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# The Catholic Weekly Review.

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

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

Vol. IV

Toronto, Saturday, Mar. 1, 1890.

No. 3

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## Notes.

The payment of \$25,000 to Mr. Parnell by the *London Times* in settlement of his action for libel against it, completes the vindication of the Irish leader. So complete indeed has been the exposure of the conspiracy against Mr. Parnell that the Tory leader, Mr. Smith, on the reassembling of the Imperial Parliament a few days ago, was forced, on the first debate of the session, to declare both his own and the governments, entire admission that the *Times* letters had been proved to be forgeries. While the friends of Ireland will everywhere rejoice at the satisfactory result of the investigation, if they have any regret at all at the withdrawal of Mr. Parnell's action it will be because they counted upon it to establish the precise connection of the Tory Government with a conspiracy, the most shocking perhaps ever concocted to blacken the reputation of a political leader.

It may be doubted if since the *Times* forgeries were first sprung upon the public anything more unworthy has been witnessed than the course of the Tory Ministry upon the motion introduced by Sir Wm. Harcourt to the effect, namely, that the publication in the *Times* of the letters falsely alleged to have been written by Mr. Parnell, and the comments thereon were a false and scandalous libel, and, published, as it is apparent they were, for the purpose of influencing a division, a breach of the privileges of the House. The motion was opposed by the Government and an offensive amendment suggested. No wonder that Mr. Parnell declared, "I should be sorry, as I said in the House when the Special Commission was sitting—leader of a party, as I am, which is in a minority, and which, as an Irish party, must always be in a minority here

I should be sorry to treat my most powerful opponent with the depth of incredible meanness and cowardice with which I have been treated."

The *Montreal Gazette* says of Mr. McCarthy's Bill that it is the result of an Ontario man's desire to regulate not only his own province, but the affairs of all the others. Mr. McCarthy has of course a legal right to make such a proposition, but if he uses it without judgment he is likely to produce evil; and so far it adds, he has produced evil.

The excuse, for much of what has been said and done in this connection is the desire to make Canada a united nation. "This" says the *Gazette* "is a great object to have in view; but if it would really be accomplished the process should be reversed. Leave Quebec alone. The French-Canadian is not radically different in his nature and conduct from the English Canadian, except, perhaps, that statistics show he does not get into jail quite so often as his captious critics. That he can strike back when he is struck has been made evident by the talk in Parliament the past week. That he can use vigorous English as well as French is also on the record. If his critics would have him talk more English, let them leave him alone."

The fact is that business, political, and social conditions unite to compel people on this continent to speak the English tongue, and this is nowhere better recognized than in the Lower Province. English is taught in the schools of the province, and taught well, in the city of Montreal, which contains the largest French speaking community in America, a traveller can go anywhere and do business without having to know any language but English, and to a large extent this is true of the whole Province. The City council of Montreal, with a majority of French speaking members, does as much of its work in English as in French, and in Parliament there has been shown a continuous and growing disposition by Quebec members to use only the English language in the debates. In fact on every side are to be found evidences of the readiness of the French-Canadians to learn the English tongue.

Mr. Laurier himself on his speech in the Bill, laid great stress upon the importance to the French Canadian of a knowledge of English. It was, he claimed, a necessary part of their mental equipment, without which on this continent, they entered upon the hard struggle of life with a handicap. "I have great pleasure in telling the hon. gentleman," we find him saying, "that in my judgment the English language is to day, and must be for several generations, perhaps for several centuries, the commanding language of the world."

At the end of the seventeenth century the French language was undoubtedly the dominating language of civilization, as it is still the language of diplomacy, but it is no longer the language of the many. That position now belongs to the English language. That revolution has been accomplished by the wonderful development of the Anglo-Saxon race at the close of the eighteenth and in the nineteenth centuries. That race have carried their language with them in their emigration around the world, and now it is the language of more than 100,000,000 of people. Sir, the very fact that the English language is to-day the dominating language of this continent makes it imperative on French-Canadians, although they will retain their language, to learn and speak English."

## THE DISAPPEARANCE OF JOHN LONGWORTHY.

N. P. KOAN IN AVE MARIA.

## VIII.—A Change of Temperature.

Miles spent ten days in Albany. In the meantime Arthur Fitzgerald called to thank the young ladies for returning his envelope. Of course he had to stay an hour or two to practice a song he brought. On that particular night he was most welcome. Both Mary and Esther were anxious to have him do them a favor. Their church choir—which Mary directed since the Italian *Maestro* had left because the baritone had soothed his throat with the *Maestro's* particular packet of lemon drops—was inharmonious. The baritone did not like Mary's accompaniments, and he had resigned. Christmas was at hand, and the need of a baritone was pressing. If Mr. Fitzgerald could be induced to sing only once! Mary begged Esther to ask him, and he consented with the greatest cheerfulness, intimating that frequent rehearsals would be necessary. He was out of practice, and he did not know Haydn's "Imperial." Mary smiled with genuine cordiality at this.

"Your sister has an angelic smile," he whispered to Esther.

Esther nodded, and said to herself that it was about all Miles had left her; she was still very indignant at Miles, although she herself wore the frock that had cost Mary a long day of toilsome work.

Arthur Fitzgerald enjoyed these evenings. He rehearsed his part with vigor; he drank the odious lemonade with gusto; and all day the vision of the bright parlor, the graceful figures, and the sweet faces was before him. He found himself smiling to himself at the remembrance of the light-hearted nonsense of Esther, which was not wit and yet which sounded like wit. Fitzgerald had never had a home; a solemn dinner eaten at Christmas or Easter with some far-off relatives was the only glimpse of family life he had. He had always boarded, and he felt as if the mark "boarder," setting him apart from all the rest of the world, was visible to the keen observer. He had a theory that the "chronic boarder" ceases in time to be like other human beings. When he unfolded this he found that Mary had a similar theory concerning school teachers. Miles' idea that he lived in a whirl of social gaiety was entirely unfounded. He went out seldom, and then generally as a matter of duty.

The first delightful quality which struck him about these two young women was their gentle contentment with their home. After the first evening the flamboyant picture of Washington gave him a shock; for Washington's house was plainly stencilled in red paint, and the Father of his Country was slowly sinking into his enormous pair of top boots. But Mary and Esther saw no fault in it—it had always been there; and Fitzgerald soon began to understand and take pleasure in their point of view. Everybody else of his acquaintance in New York seemed to be striving after something just beyond his reach. These two had no artificial thoughts or wants. Esther's wildest dreams were very simple, and he soon found out that Mary would have been almost perfectly happy were she sure that Miles would never drink too much.

Fitzgerald had his own troubles—indeed there was a heavy weight on his heart; nevertheless, he enjoyed the evening rehearsal more than he ever enjoyed anything in his life. He took the liberty of carrying a bunch of white hyacinths with him on the second evening, because he noticed that Mary was trying to make some bloom in a tall glass. Esther took possession of them at once. The next night he brought two nosegays—one of daffodils for Esther and the other of hyacinths for Mary. The latter took them with a start of surprise and a little flush of pleasure. He was amply repaid, and he did not find fault when he saw his own hyacinths on the altar the next day, which was Sunday.

The Christmas music had been rehearsed at the house and in the church. Fitzgerald felt that he could no longer call every night with propriety. He felt sure that Esther would not have minded it, but he knew by instinct that Mary would soon give him a delicate hint; besides he would have suffered any torture rather than be lowered in the slightest degree in

her opinion. He felt that this was his last call for at least a week. The gas lights seemed to burn more dimly than usual; the big bunch of scarlet tulips he had brought had a lurid and threatening look, and he could not sing with spirit. Esther noticed his depression, and shot a glance of triumph at Mary.

"I didn't do my hair a l'Empire for nothing," she whispered; "he's the captive of my comb and hair pins, poor fellow!"

Mary smiled gently, wondering who could fail to respond to so much beauty and brilliancy, and yet feeling a new pang—an undefinable sense of growing old, of stepping aside. Well-balanced as she was, it clouded her vista for an instant; then she made a little prayer, according to her habit, and it passed away.

Esther chanced to speak of the messenger whom Fitzgerald had sent for the envelope.

"Oh, Bastien!" he responded, absent-mindedly—he was looking at the long pier-glass, in which he could see Mary without appearing to look in her direction. "Bastien is a good fellow."

Is he your clerk?"

"No," Fitzgerald answered, wishing that Esther would stop her chatter. "Bastien does some work for me."

He sat on the piano stool, drumming an old tune with his right hand:

"Nous n'irons plus au bois,  
Les lauriers sont coupés."

"Ah, I should like to hear the little French children sing that in a French village!" said Esther. "Do you know, I think it would be easy to write an opera in Europe. The air must be full of odds and ends of sweet old tunes. How lovely Europe must be!"

"I don't see the use of making an unpleasant voyage for the sake of meeting Americans that you wouldn't want to know at home."

"Goth!" cried Esther.

Mary gave a glance of reproof, and then said, gently:

"I think it would be worth a voyage, even a pilgrimage, to see places where the wayside crucifix stands, where the air is full of the fragrance, where people kneel at the Angelus, and the old churches seem to link us close to the ages of faith."

Fitzgerald ceased to beat out his tune.

"Miss Galligan," he said, seriously, "the age of faith is around you. There are people not far from you as devout and pure in their devotion to Christ and His Mother as the Breton peasants. I have seen miracles of faith."

Mary fixed her eyes earnestly on him. This interested her. Esther disliked grave conversation, so she broke in, with the sole intention of making a diversion:

"Your Rudolf Bastien, Mr. Fitzgerald, had a strange look and such a soft voice! Do you know, whenever I dream of a murderer he has a soft voice like him—or you."

She began a little giggle, but it was checked instantly by the look of Fitzgerald's face. It grew white to the very lips, and perspiration came out on his forehead. He recovered himself in a moment. Mary, with a reproachful look at her sister, turned the talk back to the Breton peasants. Fitzgerald was not himself again. He said good-night, promising to be on hand early Christmas morning.

After he had gone Esther turned breathlessly to Mary.

"What did I do?"

"Do?" said Mary. "Only the rudest and most hoydenish thing imaginable—"

"There's Miles!" cried Esther as the front door opened. "Scold him!"

Miles came in like a hurricane. Esther was in full center at once among the events of the past week, glad to have a good talk. Miles waited for his chance, with a bored look. When Esther spoke of the envelope with the Maltese cross, he made her repeat her words.

"And you sent it back to Arthur Fitzgerald?" he asked, in a husky voice.

"Certainly," said Esther, amazed at her brother's tone.

"Well," muttered her brother with a groan, "you've ruined me and let a scoundrel escape—that's all!"

The girls looked at each other aghast. Miles' face was

rod and his eyes twinkled. There was only one explanation of his condition in Mary's mind. She was silent.

"I want it understood, Mary," he said—"and I speak to you because you have the most sense—that Arthur Fitzgerald is never to be permitted to enter this house again. Do you hear?"

And he walked slowly out of the room.

"His Royal Highness has met the Governor," Esther murmured; and then, with a look at the petrified Mary, she sat down at the piano and began to play "Hero's a State of Things," from "The Mikado." "Sister," she said, turning suddenly to Mary, who was standing in the middle of the room as if rooted to the spot—"dearest sister, let us cease to weep that we are old maids, since we have seen the creature, Man, in his native lair."

#### XI.—The Amiability of Miles.

Miles was not in a pleasant state of mind. He had come back from Albany somewhat the worse for late hours and the liquid "attentions" which he had exchanged with friends. He felt that he had made himself "solid" with certain influential politicians, but nothing had come of it. He had never felt the need of money so much; he knew very well that he had exhausted Mary's resources for the present, and experience had taught him that Esther as a banker was a personage without possibilities.

The chance of getting the reward offered by the executors of John Longworthy became more and more fascinating. The clue had been in his hands and he had let it go. If he had kept that handkerchief! Another clue had fallen at the very feet of his sisters, and they—just like women!—(he ground his teeth at their foolishness),—and they had deliberately thrown it away! Without vouchsafing a word of explanation, he raged and stormed until even Mary's patience was exhausted.

"Miles," she said at breakfast, two days after his return, as he sat, sullen and injured-looking, waiting for his coffee; "I cannot understand why you insist on making us so unhappy. If I knew in what we are to blame I would try to remedy it."

"You're never to blame," snarled Miles. "If a fellow takes a drink with a friend or come home a little late he is frowned at as if he were going to the bad."

Miles had learned the art of carrying the war into his opponent's territory when he was doubtful about the strength of his defences.

Tears came into Mary's eyes. "We've never made home unpleasant for you, I hope," she said in a low voice, her tender conscience alarmed by this accusation.

"I don't say that Esther has," retorted Miles, hoping to enlist that young lady on his side; for he was rather afraid of her.

"You are right," said Esther, coolly. "But I have often wanted to make it as unpleasant as possible for you: and if it were not for Mary's example, I should have tried to teach you better manners long ago."

"Esther! Esther!" exclaimed her sister, in alarm. What if the tender and sensitive Miles should leave the house at once and take to drink? She hastily picked out the plumpest of the poached eggs—triumphs of her art, like golden flowers veiled in transparent white.—and transferred them to Miles' plate.

"I want to know," said Esther, looking at her brother with an effrontery that surprised him—hitherto she had kept quiet when he and Mary happened to have a duel; she had seemed to enjoy it,—"I want to know why we are to say 'Not at home' to Mr. Fitzgerald when he comes here? And I want to know why you have made our lives a burden just because we returned to him a sum of money he had lost?"

"It wasn't the money," muttered Miles, holding out his plate again.

"What was it then?"

"Let him alone, dear," interposed Mary. "After breakfast he will feel better."

Esther shrugged her shoulders. There was a gleam in her eye which Miles had never noticed before, and he did not like it.

"When you marry you will probably make a slave of your wife, but don't expect—"

"O Esther, you are cruel!" cried Mary. "You never talked like this before. O Miles, don't mind her!"

"I'll try not to," murmured the young man, virtuously, pathetically helping himself to fried potatoes.

"Why do you refuse to permit Mr. Fitzgerald to enter this house?" pursued Esther.

Miles was cowered. He heartily wished he had never made his hasty speech. He was sane enough to think that Arthur Fitzgerald was incapable of murder—the girls had not mentioned his agitation at Esther's hoydenish speech, though they had noticed it. If Mary and Esther refused admittance to Fitzgerald now, the clue might never be regained; and he had no doubt that Fitzgerald knew all about the taking off of John Longworthy. Lawyers, he said to himself, were unscrupulous; they would lie like interviewers to help their clients out of a scrape. He hastily made up his mind to recede, as a matter of expediency, from his first high-hand position.

"You can do as you please. If you like that dude you can have him here, for all I care," he answered, with the air of one making a concession.

Esther did not seem grateful. "You are very kind, but why did you 'command' us not to invite him here? He is one of the nicest people we know, and—"

"O Esther," broke in Mary, "you know how careful Miles is of us! Why, he rarely introduces anybody, even his own friends!"

"He thinks we need a chaperon, dear boy!" said Esther.

"That's it," growled Miles—"whatever it is!" he muttered under his breath. He felt relieved. But Esther was relentless.

To be continued.

#### THE HOME OF THE TRUE MAN

The Catholic Church attracts those who love the simplicity of natural manners by the harmonies of a restored creation. The Catholic religion is not presented to us as separated from nature, but in conjunction with it, forming a grand whole, fostering all the domestic affections with manhood, gentleness, liberality, and all the virtues which conduce to the happiness of home, banishing not more the luxuries which militate directly against the social state in general, than the false notions of spirituality which would interfere with the free action of the natural relations. For, as a recent author says, the beauty, peace, unity, and truth of life repose on that religious equilibrium which protects the flesh against the pride of the spirit, and the spirit against the invasions of the flesh. In truth, nothing is so natural as Catholicity—nothing so full of heart, nothing so favorable; therefore, to all the sweets of home. Virgins and boys, mid-age and wrinkled elders, soft infancy, that nothing can do but cry, all are in the secret of its charm.

When one looks abroad upon the nations which once constituted Christendom and examines seriously the causes of social and political prosperity or decay, this great fact stands forth as evidently as a bright beacon-light in the darkness over a dangerous reef. The strength or weakness, the vitality or decadence of nations, is to be measured by the purity of their home life, by their sacred regard for home, its authority, and its sanctities.

Take any people among whom home, from that of the sovereign or chief magistrate to the lowliest and poorest citizen—is protected by law, manners, and a wholesome public opinion, against everything calculated to loosen or to weaken the sacredness of the marriage tie, the rights of parental authority as sanctioned by the Christian law and immemorial custom, or the duties of filial love and reverence—and you will find the nation distinguished for private worth, political honesty, and an enlightened love of freedom.

Abuses there may and will be in the administration of the best human institutions; but where the homes of a nation are sincerely and thoroughly Christian, public corruption must find a certain and most effective remedy in a public opinion fed by the purity and honesty of private life.—*Kenneth Henry Digby.*

## Lenten Pastorals.

## PASTORAL OF THE ARCHBISHOP OF TORONTO.

From the Lenten Pastoral issued by Archbishop Walsh of Toronto, we make the following extracts:

And in this connection let us exhort you, dearly beloved brethren, to practice the virtue of temperance, and to avoid and to detest the sin of drunkenness, which is opposed to it. This fearful sin of drunkenness spreads its ravages all around, and like a deadly plague brings sorrow, desolation and death into numberless families. It brings a curse upon all who are guilty of it; it maculates and defaces the image of God stamped upon our souls, it dethrones reason and reduces man to the level of the brute creation; it darkens the intellect, weakens the will, blunts the conscience, and smoothes the way to an impenitent death. It squanders the savings of years of toil; it plunges multitudes in misery and want and sorrow; it wastes the energies of the mind and the body; shatters the constitution, drags its victims' bodies into a premature and dishonoured grave, and casts their souls into the everlasting flames of hell.

O, dearly beloved brethren, let us conjure you to shun this gigantic evil which deluges the world with a tide of miseries, which is so offensive to God, and so destructive of our happiness both here and hereafter.

Let us again most earnestly request both priests and people to do all in their power to promote the cause of Catholic education, to render the Catholic schools as efficient as possible, and to see that, besides a sound secular education, religious instruction be regularly and efficiently imparted therein. An awful responsibility rests on the souls of both pastor and people in this matter. If any of the little ones of Christ should be lost to God and the Church by the criminal neglect and indolence of those who have charge of them, the blood of these lost children will be required at their hands by the Supreme Judge. The law establishing the Separate School system is indeed most defective, yet if our people be unanimous and generous in support of Catholic schools, as we know they are and will continue to be, it can be made the source of untold blessings to the children of this diocese. And here let us remind the Trustees of the Catholic Schools, that they should never employ a teacher without the express approval of the Pastor, as he is the legitimate guardian of the schools in their moral and religious aspects.

Our clergy should also encourage their people to take well-conducted Catholic newspapers. As it is, numbers of families take cheap weekly newspapers, which, whilst they do not contain a single friendly word towards the Catholic Church, are stuffed with gushing accounts of "tea-meetings," "socials," "Bible meetings," *et hoc genus omne*. By the perusal of such papers some lose the very language of Catholicism, and adopt that of the conventicle. Thus you will hear some people say that they are going to "prayers" or to "meeting," when they mean that they are going to assist at the holy sacrifice of the Mass. It is easy to see what injury all this is calculated to inflict, for inaccuracy of language in such matters logically begets a confusion and inaccuracy of ideas, and destroys the correct notions which should be entertained of Catholic doctrines. Our people, we repeat, should take good Catholic newspapers which will bring them into more direct relationship with the Catholic world, which will tell them what their brethren in this and other lands are doing for the triumph of truth and the promotion of Catholic interests, and will thus make them take a lively interest in the work and labours and trials of the world-wide Church of which they are members, and which, in fine, will take them as it were out of their isolation and solitude in the remote townships and back-woods of the country, and make them partake of the great current of Catholic life. The Catholic press has a great and glorious mission to fulfil in this country and it should be encouraged and fostered by all who have the sacred interests of the Church at heart."

## PASTORAL OF ARCHBISHOP O'BRIEN OF HALIFAX.

The following passages are from the Lenten Pastoral of the Archbishop of Halifax:

These primary truths of our Holy Religion to-day, more than ever, need to be clearly set forth for the world. Owing to our mode of life, and our many comforts and conveniences, a great shrinking from physical pain has been developed. Supernatural charity may not abound; but a readiness to alleviate pain, and to relieve distress is very general; and no one delights in inflicting bodily torment on his neighbour.

The advance of material science, the many discomforts it has removed, and the sensitiveness to pain thus developed, have produced various effects.

The unthinking, and the class of idle pleasure-seekers have, unconsciously, perhaps, come to the conclusion that the road to heaven has also been made easy and pleasant. If they can now glide swiftly in a sleeping car over tracts of country through which their fathers slowly lumbered along in jolting wagons, why should they not have an easier road to heaven than that of duty, self-restraint, and irksome obedience to God's law? In their selfish effeminacy they delude themselves with the idea that nothing disagreeable should be required of them by their Creator. They forget that they are running in the race, and that those who strive for even a corruptible crown restrain their passions. They forget, in a word, they are here on trial, and live as if life held no duties, and exacted no sacrifices.

Others again, recognizing that life is a time of probation, but not grasping the grand truths of our Holy Church, seek to establish a future place, or time, of trial for those to whom, as they assert, a sufficient opportunity had not been afforded during life. This is called "Progressive Orthodoxy," and is not to be confounded with the Catholic doctrine of Purgatory.

Yet others there are, and for them as for the class just mentioned, we have sincere sympathy in their efforts to free themselves from the fatalistic chains of Calvinism, who are endeavouring to eliminate the harsh errors from their "Confession of Faith." Whilst we sympathize with them in their struggles for the freedom wherewith Christ has made us free, let us pray they may understand that a Confession of Faith which needs revision cannot be God's message to our race, otherwise revision would be rank impiety and treason to the Almighty. It can only then be a device of man, and as such can be no guide on the road to heaven. To us who enjoy the light of divine Faith, whose creed develops, indeed, on the same lines, and in the same nature, even as a human body waxes stronger and more symmetrical, but which can never be revised or changed, being God's own word, it seems strange that earnest men cannot recognise this, to us, so apparent a conclusion.

It is because men do not know the truths of our religion that they are restless in mind, "tossed about by every wind of doctrine," sceptical, or downright unbelievers. So many generous souls and highly cultured intellects, have known from childhood no higher form of worship than the cold formalities and judaical observances of Calvinism and its kindred sects, and no more noble presentation of dogmatic truth than the dreary fatalism of their creeds, that it is only natural their hearts should be dissatisfied and their intelligence filled with unrest. It is only natural, too, that hearing the inconsistencies and sensationalism of so-called teachers of religion, they should gradually lose all respect for a revelation that was presented to them in such a contradictory guise. Their intelligence enables them to see the fallacy of such teaching, and knowing nothing of Catholic truth they would easily enough conclude that God had not spoken,—perhaps even there was no God to speak.

It behooves us then to endeavour to lead men to the truth by word and example. The never-changing creed of the Catholic Church, understood by the light of Faith, consoles the heart, satisfies the intellect, vindicates God's mercy whilst upholding His justice, and fills the soul with peace and hope. It proclaims man a free and responsible agent, created by God for everlasting happiness if he use aright the graces received.

It teaches that to everyone a first grace, or the grace of prayer is given, which gift may be used to obtain an increase of grace, and this increase to acquire still further blessings. And thus in an ever-progressive series the soul can go on from grace to still higher grace, from perfection to perfection, until it attains after death its final goal, namely, the fruition, of God's vision.

#### A TRIBUTE TO THE CHURCH.

In the Church of All Saints, Madison avenue, New York, on Sunday, the Rev. Dr. Heber Newton added his contribution to the discussion now going on all over the land consequent on the school question and the encyclical letter of His Holiness the Pope. Dr. Newton is not an alarmist, and although, in the latter part of his sermon he sounded a note of warning as regards the future, he is, on the whole, confident that the Republic is safe.

"The Roman Catholic Centennial in November last," he said, "was a very significant event. That Centennial Congress has riveted the attention of the country and has set all intelligent citizens thinking very earnestly concerning the future relationship to the State of a Church so large, so rapidly growing, so thoroughly organized, so perfectly drilled in obedience, so overflowing with enthusiasm, but with a historical record so full of warning to the lovers of intellectual and political freedom.

"I want to help you to a reasonable view of the Roman Catholic Church in the United States, that thus, in so far as we can, we may swell the force of public opinion which shall extend to this great Church in her most taxing problems the charity of Christians, while it demands from all Catholics the loyalty of Americans.

"He must be a dullard indeed who, in entering Rome, does not feel with Lacordaire the spell that is laid upon him—the presence of this mighty mistress of the West, this undying power which has seen States rise and fall, has watched by the death-bed of the greatest empires of the past, has nursed the nations of the New World into life, has seen peoples coming and going, while it lives on forever.

"The services of the Roman Catholic Church to mankind have been immense. In the fall of the Roman Empire there seemed no power left to preserve order and to civilize the barbarians who were pouring over into the empire, carrying devastation with them. The ecclesiastical framework of the empire held together when the political framework fell to pieces, preserving society, maintaining social order, keeping alive the body politic. But for the Church the modern world would have been an impossibility. Through the Dark Ages the Roman Catholic Church preserved what little there was left of culture. In the Middle Ages this Church proved the nursing mother of the new born life of humanity.

"In the modern world the Roman Catholic Church continues her indispensable ministry to civilization. She polices the rude masses of society which, without her strong, firm hand, might prove the barbarians within our civilization against whom Macaulay warned us. Among whole classes which our Protestantism seems as yet powerless to reach she still keeps alive as of old the spiritual nature and educates it.

"The Roman Catholic Church is to be recognized by us as truly Christian. She holds the two great Sacraments which all Christendom holds, though she adds thereto other sacraments unrecognized by Protestantism. Hers are the great Catholic creeds which are shrined in our prayer book and which stand back of all Protestant confessions of faith. Protestantism has separated from the mother Church only on secondary matters.

"She is pagan in a noble sense, as maintaining the line of historical continuity in the development of religion, as rescuing from the flood of years the symbols of ancient religions and preserving them for Christian uses, as cherishing in her temples the venerable and sacred form of expression which the imagination fashioned in antiquity for those underlying essential mysteries of faith which are the common heritage of man as man, the forms of expression for those mysteries which by the survival of the fittest, have lived on, finding no fitter forms to take their place.

"The Roman Catholic Church extorts from us our unfeigned admiration for her powers of organization and her skill in management. In every growing town the choicest sites you will find forestalled by her outreaching hand as the position for her future colleges and seminaries. Protestantism in its missionary world seems the bushwhacking of a mob, while the onward movement of this great Church is as the tramp of a regiment.

"The Roman Catholic Church is to be admired for her wonderful cultus for the training of men. Nothing in antiquity is comparable for a moment in the sphere of religion with it. Nothing outside of it in Christianity is its peer in this respect. What is there of the cravings of man in the realm of religion that is not met in this system—this system concerning which a good Protestant once said that it was so wonderful that, since it could not be of God, it must plainly be of the devil?

"The Roman Catholic Church commands from us our reverence for her special culture of saintship. How raw and crude seem our provisions for that imperious hunger of the human heart for sacrifice, for renunciation of the world, for absolute consecration, in comparison with what the teachings of this great Church have wrought. Her history is a long bead roll of men and women of whom the world has not been worthy. And still to-day from every land she presents to us such types of self-abnegation as have awed the hearts of our self-indulgent Protestantism in a Cure d'Arms and a Father Damien. He who in some unfriendly hotel in a foreign land has had a child lay at the point of death and found at his right hand a Catholic Sister ready by day and by night to nurse his boy back to life again, without money and without price, can never again feel towards this Church of saints as he did in the complacent days of his callow Protestantism, wherein he saw only her defects.

"The Roman Catholic Church demands of us admiration for her comprehensive spirit. Here is a Church within whose spacious walls all races gather, all classes mingle, all varieties of men feel at home. With magnificent statesmanship she has ever adapted herself to new circumstances and proven herself ready to change with the changes of man."

#### UNREST.

Here in the years wherein I stand  
I gaze across the fallow land;  
Across the conquest and its cost;  
Beyond the sought-for and the lost;  
And look into thine eyes of joy—  
Thou brown-faced, tunked country boy!

Just thou and thine, with naught between,  
Make up that sweetest olden scene.  
O tender scene and sight and sound!—  
The farmhouse with its lilacs round;  
The poppy-bed; the locust trees;  
The stillicidic hum of bees;

The well, with sturdy oaken sweep;  
The morning-glories, half asleep;  
The swallows, gossiping; the croon  
Of doves about the barn; the noon  
When kine, breast deep, stand in the stream;  
And thy world pauses in a dream!

Beyond, the uplands; then, the hills,  
Where, interlacing, creep the rills;  
Here, forests, sentinels of peace;  
There, fields with opulent increase;  
Below, the valley, stretching far  
And dim to the horizon's bar.

My brown-faced lad, I look again  
From out the hairs and lives of men.  
I see the longing in thy face  
To grow beyond the common place;  
I know the hurts that 'tween us lie,  
And pity thee! For thou wert—I.

—Edgar I. Waleman.



### THE GOLDEN JUBILEE OF ST. PATRICK'S T. A. & B. SOCIETY MONTREAL.

The celebration of the golden jubilee of St. Patrick's Total Abstinence and Benefit Society was held in the Queen's hall Montreal on Monday evening 11th inst. There was a large audience present to do honor to the society. The stage was decorated for the occasion with the flags of the Dominion, England, France, United States, Ireland and other national emblems. From the centre was displayed the banner of the society, representing the Rev. Father Mathew administering the pledge. On each side were the figures 1840—1890. Hon Edward Murphy presided, and was supported by Rev. J. A. McCallen and Mr. H. J. Cloran president of St. Patrick's society. Amongst the invited guests present were:—Messrs. John S. Hall, M.P.P., Dr. W. H. Hingston, G. W. Stophens, John Patterson, Catholic Young Men's society; Ald. P. Kennedy, of St. Ann's T. A. & B. society; John Phelan, St. Gabriel's T. A. & B. society; Richard Lennon, of the Young Irishmen's T. & B. association; John J. Gethings, of St. Ann's Young Men's society; A. Jones, of the Irish Catholic Benefit society; J. Rafter, St. Anthony's society; representatives of Notre Dame and other French temperance societies.

In the private box were Very Rev. L. D. A. Marechal, V.G.; Rev. Father Strubbe, Bamboneau, O.S.D., Marre, S.S., Many, S.S., of Grand Seminary; Toupin, James Callahan, Casey and G. H. Tragesser.

Hon Edward Murphy, on rising to open the proceedings, was greeted with rounds of applause. After a few preliminary remarks, he said:

Rev. Fathers, Ladies and Gentlemen:—If I have the honor and the privilege of being selected to preside over this vast assembly of the friends and patrons of temperance, it is no doubt owing to the fact that I am the chief lay officer of St. Patrick's Total Abstinence and Benefit society, whose golden jubilee we are celebrating, and one of the very few members now living who joined the temperance movement inaugurated fifty years ago by the Irish Catholics of this city. To me has been assigned the pleasant duty of bidding you all welcome, and of giving you from my own personal reminiscences a brief history of our society from its inception in 1840 to this most joyful occasion of its golden jubilee. Of course, in the short space of time allotted to this address, I can only refer to the most important events connected with the temperance movement amongst the Irish Catholics of this city during the past fifty years. It was after vespers, on Sunday, the 23rd of February, 1840, in the old Recollet church, that the Rev. Patrick Phelan, S.S., pastor of the church, addressed the members of the congregation in a powerful and eloquent sermon on the evils of intemperance, and explained the object for which they had been called together. This object was to form a society to combat intemperance, then, as now, the crying evil of the day. This appeal was not made in vain; for at once a large number of the oldest and best members of the congregation, over three hundred, advanced to the altar railing and repeated the pledge which was administered to them, after which they received the Reverend Father's blessing and had their names enrolled on the books of the society. The male members then adjourned to the sacristy, and with the Rev. Father Phelan as chairman, adopted a constitution and elected officers and committees of the Irish Roman Catholic Temperance Association of Montreal.—I believe the first Catholic temperance organization formed in America. We may, therefore, justly look upon the Rev. Patrick Phelan as the pioneer of the Catholic temperance movement on this side of the Atlantic. As Father Mathew had established the Cork R. C. Total Abstinence society (the first in Ireland) on the 10th of April, 1838, we were, therefore, less than two years after him in the grand and noble work. What happy memories cluster around that dear old Recollet church on Notre Dame street as I now picture it to my mind. How dear to the hearts of Irish Catholics who worshipped within its walls were the priests who instructed them on their Christian duties, nourished and strengthened them with the sacraments of the church, and attended to all their spiritual wants long before St. Patrick's was built. The good work inaugurated on Sunday, February 23rd, 1840, was followed up every Sunday after Vespers with that zeal which was so characteristic of Father

Phelan till on the first anniversary, 1841, nearly 8,000 names were on the society's roll of members. I may add here that in January, 1841, our French-Canadian fellow-citizens also organized a temperance society for themselves. Temperance organization had been established by our Protestant friends some years previous to ours. On the 21st February, 1841, the name was changed to the Irish Roman Catholic Total Abstinence society, and henceforward only total abstainers were admitted as members. During the previous year a large number had taken the total abstinence pledge, but no distinction had been made between them and those who had simply pledged themselves to temperance. The society had God's blessing with it, and prospered so visibly that the *Montreal Herald*, describing the procession on St. Patrick's day, 1842, spoke of the 3,000 members composing it as "a body of well dressed, respectable men in rosy health, each wearing a temperance medal suspended from his neck by a green ribbon, and keeping step with admirable regularity, while 20,000 of our citizens lined the streets as lookers-on."

Early in 1843 the Rev. Patrick Phelan was consecrated coadjutor Bishop of Kingston, and removed to his diocese, after which the venerable Father Richards, S.S., was appointed president of the society. In September, 1843, the society assisted in a body, with banners and band, on the occasion of the laying of the corner stones of St. Patrick's church, and through its vice-president, Mr. J. P. Sexton, late Recorder of this city, it had the honor of laying one of the seven corner stones of that sacred edifice. The stone laid in its name was that near St. Joseph's altar, the society making an offering at the same time of £25, or \$100 Canadian currency. On the lamented death of the venerable Father Richards, who died in 1847 of typhus fever, a martyr to his zeal at the emigrant sheds, the Rev. J. J. Connolly, S.S., was appointed president, which office he held till he left for Boston, in 1860, when our reverend and venerable pastor, Father Dowd, S.S., assumed the presidency, which position, after some years of active service, he felt compelled to relinquish owing to the great increase of his parochial duties. He was succeeded in the following order by the Rev. Fathers Hogan, Bakewell, Leclair, Macdonald, Kiernan and M. Callaghan. In 1887 the eloquent and indefatigable Father McCallen was appointed president, which position he still holds, and we earnestly hope he will long retain, to the great advantage of the temperance cause in this city and to the benefit of the members of the society. You, my fellow members, all know how zealously he had labored for the promotion of temperance and the eloquent and touching appeals he has made at our monthly meetings on the evils of intemperance and its sad effects on the family, the individual, and the public, and his zealous efforts in promoting the success of the great cause, which he has so much at heart, for, ladies and gentlemen, his heart is in our good work, and with God's blessing he will succeed. To increase the usefulness of the society some few years ago a benefit branch was added, by which the family of a member in good standing is entitled to certain benefits at his death. As the Irish Catholics of this city increased in numbers and new parishes were formed the good work of temperance went on and received fresh impulse from the new and flourishing societies which were organized. In 1884 our society took an active part in organizing the Irish Catholic temperance convention of Montreal, the first regular meeting of which was held in St. Patrick's presbytery on June 12th, 1884, under the presidency of our venerable pastor, Father Dowd. The object of this convention is the promotion of temperance by all possible legitimate means; it acts in the name and by the authority of the various societies in emergencies when prompt and united efforts are required to advance the cause of temperance.

Having brought the history of the temperance cause among the Irish Catholics of Montreal down to the fiftieth anniversary of the foundation of this society in 1840, I shall conclude by saying a few words on the wonderful change for the better wrought by the introduction of total abstinence here fifty years ago. Before that time there was a vast amount of open drunkenness to be seen in our city, men were drunk in the public streets at every hour of the day as well as of the night. Previous to that state it was not considered a disgrace even for those occupying respectable positions to be seen in that

state, but the influence of the temperance organization made itself felt in every rank of society. Many reforms were made, some of them of a very marked character as when old drunkards of years' standing were suddenly and permanently converted by God's grace and by the exertions of the society became respected citizens and zealous supporters of the temperance cause. Many families had peace, plenty and happy homes restored to them, many returned to their religious duties which had been neglected for years, in consequence of their intemperate habits. All this and more has been achieved by God's grace through the labours of Father Phelan and the zealous priests that have succeeded him in charge of our temperance society which, I am happy to say, is an honour and a credit to St. Patrick's congregation and the city of Montreal.

I cannot close this history of the rise and progress of temperance under Father Phelan without bearing testimony to his extraordinary zeal and his indefatigable labours, in the cause of religion and temperance, in this city. The amount of work he did, preaching twice on Sundays, even when he celebrated grand mass, his labors in the confessional and in attending sick calls, besides the work after vespers connected with the temperance society, was really phenomenal. He knew and could call by name, I believe, every member of his congregation in the old Recollet church, and all looked up to him as their "Soggarth aroon," and all, Catholics and Protestants, deeply and sincerely regretted his departure for his new and more extended field of usefulness as Bishop of Kingston. I may add that all were impressed with the feeling that that generation at least would not see his like again; but happily it was ordained otherwise, for five years later God sent us in 1848 a worthy successor in our now venerable and venerated pastor, Father Dowd, who has so ably and successfully guided through difficult times the large congregation of which he still has charge, with that prudence and wisdom so characteristic of his administration since he came to St. Patrick's 42 years ago.

Rev. Father McCallen then delivered an instructive and interesting address on "Lights and Shades in Character." The lazy, the active, the sour, ill-tempered and pugnacious, the drunkard, the gambler, and the noble and generous character were all sketched, skilfully, and oftentimes wittily, the lecturer concluding by remarking the great influence that intoxicating drink exerted upon the character, and appealing to the members of the society to go on bravely with the good work which had been bequeathed them by the founders of the society, expressing the hope that some of the young men present would, at the rehearsal of the next fifty years' work of the society, be able to announce the complete triumph of the cause of temperance.

At the conclusion of the lecture, Dr. W. H. Hingston moved a vote of thanks to the rev. lecturer, which was seconded by Mr. John S. Hall, M.P.P., and carried with great enthusiasm.

The celebration of this golden jubilee has been in every way a success, and the able committee who had charge of the event deserves great praise.

## General Catholic News

There will be a special sermon preached at St. Michael's cathedral on all Sunday evenings during Lent.

Cardinal Manning has written a letter of sympathy expressing his hearty admiration for the late Mr. Biggar and his regrets that the state of his health will prevent his attending the requiem Mass.

The annual retreat of the men of the parish of St. Patrick's church, Montreal, began last Sunday evening at 7.30, the Rev. Father James A. McCallen delivering the first sermon, taking for his subject "The Delay of Conversion." The church was crowded, about 3,000 men being present. The retreat closes next Sunday evening at 7.30.

The sermon at Vespers in St. Michael's cathedral last Sunday evening was preached by Archbishop Walsh. His Grace's subject was "Christ, the Saviour of Society." He sketched

the state of society prior to the advent upon earth of Jesus Christ, and then reviewed the changes and improvements which followed as a result of His presence and teachings. The church was crowded, notwithstanding the disagreeable weather.

The Rev. Father Macdonald, S.J., closed on Sunday last the mission for women at St. Mary's church. The mission for men is in progress during the present week. The services throughout have been well attended, the church being crowded at every service during the week. Father Macdonald is assisted this week by another Jesuit priest, the Rev. Father Gillespie. The successful mission at St. Basil's, conducted by the Rev. Father Murphy, S.J., of New York, closed on Sunday last.

On the 29th ultimo an associated press telegram conveyed the following intelligence "The Bishop of Tuam is dead." Several of our esteemed contemporaries concluded that the Archbishop of Tuam, the Most Rev. John McEvilly, had died, and they gave epitomized biographies of him. Having seen that the Archbishop had recently been actively engaged in the labours of his diocese, the largest in Ireland; and being aware that there was a Protestant Bishop of Tuam, we concluded that the telegram referred to the Bishop. We were right. The Tuam Herald of the 1st instant, tells us of the death of the Protestant Bishop on the 31st January. The Archbishop is in perfect health. *Ad multos annos.*

It is reported on good authority that the Pope, during the illness of his brother, Cardinal Pecci, broke his vow not to leave the Vatican during the reign of the house of Savoy and visited his brother at the Barberini palace. When the Pope received news that Cardinal Pecci was at the point of death he could no longer restrain his affection and entered a Cardinal's coach and drove to the palace, taking no precautions to disguise himself other than by holding a handkerchief to his face. His presence was a surprise and a consolation to his brother. Both were greatly affected. The Holy Father remained an hour by the bedside. Then giving his final benediction and bidding farewell to the dying Cardinal, he returned to the Vatican quietly and unobserved.

Did Luther Hang Himself?—This is the question discussed in a volume just published by Father Majunke, who was formerly chief editor of *The Germania*. It appears that on the death of the so-called reformer, the report got around that he did not die from natural causes. The report was subsequently confirmed by his valet, who abjured the heresy into which he had been led. This man stated that on entering his master's bedroom on the morning of the 28th February, 1546, he found him dead and hanging from his bed. The first attempts of the Protestants to dispute the truth of the valet's testimony date from 1635, but the arguments adduced were so weak that it was thought wiser to trust to a conspiracy of silence. Hence, in the works of modern panegyrists of Luther we seek in vain for an allusion to the valet's declaration. Father Majunke now shows its *vrainsemblance*, supporting his contention by arguments of the psychological order.

The first open meeting of the Catholic Young Ladies' Literary Association was held in St. Patrick's Hall, McCaul St., on Wednesday evening, and was a decided success. In November last the Association was inaugurated, and although but a few months in existence, has now a membership of 50. The officers are: Hon. President; Miss M. A. O'Rielly; Vice-President, Dr. Alice McLaughlin; Secretary, Miss B. McCarthy; Fin. Sec'y, Miss M. Donohue; Treasurer, Miss N. Mitchell; Librarian, Miss A. Carey. Committee—Misses Small, L. Hynes, R. McElderry, M. Dunn, and L. O'Grady. A select programme of vocal and instrumental music, recitations, and tableaux, were well rendered. Rev. Father McBrady, C.S.B., delivered an able lecture on "Literary Duties of Catholics," showing that the Catholic Church has preserved the literature of antiquity and was ever the patron and friend of science. The lecture throughout was listened to with rapt attention, and frequent bursts of applause testified the appreciation of the audience of the many good points brought out by the able lecturer. The attendance was about 500. We wish the association every success.



## 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. I. J. Dowling, Bishop of Hamilton.  
The Rt. Rev. Bishop O'Mahony, Toronto.  
The late Archbishop Lynch.  
The late Rt. Rev. Bishop Carbery of Hamilton.  
The Rev. Father David of "St. Patrick's" Montreal.  
And by the leading clergy of the Dominion

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TORONTO, SATURDAY, Mar. 1, 1890.

THE remainder of Mr. Gladstone's article on "Ellen Middleton" appears in the February number of *Merry England*, and contains further and more emphatic reference to the subject of confession. Writing to the editor of the magazine about some of the objections raised in the newspapers against the first article, he says: "I think the criticisms which treat reference to the gravity of sin as smacking of Popery, are little less than loathsome."

THE REVIEW has the best reasons for believing that the suggestions thrown out by this journal last week in respect to the Bill for the Incorporation of the Orange Society, will receive in good time Parliamentary consideration. On Wednesday of this week the Bill was before the Committee on Banking and Commerce, when Mr. Curran, M. P., gave notice that he would move an important amendment when the Bill again came before the House. He declined to state the nature of the amendment further than to hint that it would be to exclude the operation of the act from all places where it was not wanted.

THE preamble of Mr. McCarthy's Bill for the abolition of the French language in the North West Territories which on all hands was condemned as needlessly offensive, read as follows:

Whereas it is expedient in the interest of the national unity of the Dominion that there should be community of language among the people of Canada, and that the enactment in "The North West Territories Act" allowing the use of the French language should be expunged therefrom: Therefore Her Majesty, by and with the advice of the Senate and House of Commons of Canada, enacts, etc.

The word "unity," Mr. McCarthy explained, should have read "unity;" but we fail to see that that makes it distinguishably better. What is mainly expedient in the interest of the national unity or unity of the Dominion is that men like Mr. McCarthy take an early opportunity of retiring from public life.

CONFEDERATION, the very basis of which was compromise was formed, says the *Montreal Gazette*, to lift Canada above the prejudices and bigotries of race and creed, and to infuse a broad national spirit into the people. That Confederation can only be maintained by adhering steadily to the covenants and manifesting a readiness on both sides to yield up some thing for the general good. "Mr. McCarthy," says the *Gazette*, "has intimated his intention to bring forward his bill at the next opportunity; and no doubt he will keep his word unless wiser counsels prevail with him. But whatever course he may pursue the duty of true patriots is clear, namely, to avoid giving needless offence to our French fellow Canadians, to cultivate mutual respect and confidence, to be prepared to give as well as take, and not to precipitate a war of races in the vain hope of attaining results which time, the trend of immigration, and wise statesmanship are steadily accomplishing."

A cowardly slander against the late Father Damien was lately published by the *London World*, Mr. Edmund Yates' paper. In one of its paragraphs, after noting that the name of the "Father Damien Memorial Fund" had been changed to that of "The National Leprosy Fund," it went on to say that people hinted that this change was due to it having been discovered that Father Damien's private life was not quite what it was supposed to have been when the project was first started. Careful inquiry has established that there is not the slightest foundation for the wretched innuendo of the writer in the *World*, and that the reason of the change in the title of the fund is briefly this: At the end of last November it was noticed by the directors of the fund that the popular enthusiasm for the movement had diminished, apparently because the British public cannot long be enthusiastic about anything. It was also clear that two causes prevented many people from subscribing to the fund. First, there was a wide-spread impression that it was simply to be expended in erecting some personal monument to the hero of Molokai, and secondly, many were narrow-minded enough to hesitate about subscribing to a fund bearing the name of a Catholic priest, and appeared to think that it would all be spent upon some Catholic institution. After giving due consideration to the matter, and securing the consent of those who were acting with him, the Prince of Wales decided to set apart £500 for a monument to Father Damien and then to continue the fund under the new title of the National Leprosy Fund which sufficiently indicates the purpose to which it is to be devoted. The *Catholic Times* of Liverpool says that it has the best authority for stating that the Prince has the same veneration as ever for Father Damien, and views with disgust the attempts made in various quarters to slander his memory. What the Prince's opinion is may be gathered from the fact that a fortnight ago at the banquet at the Hotel Metropole, Father Pamphile de Veustre, Father Damien's brother, occupied the place of honour on the Prince's right hand, and was the honoured guest of the evening. In connection with the appearance of this ill-natured paragraph in the *London World*, it is to be borne in mind that it is not so long since Mr. Edmund Yates served a term of three months' imprisonment for slandering Lord Chief Justice Coleridge. Mr. Yates has apparently a penchant for slander, and paragraphs such as that about Father Damien lead us to the conclusion that when he was expelled from the Garrick Club, the committee probably knew their man.

## THE DUAL LANGUAGE DEBATE.

THE Debate on Mr. D'Alton McCarthy's motion to abolish the use of the French language in the Territories of the North West, which after having extended over seven days was brought to a finish on Friday last, was in its character and in the gravity of its possible consequences, perhaps the most important that has been heard in the House since Confederation. And in the result all true friends of the Confederation will find cause for congratulation. The Debate proves that principle and patriotism are in the current of the country's blood; that the heart of the nation, of which Parliament is the pulse, was never more sound, and her moral fibre at no time more firm.

The main significance of Mr. McCarthy's measure lay in this, that it was the first step in the direction of giving practical fulfilment to the promises made by him in his speeches at Stayner and elsewhere last summer—the first move towards the attainment of one of the two objects for which he has entered upon his present propaganda. That propaganda is directed towards just two ends: the elimination of the French language, and the abolition of Separate Schools in Canada. On this point there is no possibility of misunderstanding Mr. McCarthy. He made clear and unmistakable his position in the speech which he delivered at Stayner on the 12th of July last. In that speech he said:

"In Barrie, last election, I pointed out, in a few simple words, that the great danger which overshadowed Canada was the French national cry, this bastard nationality, not a nationality which will take us in, as we will take them in, but a nationality which begins and ends with the French race—which begins and ends with those who profess the Roman Catholic faith, and which now threatens the dismemberment of Canada."

In this speech at Stayner (as well as in his later speeches in Montreal and Ottawa) Mr. McCarthy unfolded his whole mind. His aims, we find him explaining as follows:

"There is a great work cut out for us to do. Let us begin with the work which seems most possible of accomplishment. Let us deal with the dual languages in the North West. In the Local House let us deal with the teaching of French in the schools. When these two matters are settled we will have accomplished something, and we may be able to do something better in future."

We have Mr. McCarthy's own words for it, therefore, that the abolition of French in the North West is but the beginning of greater and more extended effort. What that effort is to be we may learn again from his own statements:

We must buckle on our armour. . . . This is a British country, and the sooner we take up our French Canadians and make them British the less trouble will we leave for posterity, for sooner or later, this matter must be settled.

And Mr. McCarthy, it will be remembered, added that the question if not settled by the ballot would have to be settled, and before long, by the bayonet.

So much for Mr. McCarthy's attitude in regard to the French-Canadian people and the French language. His views respecting the Separate Schools guaranteed to the Catholic minority of Ontario by an Imperial instrument, were stated with equal frankness in his speech in the House on the 18th inst. He then said (*Hansard* p. 801):

Why, Sir, is freedom of speech so gone in this country that I cannot express my dissent from the system of Separate Schools which exist in my own Province without being told that I am raising a religious cry? Is that a question of religion? Is not that a question of great state policy as to how our children shall be educated? And I do hope that before

very long the delegation from the Province of Ontario will call on this House for its aid to blot out the Separate School clause from the British North America Act which limits and fetters the people of that Province. That clause was carried by a majority of French Canadians, and was imposed upon the people of Ontario against their will. . . . If they could not ask this Parliament to aid in freeing them I would despair of the freedom of this country.

We have thought it well to make these quotations in order that our readers may know, and from his own words, what Mr. McCarthy avowedly aims at. No words could be plainer. The language of a million and a half of our fellow-countrymen—guaranteed to them by Imperial covenants—is to be gradually eliminated by process of legislation, and all else that tends to the continuance of the French-Canadian as a distinct type in the Dominion; while with respect to the Separate Schools which are the possession of the Catholic minority in the Province of Ontario—under Imperial covenant in like manner as the lingual privileges of the French-Canadian—the non-Catholic majority, who are in no wise concerned with them, who are not taxed to maintain them, are to be roused by Mr. McCarthy to demand their abolition. It will be seen, therefore, that Mr. McCarthy's crusade is not only racial but religious; and this wanton work is undertaken in the name of Canadian unity! Well might Mr. Laurier say of so odious a policy: "I denounce it as anti-Canadian; I denounce it as anti-British; I denounce it as being at variance with all the traditions of British Government in this country; I denounce it as fatal to the hope we at one time entertained, and which I, for one, am not prepared to give up, of forming a nation on this continent; I denounce it as a crime, the consequences of which are simply shocking to contemplate. The hon. gentleman is opening the flood gates of passions which once aroused perhaps no human power may be able to restrain. He is appealing to national and religious passions, the most inflexible of all passions, and—whatever may be his motive, whatever his end, whatever his purpose—his movement cannot be characterized by any other language than that of a national crime."

Of the speeches which the Debate on the Bill drew forth from leading members on both sides of the House—those, in particular, of Sir John Macdonald, Mr. Blake, Mr. Laurier, and Mr. Chapleau there is but this to be said: that they were all that they should be, calm, dignified, and conclusive, and will shed a brilliant lustre for many years to come upon the Parliamentary annals of the country. They were marked by a breadth of statesmanship, an order of scholarship and of eloquence that would do honour to any deliberative assembly in the world. It was worth something, and perhaps we owe Mr. McCarthy thanks for it, to have evoked such an evidence that the public life of the country is in the hands of men who are guided by heart and by principle.

As regards Mr. McCarthy, his discomfiture was complete. He received a terrible castigation in debate. The question brought up by him—the most disturbing that could be forced upon the country's consideration—the course begun by him, is one which the common sense of the people concedes must, if it be persisted in, snap Confederation asunder. That course Mr. McCarthy, spurning the wise, and even pathetic, warnings of the aged Premier, the lofty and impressive appeals of Mr. Laurier and Mr. Blake, and the best sense and highest intelligence within the country, declares he will persist in to the end. The success of that course can be purchased only at the disaster of the country. An extended review of the Debate will be given in our next number.

## MR. PARNELL AND THE "TIMES."

Mr. Parnell's acceptance of £5000 from the *Times* as compensation for its libels upon him has led to some speculation as to his motive in consenting to a stay of proceedings which it was confidently expected would bring out, what the Special Commission did not interpret as within the scope of its inquiry—the connection between the proprietors of the *Times* and the Government, or certain members of the Government, in the framing of the now infamous *Times*-Pigott conspiracy. These proceedings, there was the best reasons for believing, would have incriminated the Government, and have given it a killing blow before the eyes of the country. The Government, however, has escaped minute and damaging exposure; and the *Times*, too, the arch slanderer, has been let off for the merest song. It is only reasonable to suppose that Mr. Parnell and his counsel, in consenting to a settlement, did what in their judgments was best under all the circumstances, but to the public, who wanted to know the whole truth, the compromise comes as a disappointment. It is quite true, as the *Weekly Register* suggests, that Mr. Parnell may have argued that, after all, he had lost nothing but gained much by the libels, and by the exposure of them; and that if he were asked what real damage he had suffered in public or in private life, he would have to answer that so far from being lowered by the *Times'* attempt to fasten upon him the authorship of the Pigott letters, he stood higher in the estimation of his countrymen, after the great fiasco of the Communion, than he did before it. Again he may have reflected that the worst libels go unpunished by fines or imprisonment, and that what the Irish people and their leaders have suffered so long at the hands of their adversaries, he may suffer a little longer. For example O'Connell, with whose "respectability," and "loyalty" the *Times* now taunts Mr. Parnell, had his full share of scurrility from Printing House Square. "This unprincipled ruffian" they called him in 1835; "the Irish rebel and his gang." In much the same words as it employs in our own day, England was told that "the Irish people had "a knife at their throats" to compel them to vote for the "miscreant" O'Connell; and Englishmen were asked if they would "suffer their fellow-subjects of the sister island to be tormented by this system of organized ruffianism avowed by an Irish Catholic lawyer, and furtively promoted by confederates in priestly garb." The phraseology has been scarcely changed; but if changed at all it has not been for the better. The "confederates in priestly garb" has given way, as a stock phrase, to the "surpriced ruffians" whom it ob-jurgates to-day. O'Connell, too, Mr. Parnell it may be reflected, got no damages of any kind.

But notwithstanding all this, the compromise, as we have said, will come to many as a disappointment. The *Weekly Register* of London in a late number, well expresses what we are convinced is the consensus of opinion. It says:

"But when all is said in favour of the £5000 settlement behind the jury's back, we are still dissatisfied. We are persuaded that the *Times* has got off far too easily. The very fact that only a certain sort of libel can be legally punished—that the clergy and the people of Ireland can be collectively reviled day after day without peril of legal penalty—makes us all the more sorry that when the occasion offered for the extraction of exemplary damages, it was not taken. There were no palliating circumstances in connection with the publication of the forged letters. To say that the *Times* acted in good faith is the idlest of chatter. It could have found out with the slightest trouble that the letters were not genuine; but it preferred to spare itself that trouble and to

trust to the credulity of its readers, aye, and of a jury, if Pigott could only be concealed, as they wished to conceal him, behind Houston. And when Mr. Parnell repudiated the letters they declined to apologise, and told him that he had his remedy, that the statements if untrue, were the greatest of libels, and he could get damages. They had courted a punishment which, as it seems to us, they have escaped, they have been let off with a trumpery payment,—a mere fraction in the tale of the year's profits—hardly so much as they have actually made by the extra sales which the libels, and the advertisement obtained through them, brought about. If Mr. Parnell, who has a number of costs to pay out of the £5000 despite erroneous statements to the contrary, was not concerned to get heavy damages, the public is at least concerned that the *Times* should pay them, and thus be punished in the only way it can understand, for its carelessness and callousness in defamation, and for its effrontery under exposure. And apart from money matters, on political grounds, we had a right to hear and see this tale of the *Times* told in public, as counsel would have told it, as Lord Chief Justice Coleridge would have summed it up...Mr. Parnell, who was the initiator of this compromise has shown his magnanimity; but we own we should have preferred the further exposure of the *Times* and a verdict of £20,000 on which, for the credit of English juries, we trust he could have relied."

Just about a year ago The Review drew the attention of its readers to the existence in their midst for some years past of a committee of Catholic gentlemen, the founders and dis-bursers of a Trust Fund which is managed from year to year for the benefit of Catholic charities. This Fund is known as the "Toronto Savings Bank Charitable Trust," and was founded at the time of the expiry of the charter of the old Toronto Savings Bank (and before its business was assumed by another and a new company) by a committee of gentlemen connected with the old institution, to be invested by them for the benefit of the Catholic poor of the city.

A few nights ago the seventh annual meeting of the managers of the Fund was held at St. Michael's Palace, at which the following members were present:—His Grace the Archbishop of Toronto, the Very Rev. F. P. Rooney, V.G., Chairman, Messrs. Thomas Flynn, Charles B. Doherty, George W. Kiely, and M. O'Connor, the Sec'y Treasurer. The Archbishop having inspected the books and heard the history of the workings of the Trust, expressed his pleasure with the results, and thanked the gentlemen who gave up, and to such good purpose, so much of their time in the interest of the charities.

This year the sum of eleven hundred dollars has been set apart from the funds of the Trust for distribution among the several charities of the city; and the amounts have been ap-portioned to each as follows:

House of Providence.....	\$300.00
Notre Dame Institute .....	200.00
Sunnyside Orphanage .....	200.00
House of Industry.....	150.00
St. Nicholas Institute .....	150.00
Good Shepherd's Convent, Parkdale .....	100.00
	\$1100.00

The Milwaukee *Citizen* commenting upon the subject of college discipline, reference to which was made in these columns lately, says: "We are glad to notice that our Catholic colleges are depending more and more on the manliness of the student and dispensing wholly with that species of surveillance which engenders meanness rather than character."

## Current Catholic Thought.

A PROTESTANT DAILY PAPER.

Some correspondence has been going on in a Low Church contemporary on the subject of starting a daily paper, which shall be devoted to the interests of Protestantism. Everybody seems ready enough to urge on his dear brother to the perilous enterprise, but very slow to risk his money in it. One gentleman suggests that instead of starting a new journal the party should buy one of the London dailies, and "weed out the Jesuits from the staff." It does not seem to occur to these monomaniacs that if Jesuits were really such men as they imagine them to be, it would be the easiest thing in the world for them to use the cant phrases of the "Evangelicals," and pass themselves off as members of that amiable school. We can hardly help hoping that the ultra-Protestants will carry out the idea of trying to convert England by means of a daily newspaper. But probably the attempt will not be made in earnest. The enterprise would swallow up more money than the "No Popery" faction can easily lay their hands upon.—*Catholic Times, Liverpool.*

A SIGN OF LIFE.

There is no better and more hopeful indication of Catholic life and movement in this country than the ninety or more Catholic periodicals that go weekly into thousands of American Catholic homes. The Catholic may go to church and drop his mite in the contribution box per force of habit and precept. But to subscribe for the Catholic paper is wholly a matter of free choice; and where it is done, it indicates that there is a Catholic family that is Catholic because it likes to be Catholic; it likes Catholic thought and it is willing to go part of the way to meet it. Voluntary loyalty of this kind is significant. It is always intelligent loyalty, too, for it expresses itself in a taste for reading matter; and intelligent Catholicity is the need of the hour in this country.

Our reasoning in this respect is borne out by the testimony of many observant clergymen. They know that a good circulation of Catholic papers in their congregations is both evidence of a live Catholicity and a guarantee that such Catholicity is going to continue. The Catholic paper among the children of the household is a quiet but not the less an efficient influence. It does work that counts.—*Milwaukee Citizen.*

Dr. Brownson once deplored that over half the grog shops in New York City were owned by men calling themselves Catholics. But it is even more to be deplored say the *Milwaukee Citizen* that there is not a single Catholic temperance society in that city. The evil is bad enough. But what shall we say of the apathy displayed towards the evil? That is a monumental fact whose altitude exceeds the highest spire on St. Patrick's Cathedral.

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### WESTERN ASSURANCE CO. ANNUAL MEETING.

The thirty-ninth annual meeting of the shareholders of the above company was held at its office in this city on Friday last, the 21st inst.

The President, Mr. A. M. Smith, occupied the chair, and Mr. J. J. Kenny, the Managing Director, who was appointed to act as secretary, read the following:

REPORT.

The Directors beg to submit to the Shareholders their Annual Statement of the Accounts of the Company for the past year, and its Assets and Liabilities on the 31st December last.

It will be seen from the Revenue Account that the total income of the Company was \$1,719,090.80, and after provid-

ing for losses and expenses of management, a profit balance remains of \$54,482.60.

Two half-yearly dividends have been declared at the rate of ten per cent. per annum on the Capital Stock, and after payment of these there is a balance at the credit of Profit and Loss Account of \$12,286.41. This amount, added to the Reserve Fund of \$825,000, brings the total Surplus Funds of the Company up to \$837,286.41. From this, however, must be deducted the amount necessary to provide for the liability on unexpired risks, which is estimated at \$530,196.69, leaving a net surplus over and above Capital and all Liabilities of \$307,089.72.

When it is borne in mind that the past year has been marked by an exceptional number of serious conflagrations (in several of which this Company was involved to a considerable extent), and that the experience of companies engaged in marine business has been generally unfavorable, your directors feel that there is ample cause for congratulation in the figures presented herewith.

Since the last annual meeting of shareholders the directors have shared the deep regret felt by the community at large at the death of the late Mr. Wm. Gooderham, who had been a highly valued member of the Board for upwards of twenty years, and Vice-President of the Company for the past four years. The vacancies caused by Mr. Gooderham's death were filled by the election of Mr. George A. Cox to the Vice-Presidency and Mr. W. R. Brock as a director.

#### STATEMENT OF BUSINESS FOR THE YEAR ENDING DEC. 31st, 1889.

REVENUE ACCOUNT.	
Fire premium.....	\$1,303,496 81
Marine premium.....	721,695 77
	<hr/>
Less Re-assurance.....	\$2,025,192, 58
	948,482, 62
	<hr/>
	\$1,676,769 96
Interest account.....	42,380 84
	<hr/>
	\$1,719,090 80
Fire losses, including an appropriation for all losses reported to December 31st, 1889.....	696,887 77
Marine losses, including an appropriation for all losses reported to December 31st, 1889	458,032 12
General expenses, agents' commission and all others charges.....	509,788 22
Balance to profit and loss .....	54,482 69
	<hr/>
	\$1,719,090 80

PROFIT AND LOSS ACCOUNT	
Dividend paid July, 1889.....	25,000 00
Dividend payable January, 1890.....	25,000 00
Balance.....	12,286 41
	<hr/>
	\$62,286 41
Balance from last year.....	7,853 72
Profit for the year .....	54,482 69
	<hr/>
	\$62,286 41

Assets.	
United States bonds.....	599,590 00
Dominion of Canada stock.....	211,417 50
Loan company and bank stock.....	129,380 00
Company's building.....	65,000 00
Municipal debentures .....	84,668 49
Cash on hand and on deposit.....	130,566 25
Bills receivable.....	47,913 74
Mortgages.....	12,100 00
Re-assurance due from other companies.....	41,953 16
Interest due and accrued.....	6,846 73
Agents' balances and sundry accounts.....	166,988 00
	<hr/>
	\$1,456,428 87

Liabilities.	
Capital stock paid up.....	\$500,000 00
Losses under adjustment.....	94,142 46
Dividend payable Jan., 1890...	25,000 00
Reserve fund.....	\$825,000 00
Balance, profit and loss.....	12,286 41
	<hr/>
	837,286 41
	<hr/>
	\$1,456,428 87

A. M. SMITH,  
President.

J. J. KENNY  
Managing Director

WESTERN ASSURANCE OFFICES,  
Toronto, February 14, 1890.

## AUDITORS' REPORT.

To the President and Directors of the Western Assurance Company.  
GENTLEMEN, We certify to having examined the books, securities, vouchers and bank balances of the Western Assurance Company for the year ending 31st December, 1889, and find them correct and in accordance with the annexed balance sheet and statement.

R. R. CATIRON  
JOHN M. MARTIN, F. C. A.,  
Auditors.

The President is moving the adoption of the report said.

The report just read and the accompanying accounts present, I think so clear a synopsis of the business of the Company for the past year that it is scarcely necessary for me to enlarge upon it to any extent. I may say, however, that it must be gratifying to the shareholders to note the position which the Western maintains among the insurance companies of this continent, evidence of which is presented in its premium income of nearly a million and three-quarter dollars (after deducting reinsurance), which comes to us from agencies scattered throughout all the provinces of the Dominion, the United States and the British West Indies. And while it is true that the profit realized upon the year's business is not so large as might be expected under ordinary circumstances, and is, in fact, smaller than has been shown in our annual balance sheets for some years past, it must be remembered that the year 1889 has been in some respects an exceptional one. It is seldom we experience within the period of a few months four such conflagrations as those towards which we were called to contribute during last year, two on the Pacific coast (which has hitherto been a very profitable field), and two, occurring within a few days of each other, in the State of Massachusetts, at Lynn and Boston. So that when, with the calls upon our treasury which these involved, coupled with the unfavorable experience in the Marine branch during the closing months of the year, we are able to meet our shareholders with a large enough profit balance to pay their usual dividend of ten per cent, and add something to our surplus, I think you will agree with me that we are presenting ample proof that our affairs are being conducted in such a manner as to command your confidence and reflect credit upon those responsible for the active management and supervision of the Company's business, both at the head office and at the branches and agencies throughout its extensive field of operations.

In regard to the outlook for the future. I need scarcely remind you that our business, being subject largely to elements beyond human control, is of such a nature that we do not feel safe in attempting to form an estimate in advance of the probable result of any year's transactions. We can only continue to pursue that course which experience and prudence point out as best in the interests of the Company and rely upon the outcome being in the future, as it has proved in the past, such as to yield shareholders a good return upon the capital invested, while affording policy holders ample security.

I cannot close without a further reference than that made in the report to the loss we have sustained since we last had the pleasure of meeting the shareholders in the death of our late vice-president. His worth and his many virtues are too widely known to require more than passing notice here, but I may say that in the death of Mr. William Gooderham we feel that the Company has lost a faithful officer and director and each member of the Board a highly esteemed friend.

The Vice-President, Mr. George A. Cox, in seconding the adoption of the report, said:

Mr. Chairman, you have very justly alluded to our late respected vice-president, who has for many years and with so much satisfaction to the shareholders discharged the duty that now devolves upon me. When I say that I deeply regret the fact that he is not here to discharge that duty to-day, I am sure I but give expression to the feeling of every shareholder and director, every officer and employe of the company.

The experience of the company for the year under review affords in my judgment more than ordinary cause for congratulation, notwithstanding the fact that the profits are lower than for several years past. The year of 1889 will long be remembered amongst both Fire and Marine Underwriters as one of unusual severity. In addition to the disastrous storms on the Atlantic coast as well as on the lakes, we have been heavily interested in no less than four serious conflagrations,

and I repeat that it is certainly a matter for congratulation that the large annual premium income, amounting last year to over \$2,000,000 gross, pouring into the coffers of the Company from nearly every important point on this continent, was sufficient to meet these exceptionally heavy losses on land and sea, as well as the ordinary losses of the Company, and to do that without impairing our capital, without encroaching to the extent of one dollar upon our large reserves, without reducing our usual ten per cent. dividend to our shareholders; in short, without in any way disturbing the business of the company in the even tenor of its way. It is particularly satisfactory to feel that our business is now so extended and so well distributed as to give us that average risk and that annual income that will safely carry the Company through such disastrous storms and such serious conflagrations as we have experienced during the past year.

It must also be remembered that in years when we escape these exceptional losses, we go on rolling up our reserve funds, and in looking back over the reports of the last five years, including the one just closed, I am gratified to find that we have in that time paid \$232,589.53 to our shareholders in dividends, have transferred no less than \$205,000 to our reserve fund and increased the amount standing at credit of profit and loss by \$11,268.30; in other words, the Company has earned for you about 20 per cent. per annum on your paid up capital, about one-half of which has been paid to you in dividends and with the other half a large reserve fund has been built up to protect your capital in years of unusual disaster. Another very satisfactory feature in this year's report is the fact that our business has been done at a cost of less than 30½ per cent., a rate that compares most favorably with that of any other company. Before taking my seat I desire to add that for these highly satisfactory results you are chiefly indebted to your able and energetic Managing Director and his well selected staff, who know their business thoroughly and attend to it promptly.

The Managing Director, in reply to an inquiry, explained that the amount calculated as necessary to provide for unexpired risks was somewhat less last year than at the close of 1888, owing mainly to the discontinuance of annual ocean hull business. The Marine premiums of the past year being chiefly on cargo risks, written for the trip only, were almost entirely earned at the close of the year.

The report was adopted, and a vote of thanks was passed to the Directors for their services.

Messrs. Fred. J. Stewart and John K. Niven having been appointed scrutineers, the election of directors to serve during the coming year was proceeded with, and resulted in the unanimous re-election of the old board, namely: Messrs. A. M. Smith, Geo. A. Cox, Hon. S. C. Wood, Robert Beatty, A. T. Fulton, Geo. McMurrich, H. N. Baird, W. R. Beock and J. J. Kenny.

At a meeting of the board held subsequently Mr. A. M. Smith was re-elected President and Mr. Geo. A. Cox Vice-President for the ensuing year.

At the Tipperary Board of Guardians on the 21st, a resolution was passed condemning Smith-Barry's conduct in evicting his Tipperary tenants, and pledging the Board not to assist him with any of the ratepayers' money in the evil work of extermination. There was a number of ex-officio guardians in attendance, but the resolution was carried un-animously.

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Plans and specifications can be seen and form of tender and all necessary information obtained at this Department and at the Clerk of Works Office, Goderich, Ont., after Monday, 24th instant.

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

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department will not be bound to accept the lowest or any tender.  
 By order,

A. GOBEIL,  
*Secretary.*

Department of Public Works,  
 Ottawa, 21st February, 1890.

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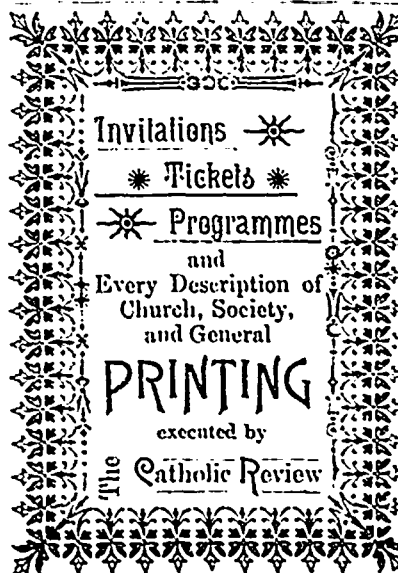
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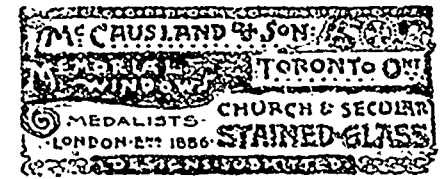
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Under the patronage of Rev. Father Labelle.

Established in 1881, under the Act of Quebec, 32 Vict., Chapt. 36, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

**CLASS D**  
The 31st Monthly Drawing will take place

**WEDNESDAY FEBRUARY 19th**  
At 2 p.m.

**PRIZES VAL'G**  
**\$50,000**  
Capital prize—One Real Estate worth \$5,000.00

**LIST OF PRIZES.**

1 Real Estate worth	\$5,000	5,000
1 do	2,000	2,000
1 do	1,000	1,000
1 do	500	2,000
10 Real Estate "	300	3,000
30 Furniture sets	200	3,000
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	
<b>TICKETS</b>	<b>\$1.00</b>	

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. LEFEPVRE, secretary,  
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For the Season of Lent and Holy Week.

- The Lenten Manual and companion for Passion time and Holy Week..... 50c
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**TORONTO POSTAL GUIDE.** During the month of March 1890, mails close and are due as follow:

	Clos.	Dez.
	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
	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	10.30 5.45
U. S. West States	6.00 9.30	9.00 3.44
	12.00	7.20

English mails will be closed during January as follows: Jan. 2, 6, 9, 13, 16, 20, 23, 27, 30

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Finest Grade of Bells, Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted: satisfaction guaranteed. Send for price and catalogue. McSHANE & CO., BALTIMORE, Md., U.S. Mention this paper.

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DR. TAFT'S BIRD BRAND BALM  
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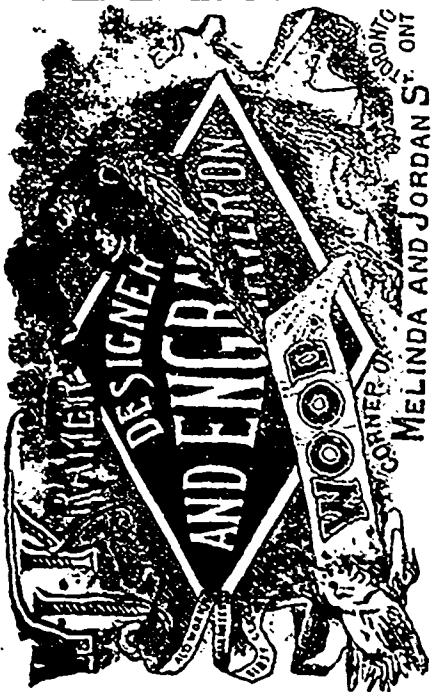
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TREATED FREE. Positively Cured with Vegetable Remedies. Have cured many thousands of cases. Our patients pronounced it the best remedy. Free trial use. Straps and caps disappear, and in ten days at least two-thirds of all symptoms are removed. Send for FREE BOOK of testimonials. **TEN DAYS TREATMENT FREE** by mail. If not cured, send ten cents in stamp to get your money back. DR. H. H. GREEN & SONS, ATLANTA, GA.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Hot Water Heating Apparatus, Strathroy, Ont.", will be received until Monday, March 10th next, for the construction of a Hot Water Heating Apparatus at the Strathroy, Ont., Post Office, &c., Building.

Plans and specifications can be seen and form of tender and all necessary information obtained at this Department and at the Clerk of Works Office, Strathroy, Ont., after Monday, 24 instant.

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

Each tender must be accompanied by an accepted bank cheque, made payable to the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,

A. GOBEIL,

Secretary.

Department of Public Works,  
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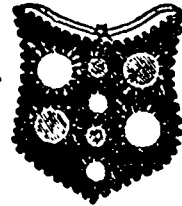
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**CLIMAX OF ABSORPTION**  
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Our appliances act as perfect Absorbents by destroying the germs of disease and removing all Impurities from the body.



All diseases are successfully treated by

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

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Liverpool Service—Sailing Dates

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SAILING DATE.

From Avonmouth. From Portland.

TEXAS about Feb. 6th about Feb. 13th.

TORONTO " " " 28th.

**REDUCED RATES.**

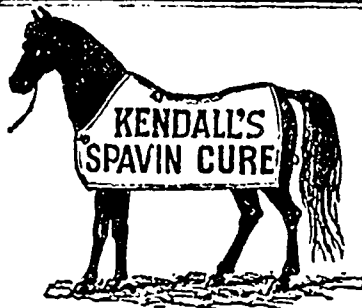
CABIN, Portland or Halifax to Liverpool, \$50 to \$60; Return, \$100 to \$110. INTERMEDIATE to Liverpool or Glasgow, \$25. STEERAGE to Liverpool, Queenston, Londonderry, Belfast, London or Glasgow, \$20.

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**- Church Pews -**

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The Most Successful Remedy ever discovered, as it is certain in its effect and does not blister. Read below.

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Dr. R. J. KENDALL CO. 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 stables for three years. Yours truly, CHAR. A. SNYDER.

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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. R. J. KENDALL CO., ENOSBURGH FALLS, VT. SOLD BY ALL DRUGGISTS.

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CURED AFTER SIX YEARS.

MANKATO, MINN., Sept. 30th, '87. To whom it may concern: I hereby certify that I have tried many great physicians ("by reputation") in the large cities in the west, and for six years I sought for one skillful enough to cure my daughter of a nervous disease, but without success. I was then induced to try the Rev. F. KOENIG, of Fort Wayne, Ind., who was reported as being very successful in treating diseases of this character, and I am pleased to say that by his skillful treatment my daughter was in a short time completely cured, and he refused to accept any compensation for his services. I cheerfully recommend him to any parties needing his services. My daughter and myself will ever hold the reverend gentleman in grateful remembrance.

JOHN SCHWEITZER. Subscribed and sworn to before me this 30th day of September, A. D. 1887. W. B. DAVIS, Clerk of Municipal Court, Mankato, Minn.

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

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**The Father Mathew Remedy**

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Prices will range from 50c, 65c, 75c, 85c, \$1, \$1.25 to \$4 pair.

Blankets, Comforters and Silk Sealettes at less than half price.

Great drive for ten days in White and Grey Cottons, Table Linens Napkins, Towellings, etc., etc.

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**ROYAL BAKING POWDER Absolutely Pure.**



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