numerous in that region. They belong to a secret society that has been conspiring for four years and has imported many foreign rifles, the custom-house officers winking at the illegal practice or conniving with the importers by seizing the rifles and reselling them at auction.

The severe measures which the Chinese Government ordered when inflammatory placards were posted provoked the revolt. Central and Western Mongolia are tranquil.

Rumors that Russia would intervene have spurred the Chinese Government to take active measures to suppress the revolt.

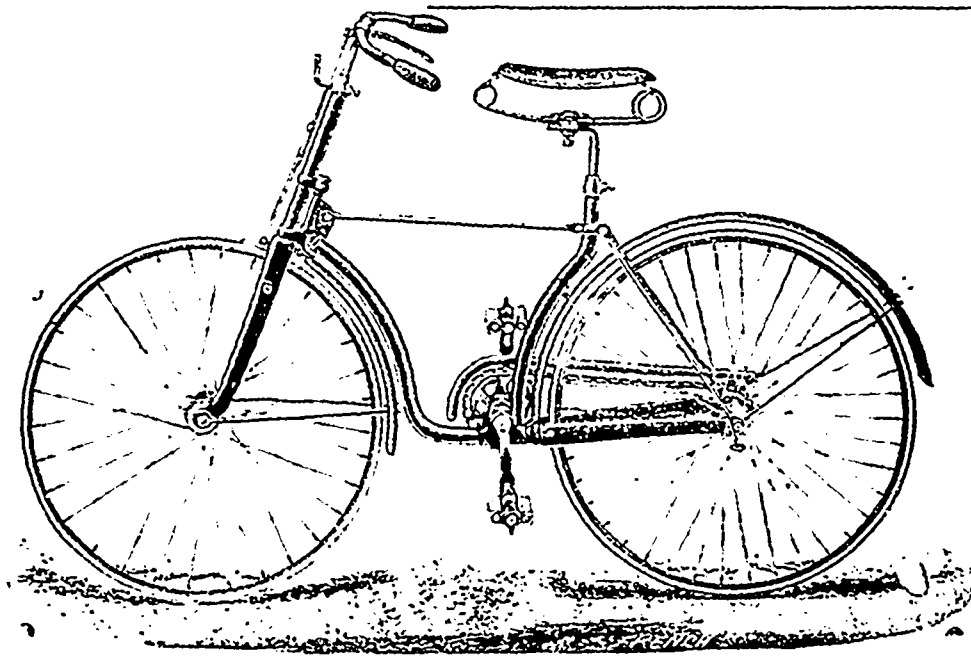
LONDON, Dec. 2.—The *Times'* correspondent at Paris confirms the report that the French Government is urging the powers to take combined action against China.

The *Standard's* Paris correspondent says he hears that the United States Government will also be urged to take part in the movement against China. He adds that it will be a difficult matter to determine the ground upon which the various countries may act in accord, as some of the powers are averse to taking any steps likely to weaken China's prestige.

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

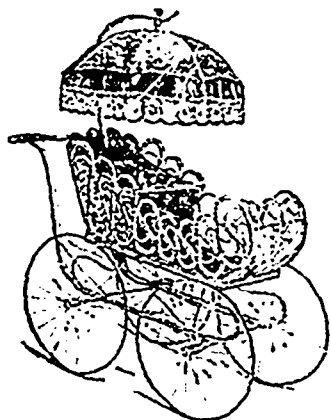
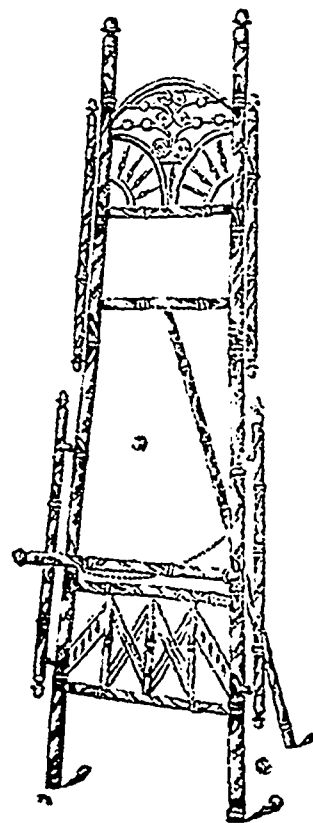
The Review, with its increased size and the new feature about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to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

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

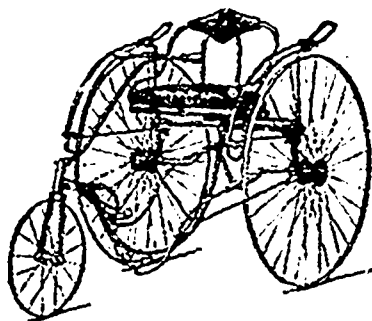


The frame is made of imported weldless steel tubing; the front and rear forks of special steel, concaved; the handle upright and bar, as also the spade handles; the swivel head and its brackets; the double rail bottom bracket; the sprocket shaft, cranks and pedal pins; the front and rear axles are all made of steel dropped forgings—the only absolutely reliable material.

No. 2 Safety Bicycle, worth \$85.00 given for 90 subscribers
 No. 3 " " \$100.00 " 120



Fancy Umbrella stand worth \$6.50 Given with 10 subscribers



Girl's Tricycle worth \$10 Given with 15 subscribers



St. Basil's Hymnal, With Music and Words Given with two subscribers.

What do the Jesuits Teach.

By Rev. Father Egan Given away with 1 subscriber

To any subscriber sending us 12 paid subscriptions we will send a full size reed oil cloth carpet, canopy top, steel wire wheels, & springs, wood handle. The wheels, springs, axles, and cross reach are



THE GREAT REMEDY STANDS UNEQUALLED.

WM. RADAM'S Microbe Killer,

Will cure any of the following diseases:

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

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

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

WM. RADAM MICROBE KILLER CO. (LTD.)
120 KING STREET WEST
TORONTO, - - - - - ONT.

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

American Fair

334 Yonge St. Toronto.

Toys, Books, Games are taking their places to the front. In these goods it is well-known we more than make good our MOTTO to make one dollar buy as much as two dollars does elsewhere. Read a few prices which are but samples of a great show.

Bagatel Boards, 25c, worth 65c 69c, worth \$1.50, \$1.25, worth \$3.50, and \$1.49, worth \$10.00.

A splendid assortment of games, 5c, worth 10c to 15c, playing cards, 5c, usually 15c, 19c worth 50c.

Magic Lanterns, with 12 slides or scenes, each 49c, worth \$1.00, and 94c, worth \$2, \$1.49, worth \$3.00, \$2.48, worth \$5.

A great assortment of toys, from 1c each up, usually 3c up.

See our new patterns in purses imported directly from the greatest factories of France. 3c for a small strong one, with clasp, worth 7c, up to 69c. Sold nowhere else for less than \$1.50.

Bill Books, 50c, worth \$1.

Cigar Holders, 28c, worth 50c.

Remember samples and books cost only 1c for 4 oz. to any part of the Dominion or the United States, which must be sent in addition to the price. The Pansy Series, Elsie Series, Ruby Series, beautifully bound, 19c each. These should be in every house and every Sunday School Library. Well bound, 12 mos., nearly all great authors, 19c, and best bound 12 mos., in cloth, 25, worth 50c elsewhere. A great show of Picture Books, from 1c up to 29c, usually 5c to 75c. Illustrated books in great variety.

Boys' and Girls' Own Annual, \$1.64, worth \$2. Dore illustrated Bible, Milton, etc., \$1.64, worth \$2.50. Send for our fuller catalogue. Our space is up. Come and see us.

W. H. BENTLEY

DONALD KENNEDY
Of Roxbury, Mass., Says:

Strange cases cured by my Medical Discovery come to me every day. Here is one of Paralysis—Blindness—and the Grip. Now how does my Medical Discovery cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Humor.

VIRGINIA CITY, NEVADA, Sept. 29th, 1891.
Donald Kennedy—Dear Sir I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted catarrh. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your Discovery was the thing for me, so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your Discovery they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonderfully astonished at it, and thank God and your Medical Discovery.
Yours truly, HASK WHITE.

WHEN THE DEAFNESS IS CAUSED BY SCARLET FEVER, COLDS, MEASLES, CATARRH, &C. BY THE USE OF THE INVISIBLE SOUND DISC which is guaranteed to help a larger percent of cases than all other devices combined. The same to the ears of children and the eyes. Testimony in evidence. Form monthly without removal. H. A. WALKER, Bridgeport, Conn.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Drill Shed at Infantry Barracks, Toronto," will be received at this office until Friday, 18th December, 1891, for the several works required in the erection Drill Shed at Infantry Barracks, Toronto.

Plans and Specifications can be seen at the Department of Public Works, Ottawa, and at the office of Messrs. Denison & King, 18 King Street, Toronto, on and after Friday, 4th December, and tenders will not be considered unless made on form supplied and signed with actual signatures of tenderers.

An accepted cheque payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,
E. F. E. ROY,
Secretary

Department of Public Works,
Ottawa, 3rd December, 1891.

FOR OVER FIFTY YEARS

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

DR. FOWLER'S

•EXT. OF •
•WILD •
STRAWBERRY
CURES
GHOLERA
cholera Morbus
COLIC and
GRAMPS
DIARRHOEA
DYSENTERY

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

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

For Fine Book and Job Printing SEND TO THE REVIEW PUB. Co

GARFIELD TEA FOR CONSTIPATION AND SICK HEADACHE

SEELEY'S HARD-RUBBER TRUSSES
Will retain the most difficult forms of HERNIA or RUPTURE with comfort and safety, thereby constituting a radical cure of all curable cases. Improvements to trussing, may be used in bathing and sitting perfect to the form of body, are worn without inconvenience by the young at heart, most delicate and of the slender form, avoiding all sweat, padded impregnated, being light, cool, cleanly, and always reliable. It corrects and skilful mechanical treatment of HERNIA OR RUPTURE A SPECIALTY. EITHER IN PERSON OR BY MAIL.
25 YEARS REFERENCE—From S. D. Stone, Dr. Hays, Chicago, Willard Parker, Dr. H. Parsons, Dr. Thomas D. Morton, and Surgeon-General of the U. S. Army and Navy. Our Mechanical Treatment of Hernia or Rupture and Price List, with illustrations and directions for self-measurement, mailed on application. I. B. SEELEY & CO., 25 South 4th Street, PHILADELPHIA, PA.

The Province of Quebec Lottery

AUTHORIZED BY THE LEGISLATURE

For public purposes such as Educational Establishment and large Hall for the St. Job Baptist Society of Montreal.

BI-MONTHLY DRAWINGS FOR THE YEAR 1891
3 and 17 June, 1 and 15 July, 5 and 19 August, 2 and 16 September, 7 and 21 October, 4 and 18 November, 2 and 16 December.

3134 PRIZES
WORTH \$52,740.00
CAPITAL PRIZE
WORTH \$15,000.00
TICKET, . . . \$1.00
11 TICKETS for \$10.00
Ask for circulars.

LIST OF PRIZES.

1	Prize worth	\$15,000	\$15,000
1	"	5,000	5,000
1	"	2,500	2,500
1	"	1,250	1,250
2	Prizes	500	1,000
5	"	250	1,250
25	"	50	1,250
100	"	25	2,500
200	"	15	3,000
500	"	10	5,000
Approximation Prizes.			
100	"	25	2,500
100	"	15	1,500
100	"	10	1,500
999	"	5	4,250
999	"	5	4,250

3134 Prizes worth \$52,740
S. E. LEBEVRE, .. MANAGER,
51 St. James St., Montreal Can

KINDERGARTEN GOODS
SCHOOL AIDS.
Send for Illustrated Catalogue
SELBY & CO.
42 Church Street, Toronto.

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

MUCH BETTER, Thank You!

THIS IS THE UNIVERSAL TESTIMONY of those who have suffered from CHRONIC BRONCHITIS, COUGHS, COLDS, OR ANY FORM OF WASTING DISEASES, after they have tried

SCOTT'S EMULSION

Of Pure Cod Liver Oil and HYPOPHOSPHITES -Of Lime and Soda.-

IT IS ALMOST AS PALATABLE AS MILK. IT IS A WONDERFUL FLESH PRODUCER. It is used and endorsed by Physicians. Avoid all imitations or substitutions. Sold by all Druggists at 50c. and \$1.00. SCOTT & BOWNE, Belleville.

WHY PAY

High Prices for your HATS

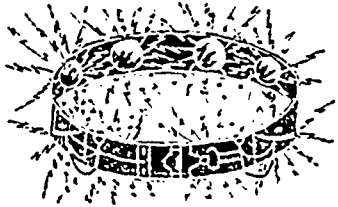
When you can purchase the most stylish goods and newest colours at about half price by going to

Jon J. Tonkin & Co.

155 Yone Street,
Cor. Richmond St., Toronto

"THE WORLDS BEST"

The Dorenwend Electric Belt.



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

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

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



THE GREAT FRENCH REMEDY for DYSPEPSIA, BILIOUS AFFECTIONS, CONSTIPATION, and all diseases of the stomach, liver and bowels.

SOLD BY ALL DRUGGISTS.
Price: \$1.00

DRESS CUTTING

CARTERS "NEW TAILOR SYSTEM"



The leading system of the day, embracing Coat and Mantle cutting. Easy to learn. Can be taught through the mail. Send for illustrated Catalogue. Agents Wanted

J. A. CARTER, practical Dress and Mantle Makers, 372 Yonge St. Toronto.

"THE NEW METHOD"

for relief of chronic diseases. Dr. A. A. B. D. D. Lina, N. Y. writes: "One of the greatest boons to mankind in modern days. Infinitely better than the Hall System. Half the price. Send for testimonials." HEALTH SUPPLIES CO., 710 BROADWAY, N. Y.

- Church Pews -

SCHOOL FURNITURE

The Bennett Furnishing Co., of London Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brantford Catholic Church, and for many years past have been favoured with contracts from a member of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing pews for new churches in that country and Ireland. Address

BENNETT FURNISHING CO
London Ont., Canada

C. J. BRODERICK

Undertaker and Embalmer

Open Day and Night. Charges moderate
678 GLEN STREET WEST
Telephone No. 5816

CASTLE & SON MEMORIALS AND LEADED GLASS

CHURCH BELLS TUDORIAN CHIMES AND BELLS

CHURCH FURNITURE MEMORIAL BRASSES FONTS LECTERNS

ADDRESS, MONTREAL

McShane Bell Foundry.

Finest Grade of Bells, Chimes and Pells for CHURCHES, COLLEGES, TOWNS, etc. Fully equipped to manufacture and erect. Send for catalogue to McSHANE & CO., BALTIMORE Md. U. S. Mention this paper.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their EXPRESS and P.O. address. T. A. SLOCUM, M. C., 188 ADELAIDE ST., WEST, TORONTO, ONT.

For Fine Book and Job Printing
SEND TO THE
REVIEW PUB. Co.

The SURPRISE Way.

READ the directions on the wrapper.

- 1st. Commence by dipping one of the articles to be washed in a tub of luke-warm water. Draw it out and rub on the "SURPRISE" lightly, not missing any soiled pieces. Then roll in a tight roll, put back in the tub under the water and let it stay there half an hour. Do all the wash this way.
- 2d. After soaking for this time, rub lightly on the wash-board; the dirt will drop out.
- 3d. Then wash lightly through a luke-warm rinse water, which will take out the suds.
- 4th. Next rinse through a blue water. (Use scarcely any bluing. SURPRISE takes the place of bluing.) Wring them; hang up to dry without boiling or scalding or any more rubbing.

The wash will come out sweet, clean, white.

ESTABLISHED 1856

P. BURNS & CO.,

ONLY IMPORTERS OF

Celebrated Scranton Coal, and Best Steam Coal in the Market
CUT AND SPLIT

SUMMER WOOD

\$5.00 PER CORD DELIVERED.

HEAD OFFICE—98 King Street East Offices—546 Queen St. W
399 Yonge Street. Office and Yard—Yonge St. Dock
Office and Yard—Front St., near cor. Bathurst.



MEMORIAL WINDOWS

AND EVERY DESCRIPTION OF
STAINED GLASS
N. T. LYON,
141 CHURCH STREET, TORONTO.

First Aid for Catarrh is the Best Remedy to Use and Cheapest

CATARRH

Sold by all Druggists by mail 25c. E. W. W.

J. M. CAUSLAND & SON
MEMORIALS
TORONTO ONT.

MEDALISTS CHURCH & SECULAR STAINED-GLASS
LONDON-EST. 1836
DESIGNS SUPPLIED

ALL DESCRIPTIONS OF
Ecclesiastical Windows.
References from the clergy covering a period of 40 years.

R. BEULLAC

MANUFACTURER AND DEALER IN
Church Ornaments
1674 NOTRE DAME ST.
MONTREAL.
Send to us for Catalogue & Price List

FRECHON & CO.

All kinds of Vestments and
CHURCH ORNAMENTS
1645 NOTRE DAME ST.
MONTREAL.