

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

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

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

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

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

Bound with other material/  
Relié avec d'autres documents

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

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

Additional comments:  
Commentaires supplémentaires: Part of page 765 is missing.

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

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

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

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

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

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

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

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
									<input checked="" type="checkbox"/>		

# The Catholic Weekly Review.

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

*Reddite qua sunt Caesaris, Caesaris; et que sunt Dei, Deo.*—Matt 22: 21.

Vol. III

Toronto, Saturday, Jan. 11, 1890.

No. 47

## CONTENTS.

NOTES.....	753
A BUSINESS TRANSACTION.....	751
ARCHBISHOP CLEARY AND MR. MEREDITH.....	750
THE FORMATION OF A CATHOLIC BUREAU.....	758
WHAT THE POPE READS.....	758
A PRETTY STORY.....	759
EDITORIALS.—	
Mr. Grandin's Letter.....	760
The Press Opinions.....	760
Mr. Stead and the Sacred College.....	760
"A Canadian Beacon Light".....	761
Mr. Gladstone and Cardinal Gibbons on Divorce.....	751
Current Catholic Thought.....	759
General Catholic News.....	763
Men and Things.....	759
POETRY—A Prayer.....	758

## Notes.

A word will be enough as to the recent Separate School elections. The result clearly indicates that the good sense of the people is stirred, and that they are determined to put an end to the unseemly conduct of their business. It seems to be regarded as the beginning of better things, and as an entrance upon the reign of respectability, if not of reason.

It will be very unhappy if it prove in the event that the breath of scandal has not spared Mr. Parnell. But the political enemies who are congratulating themselves that it will lead to his deposition from the Irish leadership, and to his retirement from public life, that it will alienate from him the sympathy and the affection of the Irish people, and cut from under him the support and recognition of the Irish priests and bishops, can only poorly appraise, we fancy, the generous and loyal qualities of the Irish character. Whatever may be the *dénouement* of the O'Shea proceedings, whatever embarrassment, or injury, it may work Mr. Parnell, if, indeed, it work any, it can never make the Irish people ungrateful of, or ungrateful for, his years of unrewarded and splendid service.

Archbishop Cleary of Kingston has addressed a third letter through the press to Mr. W. R. Meredith, the publication of which we are forced to defer this week. In this letter the Archbishop says: "I honourably accepted your assurance, (that the newspaper reports were verbally incorrect in making him appear to impute to the Archbishop the responsibility for a sentence appearing in a Kingston Catholic paper) and on your further explanation that you had merely hazarded a conjecture as to my responsibility in the matter, I allowed your imputation to stand as conjecture and no more. Accordingly I challenged you to justify your public utterance of this conjecture, declaring it illogical, unjust, and illegal. You made no defence of any kind, and in view of my counter statement and argument, you abandoned your original charge altogether, never referring to it in any of your subsequent letters. Thus you virtually pleaded guilty to an undefensible and unjustifiable attack upon me before my fellow-citizens throughout the Province. Pardon me, sir, if I venture to say that, according to the laws of honour, you are bound to make me an adequate apology."

We think the Archbishop of Kingston may well rest his case; and that this is the most he need say in the matter. Mr. Meredith, however much he may evade, and inveigh against Mr. Cleary, however cleverly he may play his political cards in order to endear himself to the rabble and *canaille* of the community, stands convicted of having made an unjust accusation, and until he withdraws it, Mr. Meredith, in the eyes of gentlemen, must continue to stand in an unlovely attitude.

There is another effective passage in Archbishop Cleary's latest letter, that in which he notices the charge made against him by Mr. Meredith of underrating the intelligence of his fellow-citizens. "It is solely," the Archbishop answers, "to the intelligence and public spirit of my fellow-citizens of Ontario I have been appealing throughout this controversy which your wanton aggression has forced upon me. I have no party to sustain me; no daily press to huzzu for me and vilify my antagonist; no adviser to take counsel with or aid me by suggestions. I have nothing on earth to rely upon except the inherent righteousness of my people's cause, and the honest intelligence of the Protestant majority, whose attention to my feeble utterances I have been compelled to crave, not for my sake, but for the sake of justice and fair play towards their peaceful fellow-citizens, constituting the minority, who are denounced as a 'common enemy' of Canadian society, and threatened with religious and civil disability."

A strong point is made by the Archbishop in that portion of the letter which we publish elsewhere in this number, in which he asks Mr. Meredith if Mr. Mercier, or the leader of the Opposition in the Quebec Legislature, ever attempted by any such unworthy method as Mr. Meredith resorted to, to inflame religious passion against the Protestant Minority of Lower Canada. It is a point which will impress itself with some force upon the minds of equitable men. For example we find the *Montreal Witness*, as fanatical a sheet as, under ordinary circumstances, could be found in the country, and one which it would require a miracle of grace to make think of the Catholic Church as other than the Babylon of the Apocalypse, repudiating, Mr. Meredith because of the fanaticism of his programme, contrasting the utterances of Mr. Meredith with those of Mr. Taillon, the leader of the Opposition in the Quebec Legislature, it speaks as follows:

"No less remarkable than the anti-French manifesto of the Conservative leader of Ontario is the Equal Rights manifesto of the Conservative leader of Quebec. We like Mr. Taillon's attitude for several reasons better than we do Mr. Meredith's. Mr. Meredith is intolerant toward the French. He says there is no room for two languages in this country. Mr. Taillon is generous toward the English. Speaking to an audience and amid surroundings as exclusively French as Mr. Meredith's were English, he declared, amid the plaudits of his countrymen, against the policy of slight and insult toward those of a different race."

For this, and other reasons, we venture to draw the conclusion that in the work of putting into application, in the public life of the Province, these odious principles, Mr. Meredith will find himself again, as on a former occasion, standing in a small, and not very respectable company.

## A BUSINESS TRANSACTION.

## I.

The poor old woman kissed her son for the last time. Her pale cheeks flushed as she did it, and a braid of white hair hastily put up that morning, before she went to court—fell from under her faded, black bonnet.

The train was about to move out. She spoke no word, but moved back and took her place at the station door. The groups on the platform—mostly happy and expectant groups, laden with Christmas packages—surrounded her. Her only boy was going from her, and he was going to prison. He kept his eyes down. Only when he had to move toward the train, between two policemen, he turned and tried to kiss his hand to her, but he had forgotten his handcuffs. His face turned red, he did not look at her again.

She stood, with the braid of white hair hanging over her eyes, she watched the train disappear. With a heavy sigh she went out into the muddy streets. They were full of noise; wagons dashed past, evergreens swung from awning posts and shop windows. The world was glad, for the Christ-Child was coming. But her son had gone from her. Her eyes caught the gilded sign, "Foreign and Domestic Liquors." She shuddered, and, hailing a car, went home. That home was desolate enough. It consisted of three little rooms: one in which a sewing-machine stood—this was her sleeping-place; there was another, the kitchen and dining-room; and still another, his bedroom. The house might have been called a "shanty," if it were not for the scrupulous neatness of everything outside and in.

She walked from room to room as if dazed. She was alone. Sometimes, in the first years of her widowhood, she had feared for the future of her chubby little boy, who was all she had in the world; but no such fear as this dreadful reality had oppressed her. She had imagined him dead; she had dreamed of his encountering many dangers in the world; but she had never dreamed that he would leave her with the brand of disgrace on his brow.

It had come to pass on that day young Nicholas Harding had been taken to prison, handcuffed as a thief. His mother believed in his innocence, nobody else did. It was generally acknowledged in the village of Holstein that drink did it. Nicholas had been "steady" enough until he fell in with the members of what was called a target club. His employer, the best carpenter in the place, had then begun to complain of him. His mother noticed a change. He no longer stayed at home in the evenings. His mother owned ten acres of land just outside of Holstein, on which she had put up, with her own earnings, a little house. She and Nick had often talked of building a larger one; for in the pleasant weather, Holstein, because of its medicinal springs, was a famous resort for city people. Why should she not cease her perpetual work at the sewing-machine and take some of these people into her house—if she had a house big enough for them?

Nicholas entered heartily into this plan. As an apprentice, he earned little, but part of that little was put away for the new house. How often they talked of this! By and by when Nicholas had learned his trade, and the money began to come in, he would go to college. This dream lightened many a weary day as Mrs. Harding bent over the ever present sewing machine. But the target club ended it all. Nicholas brought no more money home. He wore flaming neckties and a pin of colossal size nestling among their folds. He was out every night; he had his "committees" to attend to, and other important business.

Mrs. Harding saw by the village paper that the target club was about to give its first annual "reception," and that her son's name headed the list of managers. She sighed, but thought no evil. "Boys will be boys," her Nicholas could not forget all the lessons of his lifetime. One Saturday night he stumbled up-stairs, and the next morning he was not up in time for Mass. His mother did not go to his room; she knew what was the matter, she had knelt by her bedside all night. She would not accept the horrible truth. "The poor boy is not well," she said aloud. Nobody asked her about Nick as she came home from church; it was well known

in Holstein that he had been dragged home drunk by his friends the night before.

The time of the target club "reception" came around. Nick wanted money. He had invited a "lady friend." He must have a carriage all the other fellows wore to go to this dance in carriages. He calculated that the whole thing would cost him fifteen dollars. Where was he to get it? He could not borrow it, he could not beg it. He asked his mother for it; she had put all her money—it was not much—in the savings-bank. She could not get it without two weeks' notice at the bank. He said nothing, but he made up his mind that he would have the money; he *must* have it. He was the first floor manager, he had asked the most dashing girl in the village to go with him, it would be ridiculous to back out, everybody would know the reason. He *must* have the money, and he had it. He took a twenty dollar note from his employer's desk and went to the dance. That same night he was arrested.

Mrs. Harding would not believe him guilty. She mortgaged her lot to get money to pay the lawyers—she had the highest priced men in the State. She did her best; he was sentenced to eighteen months in jail—thither he was taken on December 24, 1880.

## II.

Mrs. Harding had several earnest friends in Holstein—all self-respecting people have earnest friends. The best of these was Father MacDowell, the priest of St. Michael's. He was never tired of praising her industry, her faith, her charity. When this misfortune befell her he said little, but he went, on the first "visiting day" at the jail, to see Nicholas. He returned with much consolation for the mother.

"The boy is thoroughly penitent," he said; "I can vouch for it. God will bring good out of evil, and when you see him here again he will be a man. Keep your heart in peace, and make a home for him here. With God's help, he'll be a good man yet. He will never touch a drop of liquor, depend on it, if he gets home safe."

Mrs. Harding was greatly comforted. She went back to her work, supported by the sweet hope of the priest's words.

Another friend of hers was Mr. Dornin, the owner of the great hotel at Holstein and of the mineral springs. He sent her a ten-dollar gold piece in advance for some mending he asked her to do for him. He held the mortgage on her lot, and three months afterward that ten-dollar gold piece went back to him as part of the five per cent. interest she had contracted to pay him.

The winter and spring were wearisome to her. She worked all day and half the night; but all her little hoard spent itself. She fasted many a day that she might save enough to pay her way to the jail. The "visiting days" were oases in her life. Nicholas was well spoken of by the authorities. His term of eighteen months would be cut down to one year. This was joyful news to his mother; it was better than a tonic, and she worked and worked with renewed courage.

It was the general opinion in Holstein that this industrious little old woman could help herself, and she was allowed to do it. How hard it was! She paid the first three months' interest on the mortgage; she refunded the twenty dollars which the carpenter said Nick had taken—she never believed that her son had taken it, and she gave it to the man with that protest; she paid several debts which Nick had contracted, and she existed. Work became scarce; and her friends, who would have given her alms, would have let her starve rather than inconvenience themselves to make work for her. If there is anything most worthy of admiration in American civilization it is strict attention to business.

Mr. Dornin, who was never absent from his pew at High Mass, noticed with satisfaction that the Widow Harding was devout. He would have a lot of overalls made for his laborers in the spring and help her along. Of course she would do them for less than the tailor—say at fifteen cents a pair. One hundred overalls at fifteen cents—he remembered he was at Mass and thumped his breast industriously. Then his thoughts wandered to the mortgage. She couldn't pay the interest; he would have to foreclose. Her lot was one of the best in the place, and the water-power went with it. The electric lights and the motor might be in his control if

he could get that water-power, and if he could get it by foreclosing, it would be the best bargain he ever made in his life—the *Sanctus* rang, and he thumped his breast again. After Mass he watched the old woman, in her thin shawl, go out of the church, he saw Father MacDowell take off his hat to her in a manner which he seldom used to anybody in the village, and he thought with satisfaction of his magnificent project about the overalls.

If she could only keep her home, Mrs. Harding said to herself. If her boy could only have a home to come to! She was sure that the people of Holstein would not remember the boy's residence in jail against him. If she could only keep the home it would give him a start in life.

During those weeks of enforced idleness, between the winter and spring sowing, she fasted like a Trappist. She sold a few eggs and some winter cabbage, but she could not get together enough money to pay the interest. One day Mr. Dornin called, and, after some pleasant words, changed his tone and told her that he must foreclose the mortgage. She could not realize what he meant.

"What! Take the house and lot?"

"Oh, you may move the house, if you want to," he said. "I've no objection to that."

Move the house! Where could she move the house? How could she move it? Where could she get money enough with which to move it?

"I'll pay all the interest when Nick comes home and gets work," she said.

"We had an agreement—a special agreement. I gave you the money when you needed it. Time's up. Business!"

Nick would come back and find no home—no little spot that he and she could call their own! She said no more.

"By the way," Mr. Dornin said, "I'll need some overalls in the spring—about a hundred—for my men. I'll give them to you instead of the tailor, if you'll make them for fifteen cents a pair."

She bowed her head with dark sorrow in her eyes; she could not speak.

Mr. Dornin went out dissatisfied; he expected thanks. "The poor are seldom grateful," he said. "But women never understand that business is business."

Mrs. Harding went to her friend, the priest. He listened to her story, and at once ordered a number of unnecessary things to be done in the summer. He gave her the last ten dollars he had in the world. Then he went to see Mr. Dornin.

That gentleman was most amiable. He admired and respected Father MacDowell, but he expressed his surprise that so good a man should forget that business is business. And what could Father MacDowell say? Do you think he could make a fool of himself in the eyes of Mr. Dornin by denying the first article in the creed of the religion of Mammon? Well, he did. He told his friend that that phrase was rank paganism when used as a mere legal covering for hardness of heart, for avaricious gain; that a bargain like the one he had made must bring a curse instead of a blessing.

"Come, Father," Mr. Dornin said, "don't try the Peter-the-Hermit racket. We're in the nineteenth century."

Anxiety was gnawing Mrs. Harding's heart. Her cheeks were hollow and flushed. Mr. Dornin had sent her the overalls very graciously in advance of the spring. She worked as slaves have seldom worked. Oh, if she could only pay the interest and save the place, that Nick might have a start in life, in spite of the world's being against him!

According to the special contract, Mr. Dornin could not take possession of the place until January 2, 1882. He longed for that day. What fools other people had been not to see how valuable that water-power was! He chuckled and gave out mysterious hints to his friends. He was rich, but he was as happy over the chance of adding to his gains as if he were poor.

In the meantime Father MacDowell was sad at heart. He realized what the ten-acre lot meant to Nick and his mother. He had no money; his parish consisted of about seventy-five heads of families, mostly very poor. What could he do in a place where business was business, and a separate thing entirely from either religion or justice? It occurred to him that he might sell the lease of a certain Irish farm which had

fallen to him by inheritance, if anybody would buy it. He sent a power of attorney over to Carrick and waited. But he heard no word.

The overalls so kindly sent by Mr. Dornin were too much for Mrs. Harding. She never finished them. On All Saints' Day she had a hemorrhage, and the next day she died suddenly, after Father MacDowell had given her Extreme Unction. Her last words were, "O Father! keep Nick from going to the bad, and ask Mr. Dornin to let him have his chance."

Father MacDowell was very hopeless when he left her house. He knew she was safe, but what of her son—this parish, who must in another month start life a tramp?

On December 21, 1881, Nicholas Harding came down to Holstein. He went with Father MacDowell to his mother's grave, there he knelt and sobbed as if his heart would break. "Thank God, she believed in me!" he said. "Oh, thank God!"

Father MacDowell went back to his house and left him there, almost as sorrowful as the boy himself was. His housekeeper gave him an Irish letter. He opened it, and laughed for the first time in many days. He looked out of the window of his dining-room a little later, when he had written a note to Mr. Dornin. He saw some figures near Mrs. Harding's house—to be Mr. Dornin's in a few days more. He pulled out his field-glass. He saw Mr. Dornin, evidently in a jolly frame of mind, pointing out the advantages of the lot and the stream to two interested strangers. Nick Harding stood near, with a sullen look in his face.

Father MacDowell put the Irish letter in his pocket and walked over toward them. He frowned and murmured: "Business is business."

Dr. Dornin greeted the priest effusively.

"Greatest water-power in the State!" he said. "Mr. Whitley and Major Comings are quite impressed with it. If it was not mine, they'd snap it up. Ha! ha! ha!"

Nick turned to Father MacDowell.

"Father," he said, in a low voice, "I'm going away. I hoped to have her to work for; and when she died I thought I'd make the old place what she wanted it to be. But I'm down, and I'll never get up again."

"Wait!" said the priest. "Do you think your mother's prayers went for nothing?"

He went up to Mr. Dornin and gave him the note he had written.

"What's this?" Mr. Dornin asked, in astonishment, as he read it a second time.

"It contains a draft for two thousand five hundred dollars and a little more in English money. And it means that this lot belongs to Nicholas Harding. I want the mortgage satisfied."

Mr. Dornin grew red in the face. He glared at Father MacDowell.

"Business is business," said the priest, quietly.

Mr. Dornin, with a forced bow, turned away.

"Nicholas," the priest said, taking his hand, "I have sold my Irish farm, and acted in a very business-like manner as far as Mr. Dornin is concerned, and in a very unbusiness-like manner as far as you are concerned. I lend you all the money I have in the world—you, just out of prison as you are. You can pay back in your own time. The memory of your mother is my only security."

Nicholas, un-demonstrative as he was, kissed the priest's hand, with his eyes glistening. He did not speak; his silence was as good as his bond. And the priest has never regretted the transaction.

Experience, like a pale musician, holds  
A dulcimer of patience in his hand;  
Whence harmonies we cannot understand,  
Of God's Will in His worlds, the strain unfolds  
In sad, perplexed minors. Deathly colds  
Fall on us while we hear and countermand  
Our sanguine heart back from the fancy-land,  
With nightingales in visionary wolds.  
We murmur, "Where is any certain time,  
Or measured music, in such notes as these?"  
But angels, leaning from their golden seat,  
Are not so minded! their fine ear hath won  
The issue of completed cadences,  
And smiling down the stars, they whisper—Sweet.  
—Elizabeth Barrett Browning.

## ARCHBISHOP CLEARY AND MR. MEREDITH.

To William R. Meredith, Esq., Q. C., M. P. P.

Dear sir, Last evening's mail brought me the Toronto journals, containing a letter which purports to be your reply to mine, published on Tuesday morning, 24th inst., in the same papers. I confess to disappointment, and some degree of surprise, that after four days of preparation you have failed to produce a single argument in reply to mine, and have found it necessary to substitute angry invective for reasoning, and to scamper off into the limitless regions of space, frothing and foaming with terrible agitation. I sincerely regret having been the innocent occasion of your grievous mental disturbance. But you should remember that you have been the aggressor; and mine has been simply self-defence. Had you not thought fit to make a direct personal attack on me, when addressing the Liberal Conservative Association in London, you would most certainly have passed without a word of comment on my part. I would have left you and your utterances to the politicians and continued to attend to my ever pressing official business, probably without reading your speech. If, therefore, you feel hurt, be candid enough to blame yourself.

Although your letter sets no argument before me for consideration. I take note of your eulogy of the Equal Rights Association, whose "ferocious bigotry," poured out in torrents of bubbling vitriol upon the platforms of all the cities and chief towns of the province, is an unction of sweet odor to your soul, as you stand in the centre of your grotesquely combined allies just now.

I also note your reiterated demand on me to muzzle the press when it dares to disagree with your ideas. It may be that in your mental excitement you overlooked the reply given by me to this singular demand in my letter of the 22nd inst. Wherefore, let me repeat it here: "Were I or any other prolate to exercise a rigid censorship of the press, such as you demand, on political topics or on any other than those directly bearing on faith and morals, although you would, as your letter intimates, applaud our action, many amongst your modern associates would, I am convinced, ring out their loudest denunciations against the Catholic church, and proceed to vilify her from day to day, and from week to week, as the very type of 'despotism,' the enemy of 'free thought' and 'modern civilization,' the citadel of 'obscurantism' and all else that would depreciate her before men. It nowise concerns me whether you have rightly or wrongly interpreted the naked sentence you have produced from the Kingston newspaper. You know, as well as I, that a sentence withdrawn from its antecedent and subsequent context may be plausibly presented to the public in a sense wholly foreign to the mind of the writer. Wherefore, since I have no knowledge of the context preceeding or following this short sentence you extracted from the Kingston paper, I am unable to form a prudent judgment as to its meaning. Neither does it appertain to my business in any way whatever. The conductors of the newspaper are, I presume, able and willing to give you due satisfaction."

You are pleased to say it is a "calumny" to impute to you the "intention" of oppressing the Catholic minority of Ontario, should you ever succeed in gaining power. This sounds very strange indeed. If there be calumny in the imputation, yourself is the author of it. No words could more clearly than yours express the intention, the design, the passionate determination to oppress your 400,000 Catholic fellow-citizens in the Province of Ontario, if ever you get the power to accomplish it. The most copious division of your London speech is devoted to the multiform assertion of your purpose, and the repetition of the stale old sophisms by which you strive hard to assure your modern allies that you are seriously of a mind with them in regard to it and that they and you are excusable in making war upon the educational rights of the minority of Ontario, guaranteed to them by the constitution, equally and in exactly the same terms as to the minority of the Province of Quebec. And this you are pleased to say, does not mean "oppression." It is oppression of the worst kind. It is oppression of the dearest religious and civil liberties of a loyal, honest unoffending people. The Catholic parent has as much right as you, sir, to educate his child for

this life and for the next in the light and warmth of religion according to his faith. He does not ask you to pay for his child's education. He pays cheerfully out of his own pocket without legal compulsion, without encouragement from the state to do so, and despite the social discouragements and deceitful artifices of political agitators over urging him to betray his own conscience and his child's temporal and eternal interests by the divorce of religion from youthful education. This parental right has been accorded by the God of nature, it is inalienable; no parent can surrender it to you. It is ratified with supreme sanction by the Divine Lawgiver of the Christian religion, who chose to be a child, and for our example "to grow in wisdom and age and grace before God and men" under the tutelage of the earthly parents assigned to Him by His heavenly Father. It was held and exercised by Catholic parents throughout this province before Confederation and before the British North America Act, and was bravely maintained against enemies more powerful than you, and was finally acknowledged by Hon. George Brown and the whole body of dissentients to be an indispensable condition of peace in Ontario, and was accordingly embodied in the Act of Confederation. The peaceful possession and free exercise of this parental right has hitherto been regarded as a sacred treasure that makes our people feel more happy in Canada than they could hope to be in a neighboring country of brighter material prospects for themselves, but of darker surroundings for their children. Have you, sir, ever asked yourself why annexation, so highly favored by some of your modern associates, has never been countenanced by the Catholics of Ontario as a class? It has been my business to make the inquiry, and the primary argument against annexation always adduced has been the advantage enjoyed by parents in this country for the religious rearing of their offspring. And you would destroy this strong bond of loyalty, if you could, and rob your 400,000 Catholic fellow-citizens of this priceless civil right, and then coolly turn to me and say you don't consider it "oppression." My dear sir, the same forces that have dragged you gradually down to your present depths would draw you to co-operation in still more grievous acts of oppression whensoever the exigencies of your position and the tyranny of your new masters would demand it of you. Religious persecution, once begun, no one can tell where it may stop. The lessons of history on this subject are pregnant with warning. The enactors of the most infamous statutes in the penal code of the Tudors and Stuarts, that now bring a blush of shame to every Englishman's cheek, used, to say, as you say to day, that they did not mean oppression of their fellow subjects, but only the enforcement of equal rights and rule of conformity. Tell us not, therefore, that you are any longer the liberal-minded gentleman you formerly were; or that you are charitably disposed towards the law-abiding minority of this province in your effort to despoil them of their religious and civil liberties; or that public justice or social peace or the good order of life among citizens, or all these together, constitute the principle and motive of your present crusade against the Catholics of Ontario. Lay your hand on your heart and you will feel it unmistakably; it is the pulse of despair responding to the throb of ambition.

Your "intention" to oppress, and, in fact, to ruthlessly crush the Catholic minority of this province, is still more forcibly proclaimed in that part of your address to the Liberal-Conservatives of London wherein you took unfair advantage of an ambiguous word written by some unknown person in a Kingston paper, and, after odiously interpreting it in a sense suitable to your purpose, hastened to charge it with astounding recklessness of aspersion upon the entire Catholic population of Ontario and to denounce them as a body worthy of universal execration. Hear your own most awful language in reference to that fictitious charge: "Is there not great danger to the state in this solid compact of the minority?" "Danger to the state" has ever been the keynote of penal legislation. Whence the danger? From the "solid compact" of the minority. Now, sir, when you sought to inflame the already excited passions of your auditory by this unworthy appeal you knew full well, every resident in the country knew, that there is no "solid compact" among the Catholics of Ontario such as you described. It has never been heard of by friend or foe, it has not been organized or projected or in the remot-

est way suggested in public or in secret. It has existence only in the brain of your patron and preceptor, the *Toronto Mail*, which has excogitated this and many other more wicked theories for its own purposes of malignity against the Catholic community, and has not been ashamed to repeat it hundreds of times in the last three years. From the editor of that journal you borrowed it and to his purposes you have striven to apply it. Your aim was to arouse all the evil passions of the fanatics that hung around the skirts of the two great political parties, and, to clash them into fury, you shouted: "Is there not great danger to the state in this solid compact of the minority? I say it is one of the dangers of modern civilization, one of the greatest evils we have to contend with in parliamentary government." Nor yet enough. Abandoning yourself to uncontrolled fury, you "out-Heroded Herod" by your final call for vengeance upon inoffending citizens. "Both parties should cry: Unite, unite against a common enemy." Good God! was it not the most shocking language that ever fell from the lips of a public man—a practical lawyer to boot, and a political leader of many years standing?

Now, Mr. Meredith, look me straight in the face and say, did you not signify your "intention," should the power at any time be yours, to oppress the loyal, peaceful, industrious, religious Catholic minority. If they be the "common enemy" against whom both political parties have to fight for their very existence, what can possibly result but oppression, and, if needs be, extinction? If the Catholic minority be a "great danger to the state" does it not become an instant and imperative duty of the state to protect itself by depressing and oppressing them through the agency of penal enactments and divers disabilities? I take the liberty of repeating here what I wrote in this reference to you a week ago:

"Did the Hon. Mr. Mercier or the leader of the Opposition in the Quebec Legislature attempt by any disgraceful method of this kind to catch the votes of the unthinking populace, and inflame religious passion against the Protestant minority of Lower Canada, your innate sense of justice and fair play would then, I trow, rise up in revolt against such petty politician's barbarity. David, the royal sinner, felt no remorse of conscience over the murder of the brave and faithful officer whose bed he had defiled, till the prophet of God appealed to the unextinguished spark of natural justice in his breast by a parable of infinitely less grievous injury done to one of his peasant subjects. Let Lower Canada be your parable."

In conclusion let me add that the loyal Catholic minority of Ontario are not in the least perturbed by your denunciations and threats of oppression. Witness their peaceful attitude, their absolute composure under such grave provocation. They rely on the protection of the God of righteousness; on the stability of the constitution and the fidelity of our most gracious Queen to the royal charter bearing her sign manual and the royal seal; on the sense of justice and fair play, and Christian charity, and public honour, and social peace, that animates the great Protestant majority of the electorate of Ontario in laudable rivalry of the great Catholic majority of Quebec. Three years ago they gave the world a splendid proof of their possession of these virtues, which are the solid basis of national prosperity. Why then should the Catholics of Ontario be alarmed to-day?

I remain, dear sir, yours, very respectfully,

JAMES VINCENT CLEARY,  
Archbishop (elect) of Kingston.

The Palace, Kingston, Sunday, 29th December, 1889.

To the Most Reverend, the Archbishop-elect of the Diocese of Kingston, Kingston, Ont.:

My LORD ARCHBISHOP,—I have the honour to acknowledge the receipt of your letter of Dec. 29. I do not think a decision of the merits or demerits of my letters, as containing or not containing arguments relevant to the subject of our correspondence, would be of interest to the public, who must themselves judge as to that from what is said rather than from opinions expressed by either party to the controversy, and I do not therefore follow you in that discussion further than to suggest that when an accusation is made against a public man of intolerance and bigotry it is not irrelevant to inquire what manner of man his accuser is. My case on this point is unanswered except where you go out

of your way to repeat your opprobrious epithets towards those who are connected with the Equal Rights movement and by your repetition of them show your desire to fasten the charge of ferocious bigotry upon the leader of the movement.

I did not overlook the statement you quote from your letter of the 22nd ult., nor do I fail now to observe the disingenuous way in which you for the second time evade a direct answer to the question whether you approve or disapprove of the position taken in the quotation I made from the article in the *Canadian Freeman*. You must have a not very high estimate of the intelligence of your fellow-citizens when you speak of the request that you should give that answer as a "reiterated demand on 'you' to muzzle the press." Surely it were the part of a courageous, if not a candid, man that you should give the answer, but you dare not give it, because the only answer that you could now give would convict you of making a foundationless charge against me. I say the only answer you could give, because I venture to think that even you dare not now endorse the position that both the political parties of this country are mere factions whose quarrels are to be utilized for the purpose of a compact minority (holding the balance of power between them), dictating its terms as the price of its support, and it was such a combination as that and not my Roman Catholic fellow-citizens, that I denounced as the common enemy to be met by united action. This you know full well, and yet for the purpose of giving point to your attack you deliberately misstate my position.

Fortunately the people of this Province are too intelligent to be misled by these unworthy tactics and they will only recoil on your own head.

I do not hesitate to repeat that such a combination, created and existing for such a purpose as I have spoken of, could not be tolerated in a free country, or to avow that whenever it is attempted party lines must be obliterated, if necessary, to meet it, not by oppressive measures, but a stern resistance against aggression.

Equally foundationless (courtesy forbids my using a stronger adjective) is the charge that I advocated "making war upon the educational rights of the minority of the Province of Ontario guaranteed to them by the constitution." It is impossible for you, in the face of what I have said and written on that subject, successfully to mislead even yourself, much less the people of Ontario, and I leave the matter, therefore, with this simple observation: That nothing, in my judgment, is more likely to bring about an agitation for such constitutional changes as may be necessary to permit the abolition of Separate Schools than the extraordinary pretensions put forward by the hierarchy in certain places with regard to their right to control them and the intemperate utterances of such too-zealous champions as Your Grace has proved yourself so often to be.

Depend upon it those whose cause you champion will not thank you for the aspersion you put on their country and their loyalty to it when you suggest that though their material interests would be served by annexation to the neighbouring republic, they are restrained from advocating annexation by a consideration of the advantages with regard to Separate Schools which they enjoy in Canada.

They have, I doubt not, a higher opinion of their country than Your Grace seems to entertain, and they will not, I venture to think, thank you for the suggestion that the continuance of their allegiance to it depends upon their retaining the rights they now enjoy with regard to education. Be assured, too, that the covert threat to the majority in Ontario, which the statements to which I have adverted contain, will not deter them from pursuing that course which they believe to be best calculated to advance their country's interests.

I now part from Your Grace congratulating myself on the absolute justice of the principles which I advocate, which stands confessed when you are unable to attack me for any position which I have actually taken, and are compelled to resort to a very vivid imagination for your facts and, having called it to your aid, too a most copious vocabulary for the denunciation of the image you set up. I have the honour to be

Your Grace's obedient servant,

W. R. MEREDITH.

## THE FORMATION OF A CATHOLIC BUREAU

The "Catholic News" of New York in its last week's issue makes the following editorial comment. It will be observed that it bears directly upon the plan we suggested some weeks ago of establishing throughout the Union what we called Catholic Bureaux of Defense. Our esteemed contemporary cannot have scanned the columns of his exchanges very closely or he would have noticed that we had proposed a plan for the solution of the problem he discusses, similar in its main features to the one he tells us has been proposed in England. The "Catholic News" thus touches upon the matter:

"The newspaper press here and elsewhere teems with misrepresentations of Catholic doctrines, Catholic thought, and Catholic practices, either written directly for the paper or as reports of the utterances of some pulpiteer. Many of these are things often and often refuted and exposed, but they will come up in a fresh field and run their race. How to meet all these and counteract their influence is not a question for which an answer can be given on the spot. The libel may be in a paper of a few hundred circulation which will not be seen beyond the village where it appears, or it may be in the columns of a great daily, where it will meet the eye of a hundred thousand readers. In the former case it is scarcely worth while to answer directly; in the latter case it is of paramount importance that the truth be fairly stated. In England it is proposed to form a guild of Catholic writers for the defence of the faith in the public press. The members are to consist of (1) professional journalists, whose duty it shall be to defend the faith, according to their power and opportunity, in the public press; (2) priests and others to do the same in local papers; (3) members who have access to good libraries and will undertake to verify references for those who have neither leisure nor books at hand. The publication of a small paper called "The Antidote" is proposed as part of the scheme, but this we deem a mistake. The organization of Catholic writers for the press, such as to afford them means to correct ordinary mis-statements, might be easily effected and would do immense good. Sometimes errors slip in through ignorance or inadvertence, and few papers will decline to correct. Where, however, the statement is made with evident malice and lack of good faith, the answer must find another channel. The great desideratum would be a central bureau to which and through which communications might be sent, and a journal which might serve as a vehicle where the dailies close their columns. Our namesake in Preston, England, offers a portion of every issue to the organizers of the scheme and we would be happy to aid such a work here. Anti-Popery lecturers go the rounds, although exposed in one place, they repeat their calumnies in another; but if Catholics were armed with facts and arguments these people would soon be forced to take up some honest work to make a living instead of trading on the sublime credulity and ignorance of Protestant hearers."

In our issue of December 7th we published an editorial from which we quote the following for the consideration of the "Church News," and indeed all Catholic editors:

"The plan is simple and effective; establish in every city and town of these United States, where there is a Catholic population, what may be called a "Bureau of Defence." The object of the Bureau shall be to watch Catholic interests in the secular press, and correct at once any misrepresentations in regard to Catholic affairs that may there appear. Furthermore let each Bureau be in correspondence with every other Bureau, that it may obtain reliable information at the shortest possible notice upon any matter or event affecting Catholic interests which may occur in the local district of any one Bureau.

"We trust that our fellow-Catholic editors will take this matter into their consideration and bring about the institution of such a system of defence as is here proposed. It is largely within their power to inaugurate this movement and bring it to an effective conclusion. The details of the plan can be elaborated hereafter. It is sufficient now to indicate the larger outlines which may be easily filled in latter on. There is no better time to seize upon its establishment than now, when the iron is hot after the vigorous blows struck by the

Catholic Congress. The opportunity is ripe. We have but to begin earnestly and determinedly to reach a satisfactory conclusion."—*Church Progress, St. Louis.*

## A PRAYER.

Thou, who dost dwell alone—  
Thou, who dost know thine own—  
Thou, to whom all are known  
From the cradle to the grave—  
Save, oh! save.  
From the world's temptations,  
From tribulations,  
From that fierce anguish  
Wherein we languish,  
From that torpor deep  
Wherein we lie asleep,  
Heavy as death, cold as the grave  
Save, oh! save

When the soul, growing clearer,  
Sees God no nearer;  
When the soul, mounting higher,  
To God comes no nigher;  
But the arch-fiend Pride  
Mounts at her side,  
Foiling her high emprise,  
Sealing her eagle eyes.  
And when she fain would soar,  
Makes idols to adore,  
Changing the pure emotion  
Of her high devotion  
To a skin-deep sense  
Of her own eloquence;  
Strong to deceive, strong to enslave—  
Save, oh! save.

Oh let the false dream fly,  
Where our sick souls do lie  
Tossing continually!  
Oh where Thy voice doth come  
Let all doubts be dumb,  
Let all words be mild,  
All stripes be reconciled,  
All pains beguiled!  
Light being no blindness,  
Love no unkindness,  
Knowledge no ruin,  
Fear no undoing!  
From the cradle to the grave,  
Save, oh! save.—*Matthew Arnold.*

## WHAT THE POPE READS.

After Mr. Gladstone, Pope Leo the XIIIth is the most vigorous man of his age of the day, says Edward W. Bok, in the *January Ladies' Home Journal*. The routine of his work would kill any ordinary man. There is no detail too small for him to pass over, and from daybreak until after midnight he devotes his time to the church and literature. Those who surround him know when he is particularly tired or worn out, for then he takes down a volume of Dante and reads with the avidity of a school-girl enjoying her first novel. Of all the authors, Dante is the Pope's favorite, and it has been remarked that in physique he is not unlike the accepted idea of that great Italian. He reads Dante for pleasure, but for keeping himself well informed on all that is happening out of the church as well as in it, he reads not only American books, but newspapers and magazines, and it may surprise American readers to know that he is well informed on all the topics of the day, political, religious, and social. He has taken a deep interest in the cause of labor in the United States, and reads everything bearing on that subject which comes to hand. Once a week a well-selected bundle of American newspapers is sent to the Vatican, and the Pope and those that surround him know not only what is going on in the United States, but they are familiar with the calibre and character of the men who make laws and enforce them. It is so in England also. In addition to his correspondence in the British Empire, he follows with eager interests the reports in the various newspapers, not only of the doings of Parliament, but of royalty as well, the progress of the church, and the cause of labor. Much the same plan is followed in Germany—in fact from every corner of the world each week is sent to the Holy Father newspapers, books and magazines containing import-

ant discussions. A great many of these are filed away for future reference.

The books that interest Leo the most are those of a religious, political and philosophical nature. He cares nothing for fiction and rarely spends an hour in glancing at novels, but if he should like to read novels, or in fact books of any kind, he has only to walk into the magnificent library attached to the Vatican, for there is not a mail arriving in Rome that does not bring books of all sorts of author and publishers. A great many of these the Pope never sees, and many of them are sent to the Cardinals who surround him for an opinion of their merits or demerits. But it may be said, taking it all in all, that the Pope has as wide a field to select from, if not wider than any man in Europe, and he resembles Mr. Gladstone in this, that he is quite willing to spend an hour or more with a magazine or book, if, in the end, he can find something that is worth remembering. He has a wonderful memory, and although his eyes are dimmed and his hand trembles, he is still as vigorous mentally as he was when he was elected to succeed Pius the IXth.

### A PRETTY STORY.

The noble and lovable woman who signed the name "Julian Horatio Ewing" to some of the most exquisite books of our time, is remembered by her friends as the most winsome of teachers. One of them writes to the *St. James Gazette*:

She would come sometimes and spend a few days with us, and I will remember that one severe winter—1858, I think it was—when the weather being too inclement for out door amusements, Julie Gatty (as she then was) spent a great part of the mornings in drawing and painting. I remember that Julie made a sketch of my beautiful golden-haired sister seated in a large library chair, playing with her doll. This I grieve to say, made me not a little jealous. I longed to have fair hair and a dazzling complexion, too, and thought it very hard no one should wish to paint me! Still, all this time I would rather have died than confess my feelings; and little guessed I that Julie Gatty, with her intuitive knowledge of childhood, and her ready sympathy, had divined my thoughts and was longing to hold me. That evening I was standing alone, rather sulkily, at the drawing room fire before dinner, when she came into the room and made some trifling remark to me. I pretended not to hear, and went on kicking viciously at the fire-irons. Crossing to one of the windows, she put the crimson-velvet curtains, unbarred the shutters and looked out into the night. It was bright moonlight and the grand old yew trees, heavy and weighed down with their burden of snow, shone and glistened in its pure, cold beams. Suddenly, Julie began to tell a story softly, as if to herself, and as I could never resist anything in the shape of a tale, I forgot my sulks and crept to her side to listen.

"Once upon a time" she said, looking up into the sky and taking no notice of me, "there were two stars, and both were beautiful. But the light that shone from them was not the same. From one came lovely rose-red rays, like the flush of early dawn, while the light of the other was pure and silvery as the Christ-path on the sea at harvest-moon. And yet, as both the stars were in the same little patch of sky, their bright beams co-mingled as they streamed down upon this world of ours, and the shining of each seemed only to be rendered more beautiful by the other. But after some time the star of the rose-red rays became discontented; she wished to shine with the silvery gleam of her star-sister and no longer took delight in sending down her soft radiance to bless the earth. And alas! as her jealousy and envy grew, her beautiful rose-light waned paler and paler; but the star perceived it not. Only an old astronomer who loved her and watched her nightly, saw with sadness the red rays falling gradually away from the silver; and one evening pacing up and down his terrace, he beheld a falling star shoot slowly across the twilight sky, leaving for a few seconds a faint streak of rosy light behind. It was the star of rose-red rays. Her beauty and her light had been quenched by the passion of envy and jealousy she had indulged; and as the old astronomer watched her last despairing gleam ere she sank into the infinite space,

he hid his face in his hands and wept." I wish I could give the story exactly in Mrs. Ewing's own words; but the above is as nearly the same as I can remember. As she finished, Julie laid her hand on my thick tresses and said with what I can now see was most judicious flattery: "Child, why do you envy your sister her gold hair? Brown, such as your, is just as beautiful." The story sank deeply into my heart, and to this day I never see a star that does not recall to my mind the memory of Julie Gatty and the lesson she tried to teach me.

## Current Catholic Thought.

THAT CATHOLIC DAILY.

A Catholic daily newspaper would be a good thing, because it would be a decent thing. It would ensure to the public a clean and reliable sheet which would be trusted and be read by all, adult or child, without suffering the contamination of filth. But is it a needed thing? Just in so far as decency is needed and no farther. A newspaper now-a-days fills a general not a special need. If the entire community were Catholic, a Catholic daily would naturally follow, and find practical support. But the community is not Catholic, and a Catholic daily would suffer much in proportion. It could not reach the public at large, and its usefulness would be retrenched to a minimum.

It is not a Catholic daily that is required, but a decent and impartial sheet. Can that be secured? Why not? We know of one such newspaper—the "*Baltimore Sun*," a journal of wide and deserved circulation. If Catholics desire to do a service to the public and the public press, let them establish not a Catholic daily but simply a respectable paper, or let Catholics put their money and their energies into existing dailies and control them, in order to secure a clean and impartial publication.—*Church Progress, St. Louis.*

STATE EDUCATION.

Will the *Chicago Tribune* tell us why it is not just as much within the competency of the State to prescribe one uniform type of education? If a compulsory education law is right, simply because the State after mature consideration, has enacted it, why should not a compulsory religious law be right for the same reason? If all "natural rights" and "rights of conscience" are in the last resort subject and subordinate to the voice of the State or Community, what is there to prevent the State from setting up its own Sunday school and its own church, and compelling all citizens to patronize them? Should the community, after mature consideration, establish a State religion, would that be binding on the conscience of the citizens? If not, why not?—*Catholic Home, Chicago.*

## Men and Things.

Mr. Wilfrid Seaven Blunt left Rome for Egypt during the week. He is accompanied by Lady Blunt. They will remain in the neighborhood of Cairo during several months, where they possess a house and some land. Previous to his departure, Mr. Blunt took occasion to reply to a foolish joke, or story, that was sedulously circulated about him amongst English-speaking people in Rome, to the effect that he had been "converted" from his Irish opinions to those of Balfour. He declared in unmistakable language that his opinions concerning Ireland had undergone no change, nor his feelings towards that country suffered any diminution; and that, although he had already suffered in the cause of Ireland, he was quite ready, if the necessity arose, to suffer again for the same sacred cause.

Do you wish to make a valuable and a weekly reminding New Year's gift to some friend during the current year? If so send a copy of *The Review*.

We congratulate the *Catholic Columbian*, and the *N. Y. Catholic Review* on the excellence of their Christmas numbers.



# 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 C.bery of Hamilton.*
- The Rev. Father Dowd of "St. Patrick's" Montreal.*
- And by the leading clergy of the Dominion*

Published by

**The Catholic Review Publishing Company. (Limited)**  
 Offices: 64 Adelaide St. East, (opposite Court House).

A. O. MACDONELL, Managing Director  
 PH. DEGRUCHY, Business Manager

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

All advertisements will be set up in such style as to insure the tasteful typographical appearance of the REVIEW, and enhance the value of the advertisements in its columns.  
 Remittances by P. O. Order or draft should be made payable to the Business Manager.

TORONTO, SATURDAY, JAN. 11, 1890.

Bishop Grandin of St. Albert has issued an appeal to Cardinal Taschereau and the Bishops of the province of Quebec to lend their powerful aid in strengthening and conserving the interests of the Church in the North West territories. Mgr. Grandin suggests to this end the diversion westward of the emigration from Quebec which now makes its way to the United States. Notwithstanding the startling gloss which the *Toronto Mail* labours to give to Mgr Grandin's suggestion it is gratifying to observe that the proposal is regarded by the best journals of the country as a good one, and one which if it can be given practical form, so as to retain the native population within the Dominion, will have served a desirable end.

Bishop Grandin sets forth in his letter a number of grievances under which the French and half-breeds in his district suffer, as he believes, unjustly. He charges that the Indian agents in the Territories "constrain our Christian Indians to keep away from our establishments which we had consequently to abandon;" that "regardless of the religious faith and desire of the Indians, Protestant schools were exclusively imposed on them, and the poor Indians were driven, threatened even, to send their children to those schools in which their faith was not respected;" and that "our schools are persecuted and proscribed." Bishop Grandin also deplors the proposal of the North West Council to abolish French as an official language. The complaints are recognized on all sides to be grave ones. It is desirable that they should be conveyed to the Government. It is conceded that what is needed is that they be made, not in general terms, but in the form of a direct charge, containing the specific instances of the persecution he speaks of, and instancing men and dates. "The public sentiment of the country," says the *Montreal Gazette*, "would revolt at coercion being applied to the Catholic Indians of the North West or any other part of the Dominion to compel them to abandon their faith, and all that is necessary to be done to secure the redress desired is for His Lordship to formulate his charges in such a manner as will justify the Government in instituting an investigation." It is worth while to observe that this, too, seems to be the general opinion of the French-Canadian journals, and of one or two in particular which reflect to a greater or less degree the opinions of the French-Canadian members in the Ministry.

## MR. STEAD AND THE SACRED COLLEGE.

Mr. Stead, in the course of his recent investigations at Rome, found some fault with the composition of the College of Cardinals. As a progressive Radical believing in the recognition of the principle of "representation by population," Mr. Stead took exception to the circumstance that it should be composed of thirty-two Italian and twenty eight non-Italian members. In one letter he says:

"It is not impossible that the Holy See, with its great position and splendid traditions of human service, may become the centre of organized human effort for the amelioration of the lot of men, not by virtue of any arbitrary authority, human or divine, but because it may make itself the heart and the brain of collective humanity. . . . No one would, of course, propose to demand the rigorous application of a system of proportional representation to the College of Cardinals. But the general principle that the interests of unrepresented people are apt to be overlooked holds so far good in affairs ecclesiastical as well as in affairs political that it may be worth while roughly to jot down side by side the number of red hats allotted to the different nations and the number that would be accorded to them if distribution were according to population. I take the figures from the "Annales des Missions Catholiques" and the official "Gerarchi:"

Country.	Catholics.	Cardinals.	Due Proportion.
France.....	36,400,000	7	10
Austria-Hungary.....	29,580,000	4	8
Italy.....	28,000,000	32	8
Spain.....	16,870,000	4	4
Germany.....	16,230,000	3	4
Belgium.....	5,500,000	..	2
Poland.....	4,500,000	1	1
Portugal.....	4,300,000	2	1
Ireland.....	3,960,000	..	1
Great Britain.....	1,320,000	3	..
Other Countries.....	6,000,000	..	2
America.....	51,000,000	2	15
Asia.....	9,000,000	..	3
Africa.....	2,600,000	1	1
Australia.....	570,000	1	1
		60	60

In the light of these figures Mr. Stead thinks it is clear that the Catholic nations cannot regard the Curia as in any sense an adequate representation of their interests. "If ever the Pope" he writes "is to be commander-in-chief of the humanitarian forces of the world, he will have to recruit his headquarters staff more evenly from all the nations under his control." Mr. Stead, however, fails, as the *New York Freeman's Journal* remarks, to grasp the fact that the Catholic Church's government is not formed on the idea of representation, but on that of merit; she is not local but universal, having the whole world to choose from; and her ministers are not called, but sent. The principle of representation is admitted as a subordinate one, although all other things being equal, it undoubtedly decides the choice.

The sole duty of the Sacred College, as a body, is the electing of a Pope, an event which is not of every day occurrence. The reason of the preponderance of Italian Cardinals in the Sacred College is, as the *Freeman's Journal* says, purely practical. Among the courts and congregations of the Vatican is divided the vast work of the Church's government. They are the departments of her administration. The members of the congregations are chosen from among the Cardinals by the Pope just as the First Minister or head of a government selects the members of his Cabinet. They are selected according to their special fitness for a certain office. Two considerations, says a contemporary, influence the Pope's choice: First, they must be the most thoroughly posted in canon law, moral theology, dogma, and the doctrinal disputes of the past and present; secondly, they must live in Rome. Roman Prelates are, naturally, the best informed on the subjects mentioned, and therefore they predominate in the Roman Courts.

## A CANADIAN BEACON LIGHT.

"There are some Catholic papers," says the *Milwaukee Catholic Citizen* "happily, however, becoming fewer and fewer which rarely if ever give editorial mention to that most timely of movements, the temperance cause." When such papers do attempt the unfamiliar and uncongenial task of saying something about temperance it is always interesting, adds our caustic contemporary, to watch the spectacle. Here, for example, it says is the *Canadian Freeman* of the current week, with a set editorial entitled "The Temperance Question." Under the heading "A Canadian Beacon Light" the *Citizen* goes on to quote from the *Freeman's* article a few salient passages:

"In view of the widespread ignorance on the question of temperance, and of the widespread folly of so-called temperance advocates, we deem it opportune to lay before our readers a few remarks which we hope will prove acceptable to them, and be found in harmony with the teaching of Holy Church."

A most pious and exemplary beginning, says the *Citizen*. It is not the prevalence of intemperance, or the misery which the liquor traffic inflicts that moves the *Freeman*; it is the "folly of so called temperance advocates" that wakes it up and occasions its *ex-cathedra* pronunciamento. "But does the *Freeman*" asks our contemporary "proceed to denounce the liquor evil, or even to gently caution against the dangers of saloonism? Not at all. Its purpose is quite different. Harken to its strong temperance editorial: "

"Words cannot express our abhorrence of the irreligious conduct of the fanatics who would fain persuade the world that liquor is a necessary evil" etc, etc.

"They cry themselves hoarse against wine and other intoxicating liquors," says the offended *Freeman*, and, worse than all, they are actually seeking "to revive in this nineteenth century, the condemned heresy of the Manichaeans." Then the *Freeman* proceeds to go through the ancient and time honoured custom of "conceding" that "temperance" is a good thing, "but,"—"that is" "provided," "if," and the rest of the whole vocabulary of doubt and apathy follows. For example:

"While we are staunch supporters and advocates of the cause of temperance, nay even of the cause of total abstinence, we are not" etc.

"Our readers" the *Citizen* remarks "do not need to peruse the rest; they can find it in any brewer's or anti-prohibition platform, all such platforms start out with preambles "in favour of temperance, and end in practical measures adverse thereto." But the *Freeman* reiterates:

"We repeat again we are advocates of temperance and of total abstinence, but we are at the same time uncompromising opponents of those sham temperance people whose whole career is a shame to manhood, and to common sense."

As illustrating to what extent the *Freeman* is an "advocate of temperance and even of total abstinence," the *Citizen* does it the justice of referring to its advertising columns, wherein the Catholic families who take it are recommended to buy the following choice brands of liquors:

Walker's Club,  
Walker's Old Rye,  
Gooderham's Old Rye,  
Seagrams' Old Rye, 1889.  
Jameson's Irish Whiskey,  
Mitchell's Irish Whiskey,  
Hennessy's V. O. Brandy,  
Ottard Dupuy's Brandy,  
Martell's fine Brandy,  
Very Old Port Wine,  
Holland's Gin,  
Old Tom Gin.

And so on through an extensive wine catalogue.

"We hope" says the *Citizen*, to hear from the *Canadian Freeman* still oftener on what it terms "the temperance question." We trust it will preserve its readers from the heresy of the Manichaeans, by keeping constantly before the young people all the delightful varieties of rye and brandy, and not only Holland Gin, but that friendly and sociable thing which our contemporary advertises as Old Tom Gin. The people of Kingston, Ontario, are fortunate in having a Catholic journal that styles itself an advocate, "even of total abstinence," that reminds them of "the teachings of Holy Church, and warns them against the besetting heresy of Manes."

## MR. GLADSTONE AND CARDINAL GIBBONS ON DIVORCE.

In the *North American Review* for December, Mr. Gladstone and Cardinal Gibbons discuss the subject of Divorce. The following four questions had been submitted as a basis for discussion in the previous numbers:—

1. Do you believe in the principle of divorce under any circumstances?
2. Ought divorced people to be allowed to marry under any circumstances?
3. What is the effect of divorce on the integrity of the family?
4. Does the absolute prohibition of divorce, where it exists, contribute to the moral purity of society?

Mr. Gladstone begins his article by saying that he undertakes the answer of these questions not without misgiving. "For I incline to think," he says, "that the future of America is of greater importance to Christendom at large than that of any other country, that that future in its highest features, vitally depends on the incidents of marriage, and that no country has ever been so directly challenged as America now is to choose its course definitely with reference to one, if not more than one, of the very greatest of those incidents." The solidity and health of the social body depend, he considers, upon the soundness of its unit. That unit is the family; and upon marriage rests the family. And while it might be too much to say that a good system of marriage law of itself ensures the well being of a community, yet the converse Mr. Gladstone holds to be undoubtedly true; namely, that if the relations of husband and wife are wrongly comprehended in what most belongs to them, either as to law or as to conduct, no nation can rise to the fulfilment of the higher destinies of man. "There is a worm in the gourd of the public prosperity, and it must wither away."

On the first of the four questions Mr. Gladstone allows himself but little to say. The word "divorce" appears to be used in three different senses. In the question in point it appears to speak of a severance which does not annul the contract of marriage, nor release the parties from its obligations, but which conditionally, and for certain grave causes, suspends their operation in vital particulars. "I am not prepared," says Mr. Gladstone, speaking of it in this sense, "to question in any manner the concession which the law of the Church, apparently with the direct authority of St. Paul (1 Cor. 7: 4), makes in this respect to the necessities and infirmities of human nature."

As to the second question, which refers to what may be called divorce proper, the lawfulness or unlawfulness of re-marriage, the answer, says Mr. Gladstone, "appears to me to be that re-marriage is not admissible under any circumstances or conditions whatsoever." Not, he adds, that the difficulties arising from incongruous marriages are to be

either decried or extenuated. "They are insoluble," he says. "But the remedy is worse than the disease." Without attempting to support this conclusion with exhaustive and detailed reasoning, Mr. Gladstone sets forth the grounds as follows upon which he bases it:

That marriage is essentially a contract for life, and only expires when life itself expires.

That Christian marriage involves a vow before God.

That no authority has been given to the Christian Church to cancel such a vow.

That it lies beyond the province of the civil legislature, which, from the necessity of things, has a veto within the limits of reason upon the making of it, but has no competency to annul it when once made.

That according to the laws of just interpretation re-marriage is forbidden by the text of Holy Scripture.

That, although private opinions have not been uniform even in the West, the law of the Latin Church, and also of the Anglican Church, from time immemorial, allows no re-marriage.

That divorce proper, without limitation, essentially, and from the time of contraction onward, alters the character of marriage, and substitutes a relation different in ground and nature.

That divorce with limitation rests upon no clear ground either of principle or of authority.

That divorce does not appear to have accompanied primitive marriage. In Scripture we hear nothing of it before Moses. Among the Homeric Achæans it clearly did not exist. It marks degeneracy and the increasing sway of passion.

To the third question, Mr. Gladstone makes reply that divorce of any kind impairs the integrity of the family, and that divorce with re-marriage destroys it root and branch. "The parental and conjugal relations are 'joined together' by the hand of the Almighty, no less than the persons united by the marriage tie to one another. Marriage contemplates not only an absolute identity of interests and affections, but also the creation of new, joint, and independent obligations, stretching into the future, and limited only by the stroke of death. These obligations, where divorce proper is in force, lose all community, and the obedience reciprocal to them is dislocated and destroyed."

The fourth question Mr. Gladstone ventures to answer only in the light of his own observations and experience, but they cover a period of sixty years spent at the centre of British life. At the beginning of that period absolute divorces were abusively obtainable at very heavy cost by private Acts of Parliament; but they were so rare that they did not affect the public tone, and for the English people marriage was virtually an indissoluble contract. In the year 1857 the English Divorce Act was passed. "Unquestionably," he writes, "since that time, the standard of conjugal morality has perceptibly declined among the higher classes of this country, and scandals in respect to it have become more frequent. The decline, as a fact, I know to be recognized by persons of social experience and insight who in no way share my abstract opinions on divorce. Personally, I believe it to be due in part to this great innovation in our marriage laws, but in part only, for other disintegrating causes have been at work. The mystery of marriage is, I admit, too profound for our comprehension; and it seems now to be too exacting for our faith." "In part only," says Mr. Gladstone, significantly, and mayhap, regretfully, "for other disintegrating causes have been at work"—agnosticism, the naturalism,

materialism, or whatever name it may be called, which has come to be so largely the spirit of the age.

From the above it will be seen that Mr. Gladstone is thoroughly orthodox upon the question of divorce. We come next to the paper by Cardinal Gibbons, a strong and outspoken denunciation of the giant divorce evil. However much men may differ, writes His Eminence, in their views of the nature of the matrimonial contract, and of the obligations of the marriage state, it will not be denied that they are grave questions, since upon marriage rests the family, and upon the family rests society, civilization, and the highest interests of religion, and the state. "Yet strange to say divorce" we read "the deadly enemy of marriage, stalks abroad to-day, bold and unblushing, a monster licensed by the laws of Christian states, to break hearts, wreck homes, and ruin souls, and passing strange it is, too, that so many, wise and far seeing in less weighty concerns, do not appear to see in the ever growing power of divorce, a menace, not only to the sacredness of the marriage institution, but even to the fair social fabric reared upon matrimony as its corner stone."

Having recalled the Christian doctrine in regard to marriage as taught by our Lord and his Apostles, and as defended by the Church from the earliest Christian ages, the Cardinal explains how the traditional teaching of the holiness and indissolubility of marriage, and the unlawfulness of divorce, came, in course of time, to be questioned and irreverently violated. The Cardinal quotes from Professor Woolsey's work on "Divorce and Divorce Legislation" that "the leaders in the changes of matrimonial law were the Protestant reformers, and that almost from the beginning of the movement.....The reformers, when they discarded the sacramental view of marriage, and the celibacy of the clergy, had to make out a new doctrine of marriage and of divorce." To our own time, says his Eminence, have the logical consequences of the "new doctrine" come. "To day 'abyss calls upon abyss,' change calls for change, laxity calls for license. Divorce is now a recognized presence in high life and low; and polygamy, the first born of divorce, sits shameless in palace and in hovel. Yet the teacher that feared not to speak the words of truth in by-gone ages, is not silent now. In no uncertain tones the church proclaims to the world, to-day, the unchangeable law of the strict unity and absolute indissolubility of valid and consummated Christian marriage." To the question then, Can divorce from the bond of marriage ever be allowed? the Catholic, says Cardinal Gibbons, can only answer no. And for this no, his first, and last, and best reason can be but this:—"Thus saith the Lord."

As proving the wisdom of the Church in absolutely forbidding divorce from the marriage bond, His Eminence traces the consequences of divorce in the decadence of every nation which from ancient times has permitted it. The family has everywhere been the corner stone of civilization and of all national greatness, and as it crumbled the superstructure fell. The argument is often times urged that there are persons so unhappily mated, and so constituted, that for them no relief can come save from divorce (from the bond) with permission to re-marry; and the Cardinal does not fail to notice it. For those whose reasoning is of the earth earthy, he adds some words of practical worldly wisdom from eminent jurists. His Eminence quotes Mr. John Taylor Coleridge, in a note to his edition of Blackstone's Commentaries, as saying:—

"It is no less truly than beautifully said, by Sir W. Scott, in the case of Evans vs. Evans, that 'though in particular cases the repug-

nance of the law to dissolve the obligation of matrimony may operate with great severity upon individuals, yet it must be carefully remembered that the general happiness of the married life is secured by its indissolubility. When people understand that they *must* live together, except for a few reasons known to the law, they learn to soften by mutual accommodation that yoke which they know they cannot shake off; they become good husbands and wives from the necessity of remaining husbands and wives; for necessity is a powerful master in teaching the duties which it imposes. If it were once understood that, upon mutual disgust, married persons might be legally separated, many persons who now pass through the world with mutual comfort, with attention to their common offspring, and to the moral order of civil society, might have been, at this moment, living in a state of estrangement from their common offspring, and in a state of the most licentious and unrestrained immorality. In this case, as in many other cases, the happiness of some individuals must be sacrificed to the greater and more general good."

As to "divorce reform," and as to how reform can best be effected, the Cardinal answers that believing, as he does, divorce to be evil, he also believes that its "reformation" and its death must be simultaneous; in other words, that it must cease to be. "Divorce," he says, "as we know it, began when marriage was removed from the domain of the Church; divorce shall cease when the old order is restored. Will this ever come to pass? Perhaps so—after many days." In the meantime the Cardinal is in favour of anything that makes towards reform, and one of the first steps towards that end he believes to be the creation of a more healthy public sentiment on the question. If divorce, he concludes, cannot be legislated out of existence, let, at least, its power for evil, be diminished.

In Mr. Bodley's excellent article in the *Nineteenth Century*, a review of which has already appeared in these columns, the American Catholic bishops are referred to as constituting "perhaps the ablest and most powerful hierarchy in the world."

## General Catholic News

The Italian Government has decided to confiscate the funds of the charities of Rome, which are called the *Opere Pie*. It calls this reform. Plain people call it robbery.

Gounod, the composer, has been asked to write a Mass for the opening of the immense organ which is building for St. Peter's at Rome. Four thousand choristers will sing it.

The Catholic students at Yale have formed a society called the Yale Catholic Union. The aim of the club is in the main literary, and all Catholics in the university are eligible for membership.

A supply of wine was among the prizes at a recently held Catholic Church fair in Philadelphia. When the St. Charles T. A. B. Society of that city was invited to attend the fair it refused because there was liquor there.

A Papal consistory was held at Rome Monday. The Pope delivered an allocution in which he emphasized his censure of the government's Ecclesiastical Trusts Bill, and condemned the deposition of the Bishop of Altamura, Italy.

The Dominicans are to have entire charge of the theological faculty in the new university of Fribourg. This is a new honor for the brothers of the angelic St. Thomas. The order everywhere is to be congratulated for the opening of this avenue to the service of mankind in the queen of sciences.

Besides paying your arrearages, renew your subscription for 1880, and send us the name of one new subscriber.

On Tuesday night at St. Michaels' palace fifty boys of the St. Louis Sanctuary Society presented Archbishop Walsh with an address. The Archbishop thanked the boys and spoke to them in very kindly terms.

The Rev. J. J. McCann, pastor of St. Helens Church, Brockton, Toronto, has been appointed by Archbishop Walsh, Dean of the archdiocese of Toronto. The last dean of Toronto was the late Mgr. Proulx, of St. Michaels' Cathedral, who died in 1881, the oldest missionary in the province of Ontario.

The publishers of Cardinal Gibbons' new book, "Our Christian Heritage," have printed and bound five copies of the work in the highest style of the art. The Cardinal will send the copies to Rome as testimonials of his affection and reverential regard for Pope Leo XIII. and Cardinals Mazella, Simeoni, and Rampolla, and Monsignor Jacobini.

The first number of the *Monthly Review*, the new periodical about to be founded at New York by the Jesuits, will soon be issued. The *Review* will discuss questions of the day, such as capital and labor, education, and so forth. It will not have the literary features of a magazine. Although it will be edited by members of the Society of Jesus, articles contributed by other priests and by lay writers will be welcomed.

Cardinal Taschereau, Archbishop of Quebec, is the subject of a work which has just made its appearance at Rome. It consists of biographical notes of the eminent Archbishop, and was undertaken by its author, the Canon Domenico Frascarelli, in order to commemorate the elevation of the Canadian Prelate to the dignity of Cardinal. The leading events in the life Mgr. Taschereau and the works he has accomplished are described with appreciation and ability; nor does the author forget to record that the Prelate took part in the Vatican Council, that he favored higher studies in the University of Laval, Quebec, and that, in one word, he powerfully aided by his wisdom and judgment, the progress of Christianity throughout his vast Archdiocese.

The newly elected Separate School Board of Toronto met for the first time on Tuesday night. The election of officers for the year resulted as follows: Chairman, Vicar-General Rooney; Secretary-Treasurer, Very Rev. Dean McCann; Superintendent of Schools, Archbishop Walsh; Solicitor, J. J. Foy, Q. C.; Local Inspector, Brother Odo; Representative on the Library Board, D. A. O'Sullivan, D.C.I.

Before the Board adjourned Mr. Anglin rose to protest against the aspersions of one of the trustees regarding the conduct of Vicar-General Rooney as chairman of the Board for 1889. The speaker said that the remarks were such that they could not allow them to pass unnoticed. But the fact of his almost unanimous re-election was the strongest possible mode of replying to those charges. They declared by his re-election that the charges were unjust and unfair. For his own part he had sat in many deliberative assemblies for the last five and twenty years, and he had no hesitation in saying that after that long experience he had found Vicar-General Rooney discharge the duty of chairman in a manner that reflected credit upon himself and credit upon this Board. He had found him always perfectly fair and impartial and just. So far as his observation went Vicar-General Rooney had always acted within the law and within the rules of this Board, and within rules of parliamentary procedure as understood in all deliberative bodies. He had never known, during the long term that he had been permitted to take part in public business, a chairman make so few mistakes as Vicar-General Rooney.

It is understood that had Vicar-General Rooney not met with opposition for the chairmanship he would have resigned on re-election in favour of Dean McCann.

Now that the Holiday season is at hand, and the minds of the people are cogitating what would be a suitable present for their friends; we would advise a visit to the well known firm of D. H. Cunningham, 77 Yonge street Toronto, 2nd door north of King, where you will find a choice collection of Diamonds' Watches, Jewellery, &c, of every description. It will pay you to give him a call.

Bishop Lemms, of Victoria, Vancouver Island, has just returned from a trip to Eastern Canada, with plans and specifications for the new cathedral to be built in that city. Work will begin on the new edifice about the middle of next February. The building when completed will be by far the finest in British Columbia, and rank among the prettiest on the Pacific Coast.

#### DON'T FOOL

Away precious time and money and trifle with your health experimenting with uncertain medicines, when Dr. Pierce's Golden Medical Discovery is so positively certain in its curative action as to warrant its manufacturers in guaranteeing it to cure diseases of the blood, skin and scalp, and all scrofulous afflictions, or money paid for it will be refunded.

\$500 Reward offered for an incurable case of Catarrh by the proprietors of Dr. Sage's Remedy. 50 cts., by druggists.

#### TO OUR SUBSCRIBERS.

The SPECIAL ANNOUNCEMENT which appeared in our columns some time since, announcing a special arrangement with Dr. B. J. KENDALL Co., of Enosburgh Falls, Vt., publishers of "A Treatise on the horse and his Diseases," whereby our subscribers were enabled to obtain a copy of that valuable work FREE by sending their address (and enclosing a two-cent stamp for mailing same) to Dr. B. J. Kendall Co. Enosburgh Falls, Vt, is renewed for a limited period. We trust all will avail themselves of the opportunity of obtaining this valuable work. To every lover of the Horse it is indispensable, as it treats in a simple manner all the diseases which afflict this noble animal. Its phenomenal sale throughout the United States and Canada, make it standard authority. *Mention this paper when sending for "Treatise."*

## 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. CLOUGH, M.C., 186 West Adelaide St., TORONTO, ONTARIO.

## TEETH WITH OR WITHOUT A PLATE

Best Teeth on rubber, \$8; on celluloid \$10  
All work absolutely painless. Vitalized Air,  
C. H. RIGGS, L.D.S., South east cor. King &  
Yonge sts. Toronto. Telephone 1476.

# POEMS OF POPE LEO XIII.

## With Biography

### AND FULL PAGE ENGRAVING OF THE SUPREME PONTIFF

The entire edition of this grand publication—the most elaborate Catholic work ever issued in America—is now controlled by THE CATHOLIC WEEKLY REVIEW. The volume contains the

## LATIN POEMS OF POPE LEO XIII.

done into English Verse by the Jesuits of Woodstock College,

PUBLISHED WITH THE APPROBATION OF HIS HOLINESS

With a Life of the Pontiff, by Fr. Charles Piccirillo, S. J.

Heretofore the work has been sold in but two editions and at two prices, namely, in Morocco and Gold with full page engraving, \$5.00

In Red Cloth and Gold, with full page engraving 3.50

These prices in Canada alone we are able to reduce as follows

Morocco and Gold with full page engraving \$3.50

In Red Cloth and Gold, " 2.50

Also bound up in Enamel Paper and Gold, without engraving, which will be sold at \$1.50, thereby bringing this *Edition de luxe* within the reach of all.

*To be had only from the Catholic Weekly Review.*

ORDER DIRECT FROM THIS OFFICE

**NATIONAL COLONIZATION LOTTERY**

Under the patronage of Rev. Father Labelle.

Established in 1884, under the Act of Quebec, 32 Vict., Chap. 38, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

**CLASS D**  
The 30th Monthly Drawing will take place

**WEDNESDAY JANUARY 15th**  
At 2 p.m.

**PRIZES VALUE \$50,000**  
Capital prize—One Real Estate worth \$50,000.00

**LIST OF PRIZES.**

1 Real Estate worth.....	\$5,000	5,000
1 do .....	2,000	2,000
1 do .....	1,000	1,000
4 do .....	500	2,000
10 Real Estate ..	300	3,000
30 Furniture sets ..	200	6,000
60 do .....	100	6,000
200 Gold Watches ..	50	10,000
1,000 Silver Watches ..	10	10,000
1,000 Toilet Sets ..	5	5,000
2,307 Prizes worth ..	\$50,000.00	

**TICKETS \$1.00**

It is offered to redeem all prizes in cash, less a commission of 10 per cent. Winners, names not published unless specially authorized:  
S. E. LEFEVRE, secretary,  
Offices, 19 St. James street, Montreal, Can

**For Self Education BOOKS AT HALF - PRICE**

Send us a Post Card with your addresses and we will mail you a list of books suitable for

**Self Instruction**

We will not be able to send you any of the books in Catalogue at these reduced prices, after present Stock is sold

Do not delay sending Post Card for Catalogue.

**D. & J. SADLIER & CO.**

Catholic Publishers, Booksellers and Stationers, Church Ornaments, Vestments and Religious articles.

115 Church Street, TORONTO  
1669 Notre Dame Street, MONTREAL

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

	Close.	Duz.	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	7.45	8.00	9.00		
G. T. R. West .....	7.00	3.20	12.40	7.40		
N. and N. W. ....	7.00	4.40	10.00	8.10		
T. G. and B. ....	7.00	3.45	11.00	8.30		
Midland .....	6.30	3.30	12.30	9.30		
C. V. R. ....	7.00	3.20	9.00	9.20		
			a.m.	p.m.	a.m.	p.m.
G. W. R. ....			2.00	9.00	2.00	12.50
			6.00	4.00	10.30	4.00
			11.30	9.30		8.20
			a.m.	p.m.	a.m.	p.m.
U. S. N. Y. ....	6.00	4.00		9.00		
	11.30	9.30		11.30	11.30	5.45
U. S. West States	6.00	9.30		9.00		3.44
			12.00			7.20

**ENGLISH MAILS.**—A mail for England via New York will be closed at this office every day, excepting Sundays and Wednesdays, at 4 p. m., and will be despatched to England by what the New York Postmaster may consider the most expeditious route.  
On Thursdays a supplementary mail for London, Liverpool and Glasgow, will be closed here at 9 p. m., for the Cunard steamer sailing on Saturday, but to insure catchup the steamer the 4 p. m. mail is recommended.  
The Canadian mail via Quebec will close ere on Wednesdays at 7 p. m.

**GUARANTEED CURE!**

**DYSPEPSIA**

Our "WILD WOOD WONDERS" is a delightful stomach cordial made from herbs of the wild woods, and is an invigorating, blood-purifying tonic—a perfect regulator of the Stomach, Bowels, Liver, Kidneys, Blood and is

**Guaranteed Cure**

Dyspepsia is little else than Catarrh of the Stomach, and these remedies will CURE any case of ACUTE or CHRONIC CATARRH.

\$1 per bottle 6 for \$5.  
For satisfactory proof and trial test call at our office or address, postpaid,

Catarrh and Dyspepsia Remedy Co.  
790 King Street W.

**LADIES 100,000 DEMOREST CORSETS FREE**  
**YOUR CHOICE. 100,000 SHOULDER BRACES FREE**  
**100,000 STOCKING SUPPORTERS**

**A MARVELOUS OFFER**

By A Reliable House!

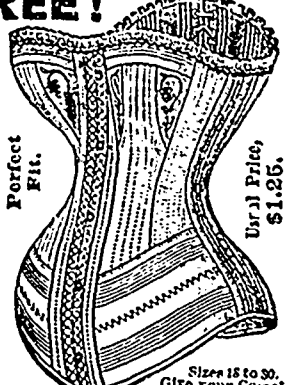
Every lady has heard of MME. DEMOREST. Her name is a by word in every house in the land. Her celebrated Corsets have been in use over 40 years. We are the publishers of the well-known publication, Mme. Demorest's Illustrated Monthly Fashion Journal and we wish to increase its circulation 200,000 copies during the next 90 days, and to that end we will give away to new subscribers

100,000 Demorest Celeb'd Corsets FREE  
" Shoulder Braces FREE  
" Stocking Supporters FREE

The MME. DEMOREST ILLUSTRATED MONTHLY FASHION JOURNAL is a 24 page paper, beautifully illustrated, covering every possible field of Fashion: Fancy Work, Home Decorations, Cooking, etc., each department being under the special supervision of the best known contributors. It is besides replete with matters of interest to mothers, and is furthermore filled with illustrations, stories, sketches, humor and matters of general interest.

**FREE!**

**FINE AMERICAN JEAN I**  
Beautiful Ornamental Stitching.



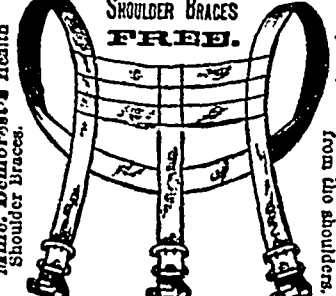
Perfect Fit.  
Usual Price, \$1.25.  
Sizes 18 to 30. Give your Corset Measure.

Every line of reading is carefully guarded by an editor, who receives \$5,000 per annum, and nothing is published in its columns but the best and purest reading matter. It may be admitted to any household and your children may read it as well as you. Its numbers among its subscribers the wives of thousands of clergymen throughout the country. It is the best Fashion paper published in the world. It tells you "What to Wear" when and how to wear it. It gives you all the latest styles in Ladies' Hats, Bonnets, etc. It is always abreast of the times, and everything within its pages is new and original. It also contains the latest Fashion news from abroad by our Special London and Paris correspondents.

**HOW TO OBTAIN FREE**

**The Mme. Demorest Corset FREE**  
Send us 50 Cents for one year's subscription to our JOURNAL and 25 cents additional to pay postage and packing. 75 Cents in all, and we will mail you one of these handsome CORSETS FREE.

**SHOULDER BRACES FREE.**



Every lady should suspend the clothes from the shoulders.  
Mme. Demorest's Health Shoulder Braces.

**How To Obtain A PAIR OF SHOULDER BRACES AND Two Articles: A PAIR OF Stocking Supporters FREE**

Send us 50 Cents for one year's subscription to our JOURNAL, and 25 Cents additional to pay postage and packing. 75 Cents in all, and we will mail you these two articles, one Pair of SHOULDER BRACES and One Pair of STOCKING SUPPORTERS FREE!

**REMEMBER THERE IS NO HUMBUG ABOUT THESE OFFERS.**  
We do exactly as we guarantee. Our house has been established for over 40 years, and we can refer you to any Commercial Agency, Bank, Express Office or Business Firm in the land. Make all remittances either by Draft, Postal Note, Money Order, or Registered Letter. When postal note is not procurable, send stamps. Address all communications to  
**THE DEMOREST FASHION & SEWING MACHINE CO., 17 EAST 14th STREET, NEW YORK.**  
This offer should be taken advantage of at once as we will give away no more than 100,000 of each article. SHOW THIS TO YOUR FRIENDS. IT WILL NOT APPEAR AGAIN.  
We know the Demorest Fashion and Sewing Machine Co. to be a thoroughly reliable firm and advise our readers to accept their offer.—EDITOR

**1 CURE FITS! THOUSANDS OF BOTTLES GIVEN AWAY YEARLY.**

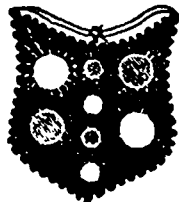
When I say Cure I do not mean merely to stop them for a time, and then have them return again. I MEAN A RADICAL CURE. I have made the disease of Fits, Epilepsy or Falling Sickness a life-long study. I warrant my remedy to Cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my Infallible Remedy. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address:—H. G. ROOT, M.C., Branch Office, 180 WEST ADELAIDE STREET, TORONTO.

**- Church Pews -**  
.....  
**SCHOOL FURNITURE**  
The Bennett Furnishing Co., of London, Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews

for many years past have been favoured with contracts from a member of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing pews for new churches in that country and Ireland. Address  
**BENNETT FURNISHING CO.**

— THE —  
**CLIMAX OF ABSORPTION**  
 A CURE  
**WITHOUT MEDICINE.**

Our appliances act as perfect Absorbents by destroying the germs of disease and removing all Impurities from the body.



All diseases are successfully treated by  
 CORRESPONDENCE,  
 as our goods can be applied at home.

**STILL ANOTHER NEW LIST.**

Senator A. E. Botsford, Sackville, advises everybody to use Actina for failing eyesight.  
 Miss Laura Grose, 166 King w., Granulated Eye Lid; cured in 4 weeks.  
 Rev. Chas. Tole, Halifax, is happy to testify to the benefits received from Butterfly Belt and Actina.  
 A. Rogers, tobaccoist, Adelaide west, declares Actina worth \$100.  
 Miss Flora McDonald, 21 Wilton Ave., misses a large lump from her hand of 13 years standing.  
 S. Floyd, 119 1/2 Portland st., Liver and Kidneys and Dyspepsia cured.  
 G. R. Glassford, Markdale, Sciatica and Dyspepsia cured in 6 weeks; 15 years standing.  
 Mrs. McKay, Ailes Craig, after suffering 13 years, our Sciatica Belt cured her.

Mrs. J. Swift, 87 Agnes st., Sciatica for years, perfectly cured in 6 weeks.  
 Chas. Cosens, P.M., Trowbridge, general Nervous Debility, now enjoys good health.  
 Thomas Bryan, 371 Dundas st., general Debility, improved from the first day, now perfectly cured.  
 Wm. Cole, G.T.R., fireman, cured of Liver and Kidney troubles.  
 A. E. Colwell, engraver, city, Rheumatism in the knees, cured.  
 J. A. T. Ivy, cured of nightly emissions in 6 weeks.  
 Your Belt and Suspensory cured me of Impotency, writes G. A.  
 Would not be without your Belt and Suspensory for \$50, says J. McG.  
 For General Nervous Debility your Butterfly Belt and Suspensory are cheap at any price.

"H. S." says Emissions entirely ceased. Have not felt so well in 20 years. THESE LETTERS ON FILE.



CATARRH Impossible under the influence of Actina. ACTINA will cure all Diseases of the Eye. Given on 15 days trial.

Combine Belt and Suspensory only \$5. Cure certain. No Vinegar or Acids used.

Mention this Paper. Illustrated Book and Journal FREE.  
**W. T. BAER & CO., 171 Queen st. West, TORONTO, CAN.**

**W.K. MURPHY**  
 Funeral Director &  
 Embalmer  
 407 QUEEN ST. WEST TORONTO  
 Diplomat for Embalming

**John McMahon**  
 MERCHANT TAILOR  
 39 King St. W., : Toronto

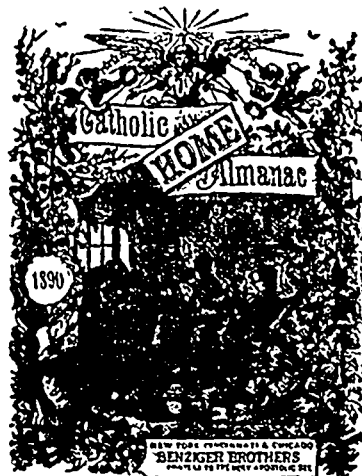
Str Alex Campbell, President. John L. Blatkey, Esq. Vice-Pres.  
**THE BOILER INSPECTION**  
 and Insurance Co. of Canada  
 Consulting Engineers and Solicitors of Patents.  
 — HEAD OFFICE —  
 QUEBEC BANK CHAMBERS . . . TORONTO  
 G. C. Robb Chief Engineer A. Fraser Sec.-Treas.

**ALEXANDER & CABLE**  
 Lithographers  
 Engravers Etc.

**MAIL BUILDING**  
 - Toronto -

**McShane Bell Foundry.**  
 Finest Grade of Bells, Chimes and Pells for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. H.Y. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

**DROPSY**  
 TREATED FREE. Positively Cured with Vegetable Remedies. Have cured many thousands cases. Cure patients recommended by the best physician. From day dose symptoms rapidly disappear, and in ten days at least two thirds of all symptoms are removed. Send for FREE BOOK of testimonials of this TEN DAYS treatment FREE by mail if you order trial, send ten cents in stamps to pay postage.  
 DR. H. H. GREEN & SON, ATLANTA, GA.



With a remarkably beautiful Frontispiece in Gold and Colors.  
 Price, free by mail, 25 Cents  
 Per dozen, \$2.00; per dozen, by mail, \$2.35  
 The Best Writers! The Best Illustrations!  
 The Best Family Reading for Winter Nights.

**Catholic Worship.**

The Sacraments, Ceremonies, and Festivals of the Church explained in Questions and Answers. From the German of Rev. O. Gistler, by Rev. Richard Brennan, L.L.D. Tenth Thousand.  
 Paper, 15 CTS.; per 100, \$ 9.00.  
 Cloth, inked, 25CTS.; per 100 15.00.

sold by all Catholic Booksellers and Agents  
**BENZIGER BROTHERS**  
 Printers to the Holy Apostolic See,  
 Manufacturers and Importers of Vestments and Church Ornaments,  
 New-York, Cincinnati, and Chicago.

**The Atradome Bankrupt Stock**

ENORMOUS BARGAINS IN

Black Dress Goods,  
 Colored Dress Goods,  
 Black Henriettas,  
 Colored Henriettas,  
 Silks, Velvets, Plushes,  
 Mantles, Jackets,  
 Dolmans, Ulsters,  
 Waterproof Cloaks,  
 Mantle Cloths,  
 Plushes, Sealettes,  
 Hosiery, Gloves,  
 Lace, Goods.  
 And thousands of other Bargains bought at

AT 46 CENTS ON THE DOLLAR,  
 Selling at Half Price.

The Atradome Bankrupt Stock  
 Sale now on at

**McKEOWN & CO.,**  
 182 Yonge Street.

**ASTHMA DR. TAFT'S ASTHMALEN**  
 CURED. DR. TAFT'S ASTHMALEN is a  
 address, we will mail trial BOTTLE FREE  
 DR. TAFT BROS., ROCHESTER, N.Y.

**ALICE McLAUGHLIN M.D., C.M.**  
 283 Church St. (opp Normal School)  
 Office Hours 8 to 10 a.m., 1 to 4 p.m.  
 Telephone 1813

**STAUNTON & O'HEIR**  
*Barristers, Solicitors in Supreme Court*  
*Notaries Public*  
 OFFICE—Spectator Building, 18 James St.  
 south  
**HAMILTON, CAN.**  
 Geo. Lynch-Staunton Arthur O'Heir

**O'SULLIVAN & ANGLIN**  
*Barristers, Solicitors, Notaries, Etc.*  
 OFFICES—Medical Council Building, corner of  
 Bay and Richmond streets.  
 Next door to the Registry Office  
**TORONTO**

D. A. O'Sullivan F. A. Anglin  
**FOY & KELLY,**

*Barristers, Solicitors, Etc.*  
 Office—Home Savings and Loan Co's Bldg  
 71 Church street,  
**TORONTO**  
 J. J. Foy, Q.C. H. T. Kelly.

**MURRAY & MACDONELL,**  
*Barristers, Solicitors, Notaries, etc.*  
 Offices—Quebec Bank Chambers,  
 No 2 Toronto Street.  
**Toronto.**

Huson W. M. Murray. A. C. Macdonell.

**FREDERICK C. LAW**  
*Architect*  
 Office and Residence, 483 Sherbourne St  
**TORONTO**

**DR. GREGORY A. PERE**  
 119 McCaul St. Toronto  
 Consulting Hours  
 8 to 10 a.m. - 1 to 3 p.m.  
 And 6 to 8 p.m.  
 Telephone No. 2006

**RUBBER BOOTS, COATS**  
 And other Rubber Goods Repaired  
**-H. J. LA FORCE-**  
 Fine Boots and Shoes Made to Order  
 117 Church St. - - - cor. of Queen



**STATUTES OF CANADA**  
 AND  
**OFFICIAL PUBLICATIONS.**

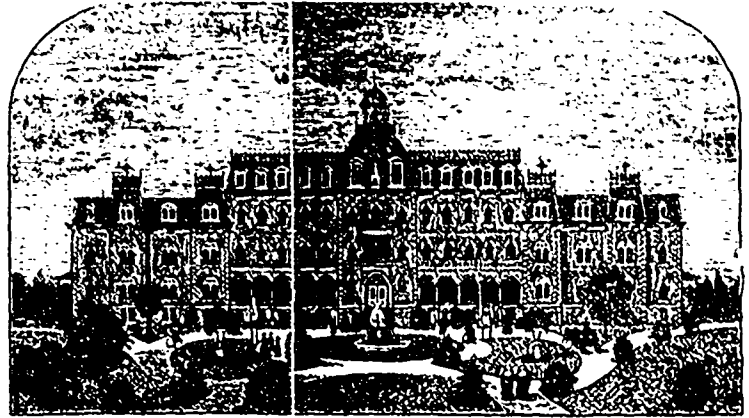
The Statutes and some of the publications of the Government of Canada are for sale at this office, also separate acts, Revised Statutes, price for 2 vols, \$5.00 and for supplementary volume, \$2.50. Price list sent on application.

B. CHAMBERLIN,

Queen's Printer and Comptroller of Stationery.

Department of Public Printing }  
 and Stationery. }  
 Ottawa, May, 1889.

The Great Secret of the Canary Breeders of the Florida  
**SKIND BIRD** to cage birds and preserve them in health, etc. by mail. Sold by druggists. Directions free. Bird Food Co., 40 N. 4th St., Philadelphia, Pa.



**Loretto Academy, Niagara Falls, Ont**

*Academy for the education of young ladies.*  
 This institution is beautifully situated on a high and healthy location, overlooking the Falls on the Canadian side, and cannot be equaled for the sublime and extensive view which it affords of the Falls, Rapids and Islands in the vicinity.  
 For particulars add res. **LADY SUPERIOR.**

**LORETTO ABBEY.**  
*Wellington Place, Toronto.*

A Seminary for the education of young ladies, under the superintendence of the ladies of Loretto, situated in the western part of the city, having the full benefit of the pure air of the lake and the pleasant shade of grand old trees, covering several acres. The course of instruction in this establishment comprises every branch suitable to the education of young ladies. Bookkeeping, Stenography and Typewriting are taught to any of the pupils who may desire to learn these branches. Tuition in Vocal and Instrumental Music, Painting, Violin, Guitar and Organ may be had from Professors if desired.  
 For further particulars apply to the **Lady Superior.**

**St. Jerome's College**  
 Berlin, Ont.

Complete Classical, Philosophical and Commercial courses, and Shorthand and Typewriting. For further particulars address,  
**REV. L. FUNCKEN, C. R., D.D.,**  
*President.*

**St. Michael's College,**  
**TORONTO.**  
 (In Affiliation with Toronto University.)

Under the special patronage of the Administrators of the Arch-diocese, and directed by the Basilian Fathers.

*Full Classical, Scientific, and commercial courses.*

Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per year. Half board \$75.00. Day pupils \$28.00. For further particulars apply to  
**REV. J. R. TEEFY, President.**

**LORETTO CONVENT, LINDSAY.**

Under the supervision of the Ladies of Loretto, the course of instruction comprises every branch suitable for the education of young ladies. Those who wish to pursue the course of studies for teachers Certificates will find every opportunity of doing so, a large number of pupils from this Academy are among the most successful teachers in the Province. Board tuition \$100.00 per year. For further particulars apply to  
**LADY SUPERIOR.**

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

Office and Residence, 250 SPADINA AVE  
**TORONTO**

Third door south of St. Phillips' Church'  
**FIRST CLASS WORK. TERMS MODERATE**  
 Night calls promptly attended

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For a large bottle send prepaid

**DOMINION**  
**Stained Glass Co.**

FACTORY  
 77 Richmond St. W  
**TORONTO**

**MEMORIAL WINDOWS:**  
 ART GLASS,  
 and every description of  
 Church and Domestic Glass  
 Designs and estimates  
 on application.  
**W. Wakefield & Harrison,**  
 Proprietors.

U. S. Address P. O. Box 1  
 Fort Covington, N. Y.  
 Canada Address  
 40 Bleury St. - Montreal  
**Castle & Son**

**STAINED GLASS**  
 For Churches  
 Sacred subjects and symbols a specialty.  
 Designs free. Correspondence invited.  
 Reference by permission, Card. Tozereau.



ALL DESCRIPTIONS OF  
**Ecclesiastical Windows.**  
 Highest references from the clergy covering a period of 40 years.



# ROYAL BAKING POWDER



**Absolutely Pure.**

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. **ROYAL BAKING POWDER CO., 100 Wall St., N. Y.**



### BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Firms, etc. FULLY WARRANTED. Catalogues sent Free. **VANDUZEN & TIFT, Cincinnati, O.**

### Nervous D.

Scoliosis, Neuralgia, Catarrh, Indigestion, Rheumatism, and all nervous diseases are immediately relieved and permanently cured.

By Norman's Electro-Curative Belts

which are warranted to be the best in the world. Consultation and Catalogue free. Batteries, Suspensories, Shoulder Braces, and Crutches kept in stock. **A. NORMAN, 4 Queen Street E., Toronto, Ont.**



The Most Successful Remedy for Spavin, Struck, etc. It is certain in its effect and does not blister. Ready for use.

## KENDALL'S SPAVIN CURE.

OFFICE OF CHARLES A. SYDNER, BREEDER OF CLEVELAND BAY AND TROTTER BRED HORSES, ELKWOOD, ILL., Nov. 21, 1888.

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

Yours truly, **CHAR. A. SYDNER.**

## KENDALL'S SPAVIN CURE.

BROOKLYN, N. Y., November 3, 1888.

Dear Sirs: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for Lameness, Stiff Joints and Spavins, and I have found it a sure cure. I cordially recommend it to all horsemen.

Yours truly, **A. H. GIBBERT, Manager Troy Laundry Stables.**

## KENDALL'S SPAVIN CURE.

SANT, WYNOTH COUNTY, OHIO, Dec. 19, 1888.

Gents: I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had Spavins, ten of King Bone, nine afflicted with Big Head and seven of Big Jaw. Since I have had one of your books and followed the directions, I have never lost a case of any kind.

Yours truly, **ANDREW TERNER, Horse Doctor.**

## KENDALL'S SPAVIN CURE.

Price \$1 per bottle, or six bottles for \$5. All Druggists have it or can get it for you, or it will be sent to any address on receipt of price by the proprietors. **DR. B. J. KENDALL CO., Knoxville Falls, Vt.**

**SOLD BY ALL DRUGGISTS.**

## Dominion : Line : Royal : Mail STEAMSHIPS WINTER SEASON

Liverpool Service--Sailing Dates

From Liverpool. From Portland From Halifax SARNIA.

Thur., Nov 14, Thur., Dec 6 Sat., Dec, 7

OREGON.

Thur., Nov 28, Thur., Dec 19, Sat., Dec 21

Bristol Service from Avonmouth Dock

SAILING DATE.

DOMINION from Portland about Dec, 24

Ontario " " " " 31

REDUCED RATES.

CABIN, Portland or Halifax to Liver-

pool, \$60 to \$60; Return, \$100 to

\$110. INTERMEDIATE to Liverpool or

Glasgow, \$25. STEERAGE to Liver-

pool, Queenston, Londonderry, Bel-

fast, London or Glasgow, \$20.

CABIN, Portland to Bristol (direct

Steamer), \$40, Return, \$80.

## ALLAN LINE

### ROYAL MAIL STEAMSHIPS

### WINTER RATES.

Reduction in Cabin and Intermediate fares.

First Cabin (choice of berths) by any steamer of the line, Montreal or Quebec to Liverpool or Londonderry \$60, return \$110. First Cabin (2 berth rooms saloon deck, inside rooms) \$50 and \$100 return. Intermediate \$25. Liverpool, Derry or Glasgow: London \$28. Steerage, Liverpool, Londonderry, Belfast, Glasgow, London, \$20.

**H. BOURLIER,**  
GENERAL PASSENGER AGENT  
Corner King and Yonge Street  
**TORONTO**



### NERVOUSNESS CURED BY ONE BOTTLE.

Sherman House Barber Shop, W. A. Hettich, prop. CHICAGO, Oct. 1887.

The wife of the undersigned was troubled with nervousness about a year and a half ago to such an extent that she was almost without any sleep for some months. Physicians and medicines were without avail, and it appeared at last necessary that she should have to be removed to an asylum, but upon advice of the physician a last trial was made with a change of climate, but without having derived any benefit whatsoever. After an eight-weeks' absence she returned home and was then advised to try Pastor Koenig's Nerve Tonic, and an antidote to say now that the first dose of the medicine improved her condition, and after taking one bottle full of it she recovered her health entirely. So that since then she has needed no doctor or medicine. **F. L. BOLDT, Cashier.**

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.,**  
50 W. Madison cor. Clinton St., CHICAGO, ILL.

**SOLD BY DRUGGISTS.**

Price \$1 per Bottle, 6 Bottles for \$5.

Agents Lyman & Co Toronto.

## The Father Mathew Remedy



The Antidote to Alcohol found at Last!

A NEW DEPARTURE  
The Father Mathew Remedy

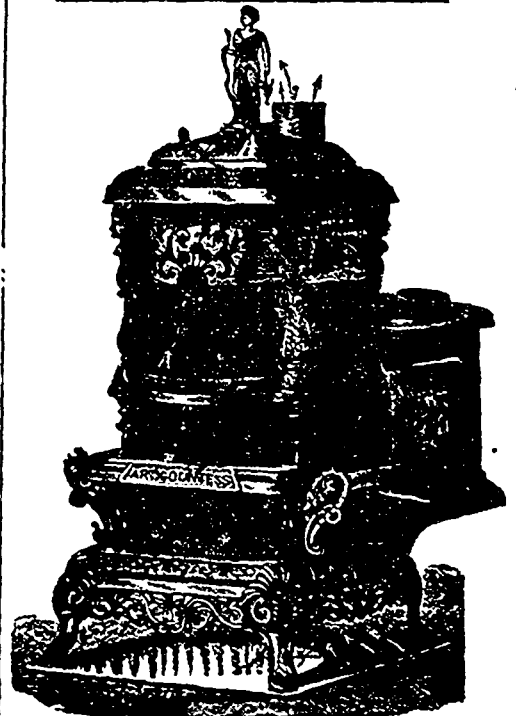
Is a certain and speedy cure for intemperance and destroys all appetite for alcoholic liquor. The day after a debauch, or any intemperance indulgence, a single teaspoonful will remove all mental and physical depression.

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 cases 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



## WILL. J. HALLARIN

The one price Importer and dealer in

House Furnishings, Stoves, Lamps,

Oils, Paints, Etc.

**200 QUEEN ST. W.**

Telephone 1820 TORONTO