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No. 7

THE JESUIT DEBATE IN THE HOUSE OF COMMONS.

The progress of the great debate in the House of Commons on the Jesuit Question proves that the heart of the country is still true and sound, and that its moral fibre is still firm. On the assembling of the House on Tuesday, after routine business, Col. O'Brien opened the debate by moving the following resolution:—

“That an humble address be presented to His Excellency the Governor-General setting forth: 1st, That this House regards the power of disallowing Acts of the Legislative Assemblies of the Provinces vested in His Excellency-in-Council as a prerogative essential to the national existence of the Dominion. 2nd, That this great power, while it should never be wantonly exercised, should be fearlessly used for the protection of the rights of the minority for the preservation of the fundamental principles of the constitution, and for safeguarding the general interests of the people. 3rd, That in the opinion of this House the passage of the Act by the Legislature of the Province of Quebec entitled ‘An Act respecting the Jesuits Estates’ is beyond the power of that Legislature; firstly, because it endows from the public funds a religious organization, thereby violating the unwritten, but undoubted constitutional principle of the complete separation of Church and State, and of the absolute equality of all denominations before the law; secondly, because it recognizes the usurpation of a right by a foreign authority, namely, His Holiness the Pope of Rome, to claim that his consent was necessary to empower the Provincial Legislature to dispose of a portion of the public domain, and also because the Act is made to depend upon the will, and the appropriation thereby made is subject to the control, of the same authority, and thirdly, because the endowment of the Society of Jesus, an alien, and secret, and politico-religious body, the expulsion of which from every Christian community wherein it has had a footing has been rendered necessary by its intolerant and mischievous intermeddling with the functions of civil government, is fraught with danger to the civil and religious liberties of the people of Canada, and this House therefore prays that His Excellency will be graciously pleased to disallow the said Act.”

Col. O'Brien introduced his resolution in a fairly moderate speech. He was followed by Mr. Rykert, whose speech was the first surprise of the debate. We are only able to present our readers this week with the speeches of Mr. Rykert and Mr. Colby, the Deputy Speaker, —the latter pronounced to have been one of the most brilliant and eloquent delivered in the Commons since Confederation. Even at the early stage of the debate at which these speeches were finished, the crushing defeat of the party of bigotry was plainly apparent. Full reports of the speeches of Sir John Thompson, Mr. Mulock, Sir John Macdonald and Mr. Laurier will be published in our next number. As we write the debate is progressing, but this much is certain: that the wretched, fanatical and unpatriotic element which would plunge us into a war of religions in Canada, will never have received more tremendous rebuke than will be its when, in a few hours, the people of Canada, through their Parliament, pronounce on the subject. With the single exception of Mr. D'Alton McCarthy, Col. O'Brien's motion has been supported by not one member of any reputation or weight, or of even mediocre abilities. Mr. McCarthy's speech itself was not worthy that gentleman. It was, in fact, most ineffective; false in its facts, and unfair in its statements,—as witness, his use of the *Quarterly* article without any consecutiveness of reasoning or of argument, built, and very imperfectly too, upon the *Mail's* and Professor Goldwin Smith's articles, his speech was at best a trilling piece of small pleading, and was utterly demolished by the Minister of Justice who followed him. The Review is in a position to state that Col. O'Brien's motion will find in the House not more than 20 supporters. There are known to be only 8 Conservative “bolters.” Among these are the two Toronto members, Messrs. Denison and Cockburn, who will submit to the dictation of the Toronto rowdies who composed the mob which smashed the windows in the Catholic Churches of this city a week ago. In the case of Mr. Denison he will expiate his offence when he seeks re-election. He has chosen to disregard the opinions and wishes of his Catholic supporters; and The Review is in a position to announce that at the next general election it may be West Toronto will be contested by a Catholic Conservative gentleman. It only remains for us to add that the leaders of both parties, the Premier, and Mr. Laurier, have acted with great firmness and as men of principle and of patriotism, and that the high and honourable example they have shown will live for long in the public life of the nation, and will give them an additional claim to the gratitude of all who truly love, and look forward to the coming greatness of the country.

Col. O'Brien's motion has been defeated by a majority of 175 votes for the Government, only 13 members supporting it.

MR. RYKERT'S SPEECH.

I entirely dissent from the proposition of the hon. gentleman that the great majority of the people of this country are in favour of disallowance. The hon. gentleman has arrived at the conclusion, from what source I cannot tell, unless it be from the public press, but I will venture to assert that if the Province of Ontario were appealed to to-day without prejudice or religious bigotry, the vast majority would dissent from the proposition of the hon. gentleman. We are told that certain religious bodies are in favour of disallowance, and we are threatened by certain papers with decapitation and expulsion from public life by a certain organization if we declare this Act to be constitutional. I have heard it said that no Orangeman can stand upon the floor of Parliament and speak in favour of the allowance of the Jesuits' Bill; but I am one who speaks as an Orangeman, and I say that I am complying with the tenets of the Order in supporting the Government upon this question. It is one of the first principles of the Orange Order there should be civil and religious liberty. I may incur the hostility of a large portion of the people of the Province of Ontario, but I have on another occasion had an opportunity of facing public opinion, and I think the public fully understands the question. I say that I am not prepared to join in this unholy alliance against the Roman Catholics. I am not prepared to join in a crusade entered upon by a section of the people in Ontario against the faith of a large por-

portion of our community. We see the public press of Ontario day after day endeavouring to fire the public mind, and I am happy to say the movement has not originated from the Orange Order, but only from a certain class of people who are resolved to drive the Pope and Popery from this country, and this seems to be their sole object and aim. I am familiar with the history of the past in this country, and I am familiar with what took place in Canada previous to Confederation. The cry then was that the Protestants were being subjected to the domination of their Roman Catholic fellow-countrymen. Is it now to be said, after 21 years of existence, that we are to be found fighting against a large body of the people of the country and stand in the way of the progress of Confederation? No; we have done what we can to promote good feeling on this continent. (Ministerial cheers.)

I would like to know if we are to be misled by my hon. friend from Muskoka and array the Protestants against the Catholics. If the Catholics would drive every Protestant from the Province of Quebec, I would not blame them for that. They would be justified in so doing if the Protestants attempted to drive them from the Province of Ontario. I say that it is an attempt on the part of a certain portion of the press of Ontario, not to assist the Protestant minority in Lower Canada, but over the heads of the Jesuits to attack the Roman Catholic faith. I am not here to-day to defend or attack the Jesuits or to speak of their past history. I will discuss the

question on its merits and show whether it is right or wrong, and I will show the members of this House and the people of this country that in passing this Act the Legislature of Quebec was acting within its jurisdiction. The first paper to lead the crusade against the Roman Catholics on this question was the *Mail*. The position taken by the *Mail* shows that it is capable of going to any lengths in an endeavour to shake public confidence in its old party. We find the *Mail* wishes to stir up the people in strife by asking them to prevent French encroachment into the Province of Ontario. In this it claims that the Provincial Legislature has exceeded its legal powers in passing this Act. What is the result? Are we to disallow this bill? No, says the *Mail*, we must not disallow it, but go to the courts and ask for a remedy. An excess of legal power does not call for the use of the veto, but for a remedy in the courts of law. The veto was given to guard the nation against any legislation, taking the ground that it was *ultra vires* and beyond the power of the Local Legislature and such should be remedied by the courts.

Day after day we have been favoured with the history of the Jesuits, and the property of which my hon. friend, the member for Muskoka, speaks so feelingly. The *Mail* is calling upon the Protestants to put an end to Popery in this country. It said in its issue of 22nd March that the whole question does not affect the unconstitutionality of the Act, but that it was contrary to public interests and it demanded its disallowance upon grounds of public policy. The *Mail* says that if the Protestant element in Quebec will not save itself, the people of Ontario must try to save it for their own sakes. The Ultramontane or Jesuit party, the *Mail* says, is not confined to Quebec. Our eastern gate has already been opened, and the French and Roman Catholic invasion is streaming into Ontario. Thus we find, that after its long labours for the past three or four months, in stating the past history of the Jesuits, and in urging upon the people that the Act was unconstitutional, the *Mail* wants to frighten the people of Ontario into opposition against the Government upon a platform of preventing the encroachments of Popery and driving the French from the Province of Ontario. There is a desire to bring the Orangemen as a body against the Government, and in order to do this and arouse bitterness against it, attention was drawn on the 12th of July last to the fact that the Tory Lieutenant Governor in Quebec allowed the bill on that day. I say this was done to inflame the public mind and arouse feeling against this Government. The Government could not be true to its liberal policy and disallow the bill. It was predicted by the late organ of the party of the hon. gentleman opposite that this country was running into danger which would break Confederation on this question. The *Globe* said that Sir John Macdonald was justified in allowing the bill, but on the 16th March we find it making a complete somersault. I venture to assert that no public paper in the country ever made such a somersault. (Laughter.) I propose briefly to show, as far as possible, the feeling of the people of the Province of Quebec on this important question. I think while my hon. friend was protesting and defending the rights of the people of the Province of Ontario, he might have said something about the people in the Province of Quebec. We are here to-day for the purpose of considering whether or not this bill should be allowed or disallowed; but behind this there is another question. On the bill of 1887 being allowed, he said nothing about that. It was not spoken of in Parliament or out of it. Thus recognized the right of the Provincial Legislature of Quebec to incorporate the Jesuits, and granting that right, the province also has the right to endow them, and we find that the feeling of the people of Quebec, and I think I can also apply to the member of the third party in this House, for his views on that question, was not opposed to the bill. I find that during the whole of the discussion on it in the Local House, the paper of my hon. friend supported the Mercier Government. He took the ground that the bill was a fair one and in the interests of the country.

I quote from the *Gazette*, which shows that whilst the people of Ontario were so exercised about the Protestant minority of Quebec, that minority was well able to take care of itself. There has been no agitation in the Province of Quebec at all. The Protestant Board of Education accepted the \$60,000 without one word of dissent. The only trouble

was about its distribution; so that the people were fully aware of what was going on in the Legislature of Quebec, and if they saw anything objectionable in the Bill they had every opportunity of saying so. But there is another authority, and I quote it because some persons belonging to the Church from which it comes are trying to foment discord and to raise a disturbance in Ontario on this question. I refer to the authority of Rev. Mr. Campbell, Presbyterian minister of Montreal. He says that while it may be unwise to afford the Jesuits any encouragement in this country, it is not the time now to make a complaint concerning legislation passed with regard to them. The opponents of the Jesuits' Bill failed to petition the Legislature against the Bill when it was under consideration. They have therefore virtually put themselves out of court, and it is not fair now to raise an outcry. But let us look at what they did in the Legislature. I find that when the matter was under discussion their different members spoke upon it. Mr. Lynch, who fully represented the Protestant interests, said, for example, that notwithstanding what might be thought to the contrary, there was nothing in the Bill alarming in its character. "We are living in an age when wisdom prevails and freedom is supposed to exist. Is it possible that the intelligent, sensible opinion of Quebec would deprive the Jesuit Fathers of the civil rights granted to everybody else?" These are the words of a Protestant speaking on the floor of the Legislature. Then we have the opinions of several gentlemen in the Upper House, among them that of Mr. Starnes, who said this was a question that should have been settled long ago. He is not a Roman Catholic. Mr. Ross also spoke. Some newspapers, he said, pronounced him a bad Protestant and a friend of the Jesuits; but he was neither a friend nor an enemy of the Jesuits. He was a Protestant who believed the Jesuits were entitled to compensation for the estates taken from them.

From these opinions it will be seen that Protestant opinion in Quebec is not opposed to the settlement. I am glad to say, also, that while the Orange body has seen fit to pass resolutions in favour of disallowance, some lodges in Ontario have had the courage of their convictions, have understood the question thoroughly, and have seen fit not to endorse the action of the Grand Lodge. I find that Lodge No. 152, Dorchester township, has passed a strong resolution expressing the opinion that if injustice has been done, redress should be sought in the courts. Now efforts have been made in Ontario to fire the public mind by calling upon the people to form organizations, having for their object the putting down of the Roman Catholic religion in Ontario, and in fact all over the country. Mr. J. L. Hughes has taken an active part in this, and I mention his name because, no longer ago than last night, he addressed a meeting at the Pavilion in Toronto on this important question. At one of the mass meetings a resolution was passed looking to the education of Roman Catholics on Bible truths. The sum and substance of the argument in its favour was an attempt to influence the public mind against the Roman Catholic religion. I find also that Rev. Mr. Ross, at a public meeting, asserted that the Church of Rome in Quebec is endowed and established, and declared that the Dominion Government should take steps to secure the repeal of the British North American Act, so as to bring about the disestablishment and disendowment of that Church. But I am glad to find that there are many men in Ontario of larger minds, men like Principal Grant, for instance. He is as much interested in Protestantism as anybody who has seen fit to discuss this question in the province is, yet he advises acquiescence in the settlement, and has not the same fear of the Pope that some other people have. Rev. Mr. Herridge, of this city, has also spoken freely on the question. He says it is purely a question of money, and he does not see why the Government should interfere with a bill that is not contrary to the policy of the country. As I said before, the Province of Ontario is not thoroughly informed on this question. Evidence of this is to be found in the fact that the arguments offered with regard to it are not based upon the actual facts.

The Ministerial Association in Toronto, composed as it is of clergymen of all denominations, could not understand whether the Jesuits had been suppressed here or not, and these are men who attempt to form public opinion and deny to others the right to do so. You will see also in the memorial to the

Government moved by Dr. MacVicar, and seconded by Rev. Mr. Campbell, that these gentlemen think that if a certified copy of a Provincial Act is forwarded to her Majesty, it can be disallowed in England. They do not understand that such a bill cannot be sent to England to be disallowed. I do not propose to defend the Jesuits, but I think it can be shown that they are not in this country so bad as they have been represented to be. My hon. friend says he does not desire to refer to their acts in this country but in Europe. I say I do not intend to defend them, but I do know that writers declare with one accord that the Jesuits of to-day are not the Jesuits of a hundred years ago. My hon. friend points to charges against them a century old. He should have had the fairness to have quoted the opinions of persons who take another view of the matter. I find that Parkham says:—"The works of these early Canadian Jesuits attest the eagerness of their faith and the intensity of their zeal. But it was a zeal bridled, curbed, and ruled by a guiding hand. Their marvellous training, in equal measures kindled enthusiasm and controlled it, raised into action a mighty power, and made it as subservient as those great material forces which modern science has learned to awaken and to govern." We read also in Macaulay how that they worked hard in the cause of religion how that they laboured as missionaries throughout the world, and how that they published whole libraries on all conceivable subjects. All this is entirely in opposition to the views of my hon. friend in regard to their practices. With reference to their operations here, I find in the *Montreal Gazette* that there is no country in which they have received a larger share of good will than in Canada; that their work has been marked by humanity and courage, and that the story of their trials and triumphs on this continent, and especially within the limits of our own land, is one of the most remarkable and instructive on the records of missionary labour. I care not to go into history here but I quote these things to show that they have some virtues, and that they are not open here to the same objections as are brought against them elsewhere.

(Mr. Rykert then entered upon a minute review of the position of the Order in Canada and concluded as follows:)

I have endeavoured to show that the rights of the minority in Quebec have not been interfered with; that the feeling aroused in Ontario is entirely uncalled for; that the minority in Quebec ask for no such sympathy; that there is a large amount of ignorance amongst the public men in Ontario on this question, and that the Jesuits of to-day are not the same class of men that comprised the Order in earlier days. I am unwilling to join in an unholy conspiracy against any class or creed. We are sent here to help to build up this great Confederation, and while I am a strong Protestant, it seems to me that the grand Protestant principles of civil and religious liberty and equality should be extended equally to all.

MR. COLBY'S SPEECH.

I shall endeavour to confine my remarks very closely to the question before the chair as I understand it. I do not find it necessary in the discussion of the question, from my standpoint, to go into the record, as others have done, of that remarkable order of men, the Society of Jesuit Fathers. Of their beliefs, of their conduct a century or more ago, I do not think necessary to a proper determination of the question now before the House, nor shall I go into any close legal consideration of the case, as did the hon. member from North Victoria, because I think this question must be decided upon other and broader and more liberal ideas than can be drawn from nice, legal, fine-drawn, hair-splitting speeches. I think those speeches would have been more applicable in the Quebec Legislature at the time this Bill was under discussion than they are before this House at this time. (Hear, hear.) The proposition, as I understand it, now before the House is an implied censure of the Government for not having disallowed this Act of the Legislature and an instruction to the Government to disallow it. Now, I think we will all agree that this power of disallowance, which by the constitution of this country is vested in the Governor-General and his advisers, is a power which should be exercised with the greatest consideration.

In the first place it should appear before an attempt is made to exercise that power, that the Government have the

clearest possible right to exercise that power. Then it should appear that there is an obvious necessity for an exercise of that power. It is a serious matter to interfere with the deliberate will of a Local Legislature under any circumstances whatever. It is a more serious matter, for the gravity of the situation is vastly magnified, when the question upon which it is proposed to counteract their will and to nullify their legislation is one which touches the dearest feelings, the religious sympathies, the most sensitive portion of the majority of the people of the Province affected. Now, there are certain things that we must recognize as existing facts. It is true that this Order of Jesuits was at one time suppressed. That is an historical fact. It is equally true, and this is a pregnant fact, that this Order of Jesuits has to-day in the Province of Quebec a legal status, a status which is assured by the strongest legal sanction of the Legislature, and by the highest authorities of the Church, and which is further recognized by the whole body of the Catholic Church. So that an attack upon the Order of Jesuits in Quebec is an attack upon the entire body of the Roman Catholic Church. (Hear, hear.) There seems to be some misapprehension upon this point, but we must not delude ourselves with the belief that we are assailing an obnoxious and friendless power or society, that is deserving the execration of all mankind. We must recognize the fact, I do not know how it has come about, whether by a change in their practices or in their beliefs, we must recognize it as a fact that they are under theegis to-day of the supreme Pontiff of the Church and are recognized by entire body of the Church. We must recognize that if we disallow this legislation we not only override the sentiment in Quebec, which is stronger in that Province than in any other, in favour of upholding provincial rights, but we attack the people in their religious convictions. We must therefore be careful to see that we are in the right in doing this thing, and that there is a necessity to do it.

Then we must consider the integrity, the peace the prosperity, and harmony of this country. We must realize to the full the possible, indeed, the certain consequences of an act of this kind. We have a constitution which binds our provinces in one Confederation. It is a paper bond. The moment you destroy the mutual good will existing between the people of this country, the moment you place the people in hostility one against the other, that moment you destroy the bond which must hold us happily together, if it can hold us together at all. Now, I maintain that if this House agrees with me in these premises, the right to disallow must be clear and undoubted. It must be an unquestionable right and an obvious duty before we undertake such a serious responsibility. In this case there is grave and serious doubt as to our right to disallowance. We have the carefully considered declaration of the Minister of Justice that this Act was wholly *intra vires*. There is no right in the Dominion Government to disallow it. Is not that in itself sufficient to create a doubt? We have in the records of this Parliament a case, I would almost say a closely parallel case, to this, in many respects a stronger case, in which Parliament has recorded its deliberate opinion. I refer to that question which was precipitated upon Parliament within the memory of those of us who were in the House at that time, at a very inconvenient period, just on the eve of the general election of 1872, and when a degree of anxiety and alarm was created in the House at large, which in my parliamentary experience of 21 years I have never seen equalled. I refer to the New Brunswick School Bill. Then a minority, and a Catholic minority in a province of this Dominion, came to Parliament, not with an abstract proposition, but with a clear and positive grievance. They made out a case which aroused the sympathies of the House to an extent that I had never seen aroused before, and as the records show there was not on the floor of this House a single member, Protestant or Catholic, who did not record his vote of censure against the authorities of New Brunswick by an expression of regret and hope that the cause of discontent would be removed, except those members who wanted to go further and apply a positive remedy.

What was that case? The Catholic minority came to us and said that before Confederation they had a right to maintain their schools with government assistance, that they were not compelled to send their children to a school or to assist in maintaining a school, the teachings of which they thought

were dangerous to the morality of their children; that they had also enjoyed the right after Confederation up to 1871, when, contrary to their desire, the New Brunswick Legislature passed an Act which was carried in the Upper Chamber by a majority of only one, reversing their system, compelling Catholics to send the children to other schools. They came to Parliament asking for a remedy, and we refused to disallow that Act. Why? Not because we did not believe it to be right to disallow it, but because we had a doubt as to our right to do so. The Minister of Justice of the day expressed the opinion that we had no right to disallow it, and the honourable and learned gentleman, the member for West Durham (Mr. Blake), concurred in that opinion, and Parliament deliberately recorded its doubt by adopting the Mackenzie amendment, which advised a reference to the Judicial Committee of the Privy Council. And yet we are now asked in a case of doubtful right, to do for the Protestant minority of Quebec what, if they have a grievance, they have never asked for, and so provide a remedy for what has not been complained of. I think we can hardly do that. If the former course was right, the course now proposed would be wrong. If we will not relieve an actual, positive, acknowledged grievance of a more serious character, will we undertake to relieve those who do not complain? I do not think that this House can deliberately come to any conclusion of that kind. I believe it to be the paramount duty of whatever Government controls the destinies of this country to preserve the integrity of the Union within the lines of the constitution, and to avoid every cause, so far as they can do it, of offence to the various provinces and of conflict between them and the federal power. We have seen one province of this Dominion swept by a sentiment favourable to separation, and another by a spirit of nationalism. We have seen the Province of Ontario agitated by a question of alleged provincial rights, and the Province of Manitoba also. These are all injurious to the country, and patriotic men will never make use of them if they desire a continuation of our present system, unless constrained by some overpowering sense of public duty.

But there is one strain to which we have not yet been subject, and I hope we may never be, and that is the strain of a religious strife, attended by all the animosities which grow out of exasperated religious sentiments. I have no doubt, from the manifestations which are being expressed in certain parts of the Dominion, that very zealous Protestants of some sections must have felt that the Protestant minority have been very apathetic in the matter of the passage of this Jesuit Settlement Bill. I believe that there is no part of this Dominion where the body of Protestants are more willing to vindicate their rights, more willing to make sacrifices for the preservation of their rights, than are those of the Province of Quebec, and I do not believe that they are disloyal to the Protestant idea. But the Protestants of Quebec have been for many years in close relation to and in contact with their fellow citizens of a different religion, and many prejudices have been worn away by the contact, and the Protestants and Catholics in Quebec, so far as I know their relations, live together happily upon mutually respecting terms, each respecting the rights and sensibilities of the other, and co-operating together for what they believed to be their welfare, without jealousies and friction or without over-sensitiveness, recognizing the good qualities in each other, and if they differ, quietly differing, and not making themselves obnoxious to one another. These were relations which had grown out of long years of personal contact, and this was not a condition which the Protestants of Quebec desired to have disturbed. They acknowledged the fact that there was never a minority treated in any country with the same justice and liberality and generosity as the Protestant minority of Quebec have been, and irrespective of political parties, the Protestants have already had control of their own affairs. Education and all matters over which they were mostly concerned as Protestants they had just as much control of as if they had an entire Legislature of Protestants, and they have not been made conscious of being in a minority. In these respects they have nothing to complain of, and it was for this very reason they did not wish to provoke an issue which must result in a disturbance. Then again, I know it influenced Protestants of high standing, that in many cases they said

the Roman Catholics were standing on a common platform on matters which they considered for the general welfare of the people. For instance, this was the position in regard to the best legislation on the subject of temperance. I simply give these facts to illustrate the existing state of things in Quebec and a desire that these relations will not be disturbed.

What would have been the result if we had made an attack on them and raised an issue in which we were sure to be defeated? There is hardly a constituency in the Province of Quebec in which the Roman Catholic electors were not either in the majority or did not hold the balance of power. The French Canadians consider first their religion; secondly, their nationality; and, thirdly, their party. We saw by the great changes in the last elections in the Province of Quebec what the national feeling when appealed to will do. The question of party was a minor consideration. In every constituency the Protestants would be deprived of their just representation in the Legislature of the province. There was nothing to be gained in the issue, in which the result was a foregone conclusion, and which could not by any possibility have resulted favourably to Protestantism. For these reasons they have done what they had, and the Protestants of Quebec have never acknowledged that the body had a legal claim to the restoration of these estates. It has not been acknowledged by the press, public men, or pulpit of the province, and they have never admitted any moral claim. It was a most bitter and nauseous pill for the Protestants that the name of the Pope should be foisted in the bill. But assuming that the thing was to be done, and \$400,000 was to be divided among certain Roman Catholic institutions, it was certainly desirable that this distribution should be final and not be an ever recurring question, and the reference to the highest authority of the Church could make its power felt as no other power could. There is no doubt, therefore, that it had its advantages, and it is desirable that it should be distributed so as to satisfy those who receive it, so that we shall hear no more of it; so that from a practical standpoint there are certain advantages about it, but as a matter of sentiment it was an unpleasant thing to a great many Protestants. Still the Protestant press only recorded their protest against it. They object to say they had the right to these estates, and they did not ask their readers to agitate, as their rights were invaded and no ministers called upon their congregations to agitate upon the question.

They have placed their views upon record and content themselves with that. The *Montreal Gazette* did not call upon the people to agitate this question. There were no petitions asking the Legislature not to pass a Bill. So that I think that if the Protestants of Quebec may be fairly credited by those of Ontario as being men of equal ability, equal fidelity to the principles of Protestantism, of equal capacity to judge of the fitness of things, and of right and wrong, I think they should be spared these animadversions which some are inclined to put upon them. I think they are as true to Protestantism as the blatant men who are now trying to agitate the question after the time for action has passed. Surely the Protestants of Quebec were able to judge what was best for them. If the Government are censurable for not having disallowed this Act, what opprobrium must be cast upon the Protestant minority of Quebec. They did not oppose it, because they felt that no actual grievance had existed, and because they did not want for a sentimental grievance to fight in a losing cause and break up the relations now existing in this community, I am a Protestant, I will now speak of the Roman Catholic Church as a religious body. I look upon that Church to-day as a bulwark against one of the most dangerous enemies in the land. That Church teaches the observance of the law and respect for authority. If there is danger abroad to-day, it is the spirit of infidelity, it is the spirit of anarchy, which has no respect for any authority, either human or divine, which would bring down the crowned monarch and the president and every constituted authority in society, and would bring the Omnipotent One from his throne. I say if there is a dangerous enemy, an insidious enemy, which is affecting the minds of the people in the United States, but which is not to any extent in Canada, thanks largely to the Roman Catholic Church, that enemy is the spirit of infidelity and anarchy, which can be only combated by those influences which uphold law and

order. The Roman Catholic Church cannot exist except on the idea of authority and except through the observance of law. I do not believe it is our interests to alienate this powerful influence in the preservation of all we hold most dear, by any undue or unnecessary attack. I believe, sir, that we have a duty to perform and that duty I am now engaged in. I thought it was proper that some one should represent the feeling of the Protestant community. I take it the time is near at hand when it will be recognized by the two great religious bodies of this country, Protestants and Catholics, that the time to disagree has passed, that it is necessary they should make a common stand, and a common fight for a common Christianity (applause) - that they cannot afford to fight each other; that they have a common interest, and for the protection of that common interest they must stand shoulder to shoulder, working valiantly together for what is the best interest of the civilization on this continent. (applause.)

All competent authorities say Bright's Disease has no symptoms of its own, but presents the symptoms of other affections. Warner's Safe Cure is universally recognized as a specific for Bright's Disease. That is why it cures so many other diseases, which are caused by kidney affection. It restores the kidneys to healthy action.

MONTREAL GOSSIP.

The last surviving founder of the Christian Brotherhood in our midst, has been called to his reward. Brother Albertus was one of the four Christian Brothers who, in 1837, arrived in Montreal to establish a school wherein the youth of the city might be instructed according to the method of the Blessed Jean Baptiste La Salle. How that establishment has prospered may be judged of by the fact that five thousand boys - all pupils of the Christian Brothers, attended the funeral of the venerable religious, in the great church of Notre Dame last week.

On Monday evening, His Grace the Archbishop of Montreal was tendered a reception by the Mount St. Louis Institute. Mount St. Louis being the name of the magnificent new school which the Christian Brothers have erected on Sherbrooke Street, upon the old de Lisle property. This was His Grace's first visit to the Institute, so that there was an interchange of addresses and no little ceremony about the proceedings. Not the least interesting number on the programme was the recitation by Dr. Frechette of a poem on "St. Jean Baptiste La Salle," which he had written for the occasion. The Archbishop expressed himself delighted with the entertainment.

Apropos of the Christian Brothers, here is something pretty, which has lately been written about them by Mr. Benjamin Sulte:—

"It was apparently a very humble work that of the Christian Brothers, when it began among us in 1837. I find it, however, of infinite importance, considering the condition of our people fifty years ago, and the advantageous results which it has produced.

I never meet a Brother without thinking that he does not know what a debt of gratitude I owe to his Order. The poor, luckless ones of this world, owe a perpetual homage to these tranquil servants of God and of humanity. For my own part, I try to acquit this debt, a debt of the heart and of the mind, I have done them what service it was in my power to do, and have spoken more than one word in their favour."

There are now fifteen thousand Christian Brothers in the world, of these twelve thousand are professed. In Montreal the Order has ten houses. The novitiate, infirmary, etc., are at Hochelaga, the old historic Cote Street house contains the shop, the procure, and a home for the Brothers teaching in the district schools of the city, while the boarding school is on Sherbrooke Street, a five storey building, two hundred and twenty-five feet long, and sixty five feet high. There are two hundred and sixty professed Brothers in Montreal.

Quite an event in the annals of the Sisters of Providence

was the installation of the relics of St. Victor, the Roman, in the chapel of their New Mother House in eastern St. Catharines Street a few days ago. The *Corpo Sancto* containing the relics is artistically executed and richly dressed, it is the work of two of the Sisters of the Order. The relics form part of those brought out from Rome some years ago by the Bishop of Oregon, who presented them to the Sisters of Providence in Portland. During her visit to Portland last summer, the Superioress of the Order of the Sisters of Providence obtained a portion of the sacred relics for veneration in the *maison mere* of Montreal.

And while the Protestant newspapers of Upper Canada are clamouring against the Jesuits with bitter reviling, the Protestant press of Montreal is welcoming, quoting from, and generally making much of the Rev. Father Drummond, S.J., of the University of St. Boniface, who has been lecturing and preaching here in his native city for the past two weeks.

Father Drummond's lecture on the "Unreasonableness of Unbelief," has received unqualified praise in all quarters. The Reverend Father preached the annual retreat for the English speaking ladies of the congregation of the Gesu this year.

The Lenten Conferences in Notre Dame are being given by that talented young Dominican priest, Pere Plessis, of St. Hyacinthe, and are as usual, numerous attended. A very successful mission is being preached in St. Mary's Church by the Reverend Fathers Kiely and O'Loane, S.J. In all directions the Lenten bells are softly chiming the call to prayer, and the faithful are thronging the sanctuaries. At this season one realizes how Catholic is Montreal, and yet here in our midst the Old Law has its followers, and in the Carvon Temples of strange creed, the sons and daughters of Abraham are now keeping holy the Feast of Purim.

St. Patrick's Day!

The very day inspires
 "With memories of the green land of our sires,
 The very day unfolds, from age to age,
 The Christian drama of that island stage,
 The martyr, hero, scholar, warrior bard,
 The plot, the stake—virtue and its reward,
 The good man's grief, the heartless villain's gain,
 The strong-armed tyrant righteously slain,
 The thousand memorable deeds which give
 Zest to the Past, and make its Actors live."

So sang poor D'Arcy McGee long years ago. McGee who loved Ireland. How proudly his great loving heart would beat to day could he take his place once more among us, and see the sun burst, marching on to certain victory. The priest and the prayers, the panygeric and the people have never been wanting on St. Patrick's Day, but this year there is a ring of triumph in the music of the Feast. And so the shamrocks look greener, and the banners gleam more brightly, and the certainty of conquering makes the Irishmen more gentle in their joy than they were in the hour of their sorrow and of Ireland's pain.

How applicable to Mr. Parnell, that knight *sans peur et sans reproche*, are McGee's lines, written to his friend, Sir Charles Gavin Duffy:

"'Tis thy star, oh, my friend,
 That doth shine and ascend
 On the night of our race.
 Thou art the appointed,
 By affliction anointed,
 As through grief cometh grace;
 Both heir of the planet.
 See now that you man it
 With the heroes whose worth
 Hath made this round earth
 A circular shrine;
 For the sun hath not shone
 On such work as, when done,
 Will be thine.

St. Patrick's Day, 1889,

OLD MORTALITY.

R. A. Guss, M. D., Dean and Professor of Surgery, of the United States Medical College, said: "I am willing to acknowledge thus frankly the value of Warner's Safe Cure." The late Dr. Dio Lewis, writing to the proprietors of Warner's Safe Cure, said, over his own signature: "If I found myself the victim of a serious kidney trouble, I would use Warner's Safe Cure."

ARCHBISHOP IRELAND ON THE MODERN DRAM-SHOP.

A PAINFUL REVELATION.

(Concluded.)

One painful revelation, which accounts of intemperance in the country put before us, deserves special attention. Intemperance, we have to learn, has invaded the ranks of youth, and has not paused even in the presence of womanhood. What will the future be, if minors, boys and girls, are taught to be drunkards, and women, in whose keeping the purity and the happiness of our homes must ever remain, begin to love the poisoned draught? Thousands of youths under the age of twenty, some even under ten are annually arrested in Chicago, the very great majority of cases being for drunkenness, or for offences in which they indulge after getting drunk. A number of those thousands are young girls. Among the arrests for drunkenness in cities when the sex of prisoners is stated, the arrests of women are sometimes as high as one-fifth of the total number.

INDIRECT EVILS OF THE PLAGUE.

The victim of the saloon does not live alone in the world; he is a son, or a father, or a brother, or a husband; there is around him, encircling him in his misery and receiving from him the fruits of the poison, a family. My God! Can we view the seething sea of woe and suffering without being moved to pity and aroused to action? God's blessing, we know, follows the wiping away of sorrow's tear, the healing up of broken hearts: "Religion, pure and undefiled, before God is this, to visit the fatherless and widows in their tribulation." Rescue but one drunkard, save but one family from the effects of the plague, and grateful prayer will ascend for you to the throne of grace. A young man staggers by you unheeded, and, you may think, deserving to be unheeded. Aye, but he was once a mother's joy and pride; she cared not for wealth or empire when she pressed that boy to her bosom. Now, he is a drunkard, and her old age is steeped in sorrow. This next one was the hope of a father's declining years; he spent upon him riches of hand and affections of heart: to-day the father is friendless and famishing, and the son's heart has but one love—whiskey. How often the happy bride of yesterday finds herself, ere the voice of holy promises spoken before God's altar has ceased to reverberate in her ear, the wife of a drunkard! For years she leads a life of sorrow and misery, the horrors of which no one realizes who has not witnessed them. He has pledged undying affection, knightly protection: when he comes home from the saloon, his mouth opens to curse and his hand rises to strike.

THE DRUNKARD'S HOME.

Only alcohol could produce the hellish scene of a weak, timid, loving wife, weltering in her blood, and a brutal man, her husband, gloating over the scene! And the little ones! Is there no spark of human feeling left in the drunkard? No. The tiger of the forest, the lion of the desert, feed and protect their young: a drunkard leaves his children to starve, if he does not in his cruelty hasten their death. A drunkard's home—outside of hell, in all created space, there is no other such place of despair and agony. The father's steps approach: it is a signal for the child to crouch away timidly into a corner. Fear and misery never permit a smile to wreath its lips, its heart to beat with one joyful sensation. We have known the child to scream from hunger, and the father would take the last cent from the house to purchase drink. We have seen the child laid out in cold death, and the father still demanded alcohol. We have met children in rags, roaming the streets, a prey to vice and crime, and in reply to our questionings they would say: "Father drank, and home was not endurable." We have seen maidens as pure as the snow falling from the clouds, whose hearts had known but the most innocent affections—we have seen them driven, O, heaven! to hideous vice, and again the reply was: "I could not stay at home, because father drank." The home is the fount of happiness, the guardian of virtue, the sanctuary of religion. Alcohol desecrates and wrecks it. The burning lava of Vesuvius does not leave behind it ground more barren, more shorn of beauty, life and promise.

INTEMPERANCE AND CRIME.

The saloon brings dire disaster to the whole social fabric. It loads down our criminal calendar. We are living in a fortunate period of time; the country is at peace with foreign nations, there is no civil strife within its own borders; no agrarian war, no conflict of classes has occurred. Yet, our jails and work-houses are crowded; our criminal courts are never void of culprits; our police forces, though large, are too small for the work allotted to them. What is the cause? Answer: Alcohol. Intemperance is not the sole crime of the day, nor is it the sole cause of other crimes which men commit. But as Chief Justice Noah Chase of New York says, "among all the causes of crime intemperance stands out the unapproachable chief." In addition to specific rum crimes, alcohol begets numberless others, inasmuch as it awakens the lower appetites, and breaks down all moral barriers. It is the fruitful feeder of immorality, theft, rapine, murder. It suggests to the mind the thought of crime; it gives the animal excitement needed for deeds of violence; it silences conscience when the deed has been done. How often after horrid crimes, which affright in his sober moments the wrong-doer himself, we hear from him the excuse,—whiskey did it!

In an article prepared by A. S. Fiske for the report of the U. S. Commissioner of Education, A. D. 1871, on crime in New England, we find stated as an undeniable fact that "from 80 to 90 per cent. of our criminals connect their course of crime with intemperance." A committee report in the Dominion House of Commons in 1875 says: "We find on examining the reports of the prison inspectors for the provinces of Ontario and Quebec, that out of 28,289 commitments to the jails for the three previous years, 21,236 were committed either for drunkenness, or for crimes perpetrated under the influence of drink." The Bureau of Statistics of Labour in Boston lately proposed to examine accurately the effects of intemperance upon crime. Committees were appointed to take up every sentence of the courts of Suffolk county, and to follow back each case of crime to its first inception, noting carefully all the circumstances connected with it. Its investigations extended over the year from September, 1879, to September, 1880. The total number of sentences for the year, we are told, was 16,897. The distinctively rum offences aggregated 12,289—over 72 per cent. of the whole—leaving 4,608 to represent the balance of crime during the year. In addition to this fact we learn "that 2,097 of the 4,608 were in liquor at the time of the commission of the various offences of which they were found guilty, that 1,918 were in liquor at the time of the formation of the criminal intent; that the intemperate habits of 1,804 were such as to induce a moral condition favourable to crime; that 821 were led to a criminal condition through the contagion of intemperance. No wonder that the bureau concludes its report in these words: "Therefore, the result of this investigation, in view of the proportionate magnitude of the exclusively rum offences, and considered in connection with the notorious tendency of liquors to inflame and enlarge the passions and appetites, to import chaos into the moral and physical life, to level the barriers of decency and self-respect, and to transport its victims into an abnormal and irresponsible state, destructive and degrading, calls for earnest and immediate attention at the bar of public opinion and the public conscience of Massachusetts." With a similar enquiry every city in the Union would, in proportion to its population, make a similar report, and the seri-lesson which the Boston bureau reads to the people of Massachusetts comes home to every commonwealth in the country.

THE SALOON THE PARENT OF POVERTY.

The statistics of pauperism tell the same sad story as the statistics of crime. Three-fourths of the inmates of poor-houses and asylums, three-fourths of all who are recipients in any way of public or private charity have been reduced to poverty through their own intemperance, or through the intemperance of their natural protectors. Providence has given us a bounteous land; no better or more fertile soil than ours receives the dews of heaven; industry and commerce thrive among us to the envy of the nations of the world. There is no reason, if we were a sober people, why

poverty should be known in America. Our labouring classes have golden opportunities awaiting them; they earn generous wages, and the road to higher fields is not closed to their ambition. What, then, is the matter? There is a yawning gulf, ever wide open, swallowing up their means—the saloon; a despotic king, more insatiate in his demands than ever barbarous tyrant or heartless landlord, claims tribute from them—alcohol. It is computed that saloons, in large cities especially, average fifteen dollars as daily receipts. At this rate some \$20,000,000 flow annually into your Chicago saloons, and a large proportion of this enormous sum is wrung from the hands of the working classes, whose families meanwhile are in want, and who one day with their children may be thrown upon public charity. Much is said and written about reforming the masses, raising up the people, giving to all comfortable homes. The men who propose social reforms without pointing to the saloon as the first cause of poverty and degradation talk in the air. The catechism of social economy is brief, but undeniably true. It is this: How enrich the people? Make them sober.

SAVE THEM FROM THE SALOON.

Make the people sober, and there shall be no fear among us of communism, of nihilism, or other dangerous movements which in older countries threaten society. The labouring classes in America will have a stake in the country, if they avoid drink; they will be as interested as other classes in the permanency of our institutions. Thoroughly sober, they will have the intelligence and the ability to protect themselves against monopolies; there will be no room for social revolutions. Around the beer table do prating socialists mainly hold their councils, and it is while their heads reel and the saloon-keeper closes his till upon their dollars that they complain of the poverty of the masses and demand in the name of justice and humanity radical changes in society.

The losses to the country annually through drink are appalling. The fabulous sums spent to no purpose when spent for alcohol would enrich all the struggling poor of the country, bring ease and comfort to every family. They are so much taken from the general wealth of the nation and used so as to bring no returns to us in health or strength or material resources. We are all concerned in this fearful waste of capital: we all suffer from it. The value of time wasted by drunkards and tipplers, the unearned wealth which would have accrued from their industry, aggregate several hundred millions of dollars. Thousands of men do not, can not work because they drink. Nor is this their entire evil. We are taxed to support poor houses and public charities; we are taxed for police force, for criminal courts. Three-fourth at least of the crime and the pauperism of the country are due to alcohol, and consequently three-fourths of the cost of all those institutions are taxes imposed by alcohol upon citizens of the republic, and more especially upon the sober and well-behaved, who as a rule are the possessors of taxable property. It would be an interesting calculation to find out how much the people of Chicago lose directly and indirectly by liquor each year; so many might not be as ready as now to think that the evil of intemperance does not concern them, and to refuse all co-operation in extirpating or diminishing its baneful fruits.

DANGERS TO OUR POLITICAL INSTITUTIONS.

If we do nothing to stop the evil, the solemn question for the American people is not out of place: Will the Republic survive? No people, so much as we, need, for the very life of their political institutions, to cultivate sobriety; and yet America takes rank among the intemperate nations of the world. In monarchies and empires it matters far less how the people behave; the ruling power may still guide aright the ship of state. In a republic the people are the rulers; each citizen exercises through his vote sovereign power.

The right of suffrage is a most sacred trust; the life of the commonwealth depends upon its proper exercise. From each one of us God will, on the judgment day, demand an account of our civic, as well as our private acts, and, before Him the citizen will stand guilty, who will have aided by his vote to place in office, state or municipal, bad or dangerous men. Nor will the plea of mere party politics excuse him: loyalty

to the country is the first and highest political duty. If ever the republic fail, it will be because our form of government pre-supposes men better than they are. Behold, then, our danger—a danger which no republic in Rome or Athens ever encountered, a danger peculiarly our own, the saloon! Woe betide the republic of the west, if hundreds of thousands deposit their ballots while the fumes of alcohol darken their brain, if the caucus of the reigning party is held around a saloon-counter, if the party slate is ever written near the whiskey bottle or beer glass! Woe betide her if the men chosen by popular vote to enact or administer our laws cringe through fear before saloon-keepers, receive their inspiration from the whiskey and beer elements in the population, and speak and act at the bidding of King Alcohol! Yet, if we look well at things, the peril is upon us. The liquor element shows itself most bold in politics; if daring and courage were the sole qualifications for power, it would assuredly deserve to reign. On the other hand the moral and conservative men in the population too often shrink away into quiet security, timid and inactive. As the result, the most incapable and the worst men in the city and state may at any time be entrusted with the reins of authority, and be permitted to shatter with fatal blow the pillars upon which rest our most cherished institutions. If the republic is to be perpetuated, the saloon must be made to feel that it is barely tolerated and that it must never under severe penalty court power or seek to control politics. Alcohol cannot be the political king; else, the republic becomes a mere memory of the past.

DOCTORING IN THE DARK.

No sensible surgeon will attempt the performance of an operation involving human life in a room secluded from the proper amount of light. A practitioner will not attempt the diagnosis of a complicated disease unless he can see the sufferer and make an examination upon which to base his opinion relative to the treatment necessary to bring about restoration to health.

Notwithstanding the impropriety of such action there seems to be a great deal of doctoring done in the dark.

It needs no illustrations to demonstrate that gross ignorance has caused many fatal mistakes in the treatment of diseases by those who profess to learned in the art of healing.

In many diseases several organs are more or less implicated and what seems a primary ailment may be one quite remote. For instance, a severe headache may have its origin in a disturbed stomach. On the other hand, sickness at the stomach may be caused by a blow on the head. The seat of typhoid fever is in the upper part of the bowels, but most of its worst symptoms are often in the brain.

Symptoms of disease as well as diseases themselves are often followers or concomitants of some unsuspected organic disease and this is peculiarly true of lung, liver, brain and heart diseases in general. It is now known that they are the result of kidney disease, which shows its presence in some such indirect manner.

Several years ago a gentleman became convinced of the truth of this and through his efforts the world has been warned of kidney disease and as a result of continued effort a specific known as Warner's Safe Cure was discovered the general use of which has shown it to be of estimable benefit in all cases where kidney treatment is desirable or necessary.

When consumption is threatened see to it that the condition of the kidneys is immediately inquired into and if they are found diseased, cure them by an immediate use of Warner's Safe Cure and the symptoms of lung decay will rapidly disappear.

There are too many instances already recorded of the terrible results produced by a lack of knowledge concerning the cause of disease, and human life is too much importance to be foolishly sacrificed to bigotry or ignorance.

The wife of John Boyle O'Reilly, the Boston poet, is an invalid, and seldom appears in society. She has a graceful presence and is a brilliant talker. Mr. O'Reilly says of her that she is his best critic.

The Catholic Weekly Review.

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

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All advertisements will be set up in such style as to insure the tasteful typographical appearance of the REVIEW, and enhance the value of the advertisement in its column.

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

LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, TORONTO, 29th Dec., 1888.

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, hails with peculiar pleasure the assistance of her lay children in dispelling ignorance and prejudice. They can do this nobly by public Journalism, and as the press now appears to be an universal instructor for either evil or good, and since it is frequently used for evil in disseminating false doctrines and attributing them to the Catholic Church your journal will do a very great service to Truth and Religion by its publication. Wishing you all success and many blessings on your enterprise.

I am, faithfully yours.

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

DEAR MR. FITZGERALD,—

I have been very much pleased with the matter and form of THE CATHOLIC WEEKLY REVIEW. The high moral Catholic tone, the fine literary taste displayed make your paper a model of Catholic Journalism. May it prosper much so long as it keeps to its present line.

Yours very truly,

J. C. O'BRIEN,
Archbishop of Halifax.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887.

MY DEAR MR. FITZGERALD,—

You have well kept your word as to the matter, style, form and quality of the REVIEW, and I do hope it will become a splendid success.

Believe me, yours faithfully,

JAMES J. CARRERY,
Bishop of Hamilton.

TORONTO, SATURDAY, MAR. 30, 1889.

MR. JESSOP'S ARTICLES IN "THE CENTURY."

A howl of indignation has gone up from a number of American Irish and Catholic papers in consequence of the publication in the *Century* of a series of articles by Mr. Jessop, the playwright, descriptive of certain phases of Irish life which are common enough in large American centres. We observe that the articles are denounced by some of our contemporaries as vile and insulting caricatures of the Irish. The Boston *Pilot* advocates the application of the "boycott" in the case of Mr. Jessop's plays, and the Buffalo *Union and Times*, a very infuriated paper, refers to the author as an "insect," and calls upon its brethren in the press to "impale" the insect upon their "glittering pens."

The very clever, and humorous articles, whose publication has led to these angry remonstrances, are four in number and have appeared successively in the December, January, February and March numbers of the *Century*.—"The Rise and Fall of the 'Irish Aigle';" "An Old Man from the Old Country;" "Under the Redwood Trees," and "Extracts from the Correspondence of Mr. Miles Grogan." They represent, as we have said, from the point of view of the American, some of the commonest aspects of Irish activity. The two sketches which have given most offence are "The Rise and Fall of the Irish Aigle," and "Extracts from the Correspondence of Mr. Miles Grogan"—the two which most effectively satirize the painful connection of a large section

of the Irish with the saloon traffic, and hit off the methods of the saloon and ward politicians who have done so much to disgrace the Irish name in America. Taken together they make a vigorous polemic against Irish "patriots" and professional politicians of a certain order—the gentleman with the chin whisker and with the political faculty abnormally developed. In denouncing the *Century* articles as insulting and libellous our contemporaries are guided, we presume, by the old principle of the greater the truth the greater the libel. For on no other ground can we account for their anger. The articles, we confess, are not the pleasantest reading, but in our humble opinion, to any serious and dispassionate and right-thinking Irishman, their absolute truthfulness, and their fidelity to every day facts and experiences, must seem the unpleasantest part of them. Our readers will be able to judge of this for themselves, though, after reading the following extracts. "The Rise and Fall of the Irish 'Aigle'," which has caused Mr. Jessop to be very roundly cursed in some quarters, is, as the name suggests, an amusing sketch of the foundation and subsequent failure of the "Irish Eagle," an organ of Irish opinion started in the back room of a saloon in San Francisco by a "Thryumvirate" of five ardent, but thirsty and ignorant patriots, for the purpose of freeing old Ireland "from the bloody and tyrannical yoke of the Saxon oppressor." The "Aigle," it was expected, would bury its claws in the heart of a soulless aristocracy. It has had its counterpart, we dare think, in more than one Irish American paper.

The "Correspondence of Miles Grogan," which is mostly addressed to a friend, a young Irish lawyer in Boston, from which we make one or two extracts, will best illustrate the purpose and style of the *Century* articles. The correspondence tends to show what great things can be achieved in New York by the proprietor of a saloon who is blessed in addition with a genius for politics. "Ye'll see by the date of this," writes Grogan to his friend, "that I've got the saloon at last—an illegant corner, Con, an' a first-class political thrade." We learn that he thinks he will make money, and that having "worked the ward for all it's worth," he even thinks he "stands a show for the nomination of alderman." From a second letter we quote:

"I'm up to me eyes in politix an' haven't drawn what ye might call a right sober breath in two weeks. I'll deserve the nomination if I git it for I've worked hard fer it. An', whisper, Con, avick: there's talk of an underground railway, and that's goin' to mane grate pickens fer the next batch of aldermen. I'm only waitin' fer a sate at the table to cut into that pie."

Returning to New York from a visit to Boston, he writes:

It was too bad ye had to lave direct after dinner, fer I'd a power to say to ye, though God knows if I'd iver ha' said it, or ennythin' else, except to Mary. Love plays the divil wid business. I cudn't make head nor tail though, of what ye said about the britery. 'Un 'ud think it was pickin' pockets ye were talkin' about. D'yo mane to tell me that there's enny crime in takin' a man's money that he offers ye to do him a good turn? May be I'll never be an Aldherman, an' there's no sence in crossin' the bridge till ye come to it; but if I iver git there, I go bail I takes what comes, an' them that wants yours truly's infloence has got to pay yours truly fer it. What the divil else does politix mane, how's a man goin' to make money out of it enny other way? If that's what eddication has done for ye, Con, I can only be thankful that mine stopped where it did. Let me hear enny news of the Doolys' whin ye write. Mary promised to write regular, but sure I can't hear too much about her. I had a call to-day from Mike Finnerty, no less. I tell ye I'm gettin' a howlt on the ward, an' the nominations lookin' up.

Yer Fri'nd,

MILES GROGAN.

Later he writes:—

To Cornelius Rooney, Esq., Counsellor-at-Law, Boston:

The Shamrock, Ninth Ave., New York, Oct. 11.

By the powers 'Con, I've got it! Nomination unanimous, an' nothin' to do but to stip in an' take it. I accepted in a nato letter, a copy of which I enclose. I doubt if ye c'u'd ha' done it better yerself. I had it written fer me by a litterary sumner of me acquaintance, an' divil a cent it cost me but his skin full of whiskey an' the price of a hack to take him home, an' that last was me own fault, fer the deok-a-doorish was too much fer the crathur an' his legs give out. But I don't begrudge it, fer he done it ra'al tasty an' hit off me sentiments to a hare.

Yours truly,

MILES GROGAN.

In his letter of acceptance to the Committee, Mr. Grogan sets forth that they will find in him none of the arts of the professional politician; that he sought no professional gain, and if fortunate enough to please, asked no reward save that of an approving conscience.

After a time we come upon the following letter:

To Cornelius Rooney, Esq., Counsellor-at-Law, Boston:

The Shamrock, Ninth Avenue, New York.

MY DEAR CON, I was lookin' fer some sech a letter from ye, an' faith, ye haven't disapp'nted me. Of course ye seen that the franchise was granted, and that Aldherman Miles Grogan voted with the majority. May I niver be in worse company! An' now ye want to know if I sould me vote. Well, Con, I'm not tellin'. What a man says he'll do before he's elected an' what he does afther is two mighty different things as ivery politician knows. At the same time, if ye've ere a wan of thim ould foolish leathers of mine by ye, burn thim an' burn this wan too whin ye've rid it, an' on that condition I'll consent to argue the pint wid ye wa'net more. Ov coorse, I didn't take a pinny fer me vote. Why would I? Sure that's a statootable offfice. But if I did I'll say this: divil an inch wud I hang my head by ra'son of it. The railway's a good thing. Ye can't find a soul in New York to say different barrin' a few who want to run the world in their own way. Now, Con, I see you were defendin' Barney the Bloke in coart the other day an' ye were paid fer doin' it, I'll take me oath. If you can take a burglar's money to argy him out of a crime, can't I take an honest man's money to argy my brother aldhermen into a good action? Faith if I had as tindor a conscience as ye, I'd be afraid of sittin' down hard fer fear I'd jar it, an' I'd give up being a lawyer an' meddlin' wid wickedness an' go into some honest thrade like politix.

The remaining letters tell their own tale.

The Shamrock, Ninth Ave., Feb. 6.

MY DEAR CON,—I don't understand wan word in tin in your letter. What the divil does "Arrested moral development" mane? I niver was arrieted, an' I'd like to see the cop 'u'd dare to lay a finger on me! There's some ugly talk got around about that franchise, an' I dunno but some of the boys may get in thruble. Mary's none too well an' I'm thinkin' she'd be the better of a change of air. She needs a bracin' climate the doctor says. Maybe I'll take her up to Montreal to see the carnival.

Yer Friend,

MILES GROGAN.

To the Cashier of the Bank of B. N. A., Montreal.

Ninth Ave., N. Y., Feb. 6.

DEAR SIR,—Enclosed please find draft for \$40,000, which place to my credit on deposit subject to my order, and oblige,

MILES GROGAN.

To Cornelius Rooney, Esq., Boston, Mass.

Windzor Hotel, Montreal, Feb'y 8.

DEAR CON,—I got here safely last night. It's an illogant town and suits me fine, Mary's better already. If I see any good business chances I may stay awhile. Let me hear from ye.

Yours,

MILES GROGAN.

About the same time he writes to the friend whom he left in charge of "The Shamrock":

Ye needn't sind me enny New York papers, I can get them here, an' I don't value a Kippeon what they do be sayin' about me. It's thimselves ud be glad of the chance. I've the laugh on me side and a few dollars in bank, an' I've done nothin' I've enny call to be ashamed of, so what need I care. I do have a gallus time standing off the reporters that

come to interview me. I like this town well, an' have my eye on a good saloon I think I cud make pay if I had it. I haven't got the hang of their politix here yet, but sure that'll come whin a man has a janus fer it. Mary is well an' likes it here. I've bot a fine slay an' team an' take her out ivery day. I suppose I'll be havin' a sarmon from Con Rooney by next mail as long as from here to the cove of Cork. He's got the tinderest conscience about another man's business iver I seen, but he's makin' out well wid the law so it can't be very throublesome in his own. Mary sinds her love to Mrs. Halloran an' the childher. Wer'e lookin' out for a house, an' whin we're settled we'd be glad to see a couple of the girls far a wake or two. It'll be a change for them the crathurs. Think over me offer about the saloon.

MILES GROGAN.

It may be, of course, that to some this may seem to be an insulting caricature on the Irish. But to our way of thinking—and we yield to none in our desire that the Irish Catholic name should be loved and respected, the reader, or journal, that takes such a view of these articles, (in which, on the other hand, there are many kindly and beautiful touches) is bound to maintain that the Bishops of the Plenary Council were mistaken when they deplored the extent of the Irish Catholic connection with the liquor traffic, and that Archbishop Ireland and other prelates are also their libellers. They are also bound to explain away the presence of so many Irish American exiles in our cities, and the meaning of the Extradition Bill introduced in the Commons this session.

PULPIT ELOQUENCE.

Why is there such a want of eloquence in the Catholic pulpit? asks the Rev. Editor of the *Catholic Mirror*. This is a question, he says, that is frequently heard, but seldom answered. The priesthood in this country is recruited from the ranks in whose veins flows the blood of a race noted for its natural oratorical gifts. And yet a preacher of more than ordinary power is the exception. What is the reason? This lack of eloquence is one of the most fruitful sources of unfavourable comment among all classes in the Church. In much of the preaching heard in our churches there is a very perceptible absence of that warmth which we have a right to expect from those who have been commissioned to spread the truth. Instead of the fire and zeal that should give such significance to the language of the divinely authorized preachers of the Word, it too frequently happens that the discourse is a cold, unaffecting, unimpressive collection of platitudes and generalities, indifferently delivered. The text is all right, and the matter instructive enough, but the manner is so ill-adapted to the cause that it is productive of little or no good effect whatever.

The Word of God should be attractive to Christians, no matter how homely or unattractive the vehicle that conveys it to our minds and hearts, and to those who have the right spirit it is. But we have to deal with facts, and it is an indisputable fact that many who never think of hearing a sermon now, would gladly do so if there was a reasonable chance of hearing the Word proclaimed with some degree of earnest eloquence. This is a very important matter, and one that demands the consideration of the clergy themselves.

The influence of sacred eloquence can not be overestimated. Its power is demonstrated by the crowded pews that follow the announcement of a discourse by a preacher of more than average reputation. It is seen in the multitudes that flock to church during a mission, for those who labour in this field of religion make it one of their chief weapons. The wholesale conversions of sinners during such services is one of the best evidences of its efficacious influence. It is found in the large attendance at late Mass in such churches which enjoy the ministrations of priests whose attainments in this respect are above the average. Everybody enjoys a good discourse, and earnest efforts in this line find a quick response in all hearts.

THE LATE P. V. HICKEY AND CATHOLIC JOURNALISM.

The death of the founder, editor and proprietor of *The Catholic Review*, of New York, is one of those losses the extent of which is not realized at once.

Catholic journalism is not an attractive field of labour for men who have their way to make in the world. Mr. Stead, of *The Pall Mall Gazette*, recently said that an independent journal—meaning one independent of all those material considerations which stand in the way of the assertion of principles—must be supported by people who are willing to look on their subscription money as an investment in the cause of truth. Similarly, a Catholic journalist, of all men, ought to be rich in order to succeed. And this for several reasons.

There is nothing that carries conviction to the minds of Americans—Catholic or Protestant—so much as “enterprise.” Enterprise depends on capital. And therefore a Catholic journalist whose only capital is an ardent love for truth, and a desire and capability for spreading it, dies young, like Mr. Hickey. Or if he lives to be old—and that presupposes great toughness of constitution,—he dies poor, like Brownson and McMaster. Consequently, these men have few successors. And when a man of the calibre of the late editor of *The Catholic Review* dies, his loss is a dead loss. Nobody will succeed him, because he has been able to form no school,—because, though there are some as devout, as obedient to the slightest word of the Church, as disinterested, as pure in heart, as alive with the instinct of faith, they have learned by observing his course that the serenity and the freedom from petty cares, the certainty of a future competence—all of which improve the quality of a writing man's work,—are out of the question.

It were useless to hold up the example of Brownson to the young American, coupled with the admission that he sacrificed even the ordinary means of living to Catholic literature. Until poverty becomes a virtue in the eyes of our people instead of a vice, the Brownsons, the McMasters, the Hickeys—I omit all the living because I might by chance do injustice by omitting one,—will have no successors. If there were five thousand Catholics willing to subscribe ten dollars a year for five years, a high-class Catholic journal might be possible. The *London Tablet*—leaving out its Irish politics—is a high-class Catholic paper. But an American Catholic paper of the same class would not live a year, unless subsidized in some way.

Mr. Hickey's *Review* was safe, scholarly, always reliable in its opinions and sometimes in its news. In the beginning its first-page paragraphs were delightful. They fell off later in quality,—probably because Mr. Hickey found it hard with his resources to keep together a thoroughly competent band of writers. Above all, it was safe—the very stones of the sanctuary—the very mortar between those stones—were sacred to its editor. He never criticised a priest, if he could help it; and a Bishop was to him an Apostle in person. He knew what authority meant, and from the bottom of his heart he revered its meaning; it is unnecessary to say that he was not born in the United States.

Mr. Hickey was the most charitable of men. He never answered in *The Review* an attack made on him. And a long personal acquaintance enables the writer to say that he rarely resented in words criticisms which would have made men less truly Christian and self-controlled wild with anger. He was not afraid—except of God. And if there were some who considered him a failure in his vocation, it was probably due to this fact. He was just, a good and true friend,—so good and true that those few friends who were near his heart were drawn closer each year to him, as Polonius puts it, “with hooks of steel.” Having marked out a course, he never swerved in it. If he leaned ever on the side of authority, even when others might have taken the benefit of a doubt, he has probably no reason to regret it now, whatever reason his subscribers gave him to do so when he was living. A most dutiful son, a most loving husband, a most tender father, a sincere friend, and a pure and disinterested guide of men—these titles he deserved, no man ever deserved them more.

I have been asked about the actual relations between him and the lamented McMaster. The files of *The Freeman's Journal* show very plainly that they were not the warmest friends at one time. But the barrier between them was one of temperament rather than opinion. “It is not,” some French writer says, “the conflict of opinions, but that of dispositions, that make enemies.”

They agreed in opinions, both had marvellous instincts of faith, both were publicists, McMaster really preferred Cardinal Cullen to Archbishop Croke, as did Mr. Hickey; they differed in no essentials. But it was a question of fiery wine and placid oil mixing. McMaster—I had this from his own lips—was quick to recognize the merit of *The Catholic Review*. He openly acknowledged it; he praised it everywhere—there was no meanness or narrowness about him; but Mr. Hickey, who troubled himself little about forms or ceremonies when they were not ecclesiastical, never called on him, or showed the attention which McMaster, as *doyen* of the editorial fraternity, considered his due. The breach began here. It was never consciously widened by Mr. Hickey. But before McMaster's death they were brought together, and the old crusader became very appreciative of the efforts of the younger one. The bond of union between them was Mr. Lawrence Kehoe, who told disagreeable truths to both with an unction that stunned one into silence, and caused the other to examine his conscience on subjects which for him held little reproach.

Mr. Hickey's struggles in the early days of *The Review* were disheartening. There were nights when he had barely enough money in his pocket to pay his fare across the ferry to Brooklyn, after a long day's work. For this he had surrendered a career which had opened brilliantly; for, as one of Hulbert's celebrated *World* staff, his ability was fully recognized in those circles where abundant pecuniary reward physics the pain of journalistic work. But he persevered, supported by those nearest and dearest to him, who believed in him and his work. It lives after him in the form of a paper which he created, and which, so careful was his plan, will doubtless take newer life from the attention drawn to it by his Christian death. May he rest in peace!

Permit me to repeat that his loss has not yet been realized by us Catholics, because many of us never realized his position. But permit me to say that some day or other we, aroused by the necessities of the times, will go around, like Diogenes, with a dark lantern, looking for journalistic defenders of the Faith—and finding none.—*Maurice F. Egan in Arc Maria.*

FREDERICK T. ROBERTS, M. D., Professor of Clinical Medicine at University College Hospital, London, England, says: “Bright's Disease has no symptoms of its own and may long exist without the knowledge of the patient or practitioner, and no pain will be felt in the kidneys or their vicinity.” All the diseases to which the kidneys are subject and to which they give rise can be prevented if treated in time. Warner's Safe Cure is the only recognized specific. R. A. Guss, M. D., Dean, and Professor of Surgery, of the United States Medical College, Editor of “Medical Tribune,” Author of “Gunn's, New and Improved Hand-book of Hygiene and Domestic Medicine,” says: “I am willing to acknowledge and commend thus frankly the value of Warner's Safe Cure.”

Bishop Foley, of Detroit, according to a press despatch, was recently called upon by some ladies, and signed a petition affirming the right of women to vote for school inspectors. On Monday the Bishop gave this explanation of his action: “I signed because I thought, perhaps, it might prove of some benefit to education, and perhaps take the schools out of politics. I believe in the State providing educational facilities for its citizens, and I think the public schools should be non-sectarian. Sectarianism should not be allowed to enter into either politics or the public schools. When I vote, I vote as John Foley, an American citizen, and I would vote for a Protestant candidate against a Catholic, if the former was better fitted for the place than the latter. I do not approve, however, of the maintenance of schools for the the rich out of money taken from the poor.”

Men and Things.

The *World* says that the Prince of Wales, after the Requiem for the Austrian Crown Prince was over, sent round to the Jesuit Fathers to ask for the prayer-book, bound in black velvet which had been handed to him in the church, but which he had left upon the bench. At the Oratory, the spaciousness of which astonished him, the Prince was presented with another prayer-book, this time bound in white vellum, which also he has retained as a memento of the marriage of the daughter of the Marchesa de Santurce.

It is not generally known that Cardinal Newman plays the violin exquisitely. He acquired the art of violin playing when a young man at Oxford, and has ever since gained a mastery, for an amateur, over the instrument. To-day his violin is his one relaxation from the studies, which he, even now, imposes upon himself. At his great age he is hardly equal to the physical strain and exertion of "bowing," but he still plays a little each day. The illustrious Oratorian is almost as well versed in the masters of music as he is in the Fathers of the Church. From Palestrina down to Chopin there is no composer of eminence with whose works he has not a liberal acquaintance. He has a sincere dislike for the Italian school—Bellini and company—but professes an equal aversion for Wagner, whom he admits being unable to understand. In regard to his musical attainments the following story is told: On one occasion a controversial Dissenting parson sent him a challenge to a public disputation in the Birmingham Town Hall. To which Father Newman replied that he had but small skill in debate, and had too small an opinion of himself to encounter so formidable a theological lion. But, said the good father, in the polite note which he wrote, I can play the violin—a little—and if you care for a public competition in that line I shall be happy to meet you. So the story goes.

THE VALUE OF LONGEVITY.

Dr. Felix L. Oswald, in writing of the value of longevity, says:

"Can there be a doubt that Burns and Keats foresaw the issue of their struggle against bigotry, or that Cervantes, in the gloom of his misery could read the signs of the dawn presaging a sunburst of posthumous fame?"

"Spinoza and Schiller died at the threshold of their goal; Pascal, Harvey, Macaulay, Buckle and Bichat left their inimitable works half finished; Raphael, Mozart and Byron died at the verge of a summit which perhaps no other foot shall ever approach.

"The price of longevity would redeem the mortgage of our earthly paradise"—and it can be prolonged and should be, with care and use of proper medicine at the right time.

Owing to the stress, the worry, and the annoyance of every day life, there is no doubt that tens of thousands of men and women yearly fill premature graves.

Especially after middle life should a careful watch be kept over one's physical condition. The symptoms of kidney disease, such as becoming easily tired, headache, neuralgia, feeble heart action, fickle appetite, a splendid feeling one day and an all-gone one the next, persistent cough, etc., should be diligently looked into and at once stopped through a faithful use of Warner's Safe Cure, which has cured tens of thousands of such troubles and will cure yours.

Experiencing no pain in the region of the kidneys is no evidence that they are not diseased, as those great purifying organs have very few nerves of sensation, and oftentimes the kidneys are positively rotting and being passed away through the urine before the victim is aware he is suffering from advanced kidney disease, which is only another name for Bright's Disease.

La Minerve, of Montreal, says that it is informed by a dispatch from Rome that not only has Archbishop Duhamel, of Ottawa, obtained conical recognition for Ottawa University, but he has obtained leave to organize a chapter of canons for his cathedral, the members of which will shortly be made known. It is also stated that the question of dividing the vast diocese of Ottawa is progressing. Archbishop Duhamel is to visit several European countries, especially Ireland and Scotland, before he returns to Canada.

POPE PIUS IX. AND THE BAPTIST FARMER.

An incident related to me, said Archbishop Ryan the other day, twenty-one years ago, by Mr. Cushman, then the American Consul at Rome, may be taken as a practical illustration of the fact of the effect of a personal association in removing unfounded prejudices.

Mr. Cushman informed me, during my stay in Rome, that an Indiana farmer, of the Baptist persuasion, who had come to Rome with a letter of introduction to himself and a request to be presented to the Pope, then Pius IX., was given an audience with His Holiness. Mgr. Talbot, an English prolate, acted as interpreter. The farmer had apparently been strongly prejudiced, had heard many hard things about Popes and Popery, and probably entertained an idea, as some persons have, that the Pope was Antichrist himself.

When brought into each other's presence, these two honest men, the Pope and his visitor, looked into each other's eyes, and by that influence of attraction which by some has been called magnetism, understood each other and speedily came to like each other. The old Indiana farmer promptly said to Mgr. Talbot, "I like that face," and then exclaimed, "Why, sir, if that old man was over in Indiana, I believe we would all go to hear him preach." [Laughter.] Mgr. Talbot communicated the compliment to His Holiness, who seemed to be perfectly delighted with his guest. It appeared that the farmer's daughter, who was his companion, was extremely desirous of seeing the Pope; but as both were to take their departure for America on the following day, the possibility of her desire being gratified was very remote. Before retiring from the Papal presence, the farmer remarked to Mgr. Talbot: "I believe that if that good old man knew that Jane was walking outside and that this is only chance she will have of seeing him, he would break all the rules you have here and would permit my daughter to be admitted."

Let me explain here that, under the rules, ladies are admitted to the Papal presence on specified days and when dressed in a certain habit, the regulations requiring a black dress, black veil, etc. It was an unheard of innovation, except in a case of the queen or other royal personage passing through Rome, for a female to be admitted to an audience on a day or in a dress other than is stated in the regulations. Monsignor Talbot was amused at the proposition suggested by the visitor, but the Pope having requested that the last remark of the American (in whom he seemed to be much interested) should be repeated to him, was informed of it by Monsignor Talbot.

His Holiness immediately replied: "Our regulations here are not like those of the Medes and Persians—I want to see Jane, the daughter." We can imagine the wonder of the Swiss Guard and the surprise of the stately Monsignor and great chamberlains, arrayed in full dress, as they gracefully bowed, while the Indiana princess was ushered in. [Laughter.] How many cobweb prejudices were dashed away by that kind act, that touch of human nature, on the part of the Pope!

A year ago, during my visit to Rome, an American audience, numbering some three hundred, was presented to the present Pontiff. About one half the visitors were not Catholics, but the manner of his Holiness was so gentle and tender that he won the hearts of all of them. If any of them had believed the stories they had heard about the Pope, they must have regarded him as the most amiable of Antichrists. [Laughter.] They came away, not Catholics, but Papists, in the sense of being devoted to the Pope.

T. GRANGER STEWART, M. D., F. R. S. E., Ordinary Physician to H. M. the Queen in Scotland, Professor of Practice of Physic in the University of Edinburgh, says: "Headache is frequently complained of by patients suffering from Bright's disease. Apoplexy from hemorrhage into the substance of the brain is common in the later stages of the inflammatory and cirrhotic diseases." The headache is one of the early symptoms of kidney disease, and the cause should be removed before the more serious consequences follow. That Warner's Safe Cure is the most effective remedy for this purpose is amply proved by the thousands of testimonials received from those who have been cured.

ST. PAUL AS AN EDITOR.

The illustrious Bishop von Ketteler once remarked that if St. Paul were living at the present time, he would be the editor of a newspaper.

Possibly the great Apostle would, were he with us to-day, be at the helm of some brilliant journal; for, two thousand years ago, he used the written, as well as the spoken, word in his ministry, and his clear mind would comprehend, at a glance, the almost infinite possibilities for instruction possessed by an ably conducted and widely circulated press. But if he were to start a Catholic periodical in America, he would receive no regular, systematic, and material aid from the church. Individual clergymen would encourage him, but he would have no organized assistance. He might obtain a letter of approbation from one or two bishops, he might receive one article a year from one or another of the priests of the province in which his paper would be published, and some of the pastors of parishes there would recommend it to their respective congregations, when his canvasser called to drum up subscribers.

This is the extent of the help which he might confidently expect to get. On the other hand, he would have to shove aside or to surmount obstacles that would surely be in his way to success.

News that ought legitimately to be his, and could safely be reserved for his paper in the very province and diocese and city in which it would be struggling for existence, would persistently be given away to the daily secular journals, with which he would have to compete for support from the Catholic public, and to prevent or nullify the evils of which his would have been founded. Therefore, he would habitually have to confront the dilemma of either printing reports of Catholic events days after the announcement was stale in the community, or of omitting, from his church publication, the record of important ecclesiastical happenings. Of course, the ubiquitous reporter will harvest many Catholic items, if the *Morning Times*, as we'll call it, that employs him, wants them, and no blame is placed on him for gleaming all the information he can from any source. But what St. Paul might object to, is the unnecessary, steady, and injurious communication of Catholic news to non-Catholic papers where Catholic journals exist, so that the wind of popularity is taken from the sails of the latter to such an extent, that a member of the church—whether lay or cleric, what matters?—could say that a certain great pagan paper was a good enough Catholic newspaper for him.

The second difficulty that would confront St. Paul at the opening of his career as a Catholic journalist, would be that the circulation of papers published outside his bailiwick, would sometimes be promoted in the territory to which he would look for support. Of course, some families like to take more than one publication, and they are to be praised; but can the action of any person in authority be commended, who, where there is a paper issued with the approval of the Ordinary, or at the desire of the prelates of a province, turns away readers from it, and, neglecting the home institution, introduces into its field a distant rival?

The third drawback to St. Paul's peace of mind as a Catholic publisher, would be the "unrelenting kindness" of delinquent subscribers. But he would most likely expect to give away hundreds of copies of his paper, and, therefore, he would, after making some investigation, place the names of some of his non-paying readers on his charity-list; next, he would keep hammering away at a project for the organization of a Catholic Truth Society, the members of which would contribute a dollar annually to a fund for the supply of Catholic literature to poor homes; and then he would adopt the "pay as you go" rule, and stop sending his paper to those who could, but would not, promptly meet their bills.

The epistle-writing apostle, however, would doubtless be surprised that the church in America, as an organization, does not utilize the press. It has no publications that are officially owned by it, that are directly managed by it, that authoritatively speak for it. In these days, when everybody reads; when every trade has its organ; when every political, social, and economic idea has its mouth-piece,—the teachers of the true religion, as a body, control no avenue of print to

the public mind; and of the ten thousand clergymen in North America, it is a fair guess that not one hundred write regularly for the weekly papers, or contribute frequently to the magazines.

The children of darkness are wiser, in this respect, than the children of light. The Methodists, for instance, use the press as an indispensable part of their church work. They have an official Christian Advocate in every important news centre throughout the country. Their denomination, as an organization, founded these papers, conducts them, subsidizes them, utilizes them, and demands support for them. They are part of its plan of campaign. They are supplied with funds out of its treasury, and with the pecuniary means it furnishes, the literary assistance it provides, and the readers it procures, they are placed and kept on a paying basis. Its brightest doctors of divinity are selected to edit them; its members proudly contribute articles to their columns; and its ministers regard as a *quasi* recognized duty, the work of increasing the number of their subscribers. They have, therefore, ample capital, abundant matter, and an army of friendly agents, who do not appropriate its profits by exacting a commission. The preachers of that denomination need no prophet to predict that the Methodist family that read a Methodist paper is certain to look at the world through Methodist spectacles, is sure to cling to Methodist doctrines, will follow Methodist practices, will promote Methodist enterprises, will add to Methodist influence, and will rear Methodist children.

The Catholic Church in North America, not only does not, as an organization, utilize the press itself, but also it does not systematically support the competent laymen who have established religious newspapers.

Here and there a bishop has materially helped to found, or to maintain a paper, having granted to it his episcopal approbation, having, on his visitations, urged pastors and people to sustain it, having given it new items, having made it the channel of communication with the faithful of his diocese, etc.; and, here and there, a priest has advised and persuaded almost every family in his care to take a Catholic journal. All honour to them. But they are individuals, and their action, in behalf of the Catholic editor, has been sporadic, spontaneous, and sometimes transitory. There has been no concerted, regular, definite, and permanent backing, on the part of the church, extended to any layman to induce him to consecrate his life to the work of Catholic journalism. It is the most precarious, unremunerative, and troublesome of pursuits. Given the same preliminary studies, the same ability, the same capital, and the same labour, and every other calling, open to an honest man, will produce a more comfortable living, a less harassing occupation, and a more assured competency for his old age. So true is this, that from the time of Bishop England to the days of Orestes A. Brownson and James A. McMaster, every Catholic publication has had a perennial struggle for existence, and every Catholic publicist has had one long fight with poverty; and, though they were cramped and crippled in their work for the want of funds, the church had no resources for them.

But not only does the church not give to independent laymen the mission and the means to utilize the press in its behalf, but it does not safeguard them from the competition of unfit and untrustworthy publishers.

Certainly the church has the right to control the number of Catholic religious newspapers that may be published in any one city or state, and most assuredly it has the power to forbid the starting of new publications in places where they are not needed, especially by men who have no vocation for the work. Yet of the sixty odd papers printed in the English language in North America, that claim to be Catholic journals, are there not a few that, though they use the trade mark of the church, are no credit to it? Some of them are conducted evidently by men of little or no education: their appearance is poor; their style is discrepid; their logic lame; their articles windy; their argument abuse. Others of them are often offensive in tone, objectionable in matter, and a detriment to the cause they are supposed to advocate. From editorial page to advertising column, they are an eye-sore and a reproach.

The Fathers of the late Plenary Council of Baltimore appreciated the expediency of bringing the Catholic press

more directly under the control of the church, and they agreed to combine in supporting one journal in every ecclesiastical province. As yet they have not consolidated the conflicting interests of the publishers of the papers; but if this could be accomplished, and every province have its own official organ, conducted under the immediate supervision of clerical censors by laymen of approved ability, and read by every Catholic family in the region assigned to it as the field of its activity, what a blessing this would be for the papers and the people! If the church were to take hold of the press in this way as a powerful means to fulfil its mission of teaching the world, the papers would not suffer the pangs of impecuniosity, and the people, no longer regarding them as the private property, speculation, or business of lay individuals, would support them more willingly, read them more carefully, and be more than ever helped by them. And some of the millions of non-Catholics, who will not come to our churches, and do not now read our papers, would then turn to the authorized publications of the church for information concerning its teachings.

To sum up: is not the work of the religious press strictly speaking church work, exclusively for ecclesiastics, to whom the mission has been confided of instructing men in doctrines and morals, and of training them to consider current events according to the standard of Christian ethics?

If that work is to be shared with laymen, ought not the coadjutors be only competent persons, and should not the unfit be prevented from intruding in it?

Finally, as it is a most necessary work, — "The University of the People" it has been felicitously termed by the foremost Catholic lay editor in America, — should not its support be the concern of the church? As it is now some priests refuse to have anything to do with getting subscribers for Catholic papers. They say: "The Church is no place to advertise any man's business," and "I'm not going to mention a newspaper from the pulpit or the altar," and, "it is not becoming for a priest to act as agent for a layman and abuse his official authority to help on a private enterprise," etc., whereas, if the maintenance of the Catholic press were undertaken as a church work, and every Catholic family in fair circumstances were taxed two cents a week, could objection be made by anybody to the collection of the money? An adequate sum would be contributed to make, say, twenty first-class papers for the United States. This number would allow sufficient space for local news of the various dioceses of the twelve provinces.

With the support that is now frittered away on sixty go-as-you-please papers, concentrated for the up-building of twelve great journals; with the addition of twelve able theologians, and the elimination of all unedifying writers: with the immensely increased circulation, influence, and authority of the proposed authorized publications, would not a mighty force be raised up for the advancement of the Catholic church?

The office of editing any one of these twelve papers would be worthy of St. Paul. And were he alive to-day, who will doubt that he would favour their establishment?—*L. W. Reilly in Donahoe's Magazine.*

WM. ROBERTS, M. D., Physician to the Manchester, Eng., Infirmary and Lunatic Hospital, and Professor of Medicine in Owen's College, says: "Deep sleep, nervous or rapidly-failing eye-sight, dropsy of the lungs, or violent inflammation, any one of them, is a symptom of kidney trouble." Warner's Safe Cure is the only reliable and guaranteed remedy for kidney disorders.

Current Catholic Thought.

"SPORTING MEN."

A large portion of the people take an interest in pugilism and its varieties—wrestling and cock fighting. With a high price of admission, our places of amusement are crowded whenever one muscular fellow undertakes to do up another. We must take this undoubted sporting element of the population into account. It is a remnant of the beautiful instinct in man. Thousands of us have it in our bones and marrow.

Certainly those who take a deep interest in prize fights and matches of personal strength ought not to pretend to any virtue above the Sullivans, and Meyers, and McAuliffes, and Kilrains, who do the chief acting. One who enjoys bull-fighting is only a little less bloodthirsty than the bulls themselves. One who reads with relish that "by this time Muligan's left eye began to close," or "Fifty-fourth round: McAuliffe takes Meyer with a swinging blow on the right ear, which bleed profusely," need not be proud about his Christian culture. He is not far removed from the sluggers themselves. The dudes who bet, the newspaper readers who gloat, the conventionalists who allude to such topics with enjoyment, the saloon-keepers whose places are "head-quarters for the sporting fraternity," and the gladiators themselves, are all one body of trained savages who would still be running naked in the woods if the climate and civilization would allow it.—*Catholic Citizen, Milwaukee.*

THE RITUALISTS.

It is not easy to express the regret with which we see so many devoted Ritualists imitating, with an almost pathetic earnestness, the practices of the Catholic Church, while they remain contentedly without the fold. We read that on the opening day of the Bishop of Lincoln's trial, a solemn Exposition, which was believed to be an Exposition of the Blessed Sacrament, was made in an Anglican chapel at Ilford. There were all the usual surroundings of lights and flowers, with relays of praying watchers. But it is to be observed that although the service began at eight, "the concluding blessing was not given until half-past twelve," the idea being that the express condemnation in the Articles of reserving and "lifting up" the Sacrament was thereby in some way evaded. The answer would be ready for all objectors that the ceremony was nothing in itself—a mere prolongation of the early communion service. It is this half-heartedness, this trying to run with the hare and hunt with the hounds, this double dealing (to use a plain word), which prevents the bulk of Englishmen from respecting the Ritualist. And it is the latent insincerity and cowardice of which these tricks and evasions are so many proofs that keeps them from boldly risking consequences and entering the Catholic Church.—*Liverpool Times.*

THE ROOT OF THE TROUBLE.

"I remember when I was in Ireland two years ago, there was a mission going on, and the missionaries invited me to go and preach one of the sermons. I told them I would go and do the whole work of the mission in one evening. The good missionary wondered and looked at me, and I said to him, I am going to preach on temperance."—*Bishop Ireland.*

Some persons will not understand the meaning of this. Let us elucidate: Archbishop Ireland is a prelate of more than ordinary experience and observation. He has a perfect knowledge of what moral training and instruction is best for the people, and especially those of the Irish race. The mission in question was intended to tone up the congregation in question, to induce them to live better lives, to avoid temptation and to cultivate right habits. The missionaries in question had, in all probability, outlined a series of excellent moral instructions. Aware of this, and aware of the very laudable purpose of the mission, Archbishop Ireland believed that he could bring about the result in a direct, simple, single and surer method, viz: by a discourse on temperance. He believed that that would go to the root of the matter at once, and although there might be less trouble and more sport in beating the devil about the bush, there was more satisfaction to the really earnest and intelligent missionary in fighting pitched battles rather than skirmishes.—*Milwaukee Catholic Citizen.*

Warner's Safe Cure removes headache, deafness, nausea and convulsions. Why? Because these troubles are symptoms of malaria (uric acid poisoning). "Reynold's System of Medicine" says of the symptoms of uræmia: "They generally begin *insidiously*, with headache and vomiting, followed by heaviness, indifference and somnolence, succeeded by general convulsions and coma."

- 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

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Hot Water Heating Apparatus, Lindsay, Ont.," will be received until Monday, April 1-1, next, for the construction of a Hot Water Heating Apparatus at the Lindsay, Ont., Post Office Building.

Plans and specifications can be seen and form of tender and all necessary information obtained at this Department and at the Clerk of Works Office, Lindsay, Ont., after Monday, 1st inst.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by a deposit equal to 5 per centum of the amount of the tender. This deposit may consist of cash or of an accepted bank cheque made payable to the order of the Honorable the Minister of Public Works, and it will be forfeited if the person declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender not be accepted the cheque will be returned.

The Department will not be bound to accept the lowest of any tender.

By order **A. GOHEIL,** Secretary.

Department of Public Works, Ottawa, March 16th, 1889.

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from us. It will pay you to do so.

Fifteen Pounds Gained in Three Weeks, and Cured of Consumption.

Messrs. Craddock & Co., Gentlemen

Please send me twelve bottles of Dr. H. JAMES' CANNABIS LYPICA, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicine cured me of CONSUMPTION, some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him. Respectfully, **J. V. HULL,** Lawrenceburg, Anderson Co., Ky.

\$2.50 per bottle or three bottles for \$6.50. Pills and Ointments, \$1.25 each. **CRADDOCK & CO.,** Proprietors, 1022 Race St., Philadelphia, Pa.

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Best Teeth on rubber, \$3; on celluloid \$10. All work absolutely painless. Vitalized Air, C. H. RIGGS, 1, D.S., South east cor. King & Yonge sts. Toronto. Telephone 1,476.

Administrator's Notice.

Notice is hereby given pursuant to the statutes in that behalf, that all Creditors or persons having claims against the estate of the late **MICHAEL LARKINS,** of the city of Toronto, Police Constable, who died on or about the 29th day of January last are hereby notified to send in their claims to the undersigned collectors, at their offices, corner of Bay and Richmond Sts., Toronto, on or before the 15th day of April 1889, with their full names and particulars of their claims and the amount thereof.

And notice is hereby further given that on and after the said 15th day of April the administrator will distribute among the persons entitled thereto, the assets of the said estate, having regard only to the claims of which he then shall have notice.

O'SULLIVAN & ANGLIN, Solicitors for Edward Larkins, Administrator. DATED 25th FEBY. 1889.

The Great Secret of the Canary Breeders of the Harts. **MANNA BIRD** restores song to caged birds and preserves them in health. 15c. by mail. Sold by druggists. Directions free. Bird Food Co., 400 N. 24th St., Phila., Pa.

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New Assurances written in 1888.....	\$ 2,518,650 00
Cash Income for 1888	\$ 393,094 00
Assets, Dec. 31st, 1888	\$ 1,313,853 00
Liabilities, as per Government Valuation.....	\$ 1,223,516 00

SURPLUS, - - 90,337.00

The New Business for January and February of this year is MUCH GREATER than was ever before written by the Company during the same months, while, with over \$12,000,000 on our books, the death losses have been only \$6,500!

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Principal Lot—One Real Estate, worth \$5,000.

1 Real Estate worth	\$5,000	\$5,000
1 " " "	2,000	2,000
1 " " "	1,000	1,000
4 " " "	500	2,000
10 " " "	300	3,000
30 Furniture Sets	200	6,000
60 " " "	100	6,000
200 Gold Watches	50	10,000
1000 Silver " "	10	10,000

2307 Lots worth : : : \$50,000

Tickets - One Dollar

Offers are made to all winners to pay their prizes cash, less a commission of 10 per cent. Winners names are published unless specially authorized.

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S. E. LEFEBVRE, Secretary
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June 26, 1888

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The average number used is 100 heads per *1000 persons.

Price for 100 Heads.....	\$7 50
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KINGSTON DRY DOCK.

NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Dry Dock," will be received at this office until *Thursday, the 28th day of March next* inclusively, for the construction of a Dry Dock at Kingston, Ontario, in accordance with plans and specifications to be seen on and after *Wednesday, the 6th day of March next*, at the Engineer's Office, 30 Union Street, Kingston, and at the Department of Public Works, Ottawa.

Intending contractors are requested to bear in mind that tenders will not be considered unless made on the printed forms supplied, and accompanied by a letter stating that the person or persons tendering have carefully examined the locality, have satisfied themselves as to the nature of the materials to be excavated and the foundations for the cofferdam and its probable cost. Tenders must be signed with the actual signature of the tenderers.

An accepted Bank cheque, not limited as to time of payment, for the sum of \$20,000, payable to the order of the Minister of Public Works, must accompany each tender. This cheque will be forfeited if the party declines to enter into a contract when called on to do so 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,
A. GOBEIL,
Secretary.

Department of Public Works,
Ottawa, 19th February.

Section of Railway between Annapolis and Digby.

Tenders for the works of Construction.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Section of Railway between Annapolis and Digby," will be received at this office up to noon on *Monday, the 8th day of April, 1889*, for certain works of construction.

Plans and profiles will be open for inspection at the Office of the Chief Engineer of Government Railways at Ottawa, on and after the 28th day of March, 1889, when the general specification and form of tender may be obtained upon application.

Not tender will be entertained unless on one of the printed forms and all the conditions are complied with.

By order,
A. P. BRADLEY,
Secretary.

Department of Railways and Canals,
Ottawa, 9th March, 1889.

Dominion : Line : Royal : Mail STEAMSHIPS

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*Sarnia Thurs. 14th Mar. Sat. 16th Mar.	*Oregon " 28th Mar. " 30th Mar.
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Special Rates for Clergymen. Apply at Toronto to GZOWSKI & BUCHAN, 24 King St. East, or G. W. TORRANCE, 18 Front St. West, or to

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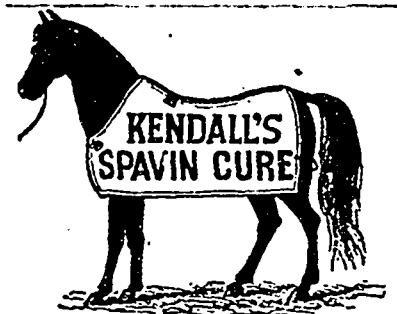


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Dear Sirs: I have always purchased your Kendall's Spavin Cure by the half dozen bottles. I would like prices in larger quantity. I think it is one of the best liniments on earth. I have used it on my stables for three years.
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KENDALL'S SPAVIN CURE.

BROOKLYN, N. Y., November 3, 1888.
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Dear Sirs: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for Tennessee, Salt Joints and Spavins, and I have found it a sure cure. I cordially recommend it to all horsemen.
Yours truly,
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SALT, WYOMING COUNTY, OHIO, Dec. 19, 1888.
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Gentle: I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had Spavins, ten of King Bone, nine afflicted with Big Head and seven of Big Jaw. Since I have had one of your books and followed the directions, I have never lost a case of any kind.
Yours truly,
ANDREW TURNER,
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