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The Catholic Weekly Review.

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

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

Vol. V

Toronto, Saturday, March 14, 1891.

No. 5

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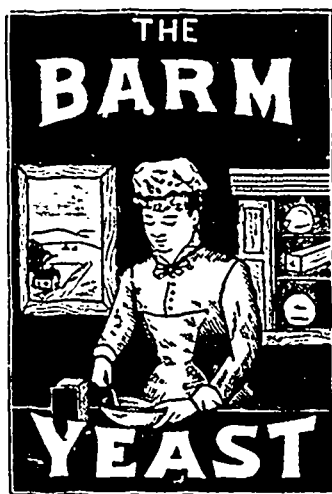
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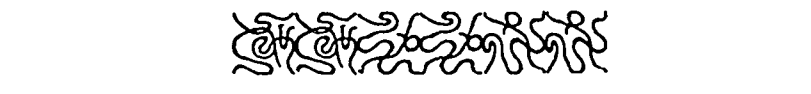
A STRANGE VERDICT.
 HAVE THE JURY ARRIVED AT AN CORRECT
 CONCLUSION?

There can scarcely be any doubt that the
 investigation of Dr. Koch the German
 Specialist, will lead to radical changes in
 the treatment of tuberculous diseases.
 That the eminent physician has discovered
 a specific for certain forms of skin disease,
 the Medical fraternity have already admit-
 ted, but that he has made any advance in
 the treatment of pulmonary affections,
 they are not prepared to certify to, nor are
 they willing to believe that disintegrated
 tissues can be restored by the mere process
 of subcutaneous injection. On the other
 hand, the people at large have rushed wild-
 ly to Berlin with the firm conviction that
 Koch's lymph will stay the progress of ad-
 vanced consumption and lend them a new
 lease of life. Some have been benefitted—
 not cured—for the very simple reason that
 the entire nervous system is overlooked in
 the treatment. No character of disease
 that assaults the vital organs can be suc-
 cessfully treated without reaching the nerve
 centres. In this very particular, the pub-
 lic appears to have rendered a strange ver-
 dict in favour of Dr. Koch, strange for this
 reason:—for many years the remedies dis-
 covered by Dr. T. A. Slocum of New York,
 now manufactured at 186 Adelaide street
 West, Toronto, have been supplied to the
 afflicted and so far have proved unfailing
 as curative agents. They have been intro-
 duced into hundreds of thousands of house-
 holds free of cost, have been given grateful
 testimonials from numberless thankful
 hearts, have been publicly endorsed by suc-
 cessful practitioners and are to-day the
 indispensable articles of the family medi-
 cine chest. With such a record the hap-
 hazard verdict of the people in favour of
 Dr. Koch does indeed seem strange. Dr
 Slocum's treatment has been common
 property for years, has given incalculable
 relief, and is still administering its gener-
 ous, life-giving nourishment to stricken hu-
 manity. Consumptives or those disposed
 to pulmonary complaints, should consult
 Dr Slocum's pamphlet and make imme-
 diate and methodical use of his remedies.
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Vol. V

Toronto, Saturday, March 14, 1891.

No. 5

ST. MARY'S CHURCH, TORONTO.

The church is a beautiful structure, and a brief description of it will be appropriate here. The dimensions are 160 feet by 100 across the transept, and about 56 feet ordinary width. With the spire the height will be 180 feet. From the interior the church is composed of the nave, aisle, transept, and absidal chancel with adjoining chapels. The morning chapel, to the right, is fitted in the same style as the principle one, having recesses in the walls for confessionals. The nave of the main church is supported by polished granite pillars with caps of Ohio sandstone and bases of Queenston lime stone. The roof is dressed with polished pine, affording splendid acoustic properties. The design is in the gothic architecture of the Middle Ages. The church can seat 1,500 people, and is perfectly lighted, ventilated, and heated. An illuminated rood screen over the altar, surmounted with a large gothic cross supporting a representation of the Sacred Hearts of Jesus and Mary, each surrounded by a nimbus, embraces the inscription: *Ego sum via veritas et vita* ("I am the way, the truth and the life.")

The subjects which have been prepared for the stained glass windows are as follows:—

Sanctuary (or Chancel): Five principal tracery windows.

No. 1. (central): The Sacred Heart of our Lord and The Sacred Heart of the Blessed Virgin.

No. 2. (On Gospel side of central window): St. Joseph and our Lady of Lourdes.

No. 3. (On Epistle side do): St. Anne and St. Joachim.

No. 4. (On Gospel do): St. John and St. Elizabeth.

No. 5. (On Epistle do) St. Mary and St. Martha. In the three smaller windows, emblems of the Blessed Sacrament.

South Transept: (In the great triplet: central): The Ascension and on either side the Resurrection and the Descent of the Holy Ghost. In the two lancets in side walls: the Assumption and the Coronation.

North Transept: (central lancet:

The Crucifixion; Lancets on either side of central light: In one the Agony in the Garden and the Scourging at the Pillar. In the other the Crowning with Thorns and the Carrying of the Cross.

In the two lancets in side walls: In the East, the Annunciation and Visitation. In the West, the Nativity, the Presentation and the Finding of Our Lord in the Temple.

A resume of the stained glass window shows there will thus be represented: In the Chancel: Our Lord, the Blessed Virgin, St. Joseph, (the Holy Family) with their immediate relatives.

In the next great section of the church: the transept crossing: the chief events in the life of Our Lord and the Blessed Virgin, as depicted in the mysteries of the Holy Rosary; and in the body of the church: the chief Angels and Saints, especially those most devoted to Our Lord and the Blessed Virgin.

Two of the principal stained glass windows are already in, having been donated by Mr. V. Risch and Mr. and Mrs. Canessa, and also one in body of church donated by St. Vincent de Paul Soc.

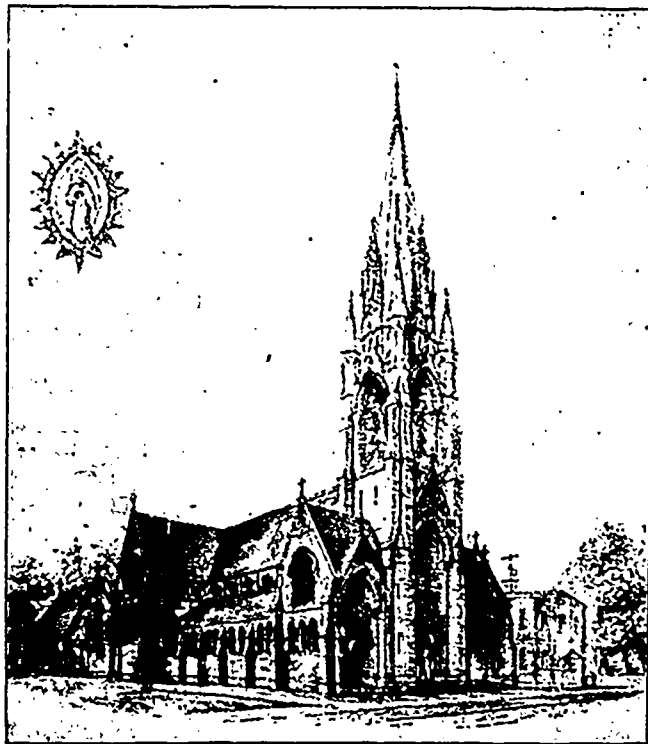
On Sunday, Feb. 17th, 1889, the new church was solemnly dedicated. Long before the hour appointed for the commencement of the ceremonies, the church was filled to overflowing, notwithstanding that it had been sought to regulate the attendance by the issue of tickets of admission. The great gathering of clergy from all parts of the Province and of the most prominent of the laity of the city, was a testimony more eloquent than words, to the high esteem in which the Very Rev. Rector of St. Mary's is everywhere held. The whole of his priestly life has been spent amongst us, the greater part of it in St. Mary's parish. He was ordained by Bishop de Charbonnel, and in the long period of thirty years and more, which has elapsed since then, Father Rooney has known no ambition save the honour of his Master and the good of the souls entrusted to his care.

For some years the old church on Bathurst st., had been totally inadequate to accommodate the large and increasing congregation, and a new and more spacious edifice was in contemplation for a long time before the work was actually begun on the present structure. Even then, various causes conspired to delay the progress of the work, but it was accomplished after several years of united effort on the part of priest and people, and its devoted pastor, Vicar-General Rooney saw the completion of this, the crowning work of his useful and laborious life.

The first church of St. Mary's was erected in 1853. Its first pastor being Father McLachlan, who was succeeded in order by Father O'Neil, and Father Louis de Lavagna (the holy Capuchin, whose remains rest under the sanctuary of the new church). Father (now Archbishop) Walsh was its next parish priest, after whom came Father Hobin, who built the first school house. Father Walsh, who in the interim had been appointed Vicar-General of the diocese, again became pastor of St. Mary's where he continued until his elevation to the episcopacy in 1868. He was followed by Father Proulx, Missionary Apostolic, and by the present incumbent, Father Rooney.

The second church was erected in 1858, and was consecrated by the late Archbishop Lynch. The sermon on that occasion was preached by the late Bishop Timon of Buffalo.

The ceremony of dedication of the present beautiful edifice was performed by His Lordship Bishop Dowling, of Peterborough, (now of Hamilton). His Lordship the Bishop of Kingston, celebrated High Mass, Very Rev. J. M. Laurent, V. G., being assistant priest; Revs. K. Campbell, of Orillia, and Davis, of Dixie, respectively deacon and sub-deacon of the Mass; Very Rev. C. Vincent, C.S.B., Provincial, and Father Gibbons, of St. Mary's, deacons of honour; and Rev. Father Finan and Mr. James Carberry, Masters of Ceremonies. There were present also in the sanctuary, His Lordship the Bishop of London; Very Rev. Dean O'Conner, of Barrie, (now Bishop of Peterborough), and a large number of clergy from various parts of the country. His Grace Archbishop Walsh preached the dedicatory sermon, which was one of the most notable and eloquent ever heard within the walls of any church in Ontario.



ST. MARY'S CHURCH,
Bathurst Street, Toronto.

THE APOSTLE OF IRELAND.

At home, in the parental mansion, Maun, for such was the original name of St. Patrick, was, as was natural, an object of great interest to his immediate relatives. It is, however, with his acts in Ireland, that we have especially to do. How must not his affectionate heart have been wrung at separation from those he loved! Unsuspicious of any foe, he was, perhaps, indulging in some puerile day-dream, when he heard the shout of the marauders who followed in the train of Niall, monarch of Ireland. Before he can realize his peril, or prepare for escape, he is a prisoner in the hands of the Irish. Little know the hardy Kernes who seize him, that they are bearing away with them their own future conqueror. Hurried on board the rude barque of his captors, Maun cogitates upon his sad fate. His eyes, despite his efforts, gush forth torrents of tears; his head throbs heavily in the intensity of his grief! How was it possible that he should be unmoved by his melancholy prospects? He, whose noble birth, high connections, and superior talents, offered hopes of attaining the prefecture or the consulate, is now reduced to the miserable condition of a neglected slave. All the domestic joys that lightened the burden of existence, are taken away—his future fate is judged to be terrible on account of its uncertainty. He watches anxiously the coast of his native land fade away from his gaze—he strains his eyes to discern it, where it is no longer visible. A delightful phantasy makes him suppose it in full view, even when it is hidden from him by the intervening sea. At length, he awakes to a correct sense of his position. The uncouth attire of the ship's crew, who bear him onward to Inisfail, excites his amazement, while he cannot restrain his admiration at their marvellous dexterity. Among the many fierce warriors that surround him, he sees no sympathizing face. He feels that, henceforth, his life, as far as terrestrial enjoyments are concerned, will be a blank. This consideration drives him to think of God. He raises his eyes from the sea—in which he sees a type of God's immensity—to the sun, whose beauty faintly indicates the ineffable loveliness of the Creator; and, piercing the blue vault of the firmament, he presents himself in spirit at the throne of the Most High.

The supplication addressed by the captive boy to the God of heaven, meets with a ready and favourable response. The fear he at first entertained of his wild fellow-passengers, subsides; the regrets that swelled his bosom, as he dwelt upon the bright habitation of his parents, are dissipated; his heart is tranquilized, and his face becomes serene. He resigns himself to the will of Him who made the earth and all thereon, and in that resignation, finds quiet, peace, and serenity. He no more regards with terrified glances the stalwart soldiers of Niall. At landing, he is not disturbed at the formidable aspect of the idolatrous inhabitants of Ireland. Though carried off to his mountain home by Milcho, his master by purchase, he does not repine. As a shepherd upon the rugged mountains of Ulster, he finds much time at his disposal. That time is not wasted in idleness. It is spent in communing with Heaven, and in acquiring a knowledge of the language and customs of the Irish. So intimately is the mind of the shepherd-slave penetrated with the resignation of the true Christian, that every new calamity is welcomed by him as a peculiar benediction. If he contrasts his present with his past condition, it is only to bless God. At home, he was richly and elegantly attired; here, his clothing is of the coarsest and roughest material; at home, he had a beautiful abode, furnished with taste and skill; here, he dwells upon the mountain heather, in the cave, or in the hovel; at home, he had servants to attend him; here, he is the slave of men who scarcely know the first principles of religion; at home, he was caressed by loving parents; here, he is buffeted and insulted by the unlearned boor; at home, a vista, sweet and golden, exposed its varied tints to his gaze, here, a life of gloom, of hardship, of injury, stares him in the face. With this tremendous contrast in his mind's eye, he still recked little of the change that had come over him; for, in his mean employment, he was assimilated to the lowliness of Jesus, and was afforded an excellent opportunity of copying his divine Master's humility.

Seven weary years passed away, and the exile is restored to his disconsolate family! He cannot, however, remain in its bosom. He is called upon by the unborn children of the land of his suffering, to "come and help them." Like the prophet Simeon, he answers, "Here I am!" He prepares himself for the Irish mission. He studies, he prays, he fasts. He is consecrated Bishop, and, with a gladsome foreboding, sets sail for Ireland. He lands—commences instantly to make known the object of his coming—is listened to with patience—converts several. He pushes his way to Tara, where the States-General of the whole island is assembled. He lights the fire of Easter, before the *Beal-thinne* has been kindled. He is summoned to appear before King Loegaire. The chieftains are seated around the monarch. Patrick (for, by this name, derived from the dignity with which the Sovereign Pontiff had invested him, he is henceforth known) enters the circle formed by the bold barons and learned sages of the Emerald Isle. The majesty of his mien, the earnestness of his manner, and especially, the grace with which the Most High God adorned his preaching, touched his noble audience. The sublimity of Christian truth was acknowledged by the intellectual

Druids of the assembly. Some mysteries, however, they were disposed to question. They wanted to know how Three Persons could exist in One God. No sooner had this question been propounded, than St. Patrick bends his mitred head to the earth, and plucks from the greensward a little trefoil, the Irish shamrock! By this little trinity of leaves in unity of plant and stock, he illustrated the mystery of the adorable Trinity.

From the deep impression made by the sainted Bishop upon the nobles of the land, on the sacred hill of Tara, may be dated the beginning of the marvellous success which crowned his efforts. The very personification of fortitude St. Patrick undertakes the conversion of the country. Druidical superstition had taken firm hold upon the mind of the nation. Learning was highly esteemed among the idolatrous priests, and they prided themselves upon their acquaintance with science. They were the lights of the neighbouring nations, as many writers adverse to Ireland, are compelled to admit. To enter the arena against these powerful antagonists, to seek to wrest from them an authority they had wielded for centuries, was truly a daring enterprise. Sustained, however, by the name and power of his divine Master, St. Patrick commences the conquest of the entire Island to the faith of Christ. Disregarding the strict prohibition of the King, he lights the Christian fire at Easter—a fire which the Druids predict, must that night, or never, be extinguished in Erin. He chooses for explanation of the most unfathomable mystery, a simple and humble leaf of the meadow; and leaves it to all succeeding times, as the emblem of religion and patriotism, to be worn honourably at his own festival.

When the Apostle of Green Erin had ended his mission, what an unexpected change had been wrought in the space of thirty years! The Latin language which, before, the Irish would hardly condescend to learn, was studied and cultivated. Roman manners were made familiar to the nation that would not bear her slavish brand; the idols, to which adoration had been openly paid, were burned to ashes, or otherwise demolished; the groves deemed sacred by the Druids, were cut down; the temples in which idolatrous rites had been celebrated, were purified and became Christian temples, in which the worship of the true God was worthily solemnized. Those who had been sticklers for the nummeries of their benighted ancestors, learned to despise the ancient follies, and to praise the God who had brought them into His admirable light. The alms craved in the name of some fabulous deity, were now solicited in the name of God; the business formerly transacted under the auspices of some mythological sage, was now undertaken in the name of the Ruler of the universe; passions fierce and bloody were checked; men of revengeful disposition became peaceable as lambs. The bards who had, previously, devoted their poetic talents to proclaim the achievements of false gods, now sang, in strains of delicious melody, the praises of Christ, the Redeemer; the Druidical priesthood forsook their former errors, became thoroughly imbued with Christian sentiments; youths and ladies of noble family consecrated themselves to God; convents and monasteries arose, and the illustrious St. Patrick, as he looked forth from his see of Armagh, saw around him a people, who, after flinging off the darksome habiliments of paganism, had been enrobed in a vesture sparkling all over with the gems of virtue. Calmly, sank the patriarch of the Irish Church to his serene death. He sank to his death, but he had seen before the close of his life, his brightest anticipations verified, his holiest dreams realized. The benefactor, the father, of the Irish on earth, he went to heaven to act as their patron and advocate before the throne of God. He left them an heirloom—the Holy Faith of Christ—which they continue to love and cherish.

If space allowed, we might catch a glimpse of the sufferings of the Irish for their religion, or we might depict the happiness that reigned in the "Isle of Saints and Sages," when the sons of eastern Europe flew thither, to kindle at the fires that blazed in her monasteries, the expiring torch of learning.

The Irish race is indestructible, it would seem; for, despite persecution, it exists and prospers. On Tuesday, the shamrock, emblem of our nationality and faith, is sought for by Irishmen every where. Some search for it amid polar snows; others seek for it amid the sands of the Equator. Scattered as they are, their brilliant, light-hearted spirits are as the rays of the noontide sun, meeting in Erin, as in their own native, glittering centre. Then, from sea and continent, from island, lake and mountain, the children of the Emerald Isle will direct their glances to

"Their own loved island of sorrow."

"*Quae regio in terris nostri non plena laboris*" To-day, the Irish and their descendants ponder on the grievances of their race. To-day, the full consciousness of the dire oppression of which they have been the victims, is imparted to them. To-day, they long for the freedom of their beloved, down-trodden Erin!

As Irishmen, we proclaim ourselves sons of St. Patrick. If we be truly sensible of the great honour to which we are born, let us endeavour to show ourselves worthy children of our noble father. The religion which he committed to the care of our ancestors, has been by them faithfully transmitted to us. The greater our devotion to

our faith, the nearer we approach St. Patrick. Appreciate your holy faith, love its dogmas, proclaim its excellence, practise morality, instil its principles into the minds of your children, and teach them, by precept and example to revere and guard it. You are the children of St. Patrick, who pleads for you in heaven; you are engaged in the same warfare in which he won his crown. You are the descendants of those pure, those stainless heroes, who united the fiery chivalry of the knight to the benign and gentle meekness of the monk.

From the ruined castles which those men so bravely defended—from the plain of Clontarf, the scene of Brien's glorious victory—from the verdant vale, where the flag of "God and Our Lady" was proudly unfurled—from the mounds of earth, beneath which the dust of our valiant forefathers lies entombed—from the eight hundred and fifty Saints, that in three centuries, shone like diamonds upon the escutcheon of Ireland—a voice, like that of an angel, calls upon us to love our brethren, to love our country, to love our God!

Burlington, N. J.

REV. P. A. TREACY.

HOME RULE IN IRELAND TWO HUNDRED AND FIFTY YEARS AGO.

The administrative talents of Irishmen have been displayed in every part of the British Empire. To name a conspicuous example, Edmund Burke's speeches and political tracts are the storehouse of progressive statesmanship to which every public man in England turns for knowledge and inspiration; and there is not a British colony or dependency that has not been governed by an Irishman during the last twenty years.

When it is said, then, that Irishmen are not fit for self government we are entitled to demand proofs. When it is said that the Irish Parliament was so corrupt, incompetent, and intractable that a union with England was demanded by a majority of all creeds and conditions of life and as the only means of preserving the integrity of the empire, the answer is that one part of the statement is without authority and no part of the statement can prove the unfitness of the Irish people for self-rule.

The Irish Parliament, from the Revolution to the Union, was the Parliament of the Episcopalians, who tyrannized over all Protestant dissenters for the greater part of the eighteenth century, and who persecuted the Catholics with a ferocity that surpassed, in the judgment of Johnson, who lived in England, and the testimony of the Catholic writers, Dr. Curry and Charles O'Conner, and the Protestant statesmen, Grattan and Curran, who lived in Ireland during a part of the period of persecution, rather than the pronouncement of Mr. Lecky, who was not born until eighty years after the virulence of persecution had passed away.

What element of stability could there be in a nation in which a tenth of the population were the jailers or the tyrants of the remainder? I do not intend to embarrass myself by considering what the result might have been if the Parliament of Ireland truly represented the entire people and possessed the powers of a sovereign legislature. It is enough that until 1782 it could only register the enactments of the English Privy Council, and that from 1782 to its extinction more than a third of the lower house was returned by the owners of pocket boroughs, and that a considerable majority of the whole house were placemen or pensioners, whose income depended on their votes. Yet with these disadvantages the progress of the country from 1782 to 1800 was marvellous.

There were two occasions when the majority of the Irish people had an opportunity of proving that they were not without some degree of talent for government. Both opportunities came as the consequences of the revolt of the Catholic people against the tyranny of the English interest. On both occasions the majority of the Catholic leaders had no previous experience in public affairs.

The first occasion was when the Catholics of old Irish and old English descent established a provisional government in 1642, the second occasion was when the majority of the Catholics of Ireland espoused the cause of James II. at the revolution of 1688.

I propose to give a short account of the government and constitution which the Irish Catholics set up in 1642 to defend themselves against a war of extermination upon which the Lords-justices of Charles I. had resolved, backed by all the resources which the English Puritans could place at their disposal. Although the King's influence and his army in Ireland were exerted against them, the Catholics proclaimed their loyalty to the sovereign as a basis of their action, and that their government would only continue until the king should be relieved from "his present troubles and be in a condition to redress their grievances."

They elected the national assembly known as the Confederation of Kilkenny to carry out their objects. They did this in the face of the army of Scotch mercenaries sent over to Ulster by the English Parliament; the army in Leinster, under the immediate direction of the lords-justices; the army in Munster, under the command of Inchiquin, one of the ablest captains of the time; and the considerable forces in Connaught under the Lord-President Coote, and Hamilton, governor of Leitrim.

The two parties that formed the national assembly, the old Irish and the old English, were influenced by widely different motives and considerations in their policy. They had only one strong sentiment in common—their religion. There is no doubt that if the old English could have secured their safety, their estates, and some degree of toleration for their faith they would have joined the lords-justices against the old Irish Catholics. They offered their services for the purpose, and their services were contemptuously refused.

Moreover, their loyalty to the king was superior to every other consideration. Their allegiance, based upon the feudal bond, was a tie from which no human power could release them, and it compelled the king's tenant to serve him at all times and in all places with unquestioning obedience. Freedom of worship became a secondary consideration, and national freedom was of no consideration in the face of such an obligation.

It was quite a different matter with the old Irish. Their lands came to them from ancestors who lived in the ages of fable, and not from a fortunate freebooter calling himself king. They acknowledged no superior but their God. To them a Stuart, a Tudor, or a Plantagenet was a man no better than themselves. Superior force in the beginning and political considerations afterwards compelled them to accord to him the respect and support due to the first magistrate. Beyond that he had no claim on their allegiance. This will account for the views of policy which later on divided the assembly into two parties, and made one of them the instrument of the king and his viceroy, Ormond, to ruin themselves, the royal cause, and their country.

But the position I contend for is in no way affected by this result. It is impossible to conceive anything more admirable than the constitution drawn up for the government of the country during the war. Nothing could be wiser or more moderate than the state papers, which explained their motives. Nothing could be more calculated to win success than the policy they adopted both within the realm and in their intercourse with the powers of Europe.

There is hardly any historical event more picturesque than the meeting of the representatives of the Irish of both races when they first determined on an alliance. Several of the lords and some of the principal gentlemen of English descent, representing their brethren, rode, attended by their servants, to the Croft, in the county Meath, in order to meet the representatives of the chieftains of the old Irish. When the latter approached they were asked: "Wherefore ride ye armed within the Pale?" "We come," replied Roger O'Moore, the descendant of one of the ancient Irish princes, "to seek an alliance with our fellow-Catholics of the Pale for the protection of ourselves and our people, the preservation of the king's rights, and the restoration of the rights of our religion and country." The leading men of both parties then embraced, and the alliance was ratified by the oaths of their respective leaders, O'Moore and Lord Gormanstown, amid the acclamation of their followers and discharges of musketry.

In pursuance of this treaty of union an assembly of the lords spiritual and temporal and commons of Ireland met at Kilkenny. It was called the General Assembly, and consisted of eleven spiritual and fourteen temporal peers and two hundred and twenty-six commons, representing the Catholics of Ireland. In addition the representatives of the inferior clergy sat in an adjoining mansion called for the occasion, and in accordance with precedent, the House of Convocation. This last body had no function except to decide upon the subsidies to be levied on the clergy. This was in accordance with the practice in England and Ireland. As the inferior clergy had no representation in either house of Parliament,* and as it was a maxim of the constitution that there could be no taxation without consent, they were empowered to give their consent by their representatives in convocation. The lords and commons met in one hall, and debated and voted as one body, under the presidency of a speaker selected from the commons. Their first important duty under the constitution they had formed was to elect a supreme council as the executive of the nation, six members from each province, to carry on the government, with unlimited authority over all civil and military officials, in the intervals between one sitting of the assembly and another.

Under this constitution it was resolved that each county should have an elective council possessing the powers of magistrates in petty and quarter sessions and for the general purposes of county government. From the county councils an appeal lay to provincial councils, consisting of two deputies from each county; and which besides were to exercise the jurisdiction of judges of assizes in all matters except the title to lands. From the provincial councils an appeal lay to the supreme council.

The county councils were to be composed of one or two delegates from each barony. It is a very striking thing that the only approach to local representation in the present Irish grand juries is the enactment requiring the high sheriff to summon one grand juror from each barony, who, however, need not attend if he does not like. This provisional government in a period of great national danger provided for complete county representation and the consequent responsibility of

* The lords spiritual sat in right of their baronies rather than in right of their sees and abbeys.

the delegates to their constituents. It is only within the last couple of sessions that the English Parliament has seen the necessity of granting local government to the English counties; and Mr. Balfour is only now on the way of discovering whether such a privilege can with safety be granted to the counties of Ireland.

The supreme council got a great seal struck, and one of the earliest orders issued under it was to raise money and men in the province of Leinster for the war. Another order under it was one establishing a mint in Kilkenny, and another to set up printing-presses, not merely for the publication of the orders of council, but for printing school-books to be used throughout the country.

O'Moore, whose name has been already mentioned, wrote to his countrymen of the Franciscan order in Louvain to bring home with them their fonts of type and their books, in order to establish a high-class school in their native land. Everything that the settled government of a country could do appears to have engaged the attention of this revolutionary government. There does not appear in one single respect an absence of constructive talent of the highest order.

This is the highest talent of statesmanship. In the conduct and management of the affairs of ordinary government a certain training with the assistance of permanent officials will enable statesmen of moderate talents to cut a good figure. For seven years the assembly waged a great war against superior resources, ruled the parts of the country in their hands from time to time with a justice and wisdom that gave peace and safety to the inhabitants, made treaties with foreign powers, and only failed to secure the results it hoped for because the supreme council was allowed to exercise control over the generals in command.

At the beginning of its administration the council had to provide against the danger of a famine, threatened, in consequence of the destruction of crops in the preceding year, by the combined armies of the king, lords-justices, and the Scotch. This it did by taking off the duty upon foreign grain of every kind. In order to import lead, iron, arms, and ammunition it was necessary to do the same for these materials. Ship-builders and mariners from the continent of Europe were invited to settle in Ireland by guarantees of the privileges of citizenship. The council issued letters of marque and chartered vessels to cruise along the shores. The assembly closed its first session by publishing a declaration of independence, in which it avowed its loyalty to the king and exposed the terrible oppression of the lords-justices and the parliament of Scotchmen and English clerks which sat in Dublin and called itself the Parliament of Ireland.

It was a mistake to put the control of the army so absolutely in the hands of the supreme council. Americans, from their own history, will understand the importance of leaving the discretion of generals unfettered. The radical difference between the principles of the old Irish and the old English which pervaded the general assembly were still more fatally reflected in the supreme council, because the majority of this body belonged to the latter element. The evil of this was not felt in the earlier stages of the proceedings. The enthusiasm and devotion displayed at the Hill or Crofty still hung around them, and the result was a marvellous change in the social aspect of the country. The lords-justices were cooped up in Dublin, and the Dublin parliament idly expelled and attainted of high treason those of its members who belonged to the general assembly. Court chaplains in the two cathedrals told the soldiers to go forth and slay; the soldiers thought it more prudent to listen to the doom pronounced against the Edomites than to put the exhortation into execution. In Connaught the horsemen of Coots and Hamilton were no longer free to carry fire and sword over the province. The large army of Inchiquin remained inactive in Munster, and the twenty thousand Scotchmen under Monroe were confined to the remotest corners of the north.

The church came out from her hiding places in the caves and mountains and inaccessible bogs; justice was administered throughout the counties without fear or favour or affection; the husbandman prepared with confidence for the labours of the coming year; industry sprang into life in the cities and towns, and the dawn of a new era seemed to be brightening in the skies.

GEORGE McDERMOT, in *Catholic World*.

An enlightened mind is like a fair and pleasant friend who comes to cheer us in every hour of loneliness and gloom; it is like noble birth which admits to all best company; it is like wealth which surrounds us with whatever is rarest and most precious; it is like virtue which lives in an atmosphere of light and serenity, and is enough for itself. Whatever our labours, our cares, our disappointments, a free and open mind, by holding us in communion with the highest and the fairest will fill the soul with strength and joy.—*Rt. Rev. John Lancaster Spalding, D. D.*

We ought to measure our actual lot, and to fulfil it; to be with all our strength that which our lot requires and allows. What is beyond it, is no calling of ours. How much peace, quiet, confidence, and strength would people attain, if they would go by this plain rule.—*Cardinal Manning.*

A DANGEROUS POLITICAL HALLUCINATION.

Our esteemed contemporary, the *New York Catholic Review*, appears to be hopelessly infatuated with the ridiculous idea of forming a political party of Catholics. Catholic citizens have strenuously opposed all attempts to introduce the question of religion into politics, and wisely so; but the *New York Review*, in defiance of sound Catholic opinion and every consideration of expediency, plants its guns and unfurls the banner of this crank-movement which it heralds with many flourishes of its little trumpet. There is one thing in this connection of which Editor Smith may rest assured, he will enjoy the undivided honours of this prodigious scheme, whatever they may be, all by himself. It is barely possible that a few visionaries as unpractical as himself may rally to his standard, or some recent importations, ignorant of the genius of our government and institutions, yield allegiance to the project, but intelligent Catholic citizens will turn their backs upon it and deride it, as it deserves, as a foolish, futile thing, fit only to be relegated to the limbo of broken hobbies and discarded crotchets.

It is consoling to sane-tempered Catholics that the agitation of such a subject is certain to receive its quietus in the aversion of the preponderant practical mind to anything as illusive as an American religio-political party before harm can accrue to the Catholic community from a proposal so unwise, or so inexpedient.

Editor Smith covers two big columns of the *New York Review* with what he evidently considers substantial argument in defense of his preposterous whim. He alludes to the achievements of the German Centre under the leadership of the distinguished Windthorst, and arrives, by some mysterious mental process, at the conclusion that "if a Catholic party is necessary in Germany it is as necessary here; we cannot get along without it." We had credited Editor Smith with too much acumen to believe him capable of drawing so irrelevant, not to say absurd, a conclusion from such premises.

The political conditions surrounding German Catholics and Catholics in the United States are as widely separated as the monarchical principal is from the republican. There is no parallel. What may conduce to the political and religious well-being of the Catholic body in Germany might, and probably would, and in respect to the formation of a distinct political organization, we do not hesitate to add, should, under existing conditions, prove detrimental to ours.

Far from buttressing his erratic standpoint by instancing the benefits of a Catholic party in Protestant Germany, or the loss to Catholic France from the absence of such an organization, he unconsciously betrays its weakness and emphasizes the absurdity of confounding the religious situation in the United States with that elsewhere.

The great blunder the *New York Review* makes, however, after the colossal one of trying to precipitate such a dangerous agitation at all, is in assuming that the warfare of Catholicity is intimately bound up with that of politicians who happen to be Catholic in faith.

Catholicity in this country needs no privileges, asks none, wants none that are not already enjoyed in common with all religious systems. The mission of religion is exclusively to save souls. Will the *New York Review* kindly inform us as to how this object will be expedited by the success of its amazing project?

The Church asks nothing of the State save that she be let alone to work out her great mission. She not only demands this of the government, but she exacts of her children who are in a position to hinder or retard her work by the advancement of imprudent claims in her behalf, or by formulating unwise and impracticable schemes for the promotion of the political interests of a special class, under the ridiculously erroneous notion that they are serving her, abstention from such mistaken zeal.

The talented editor of the *New York Review* could not fail to see the force of this were it not that his intellect is intoxicated with the dazzling vision of a brilliant political earthquake which shall eventually land politicians of his own creed in every post of honour and emolument in sight.

What could a Catholic party in the United States—conceding, for the sake of argument, that such a thing were feasible—accomplish for Catholicity? The *Review* says it would send Catholics to Congress, secure a Catholic cabinet officer, elect Catholic representatives to State and municipal councils, and raise up an army of Catholic office-holders. Of course, it wouldn't do anything of the sort, for the consolidation of non-Catholic elements which the inauguration of such a movement would provoke would instantly paralyze every effort that might be made to carry out this beautiful programme.

But if, by an almost impossible stretch of the imagination, we grant that the preposterous dream of the *New York Catholic Review* might at some time be realized, how would the Catholic complexion of politics inure to the advantage of religion? It will hardly be contended that these Catholic statesmen and office-holders would represent the Catholic Church, for that institution in this country is irrevocably opposed to any union of Church and State. In this as in all respects she is devotedly loyal to the spirit of the Constitution. The healthy and magnificent growth of the Catholic religion on this soil may be attributed, after the influence of divine Providence, to the favourable

conditions which this non-union creates. It is a mighty poor compliment to the intelligence of the Church, therefore to assume that she would lend her countenance to any project which involves a reversal of those conditions and the sacrifice of that immunity from detrimental secular influences which would certainly follow a substitution of religious partisanship for political in the management of public affairs.

Father Smith and the *New York Catholic Review* had far better confine their labours to the advancement of religion and the inculcation of sound doctrine, and leave the Catholic community to take care of its political interests itself. The fact that our esteemed contemporary is capable of seriously agitating a movement that savours so powerfully of the deepest recesses of crankdom, is proof positive that its departure from this line of conduct is a menace rather than an aid to the legitimate aspiration of the unfortunate objects of its solitude.—*Baltimore Catholic Mirror*.

RICH WORDS FROM MANY WRITERS.

—O Heavens! how awful is the might of souls
And what they do within themselves while yet
The yoke of earth is new to them, the world
Nothing but a wide field where they were sown,

Wordsworth.

We cannot always be doing a great work, but we can always be doing something that belongs to our condition. To be silent, to suffer, to pray when we cannot act is acceptable to God. A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault.—*Fenelon*.

—“What bait do you use,” said a saint to the devil.
“When you fish where the souls of men abound?”
“Well for special tastes,” said the King of Evil
“Gold and Fame are the best I’ve found.”
“But for general use?” asked the saint. “Ah then,”
Said the Demon, “angle for man, not for men;
And a thing I hate
Is to change my bait,
So I fish with a woman the whole year round.”

John Boyle O’Reilly

That spirit which suffices quiet hearts, which seem to come forth to such from every dry knoll of sero grass, from every pine-stump and half-embedded stone on which the dull March sun shines, come forth to the poor and hungry, and to such as are of simple taste. If thou fill thy brain with Boston and New York with fashion and covetousness, and wilt stimulate thy jaded senses with wine and French coffee, thou shalt find no radiance of wisdom in the lonely waste of the pine-wood.—*Emerson*.

Is “pasture green”? Not always; sometimes He
Who knoweth best, in kindness, leadeth me
In weary ways, where heavy shadows be.

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys, where
The shadows lie, what matter? He is there.

Henry II. Barry

There is something in diverting ourselves when we are in grief, which has a peculiar effect of enlarging the heart, and swelling the dimensions of the whole character, and something also so particularly pleasing to God, that, when it is done from a supernatural motive, and in imitation of our Lord, He seems to recompense it instantly by the most magnificent graces. To sit by the bedside of a poor invalid, when we are ourselves inwardly prostrate by illness, and our pulses are throbbing, and our head beats all over, and through pain our words wander a little, as if we were inattentive,—or again to listen by the hour to the little complaints of a heart ill at ease while we ourselves are secretly groaning under a still heavier load,—or to throw out joy and light y tone, by look, by manner, by smile, over a circle dependent upon us, when uneasy cares are secretly gnawing at our hearts, and comfortless expectations, and perturbing foresights, and suspicions are haunting us like ghosts,—these are the grand ventures in the commerce of grace. These being the galleons from the heavenly Indies safe into port with untold wealth and foreign rarities. One hour of such work as that is often worth a month of prayer; and who does not know the enormous value of a month of prayer?—*Father F. W. Faber*.

The churl in spirit up and down
A long the scale of ranks, thro’ all.
To him who grasps a golden ball.
By blood a king, at heart a clown:

The churl in spirit, howe’er he veil
His want in forms for fashion’s sake,
Will let his coltish nature break
At seasons thro’ the gilded veil;

For who can always act? but he
To whom a thousand memories call,
Not being less but more than all
The gentleness he seemed to be,

Best seemed the thing he was and joined
Each office of the social hour
To noble manners, as the flower
And native growth of noble mind:

Nor ever narrowness or spite,
Or villain fancy fleeing by,
Drow in the expression of an eye,
Where God and Nature met in light;

And thus he bore without abuse
The grand old name of gentleman.
Defamed by every charlatan,
And soiled with all ignoble use.

Tennyson

A Cat may look at a king; yes, but does it see a king when it look at him?—*Ruskin*.

The noblest and most gifted men and woman are alone supremely interesting and abidingly memorable. We have already reached a point where we perceive the unreality of the importance which the chronicles have sought to give to mere kings and captains. If the king was a hero, we love him; but if he was a sot or a coward, his jewelled crown and purple robes leaves him as unconsidered by us, as the beggar in his rag. Whatever influence, favourable or unfavourable, democracy may exert, to make easy or difficult the advent of the noblest kind of man, an age in which the people think and rule will strip from all sham greatness its trappings and tinsel. The parade hero and windy orator will be gazed at and applauded, but they are all the while transparent and contemptible. The scientific spirit, too, which now prevails, is the foe of all pretence; it looks at things in their naked reality, is concerned to get a view of the fact as it is, without a care whether it be a beautiful or an ugly, a sweet or a bitter truth. The fact is what it is, and nothing can be gained by believing it to be what it is not. This is a most wise and human way of looking at things, if men will only not forget that the mind sees farther than the eye; that the heart feels deeper than the hand; and that where knowledge fails, faith is left: where possession is denied, hope remains.—*Rt. Rev. John Lancaster Spalding, D. D.*

TACT IN ALMSGIVING.

IN the holy season of Lent the duty of almsgiving, in connection with fasting and prayer, appeals with peculiar force to the practical Christian. Perhaps the quality of which the generous almsgiver has most need is *tact*—a sympathetic appreciation of the sensitiveness inherent in the self-respecting poor. With the best possible intentions, the charitable frequently comfort less by their gifts than they wound by their manner of giving. The really deserving poor often go without relief, refuse it, because its acceptance, under the circumstances in which it is offered, is a humiliation greater than they can bear. Few will feel inclined to blame this species of pride,—the truly charitable will rather respect it, and make it a point that their beneficence shall be so delicately bestowed that it may evoke gratitude instead of resentment. A pathetic instance of this sensitiveness of which we are speaking, is going the rounds of the press, secular and religious.

At one of the schools in St. Louis numbers of the pupils were in the habit of bringing luncheon with them, which at noon they ate together. Among those who did not go home for dinner, the teacher in a particular room noticed a little girl, who always sat looking wistfully at her playmates when they went out with their luncheon, but who never brought any herself. This odd action of the child lasted for some time, when one day the teacher noticed that the little thing had apparently brought her dinner. The noon hour came, and the children took their lunch as usual and went out to eat it, the little girl referred to remaining alone in the room with her dinner wrapped up in a paper on the desk before her. The teacher advanced to the child and asked her why she did not go out to eat with the rest, at the same time putting out her hand toward the package. Quick as thought the girl clasped her hands over it, and exclaimed, sobbing, “Don’t touch it, teacher! And don’t tell, please! It’s only blocks.” And that was a fact. Having no dinner to bring, and being too sensitive to reveal the poverty of her family, the child had carefully wrapped up a number of small blocks in paper, and brought the package to present the appearance of a luncheon.—*Ave Maria*.

The Catholic Weekly Review.

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

Commended by

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

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

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

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

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The late Rt. Rev. Bishop Carbery of Hamilton.

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REFERRING to the increase of divorce among Protestants, the *New York Sun* says:—"The Roman Catholic law that marriage is indissoluble except by death prevents all good Catholics from seeking divorce by civil means; but Protestantism, by allowing one way of escape from matrimony, affords a logical argument for permitting others." If Protestantism constantly and unflinchingly upheld only one cause for divorce, it would make some fight against lax morality, but, as a fact, let a member of any of the sects get a divorce on any ground, even the most frivolous, and he will easily find a Protestant minister to "marry" him to another wife. Protestantism puts no opposition to sensuality. In it divorce finds no adversary.

DR. THOROLD, the Anglican Bishop of Rochester, has recently been made the recipient of some Royal honours. An English paper says:

"The wives and daughters of the parsons of the diocese of Rochester are going to present Dr. Thorold with the insignia of the Order of the Garter."

And a very jolly old gentleman, say the *Universe*, Dr. Thorold will, no doubt, look, when decked out in the mantle, cap, George Collar and Garter. He probably wears garters already, so he will easily accommodate himself to the knightly one. But let him not forget that the latter must always be worn upon the left leg. As one of the "wags of Windsor" says, the "garter is never on the wrong leg except when on the right."

THE *New York Sun* says of Blair, the anti-Jesuit fanatic who has been appointed American Minister to China, that by this time the Chinese Government has learned that the new Minister to China "is a crank and a bore, and a half-crazy orator given to violent and un-diplomatic expressions of his personal opinions." Another *New York* paper, the *Catholic Review*, says of the new Minister: "This gentleman is ex-Senator Blair, whose utterances on the Jesuits and on educational matters have been the amusement or the despair of his listeners in the Senate. He has been appointed Minister to China, a position for which we strongly recommended him some months ago on the ground that the Chinese could endure his loquacity if we could not. The President has probably taken our view of the matter, out of respect for the people of New Hampshire, upon whom Mr. Blair was about to be loosed, officeless. It must be said, however, in Mr. Blair's favour that he has qualified himself for the mission to China by his strong expressions in favour of the Chinese Exclusion Act. His personal inspection of the Chinese colony in San Francisco satisfied him that the race ought to be kept out of the United States, and he said so to the Senate in language characteristic and warm. If the members of the Chinese Government are to be disturbed by Senatorial utterances—we think they are not—then Mr. Blair's lot in Peking will be like the London policeman's, a most unhappy one."

The result of the recent general elections have been a triumph for the Conservative Party, they being returned to power for another five years. In the Provinces of Ontario and Quebec the parties are nearly evenly divided, but throughout the rest of the Dominion a strong Conservative majority has been obtained. The following is a brief recapitulation of the result:—

	Con.	Lib.
Ontario.....	46	45
Quebec.....	80	38
Nova Scotia.....	16	5
New Brunswick.....	14	2
P. E. Island.....	8	4
Manitoba.....	4	1
British Columbia.....	5	0
Territories.....	4	0
Totals.....	122	90

Majority for Conservatives..... 32

ELECTIONS YET TO BE HELD.

British Columbia (Cariboo).....	1
Quebec (Huntingdon).....	1
Ontario (Algoma).....	1

Total.....	3
Conservatives returned.....	122
Liberals returned.....	90

Full House of Commons..... 215

AN iniquitous measure called the "Stadler Bill" has passed the Senate of New York State. It is a measure which, if not defeated in the Assembly will do an incalculable amount of damage to the morality of New York, already lax. The object of the Bill is to allow the sale of liquor after midnight, in places where balls or receptions are held and also provides for the opening of saloons on Sunday afternoons and evenings.

The Bill is so plainly in the interest of liquor dealers, says the *C. T. A. News*, that the inference cannot be avoided "that there is a power back of it arrogant enough to hope to win with a political 'pull' in defiance of adverse public opinion. The Bill is well calculated to promote a public disturbance of the peace and to foster intemperance and vice by giving legal sanction for all-night bars to the worst class of dance halls. The sale of liquor in New York is at present a disgraceful thing. What it would be under the Stadler Bill can be imagined. The theory of the saloon-keeper is that the sale of liquor is on the same footing with the sale of dry goods, and they desire no legislation whatever except that which protects them from devouring one another."

The Catholic clergy, who are always on the alert when any thing affecting public morality is at stake, have entered a strong protest to this "Bill," and have caused a petition to be circulated which is being signed by all classes, to prevent its passage in the Assembly. Their utterance on the probable effect this measure would have on morality have been couched in no uncertain tones.

Rev. Father Carmody, of the Church of Our Lady of Mt. Carmel, when asked his opinion of the Bill, said:

"The saloons are ruining the people and unless something is done I do not know what will become of us. The present generation is bad enough but the next will be far worse. The State seems to care very little for the well-being of the citizens. In one block near here there are seven saloons, all of the worst class, dealing out ruin to the poor people in whose midst they are situated. There would probably be one opposite the church were it not for my strenuous resistance. Clergymen may labour until they are gray headed without being able to counteract the mischief which is done by the saloons."

Rev. Walter P. Elliott, speaking to the congregation of the Paulist Church on this matter, drew to their attention the necessity of parents and guardians as well as clergymen doing everything in their power to lessen, instead of increasing the facilities for the desecration of the Lord's day. The saloons were now the means of doing untold harm among the families of the community, and every thoughtful Christian and patriotic citizen must feel it a matter of conscience to resist any attempt to relax the laws bearing upon the matter.

THE FORTY HOURS' DEVOTION.

For the many Catholics who, through indifference or otherwise, have neglected her holy services, and allowed days set apart for Devotion, to pass by unheeded, the Church, in her great love for her erring children offers her prayers at all times.

During the siege of 1580, in Italy, a good old priest called upon the people of Milan to unite with him in prayer that Heaven might free them from the many and great troubles attendant upon the war. Moved by his appeals, and confiding in his promises, the people assembled in their church, and on that day began the beautiful devotion which is now called "*The Forty Hours.*" The good priest chose that period of time in commemoration of the Forty Hours that our divine Lord remained in the tomb. The practice of the Devotion of the *Quarant Ore* was followed by the most satisfactory results. The war ceased, peace was restored, and the people, overjoyed at this benediction from heaven, desired their zealous pastor to renew every year this beautiful devotion. At first, it was confined to the city of Milan, and partook somewhat of the nature of a mission or retreat. It was not intended, as it is at the present time, to honour exclusively the Blessed Sacrament, but rather, as an occasion for reconciling the enmities which existed to an alarming extent among the people of Italy. The great success attending the devotion induced its pious author to institute it in other places. It is related that on one occasion he reconciled more than one hundred enemies.

Although blessed from its commencement, and producing wonderful fruits, it was not until some years later that the Devotion of the *Forty Hours* was celebrated in the like manner that we observe it at present. Pope Clement VIII., in 1592, gave it a perpetual establishment, and enriched it with indulgences. Those who approach the Sacrament of Penance and the Holy Eucharist, and pray for some time in the church where the Exposition is made, gain a plenary indulgence; and for every extra visit, they can receive a special indulgence of ten years.

THE PROFESSIONAL "REVIVALIST."

A STRIKING example of the unblushing and colossal falsehoods retailed to their hearers by the professional and peripatetic "Evangelists" who go up and down the country, we came upon lately in the columns of the *Monitor*, a San Francisco contemporary. Two strolling "revivalists" of the Sam Jones order, at one of their "holiness" meetings made this extraordinary declaration:

"This last year there have been over three hundred thousand people that have heard us preach and sing. We have made six thousand five hundred calls. Have received thirty-five thousand letters of encouragement and endorsement from our friends. There have been printed by the newspapers over nine million complimentary notices of our work. Over two million people have personally seen us. More than twenty-five hundred have united with the different denominations, and their have been thirty thousand of our Believer and Prayer Cards signed. We have tried to do something for our Saviour who has done so much for us, and to God we will give all the glory and honour."

So astounding were these falsehoods in the eyes of the editor of a Protestant paper that his conscience would not pass without notice. Accordingly, he has analyzed these fearful fabrications with the following result:

"It is not reasonable to suppose that during the last year over three hundred thousand have heard their preaching and singing. Very few will believe that they have received thirty-five thousand letters of encouragement and endorsement during the past year. This would give them an average of ninety-five letters of endorsement every day, which would require a considerable amount of time to read. Also, they claim *nine millions* of newspaper complimentary notices during the past year. This would amount to the enormous number of *twenty-seven thousand three hundred and ninety seven* (27,397) complimentary notices each day! To read these notices during twelve hours would require the reading of over thirty-eight notices every minute."

The foregoing paragraph effectually disposes of the disgraceful exaggeration indulged in by these roving humbugs, but can anyone

correctly estimate the injury done Christianity by the scamps who are permitted, and by some seemingly even encouraged, to play their game in the name and garb of religion?

CATHOLICITY IN THE RURAL DISTRICTS.

It would be difficult for our city readers to find a more practical and wholesome lesson than is often shown them by their fellow Catholics living in districts less favoured with opportunities to enjoy the frequent and full services of their church. We can imagine our city friends, especially in places where they have not the convenience of Sunday car service, going to the trouble of walking hurriedly for ten or fifteen minutes on Sunday morning to get to mass. And may it not safely be said of the average Catholic resident of town or city, that, if any, the only inconvenience he suffers, in fulfilling the precepts of the church, is to walk, a mile or so at the furthest, and that on a road paved or sidewalked. He is also favoured with the great convenience in the choice of time, as to which mass to hear, and a still richer advantage, in the numerous churches wherein he has opportunity, on the recurring festal seasons, of witnessing the grandest ceremonies accompanying their celebration? He can always rely upon finding a warm and comfortable church, and at some of the many services of the day, at least one sermon or instruction to nurture piety in the soul and instruct and strengthen him in his faith. But let him contrast with his condition the real inconveniences of his fellow Catholic, trying to fulfil his religious obligations, in the country. In the first place, he must rise, especially in winter, at early dawn, to finish the chores, which are the every day necessities and tasks around a farm. As but a small part of a country congregation live within half an hour's walk of the church, many living a distance of nine or ten miles, an early start must be effected in order to be in time. After a cold drive the family sleigh arrives in good time, and the colder the drive has been the less hope they may have of finding the church properly heated. The Catholic in the country has no choice as to which mass he will attend or at what church, but waits eagerly for Sunday to come that he may pour forth his soul to God in prayer and adoration during the august sacrifice celebrated in the humble country church. Perhaps he has not even one mass every Sunday but has to bear, on the Sundays intervening those on which service is afforded, the taunts of those of other denominations who drive past his door, whilst he must remain at home and adore his God in spirit, joining with Catholics throughout the world then assisting at mass. There is nothing that affects the good Catholic more than not to be able to assist at holy mass on the Lord's day. And there are many good souls far out in lonely districts who would gladly attend mass each morning of their lives, had they the opportunity possessed by their city friends. Many of these people come to the city to visit their friends at such times as Christmas or other festal occasions, but chiefly during the holy season of Lent, that they may share the opportunities which we in the cities possess but do not fully appreciate.

THE CATHOLIC PRINCIPLE IN REGARD TO EDUCATION.

The following extract from a recent number of the *London Month* summarizing the contending claims of the State, or secular against the christian system, will be found helpful to an understanding of an important and a difficult subject:

"Two systems are at this time in conflict. On one side is the system of secular education, which as yet is only partially developed in England. It contains, nevertheless, in itself the principles fully developed in France, namely:

1. That education primarily and properly belongs to the State.
2. That the schools belong to the State.
3. That the children belong to the State.
4. That the State has no religion.
5. That the formation of the national character belongs to the State.
6. That the formation of the teachers of the people belongs to the State.
7. That no one shall teach the people except by patent of the State.

In a word, we are being steadily drawn into a pass where these principles are foregone conclusions already embodied in the law of the land; and irresistible in their future application.

On the other side is the traditional Christian education of the English people, which rests upon the following principles:

1. That the children of a Christian people have a right by Divine law to Christian education.
2. That Christian parents have a two-fold right and duty, both natural and supernatural, to guard this inheritance of their children.
3. That Christian children are in no sense the children of the State that has no religion.
4. That their teaching and training, or formation as Christians, is of higher moment than all secular instruction, and may not be postponed to it, or risked to obtain it.
5. That in the selection of teachers to whom their children shall be intrusted, Christian parents have a right and a duty which excludes all other human authority.
6. That to deprive the poor of this right and liberty, which is claimed by and yielded to the rich is a flagrant injustice.

Let no one be deceived by thinking that these two systems can be reconciled or mingled with each other. They are mutually exclusive. We have to choose between them. The sooner we make up our mind the safer for us."

THE ABBE OF THE BIRDS.

From the Catholic World.

V.

The whole population of the parish in holiday dress were gathered about the church, which glowed with light from every window. The elders led by a withered little woman, were already singing the Cevennese Christian hymn, and each one in passing through the porch lighted a long candle of yellowwax, which was carried in the hand. Meantime the flocks and herds were pouring through the entrance arch into the yard, the leaders walking proudly as if knowing the dignity of their position. "Valros!" the abbe called to the handsome young peasant who guided them, "bring your animals as near to the church as possible. It is their turn to have the best place to 'warm our Lord' to-night. And, Targan, look after my friend here," he called to the old man of the terrace, as, with a final pressure of the hand, he disappeared inside the church. We pushed slowly after through the packed congregation, while the vibrant voices made the roof ring again as they shouted the Christmas hymn, and the voices of the animals outside seemed to re-echo its gladness. Suddenly silence fell, as from the vestry door came four altar-boys in coarse red gowns and white surplices, swinging censers before a tall handsome man robed in an old dalmatic and bearing a long shepherd's crook. After him walked a young woman, slight and fair, her pale golden hair falling loose, and a rosy infant held in the folds of her mantle. And, last of all the little abbe, his face transfigured, radiant with holy recollection, as he bore aloft the chalice, himself half-hidden under a gorgeous gold-embroidered chasuble.

The Mass began, with every one who could sing chanting the responses. Meantime under a rude roof of fir-boughs fastened over the canopy used in the processions of the Blessed Sacrament, and ornamented with leaves and berries of holly, I could not turn my eyes from the Holy Family in their stable of Bethlehem. Correggio alone could have done justice to its sweet simplicity. The young mother in her vaporous cloud of lace and muslin, the soft glory of her hair shining in the light was an ideal vision of chastity and purity, as if the part she played had endowed her with its own beauty. As the abbe intoned the first words of the Gloria and turned to seat himself while the people continued the hymn, Pierre Miguel, until this moment straight as a pine, bent to whisper a word to his wife who smiled without speaking. He left the grotto; to return next moment with a rude wooden stool, upon which he seated Jeanne, drawing her draperies about her with awkward tenderness. As he did so a few low words passed between them, of which I could hear the first:

"Is he not beautiful, Pierre? So strong and fair.

"Yes! Our Lord in the real stable must have looked like him;" and then the voices of the singers filled my ears like a whirlwind until the "Dei Patris, Amen" invited the abbe to go on with the Mass. The infant slept like an angel in Jeanne's arms; its rose-leaf face half-buried in the frilled cap of the country-side, with broad white ribbons falling to the hem of its dress. One little hand, pinked and dimpled, rested on the mother's breast, who touched it now and again with her lips as if rendering homage. The service went on, and the congregation in a solid mass pressed forward to the Communion; first of all the blonde young peasant Valros, his handsome curly head bent in deep devotion. A word from the abbe in the yard had informed me that he was the

Valros of the eagle, who had led him to the quest of the wounded bird that ill-omened Sunday four years ago. I looked at him with close interest. Kneeling at the extreme end of the railing he was the first to receive the Sacred Host. The abbe in approaching him with the consecrated Host looked down on the fair young fellow with a smile of gentleness and love which was almost a blessing. Perhaps he thought for a moment of the wounded eagle, and touched again by a divine pity for this young man who had led him to it and become in a certain sense the cause of his grief and suffering, covered him anew with holy forgiveness.

The giving of Communion concluded the entire gathering rose to its feet, while old Guillaume Targan, as master of ceremonies, led the abbe towards the stable of Bethlehem where Jeanne and Pierre Miguel still knelt, half indistinct behind the clouds of incense which floated about them. Upon a small altar arranged under the grotto he placed first the ciborium, and after a few moments of silent prayer beckoned to the multitude, who instantly began again the Christmas hymn. A thousand voices caught up the triumphant strain, while the good priest in an attitude of inspired fervor prostrated himself before the holy shrine, and followed with his heart, although his lips were silent, the canticle of praise:

"O people of Jerusalem!
The Saviour's birthday sing
Oh! hasten on to Bethlehem
To hail our Lord and King."

Meanwhile more candles had been lighted within the grotto, and the people arranged by Targan in a long procession, were ready to advance two by two towards the enclosure. The abbe moved a step towards the entrance and addressed his flock:

"My brothers," he said, "advance slowly and reverently. Remember that God is here, really and indeed; and when you prostrate yourself before this representative of His Son, who came down to earth that we might be saved, it is before himself you bow."

Then turning towards the cherubim with its gilt rays shining on the altar:

"Yes, my dearest brothers, my good friends, God is here. And the spot which holds him should be approached with fear, for it is terrible — '*terribilis est locus iste*' as the holy scriptures say. But it is beautiful also and full of rejoicing, and it is in this spirit that he desires you to approach him. Come then, come to adore him and rejoice. *Venite adoremus et exultemus.*"

To be Continued.

BUY THE SHAMROCK.

Buy the Shamrock, avrone, from the poor little girl,
In the dawn of the morning I found it.
On a patriot breast it is purer than pearl.
With the gold of a good heart around it.
Buy a Shamrock, agr! it's the emblem of God,
With the dew on its leaf, like a tear in
His pity for men, it was called from the sod
Of the beautiful meadows of Erin.

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

'Twas on Tara the Saint made it holy and blest.
An emblem forever to Erin.
Ah, do let me pin it just here on your breast,
There is not a posy so checrin'.
For it speaks for your mother, and father, and all
It speaks of the land you were born in,
It tells of the beautiful voices that call
From the earth to eternity's mornin'.

It's a tongue that is preaching forever, avrone;
The leaves of it could not be neater.
They are Faith, Hope and Charity, set on the throne,
Of its stem; there is nothing completer,
They are hearts, sure, as perfect as ever was seen,
Will you buy and God bless you this morning?
Ah, there, now your decked with the loveliest green
That ever a breast was adoning.

Donchoe's Magazine

When everything goes dead wrong;
For the test of the heart is trouble
And it always comes with years.
And the smile that is worth the praises of earth
Is the smile that shines through tears.

Ellis Wheeler Wilcox.

C. M. B. A. News.

Fraternal co-operation is being recognized by more and more of the world's distant people, as well as by our own heterogenous mass, and what was once considered the dream of the few is now being responded to by the hearts of the many, and is making itself felt by means of a quickening, reforming process which is showing itself more in philanthropy made practical to the needs of the time. Hence the unprecedented organization of societies to meet different requirements.

The question of the ability of well-conducted Fraternal Beneficiary Societies to fully meet and discharge their obligations in the future with the same promptness and fidelity they have done in the past, and whether the cost of maintaining protection will not be materially advanced, seems well established by the past experience of insurance companies.

A table prepared by the New York Life Insurance Company, showing the death losses for each \$1,000 of insurance in force for 42 years, from 1845 to 1886 inclusive, shows the consolidated results as follows: 2 years of 16; 2 years of 15; 8 years of 12; 27 years of 11 and under, ranging from 3 upward. It is noted that from 1860 to 1886 inclusive, twenty-seven consecutive years, in no one year has the rate exceeded thirteen. The average for the 42 years was 11.2.

A similar table has been compiled from the sworn reports to the Insurance Department of the State of New York, of all the level premium companies doing business in that State for thirty years, from 1857 to 1886 inclusive, shows the average death loss to each \$1,000 of insurance to have been 10.81. The expenses for the same period of time were \$8.14 to each \$1,000 of insurance paid.

In addition to the above tables we are assured by carefully compiled statistics that the mortality rate in British companies, which extends over much longer periods, proves nearly the same ratio of death losses to each \$1,000 of insurance in force, the combined average being twelve and a fraction to each one thousand. The various Friendly Societies in Great Britain and Ireland, representing millions of members and long years of experience, only show a yearly mortality rate of 12.7 to the thousand. The secret societies of this country, including those that are purely fraternal, as well as those that have the added feature of a stipulated amount of benefit to be paid at the death of a member, show a less mortality rate on the average than they experienced by either American or British Life Companies or the Friendly Societies, their death date not exceeding ten to a thousand.

The foregoing experience, when considered in connection with the fact that Fraternal Beneficiary Societies have had thus far a less mortality rate than that shown to exist in Life Companies, would seem to be conclusive proof that in no one year are we likely to be burdened beyond our ability to pay and yet retain growth and prosperity.

"No organizations in the United States have multiplied more rapidly in the past ten years than the sick-benefit, funeral-aid, death-benefit and other kindred societies. As they are generally confined to those who are in the humbler walks of life, the good they have done is incalculable, carrying substantial aid to thousands of stricken families, and inspiring those who are fortunate enough in being members with a courage which might not exist in their hearts without them."



VERY REV. F. P. ROONEY, V. G.
P P St. Mary's Church, Toronto.

The Very Rev. F. P. Rooney, Vicar-General and parish priest of St. Mary's Church, Toronto, an illustration of which we give on our first page, is one of the ablest and best known priests in the archdiocese. Almost all of his priestly life has been spent at St. Mary's Church.

During his incumbency great changes have taken place in the parish, in the building of schools, presbytery and convent.

THE FORTY HOURS DEVOTION AT ST. MARY'S CHURCH.

At St. Mary's the Devotion of the Forty Hours was commenced at High Mass on Sunday last and finished on Wednesday morning.

The commencing services of the Devotion were of a very grand description. The celebrant of the mass was the Very Rev. Vicar-General Rooney, assisted by Fathers Minchan and Walsh.

The sermon was preached by His Grace Archbishop Walsh, who, in a most eloquent and earnest manner drew the attention of the vast congregation to the duties and obligations of the holy season of Lent, and of the benefit accruing to those who faithfully perform their duties. The Holy Catholic Church has instituted the devotions of Advent, Christmas, Lent, Easter, the month of Mary, the Forty Hours Devotions and others as inducements to her children to bring them nearer to Almighty God.

In creation God placed man as King of it, not for making money, not for making riches, but to labour for the Kingdom of God. Your soul is an immortal soul, therefore salvation should be the object of your solicitude. The Holy Catholic Church, that mighty church which lives for ever to save souls, is for you, her sacraments were created for you, her popes, bishops and priests work for you, and for your salvation. Grievous sin has the character of infinity, as it is aimed against an Infinite Being, and therefore much greater than if against a fellow man. Sin is infamous, and all the power of the angels joined together would be of no avail for its forgiveness without your contrition and penitence.

In forcible language His Grace drew attention to what the Saints of the Church had accomplished and instanced the preaching and work of St. Francis, whereby countless souls were converted, in Japan, China and elsewhere, to the true church and to God. He brought his sermon to a close by an earnest appeal to all to avail themselves of the privileges of the season, and to enter the narrow gate that leads

to salvation. A procession of the Blessed Sacrament was then made around the church, the choir singing in tuneful strains the *Tantum ergo Sacramentum*.

At Vespers the Rev. Father Walsh preached a forcible sermon, to a church crowded to its utmost capacity, as was the case on the following evenings of Monday when Very Rev. Dean McCann, and Tuesday when Rev. Father Williams, preached.

The altars of the church were very tastefully decorated, and showed the skilled handiwork of the Sisters of St. Joseph.

From Our Exchanges.

THE SPIRIT OF WORK.

Whether one pushes a pencil or a truck, whether one carries law books or bricks, whether he dusts the counter or counts the dust of the business community—his usefulness and his prospects depend altogether upon the spirit with which he works.

Chauncey M. Depew testifies:

"A very eminent lawyer in the country, with whom I had a great many cases when I was a young lawyer, said to me one day, pointing to a farmer's son who was making fires, sweeping out the office, serving papers, and copying for the privilege of the instruction which he received: 'That young man makes me very unhappy. I have two sons who have graduated at one of the best colleges in the country, who are expected to receive from me this business at my death, and in twenty-five years from now that young man will be at the head of this firm and my two sons will be his clerks.'"

He who works willingly, while he does work—to whom idleness is not congenial—who does well whatever he undertakes to do, who is not afraid to drudge when there are prospects ahead—he has the qualities that win success.

On the other hand, he who seeks the fallacious short cuts in labour and money-getting; who cudgels his brain to shirk work; over whose countenance is written the chipper "don't have to" defiance of indulgence—he, in his own expressive slang, is not in it.

He refuses to take pains. Pains will take him.—*Milwaukee Catholic Citizen*.

Men and Things.

The death, on the 14th inst., of General William Tecumseh Sherman has evoked from the secular press of the country lengthy tributes to his genius and his worth. A great military commander—with the exception of Lee, perhaps the greatest that figured in our civil war—he was in private life an estimable citizen, a loving husband and father, and a thoroughly manly man. Sweeter far, no doubt, to his afflicted children than the worldwide homage paid to his memory, is the thought that, at the last their prayers and those of their sainted mother were granted: that their father received the last rites of the Church, and died in the faith in which more than three-score years ago he was baptized. All doubt as to the General's happy death is removed by the statement of his son. Father Sherman said positively: "My father was baptized in the Catholic Church, married in the Catholic Church, and attended the Catholic Church until the outbreak of the civil war. Since that time he had not been a communicant, but he always told me: 'If there is any true religion, it is the Catholic religion.' A week ago my father received Absolution and Extreme Unction. He was unconscious at the time, but this fact has no important bearing; for the Sacraments could be administered to any person whose mind could be interpreted as desirous of receiving them."

GENERAL.

Timothy M. Healy, the fiery home ruler is only in his thirty-sixth year.

There are 609,000 Catholics in Vienna. There are more than that in New York. Next to Paris, New York is the largest Catholic city in the world.

A chapel in memory of the late Archbishop Heiss of Milwaukee, Wis., will be built in connection with St. Francis' Deaf and Dumb Institute, Milwaukee.

At Leavenworth, Kan., on the night of Feb. 27th, during a snowstorm, thieves entered St. Joseph's Church and despoiled the altar of a golden chalice, a silver casket, and other altar ornaments.

Rev. J. J. Dier, of Springburn, England, gives it as the opinion of the Church authorities, that the English people, but for indifference, would have been by this time one-half Catholic.

Cardinal Gibbons has ordered a collection to be taken up in all the churches of the Baltimore archdiocese for the benefit of the negro and Indian missions. The Cardinal never forgets the needs of the weaker brethren.

The League of the Cross, Limerick, has received a gift of over two hundred valuable books from the Rev. Dr. O'Riordan, C. C., Rev. Father McDermott, O. S. F., Mr. David Tidmarsh, and Mr. Dennis Gleeson.

Pere Monsabre has been presented by the Holy Father with a chalice as a token of satisfaction with the ability which the reverend gentleman displayed in his Advent sermons at the Church of St. Andrea della Valle.

Archbishop Janssens writes in the New Orleans *Morning Star* that there have been a great many converts recently among the coloured population in his diocese. During the past year three new schools for coloured children have been established.

† Owing to the number of imposters in Chicago, who are fleeing the charitable public in the name of Catholic church purposes, Archbishop Feehan has found it necessary to warn his people publicly against such fraudulent adventurers.

The Catholic churches and charities of Philadelphia have had \$128,000 divided among them by the will of the late Patrick Quinn, who also leaves about \$75,000 to the Catholic University at Washington, and \$5,000 to St. Joseph's Coloured College, Baltimore.

The Catholic Union of Great Britain, of which the Duke of Norfolk is president, has decided to call upon the general body of members to protest against the rejection by the House of Commons of the Religious Disabilities Removal Bill.

Cardinal Edward Howard has just celebrated his sixty-first year. He is Archpriest of St. Peter's at Rome, is related to the Duke of Norfolk, and was formerly an officer in the Life Guards of the English army. His activity is interfered with by brain trouble.

Bishop-elect Brennan of the new see of Dallas has chosen April 5th for the date of his consecration, and the ceremony will take place at St. Patrick's pro-cathedral, Erie, Pa., of which diocese Dr. Brennan was ordained a priest, Bishop Mullen will officiate.

Roman advices deny a statement that the erection of a new see at Chattanooga is contemplated, and it is hardly necessary to state that that Roman "cablegram" of last week which said that the Pope was highly displeased with

certain lists of episcopal candidates sent him from this country was devoid of truth.

In the Loretto Convent, Omagh, county Tyrone, on Tuesday, Feb. 3, Miss Rose M'Laughlin, Moville, received with the white veil of the Order the name of Sister Mary Augustin, she being the fifth member her family has given to religion. Two young ladies were professed—Miss Mary Mauly, Dublin, in religion Sister Mary Frances, and Miss Annie Kelly, Strabane, in religion Sister Mary de Sales.

Several of the bishops and clergy of Ireland have acknowledged the receipt of considerable sums from Archbishop Corrigan for the relief of distress. Among the number are Archbishop Croke, who acknowledges \$500; Bishop Brownrigge of Kilkenny, \$500; Bishop O'Dwyer of Limerick, \$1,000; Bishop Browne of Wexford, \$500; Father McHugh of Baffin Island, Galway, \$500; Bishop Eagan of Waterford, \$500.

At St. Patrick's Cathedral, New York, last Sunday morning, Most Rev. Archbishop Corrigan ordained to the priesthood a young Arabian, the Rev. Joseph Yuzbeck, who will assist in caring for the Catholics of the Maronite rite who recently opened a chapel in Rector Street. He came to New York from Jerusalem seven months ago, and completed his studies at the Jesuit College at Fordham. He speaks French fluently, and also a little English.

Fra Pasquale, a prominent priest of Italy, who was the last of the friars of San Nicola der Caserti, died recently at the age of 110. A few days before his death he caused himself to be carried to the high altar to receive the blessed sacrament. When the friars of San Nicola were dispersed by the government, Fra Pasquale and a few others remained to serve the church attached to their former residence. He was greatly beloved by the Neapolitans, who regarded him as a saint.

The Rt. Rev. Dr. Grimes, Bishop of Christchurch, brings with him to Rome a remarkable series of addresses to Pope Leo XIII., from the Catholics of his diocese. These are written in illuminated letters of great variety in colour and form. They constitute a mighty volume interspersed with views of various mission sites in this land of the Antipodes. It is worthy of note that among the ornaments the shamrock and harp follow the religious symbols in abundance, and show that the new diocese is largely formed of Irishmen. So chronicles the Rome correspondent of *The Pilot*, brightly adding: "There is every reason to expect that when Macaulay's New Zealander will come to sketch the ruins of St. Paul's he will be found to have an Irish name."

The Fathers of the Society of Jesus in England, according to the *London Tablet*, are engaged upon a grand work—nothing less than a commentary in English upon Holy Scriptures. The idea was suggested and strongly urged at the Manchester Conference of the Catholic Truth Society. There are some twelve Fathers engaged upon the work, including Fathers Purbrick, Clarke, Sydney Smith, Rickaby, Lucas and Charnley. The first volumes will probably be out in 1893. The whole work will take some five or six years to accomplish. The need of such a Catholic Commentary is widely felt, and the public will be delighted to know that it had been undertaken by such competent hands, who will secure to the whole work that harmony of treatment which is so desirable.

The Indian Territory, which, it would appear, is to be erected into a Vicariate-Apostolic—three names of candidates having recently been sent to Rome by the prelates of the New Orleans province—was formerly a portion of

the Little Rock diocese, remaining subject to the Ordinary of that see up to 1876, when it was erected into a Prefecture-Apostolic. Very Rev. Isidore Robot, O.S.B., the first Prefect, resigned a couple of years ago, and was succeeded by Rev. Ignatius Jear, O.S.B. When Father Robot beg. his labours in the territory he was alone for over a year, with the exception of a lay brother. Now there are from 15 to 20 priests in the Prefecture, about double that number of churches, and the opening of the Oklahoma strip to settlers gives promise of an abundant Catholic growth in the near future.

The Benedictines deserve the credit of what Catholic development has already taken place in the Indian Territory, for since the creation of the Prefecture, fifteen years ago, they have been virtually the only missionaries to labour in the fields. They have an admirable monastery out there, at the Sacred Heart mission, which serves as a headquarters for the monks, and the latter are aided in their evangelical work by Benedictine and Franciscan nuns and Sisters of Mercy. The Indian population is close on to 75,000, the most of the aborigines being as yet uncivilized.

Under the anti-Catholic sway of the cross-bearing house of Savoy in Italy, Protestant propagandism has had full sway. Yet when we consider the fact that they have been labouring among people whose catechetical and religious education has been sadly neglected, the results are strangely small. The Evangelical Churches of Italy, apparently Calvinistic, number only 91 churches, 5 stations, 14 ordained ministers, 2 colporteurs, 1,347 school children, 3 Young Men's Christian Associations, 1,550 average Sabbath attendance in all the churches, each audience averaging 92. Communicants, 2,305, total adherents, 3,930. The Waldensian Church in 1888 counts 17,363 members. The Wesleyan Methodist Church, 1,360; the American Methodist, 920, and the Union Baptist, 875.

When we consider that the Waldensian Church is merely the survival of an old mediæval heresy, the whole missionary efforts of English and American Protestantism in Italy has not secured seven thousand adherents. It would be interesting to figure up, as Daniel O'Connell once did, how much per head they cost our good people.

The deepest regret is felt among Irishmen at the announcement of the death of the Rev. Thomas Ferris, Castlelyons, county Cork, which occurred on Saturday, February 7th, in the Land League hut in the Castlelyons graveyard, where he resided ever since his eviction eight years ago. Father Ferris was thirty-three years a priest, having been ordained on the 17th of March, 1858. He served as curate in several parishes in the diocese of Cloyne. In all these his name was a household word for kindness, piety and purity of character. During his ministrations in Castlelyons the most notable episode of his life occurred. The tenants on the Perrott estate, who were labouring under excessive rackrent, got into difficulties with their landlord, and Father Ferris, whose parochial residence and land was on the same property, headed the agitation having for its object the just settlement of the rents. This resulted in his eviction, which, although a great loss to himself, proved to be a great blessing to the Perrott tenantry generally, who were enabled to purchase their holdings under the Ashburne Act. From the date of his eviction, as stated, Father Ferris resided in a Land League hut erected in the chapelyard of Castlelyons, and although some few years ago the landlord offered to reinstate him in his old residence free of cost, Father Ferris refused the offer, stating that he would end his days in the hut in which he had spent so many years of his life.

Catholic News

ST. PATRICK'S DAY.

Then, oh! to hear the sweet old strains of Irish music rise
Like gushing memories of home, beneath far foreign skies;
Beneath the spreading calabash, beneath the trellised vine,
The bright Italian myrtle bower or dark Canadian pine.
Oh, don't those old familiar tones—so sad, and now so gay
Touch sympathetic chords in hearts that beat so far away.

Mc Dermott.

In every land, and in every clime is to be found the descendant of the Celt, and the heart of every true Irishman, the world over, will beat with a stronger throb on Tuesday next, the 17th of March, the natal day of the holy apostle of Ireland, St. Patrick. Their minds will be carried back across the wide ocean, whilst they repeat, in thought, if not in word, with the poet McComb.

Then hail fairest land in Neptune's old ocean;
Thou land of St Patrick, my parent *ayna*,
Cold, cold must the heart be, and void of emotion
That loves not the music of Erin-go-bragh.

St. Patrick's Day has been always observed by the Irish residents of Toronto in a manner worthy of the illustrious Patron Saint of Ireland, and their outpouring of love and affection for the "dear old sod" has never been stunted. The celebration of the day will not this year be behind any of its predecessors, as apart from the usual fitting services in all the churches, choice programmes of music, mirth, and conviviality have been arranged by the various national societies and others.

The Irish Journalists of Toronto will be the first to do honour to the occasion by holding their third annual banquet at McConkey's. The previous gatherings of these Irish Knights of the pen have been marked with great success, and mirth, wit and oratory have been poured forth in luxurious profusion. With good songs, good music, good speeches, and good menu, it is no wonder that the heart of the scribe rejoices at the return of the day, and that those who have attended one, are ever anxious to participate at each succeeding gathering.

On the morning of the Seventeenth the I. C. B. U., Hibernians and Emeralds will march in a body to St. Michael's Cathedral, where High Mass will be said and a sermon preached appropriate to the occasion.

The students of St. Michael's College will attest their veneration of the Saint by holding a Musical and Dramatic Entertainment in the large hall of the College on Tuesday night, and an evening of rare enjoyment can safely be promised. The character of their previous entertainments, and the ability and good taste displayed by the performers have been such that the mere name of the St. Michael's College students affixed to a programme is sufficient to attest its merit. Former entertainments have been given free, but a small fee for admission is to be charged on this occasion, which we are sure will be cheerfully paid, and that a hall filled to its utmost capacity will prove to the students that their efforts for the entertainment of the public, so ungrudgingly given, are appreciated.

The St. Paul's Church Catholic Literary Ass'n will give a concert and lecture in their hall, Power St. Rev. Father Martin Callaghan S. S. of St. Patrick's Church, Montreal, will speak on "Irish Music," giving violin illus-

trations of his subject. The proceeds of the entertainment are to be devoted to St. Paul's Church. Father Martin, as he is familiarly known among his parishioners in Montreal, is a speaker of force and ability, and a thorough Irishman. He is the instructor of St. Patrick's Catechism Class, the largest Sunday School gathering on the continent, the classes having a membership of over 1,200. He has also made a considerable number of converts to the faith, averaging, we believe, 50 yearly. We bespeak for him a large and appreciative audience.

A concert and oration will be held under the auspices of the Ancient Order of Hibernians at the Auditorium. The oration will be delivered by Senator O'Donahoe.

An address by Phillips Thompson and a rich programme of song is the inducement offered by the Young Irishmen's C. B. Association. Their entertainment will be held in Temperance Hall.

DEAN WAGNER'S COLLECTION OF PAINTINGS.

It may interest many of THE REVIEW'S readers to learn that the Very Rev. Dean Wagner, of Windsor, has in his possession quite a collection of rare old paintings—very nearly one hundred—some of the number the works of great masters. All of these were sent to him last year by religious communities, and private individuals in Austria, Germany, and Italy to be disposed of to the best advantage for the benefit of the Hotel Dieu recently built by him in Windsor.

A few weeks ago Dean Wagner had a connoisseur to come from New York to inspect and authenticate these paintings. He selected about twenty of them and the following is the result of his study of the pictures:

Crucifixion 42x48 Vandyke
Mater Dolorosa 33x50 Carlo Dolci
St. Jerome 31x44 Tintoretto
Vulcan and the Cyclops 16x25 Palma, junior
Wedding of Cana 28x38 Ciampelli Agostino
St. Paul in the Arcopagus 28x28 Ciampelli Agostino
Holy Family and Vision of Jesus 31x41 Sandrat Joachim
Portrait of Rembrandt (wood) 12x25 Rembrandt, prob.
Head of St Francis of Assisi 14x17 Cerracci Ludorico
Madonna with Jesus and St. John 17x22 Amiconi after Maratti
Madonna with Child (wood) 13x19 Wohlgenuth
Adoration of the Shepherds (copper) 6½x9 Johan von Achin
Adoration of the Magi (wood) 9x12 Frank Francois
Summer Landscape " 8x12 Peter Bommel
Winter Landscape " " " "
Marine (copper) 6½x14 Vantor Wilde Wilhelm
Marine pendant (copper) 6½x14 Vantor Wilde Wilhelm
Flower piece 15x19 Rachel Ruish
Greek Landscape (Idyl) 28x39 Preller Frederic
St. John Baptist about 40x50 Schonfeld

Dean Wagner has a number of other fine paintings. Some of them recent, more antique, of which only the school is known, but not the precise author. All are for sale and it is his intention shortly to send 25 or 30 of them to Toronto to be sold by Messrs. Oliver Coate & Co. The Dean will not, of course, entrust the great masters such as Vandyke, Tintoretto, Palma, etc., to the auctioneer's hammer, these he will try to dispose of by private sale. The proceeds are to be applied to paying off the heavy debt on the Hotel Dieu of Windsor.

Rev. Father Conolly, S.J., of St. Mary's College, Montreal, is giving a mission at Cornwall, Ont.

Special services in honour of St. Joseph's day, which this year falls in Passion week, were held in all the Catholic churches of Montreal, on Sunday last, the musical portion being unusually fine.

Notre Dame was on Saturday night the scene of a very impressive ceremony. The St. Joseph's Union of Prayer had their special service, at which Father Henriot, of the Dominican order from Paris, who is preaching a series of Lenten sermons gave an address. At all times this magnificent cathedral is imposing. The numberless altars which surround the church were brilliant with wax tapers and lamps of varied and beautiful hue. The two galleries, lighted by electric lights, were crowded with the faithful. The body of the church was also filled, and many were standing. For forty minutes every ear was strained to catch the eloquent words of the preacher of the evening. The people of Montreal have seldom had an opportunity of hearing so strikingly original and eloquent a preacher as Father Henriot. At the conclusion of the address Benediction of the Blessed Sacrament was given.

The regular monthly meeting of the St. Patrick's Total Abstinence and Benefit society was held Sunday afternoon. There was a very large attendance of members and much interest was taken in the proceedings. Hon. Edward Murphy presided. The minutes were read and adopted and several new members were admitted, after which arrangements were made for St. Patrick's day. The society will take part in the grand procession and the Philharmonic band has been engaged for the occasion. A new and pretty badge for the members, provided by the Rev. J.A. McCallen, S. S. was shown, which was warmly approved of and adopted as the badge of the society. The fifty-first annual meeting of the society will be held on the last Tuesday of the present month. After the transaction of general routine business the meeting was closed with prayer. A meeting of the committee of management was held subsequently, Mr. A. Brogan, N. P., presiding.

On Tuesday evening, Feb. 24th, the T. S. B. "Charitable Trust" held its annual meeting at St. John's Grove, Sherbourne Street.

The following named members were present: His Grace the Archbishop of Toronto; Very Rev. F. P. Rooney, V. G., Chairman; Thomas Flynn; C. B. Doherty; Geo. W. Kiely, and M. O'Connor, Secretary-Treasurer.

During the business of the evening the sum of eleven hundred dollars (\$1,100) was set apart from the funds of the "Trust" for distribution among the charities of the city, and the Treasurer was directed to make the following division:

House of Providence	\$300.00
Notre Dame des Anges	200.00
Orphanage at Sunnyside	200.00
St. Nicholas' Institute	150.00
Good Shepherds, Parkdale	100.00
House of Industry	150.00
	\$1,100.00

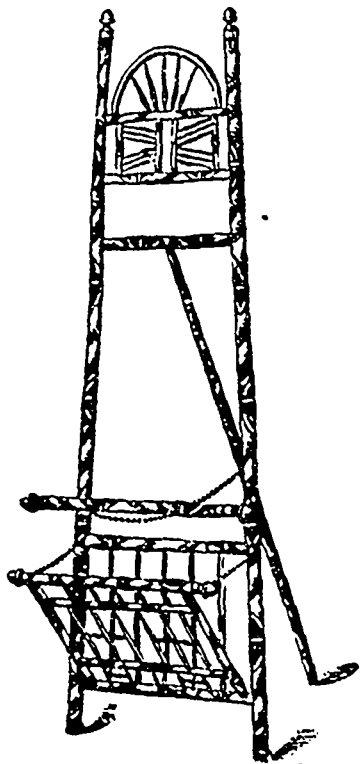
A proposition was advanced recently by a correspondent of the *Catholic Columbian* for the establishment of a home for infirm or invalid priests. It was under discussion by a company of priests recently and the idea seemed to meet with general approval. One of the reverend gentlemen present said he for one was willing to substantiate his interest in the project by subscribing towards the fund \$1,000. Another gentleman said that a few years ago, Hon. Ben Le Fevre, the Congressman, as a testimony of his regard for the self sacrifice and zeal of the Catholic clergy declared his willingness on certain conditions, to leave his beautiful home near Lima to be devoted to some such object.

The result of the Spanish elections has been a complete victory for the Catholic Conservative ministry. As many as 289 ministerialists were returned, and all parties in the opposition taken together have only obtained 154 seats.

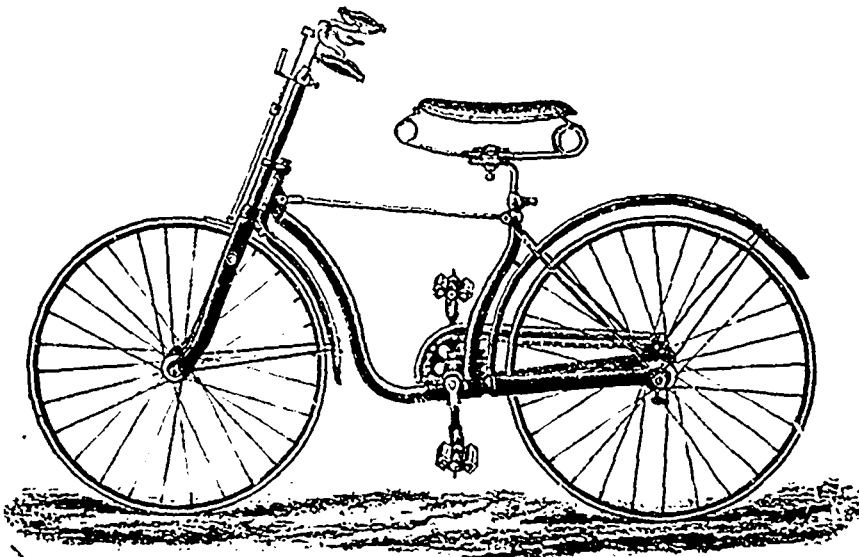
These Illustrations represent a portion of our Premiums which we offer for the getting up subscription clubs,

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

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

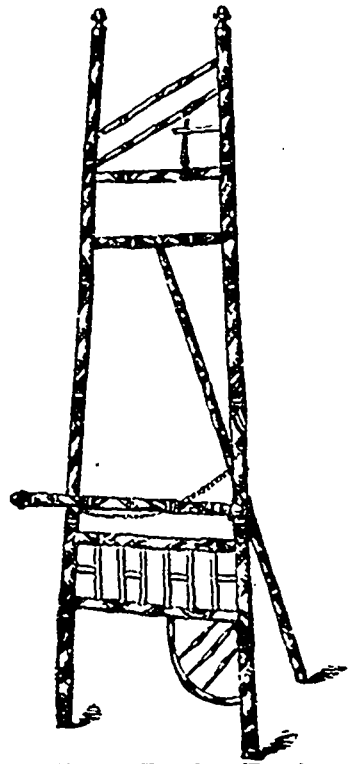


Portfolio Easel, worth \$5.50
5½ feet high (Bamboo)
Given with 7 subscribers



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

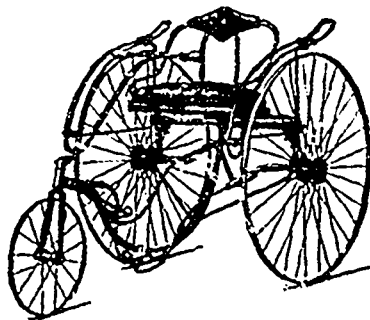
No. 2 Safety Bicycle, worth \$85.00 given for 90 subscribers
No. 3 “ “ \$100.00 “ 120 “



Fancy Bamboo Easel
5½ feet high worth \$9.00
given with 5 subscribers



Fancy Umbrella stand
worth \$6.50 Given with 10 subscribers



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



To any subscriber sending us 12 paid subscriptions we will send a full size reed baby carriage, upholstered in cretonne, has oil cloth carpet, canopy top, steel wire wheels, S. springs, wood handle. The wheels, springs, axles, and cross reach are C. plated.

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

What do the Jesuits Teach.
By Rev. Father Egan Given away with 1 subscriber

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947

What Northrop & Lyman's

A Miraculous Medicine.—Mr. J. H. CARREAU, St. Camille, writes: "Send me at once three dozen NORTHROP & LYMAN'S VEGETABLE DISCOVERY. It is a miraculous medicine and has performed great cures, testimonials of which we can give you."

Know it is Good.—Mrs. C. JOHNSON, Melville, writes:—"I have great pleasure in recommending your VEGETABLE DISCOVERY. I have used two bottles, and it completely cured me of a bad case of Dyspepsia. I also found it an excellent Blood Medicine, and sure cure for Kidney troubles."

The Best Medicine.—Mr. J. S. BLACKWELL, of the Bank of Commerce, Toronto, writes: "Having suffered for over four years from Dyspepsia and weak stomach, and having tried numerous remedies with but little effect, I was last advised to give NORTHROP & LYMAN'S VEGETABLE DISCOVERY

Vegetable Discovery

It Gives Strength.—Mr. J. S. DRISCOLL, of Granite Hill, writes: "I have derived great benefit from the use of your VEGETABLE DISCOVERY. My appetite has returned, and I feel stronger."

If you are Despondent, Low-spirited, Irritable and Peevish, and unpleasant sensations are felt invariably after eating,

a trial. I did so, with a happy result, receiving great benefit from one bottle. I then tried a second and third bottle, and now I find my appetite so much restored and stomach strengthened, that I can partake of a hearty meal without any of the unpleasantness I formerly experienced. I consider

A Pleasure to us.—Mr. L. N. BOUCCIER, of Ripon, P.Q., writes: "It is with great pleasure I

Has Done.

inform you that your VEGETABLE DISCOVERY cured me of Dyspepsia. I tried many remedies, but none had any effect on me until I came across NORTHROP & LYMAN'S VEGETABLE DISCOVERY; one bottle relieved me, and a second completely cured me; you cannot recommend it too highly."

then get a bottle of NORTHROP & LYMAN'S VEGETABLE DISCOVERY, and it will give you relief. You have Dyspepsia. Mr. R. H. DAWSON, of St. Mary's, writes: "Four bottles of VEGETABLE DISCOVERY entirely cured me of Dyspepsia; mine was one of the worst cases. I now feel like a new man."

It is the best medicine in the market for the stomach and system generally." Mr. GEO. TOLEY, Druggist, Gravenhurst, Ont., writes: "My customers who have used NORTHROP & LYMAN'S VEGETABLE DISCOVERY say that it has done them more good than anything they ever used."

The Province of Quebec Lottery

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

MONTHLY DRAWINGS FOR THE YEAR 1891

January 14, February 11, March 11, April 8, May 13, June 10, July 8, August 12, September 9, October 14, November 11, December, 9.

TENTH MONTHLY DRAWING APRIL 8, 1891

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

LIST OF PRIZES.

1	Prize worth \$15,000	\$15,000
1	" "	5,000
1	" "	2,500
1	" "	1,250
2	Prizes "	500
5	" "	250
25	" "	50
100	" "	25
200	" "	15
500	" "	10
Approximate Prices.		
100	" "	2,500
100	" "	1,500
100	" "	1,000
999	" "	5
999	" "	4,995

3134 Prizes worth \$52,740
S. E. LEFEBVRE, -- MANAGER,
81 St. James St., Montreal Can.

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Glazing, Kalsomining, Plain and
Decorative Paper Hanging, & Etc.
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We make a specialty of manufacturing
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from \$1. upwards.

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will be sent to any address on receipt of
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POEMS
OF
POPE LEO XIII.
As the Edition
of these Poems
is limited, and
our stock is fast
being depleted,
we would advise
those of our read-
ers who have not
yet secured one
to send in their
orders at once.

THE CLAIMS OF LOVE AND LUCRE.

The instance are very rare in which two strong wills can harmonize in close companionship.

Most young men study the character of women but little, because they have but little opportunity.

A brilliant match, in the eyes of the world, atones for low morale, congenial tastes, and lukewarm hearts.

A woman possessing the best elements of womanhood cannot be happy with a man who has not a sound character.

It is hard to examine character, and profit by the study, after the heart has become the seat of an absorbing passion.

Wealth in hand, without business habits, business tastes, and business interests, is the most unreliable thing in the world.

"Love in a cottage!" is laughed at by very "judicious people" but it is a very sweet thing by the side of indifference in a palace.

Good business habits, good character, enterprise, ambition—all these combine—are almost sure to secure competence and success.

There is nothing more disgusting in all the world than that mercenary tie, which, under the name of marriage binds a woman to the bosom of one bought her with his money.

The wild cockatoos of Queensland, when plundering a cornfield, post sentinels to give an alarm. If one bird is shot, the others, instead of at once taking to flight, hover screaming over their dead comrade until many of them share his fate.

People who believe they are in the right are liable to insist too strenuously on their point of view. Thackeray says: "I believe it is by persons believing themselves in the right that nine-tenths of the tyranny of the world has been perpetrated."

Burdock BLOOD BITTERS
CURES DYSPEPSIA.
CURES DYSPEPSIA.
CURES DYSPEPSIA.

PROMOTES
DIGESTION.

Mr. Neil McNeil, of Loith, Ont., writes:

DEAR SIR,—For years and years I suffered from dyspepsia in its worst form, and after trying all means in my power to no purpose I was persuaded by friends to try B.B.B., which I did, and after using 5 bottles I was completely cured.

Burdock BLOOD BITTERS
Cures CONSTIPATION
Cures CONSTIPATION
Cures CONSTIPATION

ACTS
ON THE
BOWELS.

Rapid Recovery.

DEAR SIR,—I have tried your B.B.B. with great success for constipation and pain in my head. The second dose made me over so much better. My bowels now move freely and the pain in my head has left me, and to everybody with the same disease I recommend B. B. B.

MISS F. WILLIAMS,
115 Bloor St., Toronto.

Burdock BLOOD BITTERS
Cures BILIOUSNESS.
Cures BILIOUSNESS.
Cures BILIOUSNESS.

Direct Proof.

SIR,—I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspepsia.

MARY A. E. DEACON,
Hawktown, Ont.

Burdock BLOOD BITTERS
Cures HEADACHE.
Cures HEADACHE.
Cures HEADACHE.

REGULATES
THE
KIDNEYS.

A Prompt Cure.

DEAR SIR,—I was very bad with headache and pain in my back; my hands and feet swelled so I could do no work. My sister-in-law advised me to try B. B. B. With one bottle I felt so much better that I got one more. I am now well, and can work as well as ever.

ANNIE BURGESS,
Tilsburg, Ont.

Burdock BLOOD BITTERS
Cures BAD BLOOD.
Cures BAD BLOOD.
Cures BAD BLOOD.

PURIFIES
THE
BLOOD.

Bad Blood may arise from wrong action of the Stomach, Liver, Kidneys and Bowels. B. B. B., by regulating and toning these organs, removes the cause and makes new rich blood, removing all blood diseases from a pimples to a scrofulous sore.



A. O. H.
JOS. BONNER,

We make a specialty of
C. M. B. A., A. O. H. and
E. B. A.

PINS & CHARMS

: : 10 LEADER LANE. : :

Please Don't Forget It.

That Dr. H. James' Cannabis Indica is prepared in Calcutta, India, from the purest and best Native Hemp, and is the only remedy either in that country or this that will positively and permanently cure Consumption, Bronchitis, Asthma, Nasal Catarrh and Nervous Debility or break up a fresh cold in twenty-four hours. \$2.50 a bottle, three bottles for \$6.50. Craddock & Co., Proprietors, 1022 Race Street, Philadelphia.

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Washday
SURPRISE
EVERY WOMAN

Can save half the hard wearing-out toll of wash day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flannels not to shrink, cotton not to harden, but soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it. Read the directions on the wrapper.

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St. Stephen, N. B.

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