



# 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. IV

Toronto, Saturday, Nov. 29, 1890.

No. 43

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## Notes.

MODERN enterprise stops at nothing. Least of all does it know any such word as reverence. The word comes that engineers are busy surveying the line for the proposed railway from the coast to Damascus. At present they are at work in the mountains immediately north of the Sea of Galilee. The actual laying of the railway, they think, will begin at Acre in three or four months. The concession includes permission to run a steamer on the Sea of Galilee. To our way of thinking it all sounds very uncanny.

THE *Daily Telegraph* and other leading London journals, are urging that it is time steps were taken to put a stop to the absurdities of Guy Fawke's Day. The original purpose of the "festival" has long since been forgotten, and the "Guys," as a rule, are caricatures of some unpopular personage of the moment. The occasion is used now for exhibitions of the most offensive character, its recurrence there, as in Toronto, being made a pretext for every variety of hoodlum revelry.

THE re-election of Mr. Parnell on Tuesday last to the chairmanship of the Irish Parliamentary party, and his determination, which met at the time with the concurrence of his followers, to remain in the leadership, has caused a grave complication in the political situations. The resolve of the Irish members to stand by Mr. Parnell, speaks well for their loyalty to, and their personal attachment for their leader, nevertheless the sentiment of personal fealty comes too dear when, as in the circumstances of the present hour, it imperils the interests of a country, and is arrayed against a united public feeling. The fact appears to be that at the Nationalist meeting on Tuesday, very few of the members present had any knowledge of the stand that Mr. Gladstone would take in the matter. The result is that a day later they had to seriously reconsider, and in a day or two more will doubtless be forced to reverse, their first judgment.

THE attitude since assumed by Mr. Gladstone brings matters to a climax. The Liberal leader is immovable in his decision that Mr. Parnell must retire, and he is supported in this by a unanimous press and a united party. Things, therefore, have come to this pass, that either Mr. Parnell must bend, or the Irish party must snap.

At the request of Mr. Gladstone Mr. Morley communicated to Mr. Parnell the following letter written on Monday:—

DEAR MORLEY,—Having arrived at a certain conclusion with regard to the continuance of Mr. Parnell's leadership of the Irish party, I have seen Mr. McCarthy on my arrival in town, and have enquired from him whether I am likely to receive from Mr. Parnell himself any communication on the subject. Mr. McCarthy replied that he was unable to give me any information. I mentioned to him that in 1882, after the terrible murders in Phoenix park, Mr. Parnell, although totally removed from the idea of responsibility, had spontaneously written and offered to take the Chiltern Hundreds, an offer much to his honour, but which I thought it my duty to decline. While clinging to the hope of a communication from Mr. Parnell, to whomsoever addressed, I thought it necessary, viewing the arrangements for the commencement of the Session to-morrow, to acquaint Mr. McCarthy with the conclusion at which, after using all the means of observation and reflection in my power, I had myself arrived. It was that, notwithstanding the splendid services rendered by Mr. Parnell to his country, his continuance at the present moment in the leadership would be productive of consequences disastrous in the highest degree to the cause of Ireland. I think I may be warranted in asking you so far to expand the conclusions given above as to add that Mr. Parnell's continuance as leader would not only place many hearty and effective friends of the Irish cause in a position of great embarrassment, but would render my retention of the leadership, based as it has been upon the prosecution of the Irish cause, as almost a nullity. This expansion of my views I begged Mr. McCarthy to regard as confidential, and not intended for his colleagues generally, if he found that Mr. Parnell contemplated spontaneous action; but I also begged that he would make known to the Irish party at their meeting to-morrow that such was my conclusion, if he should find that Mr. Parnell was not contemplating steps of the nature indicated. I now write you in case I should be unable to communicate with Mr. Parnell, as I understand you may possibly have an opening to-morrow through another channel. Should you have such an opening, I beg you to make known to Mr. Parnell the conclusion stated in this letter. I have thought it best to put it in terms simple and direct, much as I should have liked had it lain in my power to alleviate the personal nature of the situation. As respects the manner of conveying what my public duty has made it an obligation to say, I rely entirely on your good feeling, tact, and judgment.

(Signed) WILLIAM E. GLADSTONE.

THE publication of this ultimatum from the Liberal leader created a sensation; and Sir Charles Russell described what we fancy was the overwhelming feeling among Irishmen the world over, when he said at Hackney that many Irish members were sad at heart because of the calamity that had befallen the cause of Ireland. He believed they wished that Parnell would bow his head to the storm and recognize the fact that he had inflicted a serious wound upon the conscience of the people of both countries, and damaged the cause for which he had fought so long. The *Daily News*, the chief organ of Liberal opinion in England, in a long article on Wednesday, says: "The situation is too grave to admit of idle compliments, and we must inform the Irish members that they have entirely failed to appreciate the momentous nature of the crisis. If they do not make up their minds, and that quickly, they will find out too late that they have done irreparable damage to their country and their cause."

THE TENTH ANNIVERSARY OF ARCHBISHOP  
CLEARY'S CONSECRATION.

FRIDAY, of last week, the feast of Our Lady's Presentation in the Temple was the tenth anniversary of the Episcopal consecration of the Archbishop of Kingston. The clergy of the archdiocese were not asked to come from their several missions to celebrate the event with public solemnity, so short a time having elapsed since they assembled for the Pallium investiture. The faithful were instead exhorted to assist at a Mass of thanksgiving to God for His favours during the past decade of Episcopal government, and in supplication for a continuance of the divine protection in the future. At Vespers on Sunday in St. Mary's Cathedral, Archbishop Cleary preached an instructive sermon. The following is a portion of the Archbishop's sermon:—

Taking for his text Eph. ii : 10., "We are God's workmanship, created in Christ Jesus in good works, which God hath prepared for us to walk in them;" he said that next Friday would be a day of sacred commemoration, not alone for himself, to whom it recalls the most momentous event of his life, and the assumption of gravest responsibilities made bearable through the sacramental bestowal of proportionate graces of light and strength from on high; but for the people also who were then delivered to his charge for guidance unto salvation, and with whose spiritual well-being his soul's safety is indissolubly linked. The pastor with his flock, the general with his army, the commander of the ship with his crew and passengers, are bound in community of interest, of hope, of present danger, and of success or failure in the final issues. Wherefore he requested the Catholics of Kingston to join him in the oblation of the Eucharistic sacrifice next Friday for three ends.

First, in thanksgiving to the Most Holy Trinity through Jesus Christ, the High Priest and victim of the New and Eternal Testament, for the favour of whatsoever good religious works have been accomplished during the past ten years in this city and diocese. Those works are not ours, and we must not glory in them, but with all sincerity and humbleness of spirit cry out, "Not to us, O Lord, not to us, but to Thy Name give glory." Whatsoever of imperfection is in those works; whatsoever taint the searching eye of God may discern in them of human motive, natural feeling, or failure in substance or form or method of execution, is imputable to our weak and erring nature, and should be acknowledged by us with sorrow and humiliation. But those and all other works, in so far as they are good and salutary, are wholly and absolutely God's works, and for them our thanks are due to God alone. This is the gist of the text I have quoted from St. Paul to the Ephesians, "We are God's workmanship," that is, the product of His handiwork, not only in the order of natural existence, which we readily comprehend, but more emphatically in the order of our Christian existence, our life of faith and grace and virtue and salutary works, whereby we live unto God and insure our destiny of future glory. By baptismal regeneration we have been created anew in Christ Jesus; and the good works of Christian life which we do in our respective callings, you in yours and I in mine, are but the vital functions of our new and divine life, of which faith and grace are the quickening principles. "We are God's workmanship, created in Christ Jesus in good works, which God hath prepared for us to walk in them." Not only are our works of religion and charity and piety the handiwork of God, sustaining, stimulating and giving effect to the forces of supernatural vitality in our second creation through Christ, but all and every such salutary works were pre-ordained and prepared by God for each of us from the days of eternity, that we should "walk in them," and by their successive fulfilment, as by so many regular steps on the road of life, we should finally arrive at the mountain of God, the home of the elect. Herein is a profound mystery, calculated to make us ponder well and examine whether we have been walking steadily on the line of good works prepared for us, as the way of our destiny, in the eternal decrees of God's wisdom and mercy. For me these words of the Apostle

have been always suggestive of most solemn reflections. By God's special election and the sovereign command of Christ's Vicar, I was unexpectedly, and without any choice or will of my own, called from my home beyond the sea and ordered to assume charge of a numerous people whom I had never seen or heard of. In the city sanctified by the preaching of Saints Peter and Paul and irrigated with their blood, I received the sacramental character of the episcopate, transforming me into a "new creature" in Christ Jesus, to live thenceforth in a new order of existence, and walk in the line of a new series of works prepared by divine decree for my fulfilment of the mission assigned to me. Next Friday it will be a serious question for me to put to my own soul, how far have I corresponded with the decrees and preparations of God throughout the past ten years of this my new life and mission? Have I anywise frustrated the handiwork of God in me? And if, by the superior power of grace, the divine workmanship has prevailed over faulty nature in producing anything of good through my ministrations in Kingston city and diocese, let praise and thanks be given to Him "from whom are all Holy desires, righteous counsels and just works," and who is the beginning, the middle and the end of all salutary operation.

After speaking at some length upon the ownership of God in all man's good work, His Grace continued:

The third end for which I invite you to assist at the Holy Sacrifice next Friday morning is one which very specially concerns you in common with me. It is to beseech God the Father, through Our Lord Jesus Christ, that He may be pleased to indue my mind and heart and whole being with the fulness of His spirit, that I may know what works He has "prepared for me to walk in them" throughout the remaining period, be it short or long, of my mission amongst you; and, knowing them, to devise the proper ways and methods of their execution and faithfully accomplish them in the opportune time. How is man to know the plans and preparations of God except through prayer, daily fervent prayer, in conjunction with the Great High Priest immolating Himself continually for us on the Christian altar? May nothing be done, may nothing be undertaken, but what will contribute to His glory and be entirely His workmanship in us. May we never trust in our own strength; and may we never fail to rely on Him with unbounded confidence, that, having "begun the good work in us, he will perfect it unto the day of Jesus Christ." Whatsoever has been effected in the past, must be accounted as nothing, so long as there remains much to be yet done. Hitherto the wants of the outer missions appeared to demand more immediate attention; and accordingly I felt bound to postpone many undertakings in the city of Kingston, which meanwhile have been ever present to my mind and purpose. Now, however, the northern belt of the Diocese, extending over 200 miles in length, which was heretofore without a resident priest anywhere to give due pastoral care to the scattered sheep of the fold, their sick and their little ones, has been divided into missionary districts, twelve in number, and given in charge of their respective resident pastors, for whom the people have cheerfully provided elegant and comfortable presbyteries and decent sustenance. Churches, convents and schools have been erected and fittingly furnished whosoever they were needed for God's honour and the religious benefit of the people. The construction also of the majestic facade and tower of this Cathedral of St. Mary is approaching completion. Let me add, that our recent financial arrangements have set our minds perfectly at ease respecting the comparatively small debt lying against us. It is time now to apply our minds to other works in this city which seem to have been "prepared by God for us to walk in them."

The Archbishop in closing referred to the work that remained to be done in developing and extending their struggling charities, and in providing for the higher education of the Catholic youth within the archdiocese.

Many articles in THE CATHOLIC WEEKLY REVIEW are worth many times the price of a year's subscription. Send for a sample copy.

## THE VICIES OF THE THEATRE.

THERE used to be an unreasonable prejudice against the drama in any form. People forgot that the English drama, at any rate, had its origin in the miracle plays, and that the earliest English playwright was an abbot. They had become Puritanized, in spite of themselves. There is a suspicion that Mistress Judith Quiney, who had imbibed the spirit of the *Mayflower* people, carefully destroyed everything that could have convicted her great father of having been a player and a writer of plays. But enough was spared to us,—enough to show that Shakespeare was not only great in genius, but great in reverence for the old order which the ruthless Henry VIII. destroyed.

The old prejudice was bad enough. It left the theatres to the profligate, and it made the struggle of the good against the bad in the drama all the harder.

The new laxity, however, is worse than the old prejudice. Fathers and mothers, from being unreasoning and inveterate enemies of the stage, have come to regard even its worse vices with a kind of indulgence,—an indulgence which helps their children to blur the line that separates right from wrong, modesty from immodesty, and vice from virtue. This line can not be made too plain in our day: it can not be too deeply etched into our minds and hearts; for, unfortunately, the whole tendency of our time is to obliterate. "Sin!" says a man whom the intellectual world admires; "sin!" exclaims Ernest Renan,—“I blot out sin.”

To observe the crowds of young people—the children of really good parents—on their way to indecent spectacles, would, we think, move the great St. Chrysostom to more terrible thunders against the abuses of the stage than even he ever uttered.

The theatre in the nineteenth century is purity itself compared with what it was in the seventeenth. And, happily, of late the tendency to import the most scrofulous of the French dramas has decreased. It is the *spectacle*, not the drama, which is one of the worst means of demoralization in our civilization. The *spectacle* is an attempt to please the eyes by sensuous pictures, which are too often sensual and the feeders of sensuality. The casual promenade in the streets can not help observing the flaming posters which are meant to attract the young, the inexperienced, the idle, or the corrupt. That they are meant to corrupt, there can be no doubt.

The stage has its mission, and this mission is to help to purify morals and manners; to divert the mind from cares which might make it less cheerful; to elevate by showing us the struggle and the triumph of noble souls, or the defeat and the despair of the ignoble. A good play, like a good novel, is a gift of God. No man of sensibility could see Mary Anderson as "The Daughter of Roland," Ada Rehan as *Rosalind*,—which she plays most modestly,—Booth as "Hamlet," or Barrett as "Julius Caesar," without being moved to higher thoughts. But when the harmless fairy tale that delights pure childhood is made a peg on which to hang a hundred glittering deviltries, then the Christian parent should forcibly draw the line against the play-house.

"Immodest comedies," of which the Catechism speaks, are seldom presented now. Wycherley, Congreve, and Van Brugh are out of fashion. Immodest spectacles are the rule. The stage manager, like the keeper of a Turkish harem, chooses females for the "show," on the same principle that would debaso Ismail Pasha in selecting his slaves. This is true: there is no exaggeration about it: and even the highly paid *prime-donne* in the light spectacular operas dare not protest against the flagrant and immodest undress which the public taste seems to demand.

The ballet dances of fifty years ago were chaste compared with the spectacles of the modern stage. "Oh, public opinion has changed!" the amiable matron answers, when somebody ventures to remonstrate. "We are more liberal than we used to be."

But, alas! with these spectacles the worship of Venus returns to earth; with these spectacles pagan license is brought back into Christian centuries. A love for art can never be urged as an excuse for such exhibitions. There is no art in them, though there is artificiality and all vile

affectations. They degrade taste as well as morals. And when taste and morals are both debased, there is hope neither for the intellect nor the heart.

Let us look at the play-bills before we let our children enter the theatre, lest the young rose open to the sunlight, cankered and corrupted by slime in the track of the worm.—*M. F. Egan in Ave Maria.*

## FATHER McCALLEN ON SUNDAY LIQUOR SELLING.

THE following is a report of the address delivered by the Rev. Father McCallen on Tuesday of last week in St. Patrick's Hall, Montreal, and which formed the second lecture of the series to be given in support of the temperance cause:—

An appeal has been made to the Catholics of Montreal, said the reverend lecturer, to sign a petition: 1. For the reparation of the liquor from the grocery or other business. 2. For permission for Montreal to limit the number of its saloons and to increase the license tax. 3. For the rigorous enforcement of the Sunday law, the inspection law, and the law in regard to selling liquor to minors. Having already spoken at some length on the first two, the reverend father said he would take up and discuss the first part of the third petition—the necessity of enforcing the Sunday law. There is no greater discredit to a city than to have a law of such serious import openly and constantly defied. The Sunday is the Lord's day. In Montreal it is too frequently made the devil's day. No matter from what stand-point we view the question, unless it be the unholy profits it brings to the liquor sellers, there can be but one opinion, that rigorous measures should be taken to free the Lord's day from the evils of intemperance. During six days are men allowed to gain a livelihood for themselves and family. During the seventh day, as things now are, a privileged class is allowed to rob the others of the profits of their labour and to prevent the command of God for the proper observance of the Sunday being fulfilled. We read in Genesis (ch. II. v. 2-3): "On the seventh day God ended His work, which He had made, and He rested on the seventh day from all His work which He had done. And He blessed the seventh day and sanctified it." And having thus blessed and sanctified the seventh day, He commanded that it should be kept holy. The Sunday, therefore, in God's design's, is to remain a day of rest, of sanctification and of blessing. The sale of liquor so universally, and we may add, so openly carried on in Montreal, is at once a defiance of God's precept and of the law of the land. For these two reasons no Catholic can in conscience encourage the violation of the Sunday law. I need not prove to you that the law is not observed. Pass by the majority of the saloons of the city and of the groceries on Sunday, and the hum of many voices from within, and the exit of many a poor unfortunate man under the influence of liquor will tell their tale too openly and too forcibly to require you to enter for any further proof of what I advance. See the struggling light that escapes from the transom above the main door or through the cracks of shutters or the heavily curtained window, and that far into the hours of night or early Monday morning, and you will again learn of the Sunday rest the liquor sellers and the victims of their unholy traffic enjoy. Let us dwell a moment on the rest of which the liquor buyers are robbed by their Sunday potations. Brain and nerves and stomach all pay the heavy penalty of this disregard of the Sunday law. The men of toil go to work on Monday with far less strength than they quit work on Saturday evening. And the young clerk whose brain needs rest after the mental fatigue of the preceding week, reaches his books on Monday totally unfitted for the work set before him. If we only regarded the human side of this question; if we left out God and his rigorous precepts altogether, there is not a man in the city but should hasten to give his signature to the petition which demands that one day at least must be given to our population for needed rest. But the Catholic must look higher. The Sunday is a day for paying duty to the God who created us, to the Saviour who



redeemed us, to the Holy Spirit who desires our sanctification. Why do we grudge this one day out of seven to the Lord from whom we have received so many blessings? Why are the hours spent in the saloon on Sunday so many, and the minutes spent in church or in the Christian home, so few? How can any Catholic dare to claim the name, who gives a half hour to God in the morning (and many there are, who do not give even so much), and then passes the remaining hours of Sunday in drugging his friends and neighbours with liquor which injures their souls and bodies, and makes their homes desolate? Why is it that the banker, the broker, the clothier, the plumber, in a word every other business man, who by his Sunday sales would neither wreck the mind nor injure the body, however much he might injure the soul, are obliged to observe the Sunday law, while those who sell liquor can, with impunity, defy that law. We are accused of injustice; sometime of fanaticism, for our efforts to secure a rigorous enforcement of a law which all Christians are bound to respect. If there is really an earnest desire on the part of the liquor sellers to be left secure in their rights, let them learn to respect the law which protects the rights of others.

The rev. lecturer paid a high tribute to the influence of religion on the morality and prosperity of nations. The curse of the Almighty eventually fell upon a people who disregarded God's law. Religion has no greater enemy than the Sunday saloon. It entices men from their allegiance to God. It empties the churches during the hours of divine service. It is an obstacle to self-sanctification, the paramount duty of every-day life, but especially of that one blessed day in the seven set apart for this important and salutary work. The Sunday saloon is not only negative in its influence, preventing men from doing their duty to God, to the family, to their own souls. It most positively injures both God and men by desecrating the Lord's day, filling the streets with scandal, the home with strife and souls with sin. There can be no true gain from the profits made by Sunday selling, and the liquor sellers themselves will be robbed of the blessing which God wishes to come to every man on that day. Most certainly will the men who buy liquor in the Sunday saloon miss the joys of mind and heart and soul that fall to the lot of those who spend the Sunday in the church, the Christian home and in the society of sober friends.

Several names were signed to the petition, and it was announced that the list would be kept open every day at St. Patrick's presbytery and on Sunday in the sacristy of St. Patrick's church.

### C. M. B. A. News.

Secretaries of Branches will confer a favour by sending to us items of interest concerning their respective Branches or the Association generally.

At the regular meeting of Branch No. 1, C. M. B. A. of Windsor, on the 20th inst., ten dollars were voted from the general fund for Bro. Martin of Branch 99, Westport, Ont. who had recently sustained a severe loss by fire, having lost his barns and their contents.

At the meeting of Branch No. 15, (St. Patrick's), on Monday evening last, after nomination of officers, Bro. Chancellor P. F. Carey gave notice of motion that he would on next meeting move, that this Branch vacate their present quarters and hold their meetings in future in a hall in St. Patrick's parish. As this motion will be discussed at next meeting, and also officers elected for ensuing year, a full attendance of members is urgently requested.

The Catholic Mutual Benefit Association founded at Niagara Falls, N. Y., in July, 1876, is now one of the largest beneficial orders in the country. It has paid every just claim at 100 cents on the dollar, and is paying out thousands of dollars every year for the relief of the families of deceased members. It is not a proprietary affair, a cold-blooded, soulless corporation, but its members are bound together by the ties of brotherhood and religion.

The Rates of Assessment continue the same through life, and are so apportioned that one assessment per year compounded during expectancy of life at 4 per cent. will virtually amount to the same sum for all, whatever be the age at entry, thus conclusively proving the equity of the scale.

Instead of rates advancing through life, which might compel old members to drop out after long continued payments, the C. M. B. A. scale averages the cost during life expectancy and thus avoids freezing out its old and faithful members. No injustice is done to any, since all, in time, enjoy the same advantages.

Will it Last? Its perpetuity is assured, 1st, by its popular plan and equitable provisions; 2nd, by its able and honest management; 3rd, by its careful medical selection of members; and 4th, by its large increase in membership. All these combined with a resultant low death rate and cost must insure it a career that will disappoint alike the hopes of its enemies and the fears of its friends, and open to it a long and beneficent future worthy of its honorable past.

That the above claims are not delusive is shown by the fact that the average annual death rate in the Odd Fellows during the past 70 years has been less than 10 per 1000. In Great Britain there are to-day more than 60 societies over 100 years old that pay death benefits on the assessment plan, having an aggregate of over 4,000,000 members.

We have often been asked the question: How can the C.M.B.A. pay so much to the beneficiary at so little cost to the member? The answer is, solely on account of its low death rate and small cost of management. The first is secured by its extreme care in medical examinations, and by excluding unhealthy districts, the second, by its being carried on, not as a money-making institution, but as a fraternity.

But is not the indemnity too cheap to be good? No; for a dollar is necessarily collected from the Order for every dollar paid to the beneficiary. Still is not the high premium usually charged essential to security? It would seem not, since the C.M.B.A. has for ten years paid its death losses in full and promptly at an average cost per year to its members of only \$8.00 per \$1,000. Furthermore, during the 25 years from 1859 to 1883 inclusive, the average annual outgo to pay death losses, in the three largest life companies in the world, was only \$10 per \$1,000 in force, which was less than one-third of the average premium charged by them.

To the Members of the C. M. B. A. in Canada.

Office of the Grand President, Ottawa, Nov. 17th, 1890.

MY DEAR BROTHERS:—The open letter of Branch 24, Thorold, addressed to me, calls for some remarks.

I may say, Brothers, that any discussion, just now, of the relations between the Grand Council of Canada and the Supreme Council is premature. I would ask, therefore, that branches do not discuss this matter or anything connected with it. Branches may rest assured that the Board of Trustees of the Grand Council of Canada is fully alive to the welfare of the C. M. B. A. in Canada, and it may be trusted to take such action as will be for the best interests of the association. Many questions of importance are now under consideration by the Board, the result of whose deliberations will be made known in due time.

Yours Fraternaly,

JOHN A. MACCABE, Grand President.

### THE IMMORTALITY OF THE SOUL.

It must be so;—Plato, thou reasonest well,  
Else why this pleasing hope, this fond desire,  
This longing after immortality?  
Or whence this secret dread and inward horror  
Of falling into naught? Why shrinks the soul  
Back on herself, and startles at destruction?  
'Tis the Divinity that stirs within us.  
'Tis Heaven itself that points out a Hereafter;  
And intimates Eternity to man.

—Joseph Addison.

## Correspondence.

## A SUGGESTION.

To the Editor of THE CATHOLIC WEEKLY REVIEW.

It was reported some time ago in a prominent daily paper, that one of the priests at St. Patrick's Church, Montreal had, in the course of a ministry of seventeen years, baptised more than nine hundred converts into the Catholic Church. It may easily be supposed that these were, with very few exceptions, the conversions of English-speaking people, of whom the greater part were English. We may as easily suppose, and on enquiry I have no doubt we should find, that in other English-speaking parishes the good work has been going on during the same period, perhaps not with so great a degree of success, but, nevertheless, steadily and surely; and if we look further back into the years when English-speaking priests were fewer, the records would still, no doubt, show as proportionately large an increase in the number of conversions. There must be, therefore, in the City of Montreal a good number of English converts, and not a few English-born Catholics.

All true Englishmen love their country, and are proud of its constitution and general prosperity; in this all are agreed. But there are, as in every other country, some points of difference, and the chief of these is religion. Whilst the two hundred, or more, sects, into which Protestantism in England is divided are continually fighting among themselves, they are united, and co-operate heartily in crying down the Catholic religion, and in far too many cases, their antipathy extends to Catholics as individuals. This personal antipathy does not, however, exist to anything like the extent it formerly did, and perhaps the majority of Protestants will to-day allow that an Englishman can be, at the same time, a good Catholic and a good citizen. But there are still some who regard the English Catholic with suspicion, and who would, if it were possible, deprive him of many, or all the privileges which he, at present, enjoys under the enlightened rule of Her Majesty the Queen.

To the patriotic and useful lives of so many English Catholics, to the grand examples furnished in the lives of such men as Cardinals Wiseman, Manning, and Newman, Fathers Faber, Spencer, Douglas-Hope, and a multitude of others, both clergy and laity; but, above all, to the work of such bodies as "The Guild of Our Lady of Ransom," and "The Catholic Truth Society," is due the fact, that so much of the prejudice, that was formally almost universal in England, has been broken down. At the present day, in England, grand and untiring efforts are being made by the Catholic body to present to the eyes of the world their Holy Religion in its true light. By popular services, frequent instruction and lectures, the distribution of short explanatory treatises on Catholic doctrine, and more than all by public and private prayers for the conversion of England, much is being attained in the present, and, with perseverance, and devotion, promises of a grand victory in the time to come.

English Catholicism is no longer a thing to be sneered or laughed at by its opponents, its existence is for them a solid reality. Where, formerly, The Blessed Sacrifice of the Mass was offered up in a bye lane, and at uncertain intervals, by a mere handful of poor Catholics, a noble Church with its large and ever increasing congregation, its schools, and charitable institutions now stands. In the old days, where one priest was found to be sufficient to supply the need of a mission, three are at work to-day, and crying out for more help. Yes! the grand work of England's conversion is going on apace, and gathering fresh strength every day; and judging from the progress made in the past, the day is not far distant when England will once more earn the proud title which for so many years she so steadfastly clung to, that of "Our Lady's Dowry." All this success is the reward given by Almighty God to the English Catholics for their untiring zeal in His service.

Why then should not we, Catholic Englishmen in Canada, take our part prominently in this great work? Are we to lose ourselves in the ambitions and hopes, good as they may be in themselves, of other nationalities, and forget the little

struggling body of devoted men and women, across the sea, who are striving and straining every energy, to bring dear old England out of the war of sects and make her once more the glory of the Christian world? I think not, I am confident that love of country is still green in our hearts, and that it needs but a little perseverance, and organization on our part, to enable us to prove to the world, that we, too, are taking a serious part in the conversion of our country.

We are not called upon to make great sacrifices for this cause, all that is necessary is to organize ourselves into an association for the purpose of taking part in, and spreading devotions for, the conversion of England.

With a view to the founding of such an association, a few English Catholics recently met together to see how they could attain this desirable end. The main difficulty they encountered was, that English Catholics are so scattered, and therefore little known to each other, they could not easily be communicated with. It was, however, resolved to ask, through the medium of the parish priests of English-speaking parishes and the Catholic press, those English Catholics who favour the idea of such an association, to send their names and addresses to the address given at the end of this communication. When the names are known, a meeting can be called and the different details discussed, and a real start made.

The association would be strictly a religious one, and would have—to give a rough sketch—the following objects for its existence:—

1. To bring together for mutual encouragement, English Catholics of the City of Montreal.
2. To form a branch of "The Guild of Our Lady of Ransom," established for the conversion of England.
3. To hold intercessory services in some one or other of the city churches, for the conversion of England.
4. To assist, in every way, the spread of The Catholic Truth Society's publications.
5. To establish a small fund to provide for the circulation of English Catholic papers and periodicals among the members of the association.
6. To encourage the establishment of similar branches in other parts of the Dominion.

I have not attempted in this letter to give more than a general idea of the proposed association. It remains for the piety and patriotism of English Catholics in general to develop the idea, and make something practical out of it.

In conclusion, I may say that the present is a very favourable time for establishing the association; His Grace, the Archbishop, is now in Rome, and besides giving our work his blessing, and praying for its success at the tomb of the Holy Apostles, he would, I feel sure, procure for us and our work the Benediction of Our Holy Father, the Pope.

English Catholics and fellow-countrymen, remember what our glorious English martyrs have done in this grand cause, and do not, by neglecting this opportunity of helping it on, prove unworthy of their patronage and the powerful intercession of their prayers.

Montreal,

ENGLISH CATHOLIC.

Nov. 18th, 1890.

N.B.—Communications on the above subject can be addressed to H.J.C., 1106 Notre Dame Street, Montreal.

When Gen. Moreau was in the United States he was the victim of a rather droll misunderstanding. He was present at a concert where a piece was sung by the choir with the refrain:

"To-morrow, to-morrow."

Having a very imperfect knowledge of English he fancied it to be a cantata given in his honour, and thought he distinguished the words:

"To Moreau, to Moreau."

Each time the refrain was repeated he rose to his feet and gracefully bowed on all sides, to the great astonishment of the audience, who did not know what to make of it.—*Le Figaro*.



## 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.  
The late Archbishop Lynch.  
The late Rt. Rev. Bishop Corbett of Hamilton.  
The Rev. Father Dorey of "St. Patrick's" Montreal.  
And by the leading clergy of the Dominion

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TORONTO, SATURDAY, NOV. 29, 1890.

In another column will be found a report of the earnest address delivered by the Rev. Father McCallen, of Montreal, on the subject of the illicit selling of liquor on Sundays. It is an address which deserves to be widely read. The *Gazette* of Montreal said of it: "The speaker's words were very forcible, and no one who knows the actual facts will say they were too strong. They were addressed especially to Catholics, but appeal with equal force to all Christians and to all citizens."

Is the House of Commons on Wednesday, Mr. Gladstone gave notice of his intention to reintroduce a bill removing the only item that remains on the statute books of religious disability, that namely, which debar a Catholic from becoming Lord Chancellor of England or Lord Lieutenant of Ireland. It was first submitted during last session, and before its promoters decided to temporarily withdraw it, encountered a fierce and bigoted opposition.

THE touching and forcible protest made a few weeks ago by the Bishop of Raphoe against the projected evictions on the Olphert estate in Donegal, has, it is regrettable to learn, proved ineffectual. "I have always thought" wrote his Lordship, "that a considerable amount of hardship and injustice was worth enduring for the sake of peace apart from higher motives. But if in this year of destitution poor tenants are threatened with eviction off lands that they themselves have reclaimed, that paid rents for generations on the tenants' improvements, and that in the present season did not produce as much crops as would support the occupiers for three months, it will be my duty as specially charged with the guardianship of the poor of my flock, to help them as far as I can to combine for mutual protection, and to secure for themselves, by every legitimate effort, the fruit of every right they have in the soil whose value they have done so much to create." The attempts of the good Bishop to effect some settlement with the agent have all been without success, and a few days ago, in spite of appeals and protests, the work of evicting, we believe, some 250 families, began amidst wind, rain, and mist, in the wild and bleak hills of Donegal.

## A PLEA FOR SIMPLE WORDS.

REFERENCE was made in a late number of THE REVIEW to the common misuse of the word "lady" in preference to the simple and really beautiful word "woman." In reality, however, it is but one of many unpleasant and inexcusable perversions of language. A critic has said that every one of the softer and more ambitious sex who is dissatisfied with her social position, or uncertain of it, seems to share Mrs. Quickly's dislike of being called a woman. But the application of the euphemism of the word "lady," so much in vogue in these days, is not more extraordinary than the frequent employment of the term "female." The misuse of this word, as a synonym for woman, is as curious as it is amusing. As a simple fact any she in the animal creation is a female, just as a woman is, in the same way precisely as a man is just as much a male as a bull is; so that when a woman calls herself a female she merely shares her sex with all her fellow females throughout the animal creation.

Another word, as touching and as sweet a one as woman, is that of "wife," and it is when the Philistines force upon us "lady" as an equivalent of wife that the former word becomes unbearable to hear. Mr. Richard Grant White, in one of his works on Language stays neither criticism nor cynicism in a passing reference to this misuse. As to the ado, he says, that is made about "Mr. Blank and lady," it seems to him quite superfluous. If it pleases any man to announce on a hotel book that his wife, or any other woman who is travelling under his protection, is a lady—or a perfect lady—let him do so in peace. It is a matter of taste and habit. The world is wide, he says, and the "freedom" of the country has not yet quite deprived us of the right of choosing our associates or forming our own manners.

It was the same writer who called attention to the real loss that had resulted to our language from the disuse of the verb *to child*, which expressed the fact intended to be conveyed with a simplicity and delicacy that could be reached by no other word in the vocabulary. At present it is the fashion for English-speaking folk to take refuge, when they have need to speak of the fact of child-bearing, behind such French words as *enceinte* and *accouchement*: or if not these, recourse is had to the round-about phrase "in a delicate situation," as if anything were gained in delicacy by implying, as these euphemisms do, that a mother's condition is indelicate. Southey uses the verb *to child* in "The Battle of Blenheim," one of the simplest and most popular of his poems:

"And many a childing mother died."

How much more decent and in every way delicate is this than the following sentence employed by a writer in the *London Medical Press*:

"For what female about legitimately to become a mother would desire to be among strangers at such a time!"

That a physician, of all men, should use such a hateful phrase to describe a wife near her delivery, or a married woman near childbirth, is simply sickening.

But there is higher sanction than Southey's for the use of the verb *to child*. The beauty and dignity of the English of the Holy Scriptures have never been approached, and the language contains nothing purer or sweeter than the declaration, "He shall tenderly lead all those that are with young," or

than "Woe unto them that are with child, and to them that give suck, in those days." What gentler, purer phrase could be applied to a woman, or one better fitted to claim for her tenderness and deference from every man, than to say of her thus, that she is with child?

Of course, writers and speakers when treating upon involved and difficult subjects have oftentimes need to make use of technical, and scientific, and academic expressions. Of such we are not here speaking. Besides, a competent writer will use them correctly. What *THE REVIEW* ventures to enter a plea for is simplicity and purity of speech, and that such honest and simple words as man, woman, and wife, be not put to ignoble and vulgar uses.

#### THE MANITOBA SCHOOL JUDGMENT.

On Monday last Mr. Justice Killam delivered judgment at Winnipeg in the appeal entered against the Act passed by the Manitoba Legislature last winter, abolishing Separate Schools in that province. The judgment upholds the legality of the Act, and affirms it to have been *intra vires* of the Provincial Legislature. To this decision the Court explained it was led by an examination of the condition of the law in the several provinces at the time of Confederation. The education clauses in the British North America Act related, Judge Killam held, to Upper and Lower Canada only. In Manitoba at the time of Confederation, there were no State schools, all schools being supported voluntarily by the different churches, and the recent appeal was based upon the contention that the Manitoba Act—the Act conferring legislative power upon the Province when it entered Confederation—did not discontinue to the Catholics of the Province the right to have their own schools, and to expend, as heretofore, their school money to support schools of their own denomination. To the validity of these contentions Judge Killam conceded more or less, but determined that they were not within the meaning of the Act. His decision is that the Catholics of the Province have no right to be free from the competition of free schools, and that the main right that Parliament had in view at the time of the passing of the Act was the continuance to Catholics of freedom from compulsory attendance at schools other than those of which their conscience would approve. An affidavit from Archbishop Tache of St. Boniface was presented in the case, in which His Grace declared the present system of schools to be obnoxious to Roman Catholics, and in reality Protestant schools; but this opinion the Court seems to have over-ridden, Mr. Justice Killam determining from his own experience and information that the present schools are not denominational schools, but free and non-sectarian, and that therefore the Legislature can compel the residents of the Province to support them. There the matter rests for the present, but the appeal will ultimately be carried to the Privy Council. There is some talk, too, of an appeal to the Governor-General in Council, for disallowance of the Act, and very strong representations to that end are believed to have already been made to the Ministers. What the end will be, is not quite clear. The disturbing legislation appears to have been originated, suddenly and with no particular reason, by the Martin-Greenway Ministry; and there are many who think, it is to be hoped with good reason, that the school trouble will disappear, with the fall of the Provincial Ministry.

#### ENGLISH AND IRISH POLITICS : THE PROGRAMME OF THE SESSION.

THE Imperial Parliament reassembled on Wednesday after only a short period of prorogation. The programme of legislation projected by the Government ensures that the Session will be a stormy one from the outset; while further and exceptional interest will attach to its proceedings by reason of the present uncertainty of Mr. Parnell's position, and the unsettling effect which his seemingly impending political extinction is bound to have upon the allied Liberal and Nationalist forces.

An outline of the work of the Session was contained in the Queen's Speech read at the opening on Wednesday, in which the portions of greatest importance were those that related to Home affairs. The threatened potato famine in Ireland received mention, Her Majesty expressing regret at the existing condition of the afflicted peasantry, and adding the wish that measures may be taken to mitigate the people's distress. It was further said in the Speech that bills would be introduced relative to land purchase in Ireland, tithes, assisted education, and the extension of local government in England. This, in itself, is a large task for the Session, but it is further announced that if the progress of business permit it, a bill will also be introduced relative to local government in Ireland. All this will prove serious and arduous business, while to enliven and invest it all, the electricity of politics and passion generated by the thickening of events in the neighbourhood of Tipperary, will be hurled into the Parliamentary atmosphere. The arrests of Messrs. Dillon and O'Brien and others, and more particularly the doings of the Irish Constabulary, will form matters of debate at the earliest opportunity. Honourable Members will meet in no very amiable spirit, and consequently we may look for a bitter Irish debate as a prelude to the taking up of the Irish Land Purchase Bill.

It will be remembered that last Session the Ministry nearly came to grief by their Land Purchase Bill, which was acceptable to neither Conservative, Liberal, nor yet Nationalist. In what respect the Bill to be put forward this Session will differ from the abortive proposal of last year is not known yet; but land purchase is to be dealt with. It may be said, though, that if Mr. Balfour's Bill be really a *bona fide* and efficient effort to deal with this difficult question, the legislation deserves to be assisted and welcomed. It is the first step in the direction of the buying out of the landlords and the creation of a peasant proprietorship—that most needed of all political reforms for Ireland, the giving to the industrious and patient Irish peasant an interest in, and hold upon, the soil. Objectionable though the Bill of last Session was in many of its features there were those who favoured its acceptance as at any rate a tentative measure, as a step in the right direction, and, on the whole, as the most radical and remedial legislation of the sort yet put forward for Ireland. This opinion prevailed with a portion of the Irish press, and with the more Conservative section of the Irish Nationalists; and it is worth while to note that within recent weeks it has been urged anew by no less acute an observer than Sir Charles Gavan Duffy in two letters to the *Dublin Freeman's Journal*.

Another serious matter, the failure of the potato crop, further complicates the political situation. In this connection the Irish Secretary has promised that "the measures taken by the Government will, without question, be sufficient

to deal with any real distress which may be beyond the power of the ordinary poor law to meet;” and he has already been led, as one good result of his visit to the impoverished districts, to authorize the construction of light railways to traverse the parts where distress is periodical and recurrent, which will provide employment for the poor people, and to a certain extent ease their wants. On the other hand there are districts outside the area of these projected railway extensions where the poverty is no less argent, and in these, as in the former, what is most needed is that the inhabitants be provided with employment, since, as the Irish Bishops have given warning in their late Pastoral letter, sad experience has shown the demoralizing effect of wholesale eleemosynary effort. In short the whole subject is compassed with great difficulty as well as gravity.

The Speech from the Throne contained also a promise of some scheme of Local Government for both England and Ireland. This has been put forward before, and, in the case of Ireland, it is doubtful whether it is seriously meant. In any case it can scarcely be reached this Session. Yet it is obvious that Local Government once granted to England, as each year becomes increasingly necessary by reason of the constant multiplication of local and Imperial needs, could not be long stayed towards Ireland.

A despatch on Tuesday announced that at a private conference of the Conservatives held at the Carlton Club after the rendering of the verdict in the O’Shea case, it was decided that Parliament should be dissolved. Doubtless any serious difficulty in putting through the Land Purchase Bill would precipitate, as it came near doing last Session, a dissolution. But whether that happen, or the Government pull through with their pretty tough programme, the outlook for Ireland, with these definite measures of Relief and Land Purchase, and with Local Government besides in prospective, is not by any means hopeless.

#### SOME DANGERS OF SECULAR TRAINING.

We are somewhat reluctant to make any reference in this Review either to the recent execution at Woodstock, which has already furnished too much food for sensationalism, or to anything leading up to or arising from it. But there are one or two lessons of strong moral importance to be drawn from the painful and forbidding subject, which ought not, in our judgment, to be passed over. One of these Professor Goldwin Smith has pointed out in a letter which appeared in a city paper on Tuesday. “Birchall,” he wrote, “it is evident, was an absolutely selfish man, without conscience or belief in a God. Such men there are; and Napoleon was the prince of them. Probably the only thing which caused Birchall any remorse was that he had omitted to take away the cigar case. Yet he was not wholly unamiable or devoid of affection. His college friends liked him and his wife seems to have loved him. The brave effort which he made, with the shadow of death upon him, to collect his intellectual powers and write something which would raise a little money for his wife when he was gone, is the most redeeming feature of this hateful scene. Had he instead of being sent to college been kept steadily at work in some useful calling he might have gone decently and perhaps creditably through the world. Sending him to college, where, having no literary tastes, he was sure not to study,

and where, being idle, he was sure also to be dissipated, was the mistake which sealed his doom. That no boy should be sent to college who does not show a decided inclination to study is the lesson which Birchall preaches to us from a felon’s grave.”

The warning is one that parents will do well to weigh carefully; nor is it the first time, to do him justice, that Professor Smith has in late years given utterance to it.

A second and equally serious consideration is suggested by what Birchall has told the public in his biography of his revellings and riotings while at Oxford. It is impossible, the *Week* of this city has lately said, to read the account of his Oxford career without being struck with the obvious insufficiency of the moral safeguards provided by even so old and renowned an institution for the protection of its students from evil associations and influences. Making all allowance in reviewing Birchall’s case for the shocking, and seemingly total, want of moral sensibility in the man, one fact remains for the serious consideration, as our contemporary remarks, of all university authorities, as well also of parents having sons to be educated, that for all except those whose characters are exceptionally mature and well-balanced, there are in the atmosphere of the great universities elements of temptation and danger which cannot be too carefully studied, and so far as possible guarded against by those who are responsible for the results.

“During the whole of my time at Oxford,” wrote this young and unfortunate man from his felon’s-cell, “I never heard a word of religious teaching save when I went to chapel, which I was compelled to do at least once every Sunday. No word of kindly advice from any one is given gratuitously: no kind of interest in the spiritual welfare of the student.” And he goes on to tell of a tutor who replied to the mother whose son he was coaching for the Army examination, when she wrote him to have an eye to the boy’s morals, which had not been improved by University residence, “Madam, I undertook to get your son’s body into Sandhurst, not his soul.” All that can be said is that if this conception of the duties of a teacher obtains to any extent among the Oxford tutors of to-day, a great and lamentable change has come over the mind and conscience of the place since the days when Newman, Keble, Pusey, and others of great name, left the glow of sanctity about its halls, and since Newman wrote from Oriel that to teach the classics did not absolve a master from the duty of imparting also an ethical training, and that he, for his part, had “always held the College tutor to have a care of souls.”

With good cause did the Bishop of Hamilton in a recent sermon point to Birchall’s wasted and criminal career as an evidence of the insufficiency of merely secular education in itself, divorced from all religious training, as an agent for man’s moral betterment, or as a preventative against criminality. The contention of the Church has ever been that moral training constitutes an essential element in the education of a Christian people, and that religion, as the learned Bacon said, is the aroma that keeps all knowledge from corruption. It is the lesson of all experience; but not often is it brought home to men with greater emphasis.

We particularly request that any failure to receive this paper regularly on the part of any subscriber shall be promptly communicated to us, in order that we may take steps to prevent the recurrence of the irregularity.

## THE DISGUISED KNIGHTS.

## Conclusion.

The lady started to her feet and clasped her hands. The Count fiercely ordered her to be quiet. She looked in despair at the monks, and cried—"Beware how you consent to be the tool of this monster! God will avenge me. I will die first."

"I tell you, proud woman, beware how you enrage me!" exclaimed the Count.

"I will die first!" cried the lady. "You may kill me, but I will never be your wife!"

Meanwhile, the monks, at a sign from their chief, had ranged themselves in a double line; each one stood facing the men-at-arms. The chief stood at the head, between the two lines, facing the Count. He was strangely moved. His breast heaved, and his hands clenched each other tightly.

The Count seized the lady roughly by the hand, and dragged her up to the chief monk. Still she resisted vehemently, with cries and shrieks, and passionate supplication to heaven.

Suddenly the Count dropped her hand.

"I will soon reduce you to reason," he cried.

He rushed from the room, but soon returned, leading by the hand a boy about ten years of age. He was pale and thin, and a weary look of suffering rested upon his emaciated features.

"Now, proud woman, disobey me if you dare!" cried the Count, with the malignant expression of a fiend. "If you refuse my wish, this boy dies this instant. Consent, and he shall live. Your stubbornness has kept him in prison for six years; and if you still hold out, you will doom him to death."

The lady gave a loud, long shriek, and fell to the floor.

"Wretch!" cried a voice of thunder.

In a moment the child was snatched away from the Count, who was hurled to the floor by a tremendous blow from the hand of the chief monk, who towered over him like a giant. He arose staggering to his feet.

"Charge!" he shouted to the men-at-arms; "charge upon them! Cut them to pieces!" and, drawing his sword, he sprang upon his assailant.

In one moment the whole scene had been changed. At the cry from their leader, every monk had thrown off his huge robe, and now, instead of the humble friars, there appeared thirty stalwart knights, clothed in impenetrable armour, and brandishing their swords. The chief monk towered above them all, and his eyes shot flashes of fire through the opening of his visor, as he faced the astonished Count.

But there was no delay. A moment more, and the knights, without waiting for an attack, sprang upon the men-at-arms. The latter had an overwhelming superiority in numbers, but they were individually as nothing, compared with the well-armed knights, who were masters of every military art, and whose well-aimed strokes told with terrible effect. The contest became a slaughter. The knights fought as though it were sport, and their foes were as children before them.

The Count, after a short interval of rage and surprise, had thrown himself upon his enemy. But the struggle was over in a few seconds. Three strokes had scarcely been given before his sword was violently struck from his grasp, and whirling through the air, it fell with a clang to the pavement. Then the knight rushed upon him, and seizing him, hurled him to the floor. He now seized the cord which had lately bound his monkish attire, and with which he firmly bound the prostrate Count.

The struggle had been brief and sanguinary. More than fifty of the men-at-arms lay upon the floor. The others, panic-stricken, and furiously pressed by the knights, fled by every door from the apartment. But now, the loud voice of the chief knight summoned them back; and the knights, sheathing their swords, repeated the cry: "Promise them quarters." One by one the men returned, and at a demand from their conquerors, laid down their arms, and ranged themselves around the room. The fallen Count looked on in amazement and terror.

The lady had recovered from her faintness at the first

shock of the contest, and grasping her son fled into a corner, in which she knelt, covering, and shielding her beloved boy with her own body. But ever and anon, she turned with a strange look of inquiry; at each sound of the chief knight's voice, her expression became more intensified.

And now the chief knight advanced towards her. Leading her gently forward he slowly unfastened his helmet. The lady looked eagerly, tremblingly, with all her soul centered in the gaze. But as his helmet was unbound, and disclosed to view a magnificent head with noble features, the lady sprang forward into his arms with a low moan, that seemed like the outburst of all the long restrained agony of years.

"Hugo, Hugo, my own lord; Oh, is it you?"

She sank upon his breast, and he folded her in his arms, and bowed his head over her. At this scene a murmur ran round the hall; the murmur deepened into a cry, the cry into a shout; and, at length, loud acclamations arose—cheer upon cheer—hailing the wondrous return. On hearing this, Count Franz looked up. Envy, hatred, wrath, malice, and every evil passion struggled for the mastery within him; but fear was stronger than all. He looked around despairingly among his men-at-arms, but none of them recognized him now.

Count Hugo next turned to embrace his son. He held the boy tightly in his arms; at the child's soft voice, which called him father, he was for a moment overcome.

Suddenly, however, he turned. The soft emotions of love and gratitude were associated with sterner thoughts. All that he had heard, all that he had witnessed, and all the proofs of suffering he now saw in the dear faces of his wife and child, called aloud for vengeance. He pointed with a stern gesture to Count Franz, and called to the men-at-arms, "Seize that wretch!"

The men-at-arms sprang forward, and Count Franz turned pale as death.

"Hugo, cousin Hugo, mercy, mercy!" he cried in a scarce audible voice.

"Mercy!" said the other. "Can I forget what I have just seen?"

"Oh, for the love of God," exclaimed the Count, "by the sacred memory of Him for whose memory you have fought so well—"

"Peace," said Hugo. "Do you know, wretch, that all your word are worse than useless. Hear my sentence; and let all present judge whether I am right or wrong."

"Seven years ago I left my home to fight for our Blessed Master in the Holy Land. I left my wife and child with you, confiding in your faithful friendship. I have been to the Holy Land. I have fought and bled, and incurred a thousand perils. Three years ago I started to return, but I was imprisoned by the Infidels. After a captivity of more than two years, I escaped along with these noble knights; yet, all this time, I felt confident that the Count Franz was faithful to me in all these things.

"A month since I heard the truth from a merchant in Venice, who had passed this way and learned all. With my trusty friends, I hurried here. At the last town at which we tarried, we procured these disguises, and were able to enter here unexpected.

"And now, wretch, hear my sentence! For every sorrow that you have caused those dear ones, you shall receive equal misery. Your sentence on my son shall be carried out upon yourself. You shall be taken hence to the dungeon where you confined him for so many years. Away with him!—away with him!"

With screams and prayers, that were unheeded, the Count was carried away.

Count Hugo filled his castle with new and honest soldiers. He put a stop to the depredations that had been committed, and the stream of travel that had been so long disturbed soon flowed on as before. His wife and child recovered health and happiness in the presence of the restored Count, and pleasure reigned again within the walls. The knights who had accompanied him remained with him a month, and then departed each to his own home. The sentence on Count Franz was carried out. At the end of six years he had become so utterly broken-spirited and abject that Count Hugo let him go forth, on condition that he would at once depart for another country. To this the wretched man agreed, and he was never heard of again.

## General Catholic News

A solemn *Te Deum* was sung in all the Catholic churches of Quebec on Sunday last, in thanksgiving for the introduction at Rome of the cause of the canonization of the venerable Mgr. Laval, first Bishop of Quebec.

Sir R. F. Burton, the famous Orientalist and traveller, was received into the Church on his deathbed. The prayers of the faithful were asked for the repose of his soul in all the London churches last Sunday. Sir Richard owed this grace, under God, to his devoted Catholic wife.

Pilgrims from nearly all parts of Europe were present at the celebration of the centenary of Blessed Margaret Mary Alacoque at Paray-le-Monial recently. The Cardinal-Archbishop of Lyons presided at the different offices, and was surrounded by many of his episcopal brethren.

Very Rev. Father Aigueperse, Superior of the Congregation called the Fathers of Mersey, will visit America from France this month, and make a visitation of the houses of his Order. He will preach the Advent and Lenten courses of sermons at the St. Vincent de Paul Church, New York.

Not only at Ottawa, but also at Montreal, are the Franciscans restored to Canada, and they are opening houses of their Order in both cities. Montreal was formerly the headquarters of the Recollects, and there is, therefore, a peculiar fitness in the restoration of the Order in that truly Catholic city, where the friars were once numerous.

A notable and deserved tribute to Vicar-General Lacombe, O.M.I., of the diocese of St. Albert, B. C., appears in one of Harper's publications of recent date, and the Vicar-General is given the credit of having saved the Catholic Indians from many of the evils of modern civilisation at the time of the building of the Canadian Pacific railway.

St. Lawrence Church, Hamilton, a fine new building, erected in the northern portion of the city, was formally dedicated on Sunday last. The dedication ceremony at 10.30 a.m. was performed by Bishop O'Connor of London. At pontifical High Mass Bishop Dowling officiated, and the sermon was preached by Archbishop Walsh of Toronto. At vespers Very Rev. Joseph McCann, dean of Toronto, preached.

The chapel of the House of Providence has been beautified by the addition of two new altars, one dedicated to Our Lady of Lourdes and the other to St. Joseph. They are of finely carved light wood and two fine statues (the gifts of friends in France) adorn them, representing the Blessed Virgin and St. Joseph and Child. Above the high altar stands a life-size statue of Our Lord surmounted by a large oil painting of the Crucifixion, both donated by prominent Catholics recently deceased.

Very few of our Catholic young men of the city of Toronto realize that they have in their midst a society such as is the St. Alphonsus Young Men's Catholic Association of St. Patrick's parish. Formed about two years ago and having for its object principally the social improvement of Catholic young men, this society has made most wonderful progress considering the means at its disposal, and if the interest manifested in its annual election of officers on Friday evening last is any criterion of the popularity in which it is held, it bids fair to outrival its competitors of all denominations. After a hard struggle the following were the gentlemen elected to the various offices for the ensuing year: President, J. F. Brown; Vice-President, V. McBrady; Financial Secretary, E. J. Travers; Recording Secretary, S. R. Grant; Treasurer, J. McCabe; Librarian, T. McDonald; Assistant, J. C. Clarke.

The members of St. Patrick's choir, Montreal, are actively preparing for a concert to be given in aid of St. Patrick's church, in the Queen's hall, on the 29th of December. Though there has been very much already done for this same purpose, and notwithstanding the generous bequest of a lately deceased member of the parish, the debt is still large, and any effort made to diminish it is greatly appreciated by the venerable pastor who has done so much for the Irish Catholics of Montreal for nearly half a century, and whose greatest wish is to see St. Patrick's church free from encumbrance before his time of rest has come. The programme will consist of choruses and solos selected from "Faust," "La Traviata," "Der Freischutz," "Tannhauser" and "Carmen," and will be rendered by a choir of 100 voices with orchestral accompaniment.

The St. Ann's Catholic Young Men's society, of Montreal, held a successful gathering in the Queen's hall on Monday night. The "Manchester Martyrs" anniversary was the occasion. The proceedings were opened by an address by Mr. Fitzpatrick, M.P.P. Mr. Fitzpatrick in the course of his remarks reviewed the circumstances of the killing of Sergeant Brett. He quoted John Bright, Justin McCarthy, Swinburne, the poet, and other English authorities to establish that the three prisoners had been wrongfully executed. He said they could meet to commemorate the event, as could British subjects the world over, but such meeting was proscribed in Ireland. He made a patriotic appeal to the audience to ever remember the land of their forefathers. Mr. J. J. Curran M.P., proposed a vote of thanks to Mr. Fitzpatrick. He said they were pleased to see him and hear him on that or any other subject. He said it was always a pleasure to the people to hear the men they read about, and his having travelled so far to assist the young men in their effort to promote the interests of their society was deserving of thanks. Mr. C. J. Doherty, Q.C., concurred in the remarks of Mr. Curran and seconded the motion, which was carried amid applause. Then followed a drama of Irish life, which was capitally rendered.

### A COUNTRY PARISH MISSION IN ONTARIO.

THE fourth of a series of Missions given by the Rev. Father Connolly, S.J., in the diocese of Peterborough, was opened in Grafton on Sunday, the 9th November. The distinguishing feature of the Grafton Mission was the exclusively agricultural character of the attendance. There resided in the village only three of the eighty families who came in wagon loads morning and night, up to the beautiful little church on the hill-top—one of the Gothic gems of our noted Canadian church architecture. On Sunday, the opening day, despite the rainy downpour, there was a good attendance. As the bell rang out every evening from the Gothic tower its peals loud and clear, that floated in waves of richest sound over hill and dale away to the shores of Lake Ontario, from all sides, up the roads and across the fields, could be seen the glimmering lights of a hundred lanterns attached to the farmers' waggons, or borne by pedestrians wending their way to the church.

The absence of moonlight and the thickness of the dark itself proved a blessing; for the lanterns coming in from a radius of thirteen miles of country effectually aroused the barking of dogs, which in its turn excited the curiosity of the dwellers in the farm-houses, and by the second evening the Catholic mission was announced and advertised in every homestead, Protestant as well as Catholic. Hence the evening attendance was well sprinkled with Protestants, some of whom were known to come six and seven miles. One of the hopeful signs for future Ontario is this slumbering veneration of this people for the Old Church, which from time to time, when occasion offers, breaks through the trammels fastened on them by the ministers of error, and manifests itself in the desire to hear their only legitimate Mother, for whom the heart instinctively yearns, speaking to them as though with her own voice and presenting herself to them in her native attractiveness.



But what most of all consoled pastor and missionary was the earnest, practical piety of the parishoners, springing from that sturdy and robust faith which knows how, when invited, to carry heaven by assault. The exercises were attended by members of every Catholic home, who were known to wait, on some occasions, till ten o'clock at night to make their confession before driving home a distance of thirteen miles; to be present again at the church next morning to receive communion, to be enrolled in the scapulars, and have beads and pious articles blessed before travelling back again their thirteen miles—all this without breaking their fast. On witnessing proofs of piety so striking and numerous, the saying often rises to one's lips verily "God made the country and men made the towns and cities."

The League of the Sacred Heart could not but reap a rich harvest in a parish with faith so strong and dispositions so fervent, and could not fail, by turning the light and warmth of the Sacred Heart on so vigorous and sturdy a tree, to bring out an efflorescence of piety and rich abundance of fruit such as will make Grafton a beautiful orchard of our Canadian Church.

This was Father Larkin's desire on sending for the missionary, and it did not take him long to select as Promoters a troupe of young ladies not only healthy as roses that breathe the fresh air of the fields, but also intelligent and active—such as at the approach of a church bazaar would think it nothing to dispose each of their twenty or forty and fifty tickets, and count their five hundred dollars profit. These, representing almost every family in the parish, enthusiastically offered their services to recruit rosary bands, deal out tickets, Messengers, pictures, etc. and thus spread the fire of divine love over the parish. It is intended that the young men, too, should have their organization. Thus it is hoped that the fruit of the mission will be perpetuated in the League by the practices of prayer, frequent reception of Sacrament, and solid piety which it succeeds in making popular.

## Men and Things.

Cardinal Manning thinks the question of wages ought to be solved by means of a free contract between masters and men, which should be revised periodically. He says that recourse to legislation for the settlement of labour disputes should as far as possible be avoided. This, he adds, is the spirit of Catholic teaching.

We are glad to learn that the Boston *Pilot* has been purchased by Patrick Donahue, editor of *Donahue's Magazine*, who owned the property a number of years ago. It passed out of Mr. Donahue's hands when he became financially embarrassed. Owing to this complication Archbishop Williams took hold of the property and made the late John Boyle O'Reilly its editor. Under this management the paper made money rapidly and the depositors received back all the money they had invested. By the death of Mr. O'Reilly the paper was left wholly in the Archbishop's hands. As the object for which he had taken it has been attained, he did not wish to continue in ownership. It was rumoured that James Jeffery Roche would become an owner, but this has not proved true. Mr. Donahue recovered his financial standing long since, and is now independent.

Barry Sullivan is lying very ill at his residence in Brighton, Eng. The clever and big-souled Irishman, who has done more to promote the study of Shakespeare than any actor now living, was prostrated with paralysis some months ago, and has recently had a renewed attack. We believe he is a native of Cork—anyhow he made his first appearance there. He used to be a prime favourite in the provinces, especially at Liverpool. The *London Universe* says that while fulfilling an engagement at Melbourne he put a monument at his own expense over the neglected grave of poor Whitty, one of the most intellectual journalists ever sent forth by the port on the Mersey. But Barry Sullivan was always a free-handed, impulsive Irishman, and more than compensated for occa-

sional shortness of temper by his princely charity and grand old Milesian hospitality.

Justice John O'Hagan, the head of the Irish land commission, is dead. John O'Hagan was born in the county of Down, Ireland, in the year 1822. He early became connected with Messrs. Duffy, Davis and Dillon on the staff of the *Dublin Nation*. "He possessed many endowments, being," says Mr. Duffy, "the safest in council, the most moderate in opinion, the most considerate in temper of the young men, and after a time any of them would have had resource to him, next to Davis, in a personal difficulty needing sympathy and discretion." Mr. O'Hagan subsequently became an eminent Queen's Counsel, and one of the Equity Bar in Ireland. He was made Lord High Chancellor of Ireland by Mr. Gladstone in 1868, being the first Catholic elevated to that dignity in modern times. In June, 1870, he was raised to the peerage as Baron O'Hagan. Justice O'Hagan was a well-known poet and author, his principal literary production being a striking and effective translation into English of the "Chanson de Roland."

## A DOCTOR'S CONFESSION.

"HEALTH? Of course it is. The so-called science of medicine—a humbug and has been from the time of Hippocrates to the present. Why the biggest crank in the Indian tribes is the medicine man."

"Very frank was the admission, especially so when it came from one of the biggest young physicians of the city, one whose practice is among the thousands, though he has been graduated but a few years," says the *Buffalo Courier*. "Very cozy was his office too, with its cheerful grate fires, its Queen Anne furniture, and its many lounges and easy-chairs. He stirred the fire lazily, lighted a fresh cigar, and went on."

"Take the prescriptions laid down in the books and what do you find? Poisons mainly, and nauseating stuffs that would make a healthy man an invalid. Why in the world science should go to poisons for its remedies I cannot tell, nor can I find any one who can."

"How does a doctor know the effect of his medicine?" he asked. "He calls, prescribes, and goes away. The only way to judge would be to stand over the bed and watch the patient. This cannot be done. So, really, I don't know how he is to tell what good or hurt he does. Sometime ago, you remember, the *Boston Globe* sent out a reporter with a stated set of symptoms. He went to eleven prominent physicians and brought back eleven different prescriptions. This just shows how much science there is in medicine."

There are local diseases of various characters for which nature provides positive remedies. They may not be included in the regular physician's list, perhaps, because of their simplicity, but the evidence of their curative power is beyond dispute. Kidney disease is cured by Warner's Safe Cure, a strictly herbal remedy. Thousands of persons, every year, write as does H. J. Gardiner, of Pontiac R.I., August 7, 1890:

"A few years ago I suffered more than probably ever will be known outside of myself, with kidney and liver complaint. It was the old story—I visited doctor after doctor, but to no avail. I was at Newport, and Dr. Blackman recommended Warner's Safe Cure. I commenced the use of it, and found relief immediately. Altogether I took three bottles, and I truthfully state that it cured me."

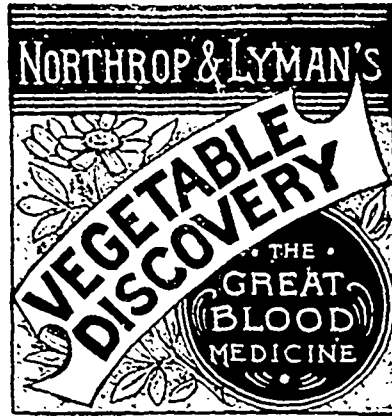
The easy quiet way in which T. A. SLOCUM'S OXYGENIZED EMULSION of PURE COD LIVER OIL has won its way into public favour speaks volumes for its merits. At the office of the company, Toronto, Ont., can be seen scores of valuable testimonials while any druggist will tell you that for all pulmonary difficulties it stands unrivalled.

We would advise the Rev. Clergy, Nuns, and our readers generally, when they are requiring Church Ornaments or Religious articles to write or call on Desaulnier Bros. & Co., Montreal, for Catalogue and Price List.

# A MAN'S LIFE SAVED

I WOULD not be doing justice to the afflicted if I withheld a statement of my experience with Jaundice, and how I was completely cured by using Northrop & Lyman's Vegetable Discovery. No one can tell what I suffered for nine weeks, one-third of which I was confined to my bed, with the best medical skill I could obtain in the city trying to remove my affliction, but without even giving me temporary relief. My body was so sore that it was painful for me to walk. I could not bear my clothes tight around me, my bowels only operated when taking purgative medicines, my appetite was gone, nothing would remain on my stomach, and my eyes and body were as yellow as a guinea. When I ventured on the street I was stared at or turned from with a repulsive feeling by the passers-by. The doctors said there was no cure for me. I made up my mind to die, as LIFE HAD LOST ALL ITS CHANCES. One day a friend called to see me and advised me to try Northrop & Lyman's Vegetable Discovery. I thought if the doctors could not cure me, what is the use of trying the Discovery, but after deliberating for a time I concluded to give it a trial, so I procured a bottle and commenced taking it three times a day. **JUST AT THE EXPIRATION OF THE THIRD DAY** to find my appetite returning. Despair gave place to Hope, and I persevered in following the directions and taking Hot Baths two or three times a week until I had used the fifth bottle. I then had no further need for

the medicine that had **SAVED MY LIFE**—that had restored me to health as I was radically cured. The natural color had replaced the dingy yellow, I could eat three meals a day, in fact the trouble was to get



enough to eat. When I commenced taking the Discovery my weight was only 132 lbs, when I finished the fifth bottle it was 172 lbs, or an increase of about half a pound per day, and I never felt better in my life. No one can tell how thankful I am for what this wonderful medicine has done for me. It has rooted

out of my system every vestige of the worst type of Jaundice, and I don't believe there is a case of Jaundice, Liver Complaint or Dyspepsia that it will not cure.

(Signed) W. LEE, Toronto.

## WHAT IS IT ?

This celebrated medicine is a compound extracted from the richest medicinal barks, roots and herbs. It is the production of many years' study, research and investigation. It possesses properties purely vegetable, chemically and scientifically combined. It is **Nature's Remedy**. It is perfectly harmless and free from any bad effect upon the system. It is nourishing and strengthening; it acts directly upon the blood, and every part throughout the entire body. It quiets the nervous system; it gives you good, sweet sleep at night. It is a great panacea for our aged fathers and mothers, for it gives them strength, quiets their nerves, and gives them Nature's sweet sleep, as has been proved by many an aged person. It is the **Great Blood Purifier**. It is a soothing remedy for our children. It relieves and cures all diseases of the blood. Give it a fair trial for your complaint, and then you will say to your friends, neighbors and acquaintances: "Try it; it has cured me."

Piso's Remedy for Catarrh is the Best, Easiest to Use and Cheapest.

## CATARRH

Sold by druggists or sent by mail, Sec. E. T. Hazeltine, Warren, Pa., U. S. A.

**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Caisson," will be received at this office until Friday, the 5th day of December next, inclusively, for supplying, erecting and completing in place, a Wrought Iron Caisson for the Dry Dock now in course of construction at Kingston, Ont., in accordance with the plans on exhibition at this office, and at the Engineer's office, 30 Union Street, Kingston, and with the conditions and stipulations contained in a Form of Tender, copies of which can be obtained on application to the undersigned and W. G. Strong, Esq., Resident Engineer, 30 Union Street, Kingston, Ont.

Tenders will not be considered unless made on form supplied, and signed with the actual signatures of tenderers.

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

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

By order,  
A. GOBEIL,  
Secretary.

Department of Public Works,  
Ottawa, 19th Nov., 1890.

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

## THE BOILER INSPECTION and Insurance Co. of Canada

Consulting Engineers and Solicitors of Patents.

— HEAD OFFICE —

40 KING ST. WEST - - - - - TORONTO

G. C. Hobbs Chief Engineer A. Fraser Sec.-Treas.

**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Iron Superstructure, York Bridge," will be received until Tuesday, the 9th day of December next, inclusively, for the construction and erection in place of the Iron Superstructure of the bridge now in course of construction across the Grand River at the Village of York, Haldimand County, Ontario, according to plans and specification to be seen at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, for the sum of eight hundred dollars (\$800 00) must accompany each tender. This cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,  
A. GOBEIL,  
Secretary.

Department of Public Works,  
Ottawa, 18th Nov., 1890.

## DONALD KENNEDY Of Roxbury, Mass., says

Don't write to me when taking the first bottle of my Medical Discovery. I know how it makes you feel, but it's all right. There are certain cases where the Discovery takes hold sharp, but it is the diseased spot in you it has taken hold of, and that's what you want. The Discovery has a search warrant for every humor, from backache to scrofula, inside and outside, and of course it makes a disturbance in your poor body, but the fight is short, you are better by the second bottle; if not, then tell me about it, and I will advise. I will, however, in the future, as in the past, answer any letter from a nursing mother.

Sincerely yours,  
DONALD KENNEDY,  
ROXBURY, MASS.

## POEMS OF Pope Leo XIII. English and Latin Verse

WITH BIOGRAPHY of the Supreme Pontiff

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In Cloth : \$2.50

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Undertakers and Artistic Embalmers  
FUNERAL DIRECTORS  
Open Day and Night. Charges moderate  
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**DROPSY** Treated free. Positively CURED with Vegetable Remedies. Have cured many thousand cases pronounced hopeless. From first dose symptoms rapidly disappear, and often days at least two-thirds of all symptoms are removed. BOOK of testimonials of intrusions comes sent FREE. TEN DAYS TREATMENT FURNISHED FREE by mail. DR. E. M. GREEN & SON, Specialists, Atlanta, Ga.

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**NATIONAL COLONIZATION LOTTERY**

Under the patronage of Rev. Father Labelle.

Established in 1851, under the Act of Quebec, 22 Vici., Chapt. 16, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

**CLASS D**  
The 40th Monthly Drawing will take place  
**WEDNESDAY DEC. 17th**  
At 2 p.m.  
PRIZES VALUE  
**\$55,000**  
Capital prize—One Real Estate worth \$5,000.00

**LIST OF PRIZES.**

1	Real Estate worth.....	\$5,000	5,000
1	do .....	2,000	2,000
1	do .....	1,000	1,000
1	do .....	500	2,000
10	Real Estate ..	300	3,000
30	Furniture sets ..	250	3,000
60	do ..	100	6,000
200	Gold Watches ..	50	40,000
100	Silver Watches ..	25	2,500
100	do do ..	15	1,500
100	do do ..	10	1,000
1000	do do ..	10	10,000
1000	Toilet Sets ..	5	5,000

It is offered to redeem all prizes in cash, less a commission of 10 per cent.  
Winners, names not published unless specially authorized:  
**A. A. AUDET, Secretary**  
Offices, 19 St. James street, Montreal Can.  
**TICKETS \$1, 11 TICKETS FOR \$10.00**

**The Province of Quebec Lottery**

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

MONTHLY DRAWINGS FOR THE YEAR 1890

FROM THE MONTH OF JULY  
July 9, August 13, September 10, October 8, November 12, December 10.

SIXTH MONTHLY DRAWING DECEMBER 10, 1890

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

Ask for circulars.

**LIST OF PRIZES.**

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

Approximation Prices.  
100 " " " " " " " " 25 2,500  
100 " " " " " " " " 15 1,500  
100 " " " " " " " " 10 1,000  
999 " " " " " " " " 5 4,995  
999 " " " " " " " " 5 4,995

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



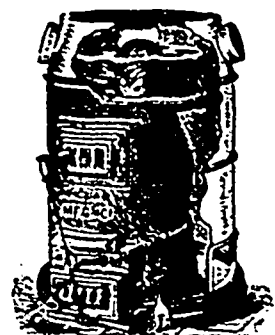
**The Antidote to Alcohol found at Last!**

A NEW DEPARTURE  
**The Father Mathew Remedy**  
Is a certain and speedy cure for Intemperance and destroys all appetite for alcoholic liquor. The day after a debauch, or any intemperance indulgence, a single teaspoonfull will remove all mental and physical depression.  
It also cures every kind of FEVER, DYSPEPSIA, and TORPIDITY OF THE LIVER when they arise from other causes than Intemperance. It is the most powerful and wholesome tonic ever used.  
When the disease is not strong one bottle is enough; but the worst case of delirium tremens do not require more than three bottles for a radical cure.  
If you cannot get from your druggist the pamphlet on Alcohol its effect on the Human Body and Intemperance as a Disease, it will be sent free on writing to.  
S. Lachance, Druggist, Sole Proprietor  
1538 and 1540 Catherine st., Montreal

**CONSUMPTION SURELY CURED**

TO THE EDITOR:  
Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully,  
T. A. SLOCUM M.C., 186 West Adelaide St., TORONTO, ONTARIO.

**D. B. DENISON**



581 Queen St. WEST  
General dealer in  
Stoves Ranges Heating Apparatus Etc.

A complete line of Tinware, Coal Oil, etc., always on hand  
Agent for the celebrated

**McClary's & Copp's FURNACES**

These Furnaces cost 25 per cent less and consume only half the quantity of fuel than most other Furnaces  
References given. Estimates Furnished  
Eave Troughing and Jobbing attended to

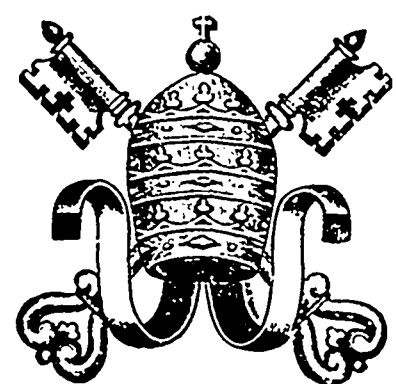
**TORONTO POSTAL GUIDE.** During the month of November 1890, mails close and are due as follows:

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

English mails will be closed during Nov. as follows: Nov. 3, 5, 6, 10, 12, 13, 17, 19, 20, 21, 27.

**TEETH WITH OR WITHOUT A PLATE**

Best Teeth on rubber, \$3; on celluloid \$10  
All work absolutely painless. Vitalized Air  
C. H. RIGGS, L.D.S., South east cor. King & Yonge sts. Toronto. Telephone 1-76



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All kinds of Vestments and  
**CHURCH ORNAMENTS**

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**Dominion : Line : Royal : Mail**  
**STEAMSHIPS**  
**WINTER SEASON.**  
 Liverpool Service—Sailing Dates

FROM PORTLAND	FROM HALIFAX
Sarnia..... Thur. Dec. 4th	Sat.....Dec. 6th
Toronto..... " " 13th	" " " 20th
Vancouver.... " Jan 1st	" " " 3rd

**RATES OF PASSAGE.**  
 Cabin from Portland or Halifax to Liverpool \$40, \$50, and \$60. Return \$80, \$90, \$110. Intermediate \$25. Steerage \$20.

\* These Steamers have Saloon, State-rooms Music room and Bath-rooms amidships, where but little motion is felt, and carry no Cattle or Sheep  
 G. W. TORRENCE, DAVID TORRENCE & Co  
 18 Front St. W. Gen. Agts.  
 Toronto. Montreal & Portland



**In its Worst Form.**

BENTON, LAF. Co., Wis., Dec., '88.  
 Rev. J. C. Bergen vouches for the following: James Rooney who was suffering from Vitus Dance in its worst form for about 1 1/2 years was treated by several physicians without effect, two bottles of Pastor Koenig's Nerve Tonic cured him.

St. Francis Wis. Oct 24, 1888  
 A member of my congregation used Pastor Koenig's Nerve Tonic with good results. The patient was so nervous that he could not find sleep for weeks. He suffered from the most intense anxiety which bordered on insanity. I gave the person some of Koenig's Nerve Tonic and he continued to use it. The appetite returned gradually, the anxiety disappeared, the headache left, and to day the sufferer, who had almost despaired, is enjoying excellent health.  
 Bern. Elskamp, Pastor.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

**KOENIG MEDICINE CO.,**  
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**SOLD BY DRUGGISTS.**  
 Price \$1 per Bottle. 6 Bottles for \$5.  
 Agents Lyman & Co. Toronto

**ASTHMA—DR. TAFT'S ASTHMALENE**  
 never fails send us your address, we will mail 17/10  
**THE DR. TAFT BROS. M. CO., ROCHESTER, N.Y. FREE**



**ST. LAWRENCE CANALS.**  
**RAPIDE PLAT DIVISION.**

**NOTICE TO CONTRACTORS.**

**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for the St. Lawrence Canals," will be received at this office, until the arrival of the eastern and western mails on *Wednesday, the 3rd day of December next*, for the construction of a lift lock, weirs, etc., at Morrisburg, and the deepening and enlargement of the Rapide Plat Canal. The work will be divided into three sections, each about a mile in length.

A map of the locality, together with plans and specifications of the respective works, can be seen on and after *Wednesday, the 19th day of November next, at this office*, and at the Resident Engineer's Office, Morrisburg, where printed forms of tender can be obtained.

In the case of firms there must be attached to the tender, the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, an *accepted cheque* on a chartered bank in Canada for the sum of \$6,000, must accompany the tender for Section No. 1, and an *accepted cheque* on a chartered bank in Canada, for the sum of \$2,000 for each of the other sections.

The respective *accepted cheques* must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The cheques thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,  
 A. P. BRADLEY, Secretary.  
 Department of Railways & Canals  
 Ottawa, 7th November, 1890.

**SEALED TENDERS** addressed to the undersigned and endorsed "Tender for Dormitory, Royal Military College, Kingston, Ont.," will be received at this office until Friday, 12th December, 1890, for the several works required in the erection of Dormitory Building, Royal Military College, Kingston, Ont.

Specifications can be seen at the Department of Public Works, Ottawa, and at the office of Messrs Power & Son, architects, Kingston, on and after Friday, 21st November, 1890, and tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

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

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

By order,  
 A. GOBEIL,  
 Secretary.  
 Department of Public Works,  
 Ottawa, 30th October, 1890.

**A. J. McDONAGH**  
**DENTIST**

Office and Residence, 250 SPADINA AVE  
 TORONTO

Third door south of St. Phillips' Church

**THE ROYAL**

**Steam Dye Works**

706 Craig St., Montreal

Suits, Dresses, Table and Piano Covers Cleaned or Dyed.

Lace Curtains Cleaned or Colored in all the Newest Shades and finished perfect

We have no branches or agencies.

Express orders promptly attended to

JNO. L. JENSEN, Proprietor

**C. M. B. A.**

We make a specialty of manufacturing C. M. B. A. Pins & Emblems in Gold from \$1. upwards.

These Pins are of best workmanship and will be sent to any address on receipt of price.

**T. WHITE,**

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By Destroying all living Poisonous Germs IN THE BLOOD,

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Making Inquiries; no charge; convincing Testimonials at hand, write to, Ask your druggist for it, or write to

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**COAL and WOOD**

Best qualities of Hardwood. Pine, Slabs and Coal, on cars at all times and for prompt retail delivery and lowest prices.

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