

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

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

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

The Catholic Weekly Review.

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

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

Vol. V

Toronto, Saturday, April 18, 1891.

No. 10

BOOKS

FOR THE MONTH OF MAY.

•••••	
A Flower for each day of the Mouth of May, 10 cts., per 100.....	\$5.00
Flowers for May; or thoughts for Month of May.....	10
A Flower every evening for Mary....	35
The Month of May, by A. M. S.	35
Month of Mary, by De Bussi.....	50
The Month of Mary, for Religious Communities.....	50
May Papers or thoughts on Litany of Loretta.....	75
Mater Admirabilis.....	50
A Crown for our Queen by Rev. A. J. Ryan.....	1.25
Our Lady's Doury.....	1.50

FIRST COMMUNION PICTURES.

For Girls, or Boys, French or English 6x10, per dozen.....	20
For Girls or Boys, French or English, 9x12, per dozen.....	40
For Girls, with figures, Sacred Heart, French or English, 12x18 per doz.....	72
For Boys, with figures, Sacred Heart, French or English, 12x18 per doz.....	72
For Boys and Girls, on one sheet, French or English, 12x18.....	60
Prayer Books, Rosaries and Silver Medals, suitable for First Communion Souvenirs.	

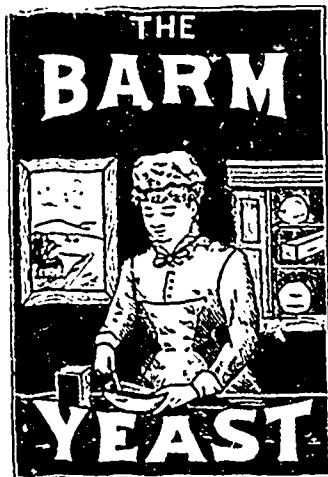
D. & J. SADLER & CO.

Catholic Publishers

*Booksellers and Stationers
Church Ornaments, Vestments,
Statuary and Religious Articles.*

115 Church Street, TORONTO
1669 Notre Dame Street, MONTREAL.

delicious Home-Made Bread



Celebrated for the purity of its ingredients and the excellence of its results.

The Barm Yeast Manufacturing Co.,

35 WELLINGTON ST. EAST.

Telephone 1920.

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

**THE BOILER INSPECTION
and Insurance Co. of Canada**
Consulting Engineers and Solicitors
of Patents.

— HEAD OFFICE —

King St. West Toronto
W. E. Robb A. Fraser
Chf. of Engineer Sec.-Treas.

10 lbs. in Six Weeks

ACCORDING to Dr. Porter (in an article on "Maltine in Phthisis," in the *Quarterly Epitome of Medicine and Surgery*) a gentleman from Alabama, with all the physical signs of consumption, and rapidly losing health and strength, made the remarkable gain above recorded by the use of

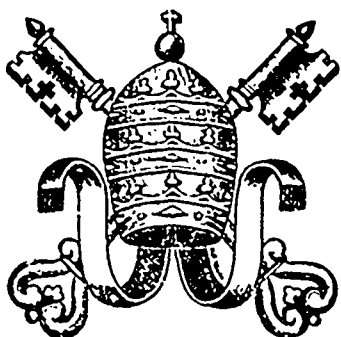
Maltine with Cod Liver Oil

50 Cts. Two Sizes. \$1.00.

FOR SALE BY ALL DRUGGISTS.

Pamphlets will be sent on application.

MALTINE MANUFACTURING COMPANY,
TORONTO.



FRECHON & CO.

All kinds of Vestments and
CHURCH ORNAMENTS

1645 NOTRE DAME ST.
MONTREAL.

R. BEULLAC

MANUFACTURER AND DEALER IN

Church Ornaments

1674 NOTRE DAME ST.
MONTREAL.

Send to us for Catalogue & Price List

AGENTS WANTED

To sell Religious Publications
apply to

FORD & McCAWLEY,
75 Adelaide St. East

Please Don't Forget It.

That Dr. H. James' Cannabis Indica is prepared in Calcutta, India, from the purest and best Native Hemp, and is the only remedy either in that country or this that will positively and permanently cure Consumption, Bronchitis, Asthma, Nasal catarrh and Nervous Debility or break up a fatal cold in twenty-four hours \$2.50 a bottle, three bottles for \$7.50. Craddock & Co., Proprietors, 1622 Race Street, Philadelphia.

DR. WILFORD HALL'S

Health Pamphlet

Health without Medicine.

The Most Wonderful Discovery
of the Age

All who have secured the Microcosm Extra should order from us.
Local Agents supplied at New York rates.
Correspondence Invited

C. C. POMEROY,
494 King Street West,
TORONTO.

The Toronto Carpet Cleaning Works
Head Office, 44 Lombard St.

Telephone 2686.

Our business is strictly Carpet Cleaning, sitting, laying etc. so that we give our whole time and attention to the work. We have a special Moth proof room for storing carpets. Send for price list. We have in stock Menley's Moth proof carpet lining and excellent hair pads.

Pfeiffer & Hough Bros. Props.

1840

1801



Catalogues sent free on application

LESLIE P. O.

Dressmakers New Tailor System
LATE PROP. MOODY'S



The leading system of the day. Drafts direct without paper pattern. Easy to learn. Send for illustrated circular. J. & A. Carter. Practical Dressmakers and Milliners.
237 Yonge St., Toronto. Agents wanted



MEMORIAL WINDOWS

AND EVERY DESCRIPTION OF
STAINED GLASS

N. T. LYON,
141 CHURCH STREET, TORONTO.

- HATS -

The Latest - -

- - The Finest

: The Newest :

: Shades :

The Most Stylish

The best value at

John J. Tonkin & Co.

155 Yonge Street,

Cor. Richmond St., Toronto.

TEETH WITH OR WITHOUT A PLATE

Best Teeth on rubber, \$8; on celluloid \$10
All work absolutely painless. Vitalized Art
Dr. H. H. Carter, 1. 15. South-west cor. King &
Yonge sts. Toronto. Telephone 178

O'SULLIVAN & ANGLIN
Barristers, Solicitors, Notaries, Etc.
 Offices—Medical Council Building, corner of Bay and Richmond streets. Next door to the Registry Office
 TORONTO
 Money to Loan Money Invested
 D. A. O'Sullivan Q. C. F. A. Anglin

MACDONELL & CORLEY.
Barristers, Solicitors, Notaries, Etc.
 Offices—Quebec Bank Chambers, No 2 Toronto street
 Toronto.
 A. C. Macdonell B. C. L. J. W. Seymour Corley

FREDERICK C. LAW
Architect
 Office and Residence, 488 Sherbourne st
 TORONTO

POST & HOLMES.
Architects
 Offices, Rooms 28 & 29 Manning Arcade,
 King street West, Toronto.
 Also at Gorrie Block, Whitby
 A. A. Post, A. W. Holmes

St. Jerome's College
 Berlin, Ont.
 Complete Classical, Philosophical and Commercial courses, and Shorthand and Typewriting. For further particulars address, Terms including all necessary expenses, except for books \$141 per annum.
 Rev. THEO SPETZ, C. R., D.D.,
 President.

St. Michael's College,
 TORONTO.
 (In Affiliation with Toronto University.)
 Under the special patronage of His Grace, the Archbishop of Toronto and directed by the Basilian Fathers.
Full Classical, Scientific, and Commercial Courses.
 Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per year. Half boarders \$75.00. Day pupils \$28.00. or further particulars apply to
 REV. J. R. TEEFY, President.


TORONTO POSTAL GUIDE During the month of April 1891, mails close as are due as follows:

	Close.		Due.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.00	7.35	7.45	10.30
O and Q. Railway	7.30	8.15	8.00	9.20
G. T. R. West	7.00	8.20	12.40	12.40
N. and N. W.	7.00	4.10	10.00	8.10
T. G. and B.	6.30	3.45	11.10	9.00
Midland	6.30	3.35	12.30	9.30
C. V. R.	6.00	3.20	11.55	10.15
G. W. R.	a.m.	p.m.	a.m.	p.m.
	2.00	9.03	2.00	9.03
	6.00	4.00	10.36	8.20
	11.30	9.30		
U. S. N. Y.	a.m.	p.m.	a.m.	p.m.
	6.00	4.00	9.00	5.45
	11.30	9.30	10.30	11.00
U. S. West States	6.00	9.30	9.00	7.20
	12.00			

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

N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Saving Bank and money Order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such branch post office.
 T. C. PATTERSON, P.M.

DROPSY Treated free. Fully cured with Vegetable Remedies. Have cured many thousand cases pronounced hopeless. From first disease symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 100 DAYS TREATMENT FURNISHED FREE by mail. DR. E. L. LEFEBVRE, 250 St. Nicholas, Montreal, Canada.


SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to noon of SATURDAY, 9th May, 1891, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1892, consisting of Flour, Beef, Bacon, Groceries, Ammunition, Twine, Agricultural Implements, Tools, &c., duty paid, at various points in Manitoba and the North-West Territories.
 Forms of tender, containing full particulars relative to the Supplies required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg.
 Parties may tender for each description of goods (or for any portion of each description of goods) separately or for all the goods called for in the schedules, and the Department reserves to itself the right to reject the whole or any part of a tender.
 Each tender must be accompanied by an accepted Cheque in favour of the Superintendent General of Indian Affairs, on a Canadian Bank, for at least five per cent. of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract based on such tender 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, and if a contract be entered into for a part only of the supplies tendered for an accepted cheque for five per cent. of the amount of the contract may be substituted for that which accompanied the tender; the contract security cheque will be retained by the Department until the end of the fiscal year.
 Each tender must, in addition to the signature of the tenderer, be signed by two sureties acceptable to the Department for the proper performance of the contract based on his tender.
 This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.
 L. VANKOUGHNET,
 Deputy of the Superintendent-General of Indian Affairs.
 Department of Indian Affairs,
 Ottawa, March, 1891.

NOTICE TO CONTRACTORS.
SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Maria Street Bridge," will be received at this office until Friday, the 24th day of April next, inclusively, for the construction of the Abutment and Piers of a bridge and works in connection therewith, to be built across the Rideau Canal, on the line of Maria Street, in the City of Ottawa, in accordance with plans and specification to be seen on and after Thursday, the 2nd day of April next, at the Department of Public Works Ottawa.
 Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.
 An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of the net amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.
 The Department does not bind itself to accept the lowest or any tender.
 By order,
 E. F. E. POY,
 Secretary.
 Department of Public Works,
 Ottawa, 23rd March, 1891.

THE PROVINCE OF QUEBEC LOTTERY
NOTICE.
 I beg to call the attention of correspondents inquiring about the "COLONIZATION LOTTERY" to the fact that I have severed my connection with same about one year ago.
 I am the manager of THE PROVINCE OF QUEBEC LOTTERY and have nothing to do with the COLONIZATION LOTTERY.
 S. E. LEFEBVRE
 Montreal, April 1891.

SNOW FLAKE HOMINY.
 It is beautiful in appearance before and after cooking. It cooks in ten minutes, and is more nourishing than rice. It looks like rice when cooked. It makes a great variety of puddings. Very many excellent things are said about it. It is cheaper and better than Carolina rice. Try it.
DESICCATED ROLLED OATS.
 These are not steamed but contain all the original flavor. They are quickly cooked, partly digested and very popular. Those who want a superior dish of porridge should use the Desiccated Rolled Oats, put up in 4-pound packages only. Try them. Ask your grocers for them in packages with "Our National Foods" trade mark. Ask LUCAS, PARK & CO., HAMILTON, and others, or write to
 109 COTTINGHAM ST. TORONTO.


THE OWEN ELECTRIC BELT
 And Appliance Co.
 HEAD OFFICE CHICAGO.
 Incorporated June 17, 1887, with a cash Capital of \$50,000.00.
 Patented in Canada, December, 1877,
 Patented in U. S., June, 1877.

 71 King St. West, Toronto, Ont.
 G. C. PATTERSON, MGR. FOR CANADA.

Electricity as applied by The Owen Electric Belt and Appliances
 Is now recognized as the greatest boon offered to suffering humanity. IT HAS, DOES AND WILL effect cures in seemingly hopeless cases where every other known means has failed. By its steady, soothing current, that is easily felt, it will cure:
 Rheumatism, Sciatika, Spinal Diseases, General Debility, Neuralgia, Lumbago, Nervous Complaints, Spermatorrhea, Dyspepsia, Liver Complaint, Female Complaints, Impotency, Constipation, Kidney Disease, Varicocele, Sexual Exhaustion, Epilepsy or Fits, Urinary Diseases, Lame Back.
WE CHALLENGE THE WORLD
 to show an Electric Belt where the current is under the control of the patient as completely as this. We can use the same belt on an infant that we would on a giant by simply reducing the number of cells. Ordinary belts are not so. Other belts have been in the market for five or ten years longer, but today there are more Owen Belts manufactured and sold than all other makes combined. The people want the best.
Extracts From Testimonials.
 "Your Electric Belt cured a violent attack of Sciatic Rheumatism of several months' standing, in eight days."—W. Dixon, Sr., Grand Valley, Ont.
 "SAVED MY LIFE when I had Muscular Rheumatism."—Mrs. Carroll, West Market Street.
 "Am much pleased with belt; it has done me a great deal of good already."—J. Selinger, Galt, Ont.
 "Have been sufferer for years from Nervous Headaches and Neuralgia. After trying one of your belts am more than satisfied with it. Can knock out a headache now in fifteen minutes that used to keep me in bed for days."—Thos. Gales, Crawford St., Toronto.
BEWARE OF IMITATIONS.
 Our attention having been attracted to base imitations of "The Owen Electric Belt," we desire to warn the public against purchasing worthless productions put upon the market by unprincipled men who, calling themselves electricians, prey upon the unsuspecting by offering worthless imitations of the genuine Owen Electric Belt that has stood the test of years and has a continental reputation. Our Trade Mark is the portrait of Dr. A. Owen, embossed in gold upon every Belt and Appliance manufactured by The Owen Electric Belt and Appliance Co. None genuine without it.
 Send for Illustrated Catalogue of Information, Testimonials etc.
THE OWEN ELECTRIC BELT CO.,
 71 KING ST. WEST, TORONTO.
 Mention this page.

Diseases of the Throat and Lungs.
 DR. R. & J. HUNTER, of Toronto, New York, and Chicago, give special attention to the treatment and cure of Consumption, Catarrh, Bronchitis, Asthma, and all diseases of the throat by inhalation of medicated air.
 A pamphlet explaining their system of treatment can be had on application. Consultation free, personally or by letter. Office hours, 10 to 4. Call or Address, 101 Bay Street, Toronto.
 Extracts from a few of the many satisfactory letters received from our patients.
 MRS. A. ST. JOHN, of Sunderland, Ont., says: "I was spitting blood, had a bad cough with great expectoration, could hardly walk about the house without fainting, shortness of breath, high fever, great loss of flesh, had been ill for some months, I applied to Drs. R. & J. Hunter and was cured."
 MR. SAMUEL HUGHES, of Oak Ridge, Ont., says: "I was a victim of Asthma for 13 years, and had tried in vain to find relief. Hearing of Dr. R. & J. Hunter's treatment by Inhalation, I applied to them; their treatment worked wonders. I can now breathe with ease, sleep without cough or oppression, and am entirely cured."
 MR. & MRS. W. R. BISHOP, of Sherwood, Ont., say: "Our daughter had Catarrh for 8 years. We took her to Colorado without benefit, her disease extended to the lungs. We finally consulted Drs. R. & J. Hunter after using their treatment of inhalation for one month she began to improve. She is now cured. We heartily recommend this treatment to all those afflicted with this disease."

POEMS
 OF
POPE LEO XIII.
 As the Edition of these Poems is limited, and our stock is fast being depleted, we would advise those of our readers who have not yet secured one to send in their orders at once.


A. O. H. JOS. BONNER,
 We make a specialty of
 C. M. B. A., A. O. H. and
 E. B. A.
PINS & CHARMS
 10 LEADER LANE.

The Catholic Weekly Review.

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

Reddite que sunt Cesaris, Cesari; et que sunt Dei, Deo.—Matt 22: 21.

Vol. V

Toronto, Saturday, April 18, 1891.

No. 10

ST. MICHAEL'S COLLEGE AND ST. BASIL'S CHURCH.

ST. MICHAEL'S COLLEGE was established in 1852 by the Basilian Fathers from Annonay, France, at the request, and under the patronage of the Most Rev. Dr. De Charbonnel, then bishop of Toronto. For four years the College occupied the wing of St. Michael's Palace on Church street. In 1856 a more suitable edifice was erected on land, part of which was the gift of the late Hon. John Elmsley. Since that time the building has been more than doubled, and the chapel enlarged and improved. The site is one of the most beautiful and healthy in the City of Toronto.

The object of the Institution is to impart a thorough Catholic training, moral and intellectual, so as to fit young men for any position in life which they may wish to occupy. The studies advancing steadily with the educational progress of the country, it was deemed advantageous for those studying for the liberal

of London. The head of the little band was the late Father Soulevin, who remained as superior of St. Michael's College until 1865 when he was elected superior-general of the Basilian Community.

This necessitated his return to Annonay, where, in the mother house of this small, yet devoted society of educationalists, Father Soulevin rendered his soul to God in October, 1879. He was a man of great sanctity and virtue. The old students who were under his charge still remember and speak in most affectionate terms of his kind, firm, fatherly manner towards them as superior and professor. He was remarkable for the varied knowledge which he possessed and which he communicated to others with art and method.

Father Soulevin was succeeded as superior of the College by the Very Rev. Charles Vincent, who for twenty-one years was the head and heart of St. Michael's College. He was born at Valon, France, June 30, 1828. He entered college at an early



professions to have the College affiliated with the Provincial University. In 1881 this affiliation was effected upon a basis similar to that of several of the Catholic Colleges of England and Ireland with the London University. A later Act was passed in 1887 by the Local Legislature, according to which the same relations were maintained with the University, and provision for the teaching of certain departments in the curriculum was made by the Government.

The following list is a proof of the efficiency of the professorial staff:

Very Rev. V. Marijon, C.S.B., Rev. J. R. Teefy, B.A., C.S.B., Rev. R. McBrady, C.S.B., Rev. P. Chalandard, C.S.B., Mr. W. D. Heenan, Mr. M. L. Fortier, Mr. F. Vaschalde, C.S.B., Mr. J. Tracy, Rev. J. J. Guinane, C.S.B., Mr. F. P. Duffy, Mr. W. J. Healy, Mr. J. O'Toole, Rev. E. P. Murray, C.S.B., Herr Mortz, Mr. P. Leonard, Mr. T. Hayes, C.S.B., R. Lewis, Esq.

Of those who came out from France the only surviving member is the venerable pastor of St. Thomas, Father Flannery, now associate editor of our esteemed contemporary the *Catholic Record*

and made his classical course at Aubinas, which was in charge of the Basilians. At Annonay, after completing his mental philosophy, he decided to join the Community of St. Basil, and thus devote himself to the education of youth, a life which he was eminently fitted for, both by his kind hearted and sympathetic nature, his acute observance, practical judgment and his clear and decided insight into character. After teaching for two years his order was invited by Bishop De Charbonnel of Toronto to start a college seminary in his diocese. Father Vincent, who was then in minor orders, volunteered with three others to accompany the venerable Father Soulevin as superior to Canada, and was ordained priest by Bishop De Charbonnel on May 22nd 1853. Under him the growth of the college was marked by the extension of the buildings and the affiliation with the University of Toronto which took place later on. On May 22nd, 1878, his silver jubilee was celebrated, when Archbishop Lynch made him Vicar-General, which honour was also conferred on him by the present Archbishop of Toronto.

In August last on account of declining health he resigned the Provincialship of the community, he was succeeded by the Very Rev. T. Marijon, who for the six years previous had been master of novices at Plymouth in England.

Father Vincent's connection with St. Michael's College was remarkable for the high degree of success to which, during it, the College attained, and amongst his colleagues, the alumni and the students he was held in veneration. The congregation of St. Basil's long recognized him as their Soggarth Aroon, and with all classes and creeds he was extremely popular. After a long priesthood, fruitful in works of a lasting character, he died on Saturday Nov. 1st of last year.

As Superior of St. Michael's College, he was in 1886 succeeded by the Rev. Father Cushing, who is at present Superior of Assumption College, Sandwich. In the summer of 1889 the present Superior, Rev. Father Teefy, took charge, with the Rev. Father McBrady as Vice-President.

The church attached to St. Michael's College serves for a public church and a College chapel, and is dedicated to St. Basil. In 1877 the present fine sanctuary was built as an addition, and the interior was beautified, a handsome altar erected, and a trefoil window placed behind the altar. In 1886 the church was extended the other direction, the tower and steeple completed, a new and large gallery built, a fine organ placed in the loft and the basement correspondingly enlarged with rooms for various parish purposes. St. Basil's Church is most admirably fitted up with a full and rich supply of religious vestments. The ceremonies are admirably carried out and cannot fail to make an excellent impression upon the mind of the young men who pass through the College.

BISHOP SPALDING ON WOMAN'S DEBT TO THE CHURCH.

It is not difficult to account for this world-wide inhumanity of man to woman. Throughout all pre-Christian history the law of superior strength was the rule of conduct. The strongest governed, and governed in virtue of their strength, and not in virtue of any moral sanction or divine authority—

"The good old plan
That he should take who has the power,
And he should keep who can."

That is at all times true of savage and barbarous hordes; and it is, in a general way, true of the Pagan states of Greece and Rome. The notion that man has duties to his fellow-men, even though he be wholly in his power, did not enter into the view of human life. Captives, therefore, might be put to death, or reduced to a state of slavery worse than death. The slave was a chattel; the master was free to treat him as he treated his ass or his dog. Among Pagans, the later stoics were the first to teach that masters are bound by ties of moral obligation to their slaves, and how far these views may have been the result of Christian influences it is not easy to determine. When strength is made the measure of right, woman is inevitably driven to the wall.

The savage went wife hunting as he went wolf or bear hunting, and brought the captive home to be his slave. The barbarian, too, captured his woman in war, or bought her. The civilized Pagan was a polygamist, or at least looked upon himself as wholly free from all obligations of marital fidelity. If this be, in general, the history of women except in Christendom, it is pertinent to ask whether the Christian religion bears any casual relation to her actual position in the civilized world. When Christ came, woman, like the slave, was everywhere without honour, without freedom, without hope. Men, bearing the curse of their own depravity, sank into the depths of moral infamy, to which they had reduced the poor and the weak. Surrounded by human herds to whom vice in its most degrading form had become a second nature, they breathed an atmosphere of corruption in which the moral sense perished. Life grew to be a kind of remittent fever, alternating between lust and blood. Here and there a stray voice protested, but only in tones of despair. The masses of mankind—the slave and the woman—had been reduced to a state so pitiable that possibly nothing short of the coming of God Himself in sorrow and in weakness could have inspired the courage even to dream of better things. Before any moral progress could be hoped for, new ideas had to be grafted in the human mind, ideas as to what man is himself, as to what is due him in virtue of his very nature; new doctrines concerning the duties of all men to all men, and especially of the strong to the weak, of the rich to the poor, of man to woman.

Christ sees the soul. The soul determines the value of human life, and the soul of the child, of the slave, of woman, is as sacred as the soul of Cæsar. "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female. For you are all one in Christ Jesus." That which is supreme in Christ is love. He pours the boundless love of God into the channels in which human

life flows. In His presence upglows the purest, the strongest, the most unquenchable love that exists or has existed on earth; and He turns this stream of divine charity into the desert of human wretchedness and woe, to refresh and gladden the hearts of the poor and forlorn, of the slave and the beggar, and of woman, the great outcast of humanity. He sends those who love Him to feed the hungry, to give drink to thirsty, to clothe the naked, to ransom the captive, to visit the sick. Whenever a human being suffers wrong or want, there is Christ to be loved and to be served. The supremacy of force is supplanted by the supremacy of truth and justice, of love and mercy. Slaves and beggars will now appeal from Emperors and Senates to God, in the name of the soul redeemed by Christ. Henceforth, to be a man is to be Godlike. To be an Emperor is to be human.

In the light of truth, woman becomes the equal of man. Hence, polygamy is abolished, and marriage is of one with one, and for life. Wedded life becomes sacramental love, and the tenderness with which Christ loves the Church the symbol of the love of husband for wife. "He that loveth his wife," says St. Paul, "loveth himself. For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ loveth His Church. Thus the family becomes a lesser church, the home a sanctuary, and woman is God's providence, sitting by each man's hearth fire. Eve withdraws, and the Virgin Mary is made the ideal woman. No Amazon here, no Spartan mother, no stern mother of the Gracchi, no goddess of sensual love, no fair slave of man's animal appetites; but woman, pure, gentle, tender, loving, patient strong; the world's benefactress, because through her divine manhood lives on earth, and peace, love, mercy and righteousness prevail. Woman may love Jesus Christ, and with no man for her husband, become a ministering angel of light and love to the wide world. Purity, meekness, patience, faith and love—which are the virtues our Blessed Lord most emphasizes—are, above all, womanly virtues. He does not exalt intellect, courage and strength, but gentleness and lovingness and helpfulness.

The causes that have led to the improvement of woman's condition among the Christian nations are, in general, the same that have developed our civilization. Whatever influences have been active in the abolition of slavery, in securing popular rights, free government, protection of children and the poor, in bringing knowledge within the reach of all, and thereby spreading abroad juster and more humane principles of conduct, have also wrought for the welfare of woman, and it is not necessary to point out how intimately all this progress is associated with the social action of the Christian religion. The spirit of chivalry is the outgrowth of the Christian ideal of womanhood. To maintain that Christianity crushed out the feminine elements and, more than all other influences combined, plunged the world into the "dark ages," is to indulge in a kind of declamation that, for the past half century at least, has been impossible to enlightened minds. To say the doctrine of original sin throws the guilt exclusively or chiefly on woman, is merely to affirm one's ignorance of Christian teaching. St. Ambrose, one of the four great doctors of the Western Church, declares that woman's fault in the original fall was less than that of man, as her bearing was, beyond question, more generous. And then the Catholic Church at least teaches that Mary has more than made good any wrong that Eve may have done.

The best interests of mankind, of the Church and the State, will be served by widening and strengthening woman's influence. The ancient civilization perished because woman was degraded, and ours will be perpetuated by a pure, believing, self-reverent and enlightened womanhood. Woman here in America is more religious, more moral and more intelligent than man; more intelligent in the sense of greater openness of ideas, greater flexibility of mind and a wider acquaintance with literature; and whatever is really good for her must be good for our religion and civilization. She "stays all the fair young planet in her hands."—*Boston Republic*

The *Boston Pilot* commenting upon the strong, we may say disgraceful language, used by the Irish factions towards each other, says:—

Less than six months ago every member of the Nationalist party was extolling these "hypocrites," "adventurers," etc., as noble patriots and spotless heroes. We do not believe that in the space of a few months you Parnellites have fallen from the height of patriotism to the depth of knavery. Nor do we believe that the men you are to-day abusing have been suddenly degraded below the ranks of menials. We do believe that both factions are bringing dishonour on their cause by such disgraceful speeches. Take home your dirty linen, gentlemen, and wash it there. The American people have no desire to witness, and less to pay for, the laundry labour."

Very neatly and tersely put. Abuse convinces nobody.

Each of our subscribers could materially assist us by obtaining at least one extra subscriber. We will gladly send sample copy free to any address.

A BENEFACTRESS OF HER RACE.

WITHOUT desiring to lessen in the slightest manner the indubitable influence which written or chanted verse exerts upon those who delight in reading or listening to its measures, and with no wish to narrow in the smallest degree its admitted potency as a formative agency, it may, perhaps, be questioned whether Fletcher of Saltoun would not have given expression to a better maxim if, instead of his often-quoted sentiment, he had declared that he would little care who made the laws of a land provided it was permitted to him to write its popular stories. True it undoubtedly is that there have been instances in which some grand poem or stirring song moved multitudes to noble action, and awakened impulses that no prosaic tale, however deftly told, could arouse. But such instances are comparatively very rare ones; and the statement cannot well be gainsaid that the story-tellers of the world have won more triumphs, as moulders of popular thought and action, than the singers thereof have achieved, be the explanation of that result what it may.

And in looking over the list of American Catholic novelists whose books have enjoyed popular circulation, it is doubtful if a single one can be found whose works exerted in their day—and still continue to exert in a certain measure, not at all small—a wider, deeper, or more beneficial influence than those of Mrs. James Sadlier. Other authors may have written more artistic tales than hers (though there is not one of her books in which the reader cannot discern superabundant evidence that, had her stories been penned under other circumstances than those that attended the production of most of them, it would have been an easy task for their author to give them the literary grace and finish whose absence rigid criticism may deplore); but few fictionists have written more effective stories. The very simplicity of her style, the naturalness, so to speak, of her characters, the unaffected tone of their conversation, and the plain, unvarnished way in which she enunciates religious truths and homely virtues, are, it may be, the very things which rendered Mrs. Sadlier's books so popular, and gave to her pen an influence which very few Catholic writers of her day wielded. In fact, it may be said that, taking into consideration the times in which she wrote, the class of readers whom she principally sought to reach, and the purposes she had in view, Mrs. Sadlier's stories, without claiming perfection for them, were admirably adapted to the audiences she addressed and the aims she always endeavoured to accomplish. And among the potent agencies to exert a salutary influence on her Catholic countrymen and women in those earlier days, when their religion was subject to constant assault and misrepresentation, and when temptations of various sorts beset them on all sides, must be reckoned those of her writings in which the Catholic Church and faith are defended with such womanly warmth, the rewards of fidelity to Catholic teachings so pleasantly described, and the consequences of disloyalty thereto so graphically portrayed.

Nor is the reign of her influence ended yet, by any means. Her books are still in demand, and the devout Catholic of to-day cannot read the simplest of her stories without experiencing a warmer religious fervor and a larger love for his Church, the careless one cannot peruse her pages without feeling a sense of shame for his tepidity; and who can tell how many wayward souls, that might otherwise have become castaways, have been stayed in and recalled from their wanderings by reading the remorseful tale of that repentant renegade whose confessions closed with these terrible reflections. "I am old, friendless, childless and alone; burdened with harrowing recollections, and ready to sink into the grave, unhonoured and unknown. I was poor and unlearned in those days which I now look back on with regret, but I had many hearts to love me. 'Now,' said I bitterly to myself, 'I dare not breathe my name to any hereabouts, for the memory of my crime is traditional amongst the people. And, did they recognize me, all the wealth I have would not bribe them to look with kindness on him who was once—an apostate.'"

Mrs. Sadlier, whose maiden name was Mary Anne Madden, is a native of Cootahill, in the county Cavan, Ireland; and was born on the closing day of the year 1820. Her father was Francis Madden, a man of refinement and literary tastes, and a highly respected merchant. Her mother, who died when her talented daughter was still a child, shared her husband's love for poetry and the legendary lore of their native land. Business embarrassments and financial troubles hastened Mr. Madden's death, and in 1844 his bereaved daughter came to this country, bringing with her, among her other treasures and relics, a goodly number of old and valuable books, including some rare editions of the English poets which had formerly belonged to her father. In November, 1846, Mies Madden became the wife of Mr. James Sadlier, one of the original partners of the well known publishing house of D. & J. Sadlier & Company, and went to Montreal to reside, her husband being then the representative of his firm in that city. For the ensuing fourteen years Mr. and Mrs. Sadlier remained in Canada, and it was during that period that several of her most successful stories were written; while, in addition to her other literary work, she contributed copiously to the columns of the New York *Tablet* and other publications. In 1860 his business interests compelled Mr. Sadlier to return to New York, to which city he accordingly removed his family; and he continued to reside there until the date of his untimely death, nine years subsequently.

During her husband's life Mrs. Sadlier frequently received most valuable assistance and inspiring encouragement from his wise counsel, keen business instincts, and truly Catholic spirit. In his capacity as publisher, Mr. Sadlier enjoyed especial facilities for ascertaining the tastes of the Catholic reading public of his day; and he was, consequently enabled to offer his good wife many timely suggestions in regard to the character and scope of her novels. He would never permit her to become a contributor to any paper—and many were the publications which then sought her stories—of which his conscience in any way disapproved. And in matters of this kind he was not only a stern censor of his contemporaries, but also a model Catholic publisher himself, carrying his principles to that extent that, when he was the business manager of the *Tablet*, then the property of his firm, he time and again peremptorily refused advertisements, no matter how advantageous the terms on which they were offered, to which the slightest objections could be made by the most captious critic; preferring to sacrifice the popularity and prosperity of the paper rather than endanger its Catholic reputation.

In return for all the aid which Mr. Sadlier rendered his devoted wife in her literary labour, he received much useful assistance from her ever-ready pen and versatile talents. Not alone did she gladly help him to keep the *Tablet* true to the lines on which he thought a Catholic journal should be conducted, but she furnished its columns with much of the original matter they weekly offered to its readers; was now its editor, then its sub-editor; and, securing for it contributions from many of the prominent Catholic writers of the day, won it the distinction of being one of the leading and most intelligent exponents of Catholic thought and sentiment. It may be mentioned here that among the highly distinguished men who edited the *Tablet* while that publication remained the property of the Sadliers, were Dr. Brownson, Dr. Ives, Dr. Anderson, and the lamented John McCarthy. It would be no easy task, even now, to select four more illustrious names from the whole catalogue of American Catholic journalists.

The first book to appear with Mrs. Sadlier as its author was a collection of short stories entitled "Tales of the Olden Time," which issued from the press of John Lovell & Co., Montreal, and met with a very flattering reception from the critics. After this first venture, which proved a financial success, came: "The Red Hand of Ulster," "Willy Burke; a Tale for Boys," and "Alice Riorlan," a companion story for girls. The late Dr. Brownson was always a great admirer of "Willy Burke"; and readers of Brownson's own writings do not need to be told that it was no easy accomplishment for a woman to win his praises as a story-teller.

Allusion has already been made to the fact that in all, or nearly all, of her works, Mrs. Sadlier had an especial aim and a distinct object in view, in addition to the general desire of furnishing the Catholic masses with reading that should be an antidote to the pernicious literature which was then current, and which was often thrust upon Catholics by persons desirous of accomplishing their religious perversion and ruin. For instance, "The Blakes and Flanagan's" was written to warn Catholic parents of the perils to which the faith of their children was exposed in the public schools, wherein sectarianism was then so rife and belligerent. "Bessy Conway" was principally penned for those Irish-American girls who were employed in service where their religion and, sometimes, their virtue were constantly and insidiously assailed. Again, it was chiefly for the purpose of ridiculing that silly and vulgar imitation of Yankee ways and speech which certain Irish immigrants affected, and to deride such individuals for being ashamed of their kith and kin, that "Old and New" was published. Others of her books aimed at making Irish Catholics, no matter to what other country they owed their allegiance and fealty, proud of their native land and their mother Church; and at keeping alive and active their affection for the old folks at home, and the good old Catholic customs and practices of their forefathers.

A few years ago Mrs. Sadlier, who had continued to reside in New York after her husband's death, returned to Montreal, in order that she might be near some of her children who are married and domiciled in that city. Her family at one time consisted of three girls and the same number of boys. Of the latter the oldest, a youth of promise, died suddenly on attaining his majority, his death proving a severe blow to his mother. The second son, who was named after the great apostle of the Indies, in the hope that he might one day be enrolled among the disciples of St. Ignatius, became a Jesuit, spending twelve years in the Order, and dying three months after his ordination to the priesthood. The oldest daughter is married to a son of Sheriff Leblanc of Montreal, and resides in that city; another girl wedded a nephew of the late Right Rev. James Chadwick, Bishop of the English diocese of Hexham and Newcastle; the third, unmarried, devoted herself to literature, and has given the Catholic reading world abundant evidence that she inherits in a remarkable manner the literary talents and tastes of her gifted mother.

In the many family bereavements which have fallen to Mrs. Sadlier's lot, that faith which illuminates and beautifies so many pages of her books has sustained and comforted her; and the edifying piety with which she has invested so many of her most charming characters is but a reflex of her own religious devoutness.

Her correspondence during the period of her literary activity was

as extensive as it was unique and curious. Letters came to her from all parts of the world—from every quarter and corner of this country and Canada; from various countries in South America; from all over Ireland, and from all parts of Great Britain; from Continental Europe and far-away Australasia; and, in fine, from every locality where "the sea-divided Gael" had found a habitation—and where is the region which that ubiquitous race has not penetrated?—some glowing with warm praises for her books; others criticising this or that passage, character, or bit of local description in them; those full of the tenderest pathos, and telling of dear but sad recollections awakened by reading her pages; those racy with humorous recital, and thanking the novelist for having so faithfully portrayed some cruel, rack-renting landlord or heartless agent; and each and all bearing indubitable testimony to the incalculable amount of good her gifted pen was accomplishing among the scattered children of her native land, by confirming them and their descendants in the faith and virtuous ways of their fathers.

And it is when her writings are viewed in this light that Mrs. Sadlier stands pre-eminently forth, and is justly regarded as one of the greatest benefactresses of her people in this and other English-speaking lands. Especially was she such a benefactress to her countrymen and countrywomen in those lands whereinto their entrance was surrounded by circumstances similar to those that attended their coming hither. Twenty-five or thirty years ago Catholics occupied a far different position in the United States and in many parts of Canada from what they now enjoy. It is unnecessary to mention here the many changes for the better that have since taken place. At the time when Mrs. Sadlier was writing her novels, Catholic books, and more especially Catholic stories, were comparatively scarce, while anti-Catholic tracts and tales were many and multiform. The Catholic press, it is true, was even then doing valiant duty in defence of religion and truth; but there was an immensely large element, and no small section of it Catholic, which the Catholic newspaper failed to reach. It is the same to-day. For that Catholic element Mrs. Sadlier's book were chiefly written; to that audience she addressed herself; and addressed herself so well that it listened and laughed and learned, as she told it of its duties, amused it with her wit and humour, and warned it of the dangers that surrounded it. Her work was all the more valuable because there were few persons then capable of performing it in the acceptable manner she did. And that she was regarded as a real benefactress of her race was abundantly proven by the many flattering recognitions of her labours on the part of prelates and priests, of persons eminent for their learning and piety; and it was demonstrated, perhaps in the most eloquent manner, by the many letters which came to her from humbler classes of her readers, who wrote to thank her for a moral victory won or a better spirit awakened by the perusal of her books.—*William D. Kelly, in Ave Marie.*

SIR CHARLES GAVAN DUFFY ON MR. PARNELL.

THE *Pall Mall Gazette* of Thursday evening, March 26th, contains an account of an interview which a representative of that journal had at Nice with Sir Charles Gavan Duffy, who is spending the winter at the Villa Marguerite. Sir Charles, who described himself as a hurler on the ditch, attributed the enthusiasm shown about Mr. Parnell to the exaggerated impression produced with regard to him by Irish speakers and writers for the past dozen years. Sir Charles Gavan Duffy had, of course, many criticisms to offer on the attitude of both parties in the present controversy. On the question of the possibility of Mr. Parnell's retention of the leadership, his opinion was clear and distant. "Mr. Parnell," he said, "has done perhaps what no one else could have done. He has made his return to power odious to men of honour. If after the verdict in the Divorce Court he had voluntarily retired, and shown some sense of his unhappy position, the inevitable reaction would have set in after a time, and probably no one would have objected to his return. After repentance and penance a sin may be forgiven, but from the date of the verdict down to the present day, Mr. Parnell has committed a series of the most prodigious blunders. Every step was a step from bad to worse. He insisted on presiding at his own trial, and by straining the laws and practices of Parliament, he prevented the question his colleagues were assembled to consider being ever put to the meeting. He talked constantly of Parliamentary practice, but he must have known Parliamentary practice rigorously requires that a member whose conduct is under consideration shall retire during the debate. Imbecile partisans were delighted with the vigour and diplomacy displayed in preventing a division. Even scoffing Unionists applauded his robust will and skillful strategy, but now many Irish Nationalists said to themselves with heavy hearts, "Here is a man who, when he has a personal interest at stake, cannot be trusted to act fairly, or speak truly. Would he not in a position of national responsibility betray the confidence of the nation?" "The Kilkenny election," continues Sir Charles, "was blurred by the same want of fair dealing. No one could blame him for appealing to a constituency when the opportunity offered. He had already nominated a candidate. He had invited Sir John Pope Hennessy, who was a successful member of

Parliament twenty years ago, and who has since over and over again risked his position as governor to defend native races in his colony against a conspiracy of officials as arrogant and selfish as the cabal which rules in Dublin Castle. After the verdict Sir John decided to go with the majority, and Mr. Parnell was entitled to set up the candidate against him. But would an upright gentleman straightway denounce the man whom he had a few weeks before invited to return to public life, as an office-seeker, and a tuft-hunter, and everything he has done since has been of a piece with this. What vile taste, what blundering policy to abuse his late colleagues. For ten years he had the absolute selection of members, and if he gave us 'gutter sparrows' and so forth, what a conclusive reason that fact supplies against trusting him with such a task; and his friends of to-day must feel ugly apprehensions, I fancy, when they note the manner in which he deals with his friends of yesterday. His speeches are filled with reproaches of Mr. Gladstone for refusing the control of the police and the land question to an Irish Parliament. Men who hold the same opinion he professes to hold on these points are scandalized at reading these reproaches from the mouth of a man who told the Edinburgh Corporation nearly a year before the Hawarden conversation that he contemplated a Parliament not having control of the police—a man, too, who proposed one of the worst settlements of the land question ever heard within the walls of Parliament. The Irish party, of which he was chairman, and the Land League, of which he was president, were pledged to a scheme for turning the tenant-farmers into proprietors, but Mr. Parnell, without (as I am assured) the slightest consultation with his colleagues proposed to abandon the idea of making the tenants proprietors, and in lieu of this he suggested the advance of twenty-seven millions sterling as a perpetual loan to the land owners on condition of their making a reduction of rent, to be paid for at the rate of twenty years' purchase, in a country where they obtained less than seventeen years' purchase from the Land Court, leaving the tenants tenants for ever. His proposal was a scheme to benefit embarrassed landlords, and which left the Irish difficulty just where it found it. An unfriendly critic described Mr. Balfour's proposal to borrow £99,000,000 from the Imperial Treasury, in order to turn peasants into proprietors, as 'robbing Peter to pay Paul,' but Mr. Parnell's proposal to borrow £27,000,000 from the same source, without turning a single peasant into a proprietor, might be described as "robbing Peter and not paying Paul." Look, again, at his claiming the chairmanship down to this day after a decisive vote of the party that elected him. Lord Salisbury might as reasonably insist on retaining office after the House of Commons had withdrawn its confidence from him. If Mr. Parnell were Prime Minister in an Irish Parliament would he defy the vote of the majority and insist on remaining Prime Minister for ever, because a minority still adhered to him? And if not, why not? Since this is the principle he applies to the Irish party his last achievement—handing over a private letter of the Irish Primate to be used against him in public controversy—is a complete test of character. The mode in which he treated confidential communications with Lord Carnarvon, Mr. Gladstone and the Primate are, in my opinion, conclusive reasons against ever again trusting him in a position of power and confidence."

"Are not these laches the result of temporary anger and disappointment?"—"No, it is impossible to believe that a man changes his character, judgment and capacity in a moment. Is it not more reasonable to suppose that we never knew the man until now? A myth grew up round the silent dictator as fabulous as the legend of Boulanger or Louis Bonaparte. If he was dumb it was not that he was barren, we are assured, but that he was supremely prudent. If he was idle and inactive, it was because he preferred to work through agents, and he became inaccessible and invisible, not to drink the cup of course, but to keep his mind fixed on profound strategy. Never had a man colleagues who lent themselves more cheerfully to these assumptions. They effaced themselves before him. Whatever was done with the Irish party was systematically done in the name of its chief. Even when he was shirking his duties, and evading all communication with his colleagues, he was blessed and applauded in Ireland for work in which, as it now appears, he sometimes had as little share as in the labours of Hercules. And in England opponents vied with friends in exaggerating his reputation. The truth seems to be that Mr. Parnell was a Parliamentary leader of strong will and remarkable art, and that he was nothing else. He established a discipline that was more strict and severe than was ever seen in a legislature before. A party of four score and six voted like one man. Even in his absence the system worked like an automatic machine. He more than once adopted a new departure without consulting a single colleague, and, though there was dissatisfaction, there was never a syllable of open dissent. What we have seen of late enables one to judge how largely the silence and submission sprang from public motives, for the members showed themselves in Committee Room No. 15 abundantly able to vindicate their personal independence; but I fear they often gave to their chief what properly belonged to their country, and robbed the party of dignity and authority in the eyes of the world. Mr. Parnell may say to his late colleagues as Tony Lumpkin said to his mother, "Ecce all the parish says you spoiled me, and now you must take the consequences."—*The National Press.*

RICH WORDS FROM MANY WRITERS.

From *Boston Pilot*

No treason we bring from Erin—nor bring we shame nor guilt!
The sword we hold may be broken, but we have not dropped the hilt
The wreath we bear to Columbia is twisted of thorns, not bays;
And the songs we sing are saddened by thoughts of desolate days.
But the hearts we bring for Freedom are washed in the surge of tears;
And we claim our right by a People's fight, outliving a thousand years.

—John Boyle O'Reilly.

Hilda was now impressed with the infinite convenience—if we may use so poor a phrase—of the Catholic religion to its devout believers. Who, in truth, that considers the matter, can resist a similar impression! In the hottest fever-fit of life, they can always find, ready for their need, a cool, quiet, beautiful place of worship. They may enter its sacred precincts at any hour, leaving the fret and trouble of the world behind them, and purifying themselves, with a touch of holy water at the threshold. In the calm interior, fragrant rich and soothing incense, they may hold converse with some saint, their awful, kindly friend. And, most precious privilege of all, whatever perplexity, sorrow, guilt, may weigh upon their souls, they can fling down the dark burden at the foot of the cross, and go forth—to sin no more, nor be any longer disquiet; but to live again in the freshness add elasticity of innocence.—*Hawthorne's "Marble Faun."*

I'd a dream to night
As I fell asleep,
Oh! the touching sight
Makes me still to weep,
Of my little lad,
Gone to leave me sad,
Aye, the child I had,
But was not to keep.

As in heaven high,
I my child did seek,
There, in train came by
Children fair and meek,
Each in lily white,
With a lamp alight;
Each was clear to sight,
But they did not speak.

Then, a little sad,
Came my child in turn,
But the lamp he had,
Oh! it did not burn
He, to clear my doubt,
Said, half-turned about,
"Your tears put it out,
Mother, never mourn."

—William Barnes.

Many a fine sermon doth Nature preach on the ever-new, forever, transgressed text of silence. It is not the roaring thunder that smites, but the silent lightning, and gravity, which bindeth words together, and keepeth them from falling asunder, is ever silent. Prettily, too, doth the silent snow cover the ground, and make it like unto a table spread for a feast, unlike the noisy rain, which, after making a goodly number of puddles, quickly runneth off. *Ivan Panin.*

Give me the lowest place; not that I dare
Ask for that lowest place, but Thou hast died
That I might live and share
Thy glory by Thy side.

Give me the lowest place; or if for me
That lowest place too high, make one more low
Where I may sit and see my God,
And love Thee so.

—Christina G. Rossetti.

"He that one sin in conscience keeps
When he to quiet goes
More venturous is than he that sleeps
With twenty mortal foes."

Fear not, beloved of God! but be filled with a perfect confidence that He will permit nothing disadvantageous to you. Yes He hides you in the shadow of his wings. He guards you as the apple of His eye, and who-ever injures you offend Him. If you were fully persuaded of this truth, what a blissful calm you would always enjoy! what consolation would be yours in every adversity! . . . Be firm in the belief that neither man nor devil, nor any other creature can assault you more than God judges advantageous to you.—*Blessed Leonard of Port-Maurice.*

O Man! forgive thy mortal foe,
Nor ever strike him blow for blow;
For all the souls on earth that live,
To be forgiven must forgive
Forgive him seventy times and seven;
For all the blessed souls in Heaven
Are both forgivers and forgiven!

—Tennyson.

Yet, Lord, in memory's fondest place,
I shrine those seasons sad,
When, looking up, I saw Thy face
In kind austereness clad.

I would not miss one sight or tear,
Heart-pang, or throbbing brow;
Sweet was the chastisement severe,
And sweet its memory now.

Yes! let the fragrant scars abide,
Love tokens in Thy stead,
Faint shadows of the spear-pierced side
And thorn-encompassed head.

And such Thy tender force be still
When self would swerve or stray,
Shaping to truth the forward will
Along Thy narrow way.

Deny me wealth, far, far remove
The lure of power or name,
Hope thrives in straits, in weakness love
And faith in this world's shame.

Cardinal Newman.

THE LEGEND OF THE JUDAS TREE.

From the Spanish.

FALSE disciple, treacherous friend, cunning serpent filled with the venom of cupidity, hard-hearted as the rock, utterly unmindful of the kindness of his Master, Judas determined to commit against Him the blackest of treasons, delivering Him for a paltry sum into the hands of those who had decreed His death. Later, devoured by remorse, the kiss with which he had betrayed Jesus lingering like fire upon his lips, he wandered through the streets of Jerusalem, feeling to the depth of his soul all the blows and insults which had been heaped upon his betrayed Lord. Finally, the chiefs of the synagogue, the Scribes and Pharisees, assembled in judgment against the Son of God, had him conducted like a vile malefactor before the Roman governor to receive sentence of death.

Moved by the accusing voice of conscience, Judas hastened to the Sanhedrim, and offering to the high priest the thirty pieces of silver, the price of his treason, he exclaimed: "This is the price of innocent blood! Take your money and deliver to me my Master!" His words were received with scorn and derision. "What does it matter to us?" they replied. "The bargain is made. Thou shouldst have considered this before. Keep thy money. Away with thee!"

Transported with blind fury, the unfortunate Judas flung the money at their feet; and replying to the protestations of the members of the Sanhedrim with a shower of maledictions, he receded from the hateful spot. The faithless apostle, who had seen so many sinners received by Jesus Christ—Magdalen, pardoned in an instant for her manifold offences, the Samaritan woman, at Jacob's well, converted in a single moment, the adulterous woman forgiven at a glance—still feared to throw himself upon the mercy of Christ, who was about to die for all mankind. Instead of imitating the repentance of Peter, in the despair of his soul he found life an insupportable burden, and hurried to destruction through the gateway of an ignominious death.

Not far from Jerusalem, close to the Garden of Gethsemane, there grew upon a sloping bank of verdure a tree covered with luxuriant dark green foliage. The wind agitating its branches seemed to echo the jeers of the multitude, the echoes of the trumpet which proclaimed that Jesus had been sentenced to death. A distracted man, with bristling hair, ran hither and thither, as though afraid of his shadow; harkening with strained attention to the melancholy sound of the wind as it swept through the leaves, seeming to his ears like the clink of falling silver.

This man, raging like a wild beast, suddenly loosened the girdle which confined his tunic, ran toward the tree, fastened one end of the cord to a branch, and, making a lasso of the other, he passed his neck through it, and the next moment swung high in the air. The branches of the tree were loath to sustain the weight of the unfortunate Judas. Rocking to and fro, they endeavoured to dislodge that treacherous disciple, till, swollen and distorted, his body burst open and the entrails gushed to the ground.

When springtime came again, and the tree whereon Judas had hung himself was in blossom, the flowers, instead of being white as heretofore, were of a purplish red, diffusing a disagreeable odor. The blood of the deicide had stained the tree, which blushed to have supported such a monster; and ever since that time, the flowers have blossomed red. It may sometimes still be seen in gardens, but its odor is disgusting, and all instinctively avoid its deadly shadow. No one was ever found to admire it; all avoid it. It is called the Judas tree.

The Catholic Weekly Review.

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

Commended by

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

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

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

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

The late Archbishop Lynch.

The late Rt. Rev. Bishop Carbery of Hamilton.

The Rev. Father Dowd of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion

Published by

The Catholic Review Publishing Company, (Limited)

Offices: 64 Adelaide St. East, (opposite Court House).

A. C. MACDONELL, President.

PH. DEGRUCHY, Editor and Manager

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

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

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

TORONTO, SATURDAY, APRIL 18, 1891.

We cannot too strongly urge upon Catholics the necessity of abstaining from placing the names of the clergy in the so-called "Popular Clergyman Contest" now going on in the columns of the *Toronto Mail*. The office of a priest is holy and sacred; its sanctity and dignity therefore is lowered by such unseemly competitions. Our clergy do not desire a free trip across the Atlantic, neither do they wish the attendant notoriety. Sufficient for them the knowledge that they are performing the work of the Master through the medium of Holy Church. We did not refer to this matter in our last issue, as, at that time, the contest had but started, and we were under the impression that Catholics, of their own volition, would have abstained from participating in it.

By placing the honoured names of His Grace the Archbishop of Toronto, and of some of his priests in competition with those of the sects, as has been done, an unwarrantable insult is given, which, we trust will be, to a certain extent, atoned for by the prompt withdrawal of such, by those who, without authorization, have placed them upon the list.

It would be as well to always bear in mind that while such clap-trap competitions may be well enough for men of the stamp of the Bond Street buffoon, they are certainly opposed to the wishes of a priest devoted to the service of God.

The *Baltimore Catholic Mirror*, in a recent number, speaks of the indifference of many Catholics towards their religious press and their lax support of it, and reasons that the causes of this neglect are as follows:—

"The Fact is that Catholics, as a body need to be educated in this manner. It is requisite that they should be instructed in usefulness and necessity of providing themselves with a reliable and powerful press. Most of them comprehend in a vague sort of way the mission of a Catholic journal, but the majority fail to appreciate their individual concern in the furtherance thereof. That has to be brought home to them by practical illustration, and the clergy, it seems to us, are the only agency through which they can be reached in this way.

It is scarcely worth while to inveigh against the general indifference to those who form the exception; it is futile to chide the remiss over the heads of those who know their duty and do it.

The clergy have a special interest in promoting the success of Catholic literature and the Catholic Press. They have the power to contribute to this in several ways, and the future of both depends in a greater measure upon the exercise of this influence than anything else. All the enterprise that Catholic publishers can bring to bear will not

effect the development of these great engines of Catholic truth and Catholic activity unless it is stoutly and steadfastly reinforced by the earnest moral support of the natural leaders in the religious realm.

It is not necessary here to expatiate on the value of a worthy Catholic journal as an adjunct to the office of the priesthood, as the present illustrious Pontiff and the greatest lights in the Church of both continents have spoken in no uncertain tones upon this head, but is it not worth while to express our judgment as to the potency of priestly influence in extending and enlarging the power of the Catholic press by bringing it practically to the thoughtful attention of the people."

THE ST. VINCENT DE PAUL SOCIETY.

The St Vincent de Paul Society held their annual meeting in St. Michael's Cathedral on Sunday afternoon last, His Grace the Archbishop presiding. This society was established in Paris, France, in 1838 and the first conference in Canada came into existence in July 1846. Its origin and growth is well known. Begun by young men for young men, as a channel through which they might minister to the wants of the poor and distressed, it has, in the course of years, lost to a great extent its original character. Its aims and purposes are the same, but it has long ceased to be an organization exclusively of young men. Indeed, if a census were taken of all the members of the Society, we think it would be found that young men are the few, and that their share in its good works is inconsiderable. This is more to be regretted since young men thereby deprive themselves of one of the greatest safeguards against the follies and allurements of the world. The consequence is, to judge from the appearance of things, that the generation of young men growing up around us tends greatly to indifference in religion. His Grace the Archbishop very forcibly pointed this out in the course of his remarks saying. "They take an interest in almost anything but their religion, and flatter themselves that they have done their duty and complied with all the requirements of God and His Church if they go to Mass on Sundays, and, availing themselves of the utmost limit of the law, approach the Sacraments once a year. In a community made up of a multitude of jarring sects, united in but one thing, *i. e.*, antagonism to the Holy Church, such as that in which Providence has placed us, the situation of Catholic young men is one of peculiar danger. They have to contend with a variety of obstacles to faith and piety unknown to a thoroughly Catholic community, and unless they keep a strict watch over their hearts and intellects they are apt to imbibe unconsciously, but none the less surely, principles and tendencies utterly opposed to the spirit of the Catholic Religion."

One of the greatest safeguards in circumstances such as these lies in associations or societies approved by the Church, and having for their object the performance of good works, the diffusion of good books, the cultivation of sound Catholic principles, or mutual aid and encouragement. Among these there can be no question but that the St. Vincent de Paul stands pre-eminent. It seeks not publicity, or the applause and approval of the world. Its works are performed for the glory of God and the good of souls, and quietly and earnestly does it seek out those who need a word of encouragement or a helping hand, and, in the spirit of its Divine Master, minister to them and console them, and set them on their way rejoicing. The good it has accomplished in the fifty-eight years of its existence is incalculable, but great as it is, still greater usefulness lies before it. Could our young men in any appreciable numbers be induced to throw themselves with enthusiasm into the works of this Society, there would be little fear for their future. They would be better men and better Catholics, and would imbibe an enthusiastic love and admiration for the Church, and a right appreciation of their dignity and privilege as Catholics.

The Society has received the highest commendation from the Holy Father Pope Leo XIII., who in his encyclical *Humanum Genus*, said, "The efforts of its members are directed solely to the relief of the poor and the unfortunate—a work which they effect with marvellous discrimination and admirable modesty."

During the past year the membership in Toronto has increased somewhat, and for the coming year, with the active aid and assistance of the Archbishop, more especially when His Grace's words have become fully known, a considerable increase in membership may be anticipated.

THE OPPOSITION TO SEPARATE SCHOOLS.

Mr. CAMPBELL, the "Equal Rights" member in the Local House for West Durham, last week moved that the British Parliament be petitioned to allow of the change of the B. N. A. Act, so that it will be in the power of the Legislature to abolish Separate Schools if desired. From the source whence it proceeds we are not disposed to seriously view the measure, save as an earnest of the fanatical spirit which actuated its mover.

These leaders of the opposition to Separate Schools seek by every means to deprive Catholic youth of instruction in their holy religion, and to bring them under Protestant influence. The Public Schools and the religious instruction given in them, they claim, is non-sectarian, that in them Catholics and Protestants are equal, and there is therefore, nothing to prevent Catholic children from attending, in fact that they should be obliged to attend. They do not understand that Catholic doctrine in its fulness alone is non-sectarian. To deny any dogma of Catholic faith is to become sectarian. It was thus the different sects arose. Their claim that the religious instruction in the schools is non-sectarian is, therefore, false. It might rather be called ultra-sectarian. Let us examine the nature of this non-sectarian religious instruction. It is the pride of Protestants, not that they teach anything definite concerning God and man's relation to Him, but that they have an open Bible. It is the only thing in which all the sects agree. It is, therefore, the only religious instruction on which all could agree, but as each sect explains its meaning differently, it must be the Bible without explanation or comment. The Lord's prayer and the ten commandment are found in the Bible, therefore they may be recited without comment or explanation. They could not agree on more. For instance, they could not agree among themselves as to the nature of the selection from the Bible, published with the authority of the Education Department. Whether it is religious instruction or not, it would be impossible for them to agree that any explanation of the meaning of a sentence, or even a word should be given, for the explanation that would please a Methodist might displease an Anglican, or that which would please a Baptist might be looked upon with horror by a Presbyterian. This certainly is not religious instruction. It is not even instruction, for there can be no instruction without understanding, and without explanation there is no understanding, at least for the majority. If, for the understanding of the ordinary lessons of the class-room, the explanation of the teacher is necessary, it is much more necessary for that of the highest truth which the Bible contains. Nor is such instruction religious. It cultivates neither the knowledge of God, nor the practice of virtue, while it begets indifference in religion, want of faith in God, and Agnosticism.

Cardinal Manning conveys the opinion of the Universal Church in regard to education in the following passage. "The society of mankind springs from the unity, authority, and obedience of homes, and is perpetuated by parental care, and by the domestic life of the people. Filial duty is the root of civil obedience. Home is the school divinely founded for the first and deepest formation of men. The natural society of mankind is ordered and perpetuated by a natural faith in God and by a natural law of manifold and divine obligations. Without God there can be no commonwealth. The education of every rising generation in the state of nature must be conformed to these natural laws, or men will not be formed, but deformed; and there can be no common life, or action, or interest, among men. They grow up not citizens, but units; selfish, isolated, and lawless. If this be true even of natural society, how much more of Christian commonwealth. Education stripped of Christianity, can never rear a Christian people. Like the fall of man, it is a state of privation."

That secular education is a dangerous experiment, has been borne out by innumerable statistics. In a work compiled by Mr. Montgomery in 1889 on the school question in the United States, the statistics showed that in six States where education was greatest, taking only white men into account, there were 8,453 inhabitants out of 2,665,945 who could not read or write; and in another six, where education was the least, there were 262,802 out of 9,181,069 absolutely illiterate. In the six educated States, the number of criminals sentenced to imprisonment in a given time is 1,450, while in the six

illiterate States, in spite of the greater population, there are only 477 criminals. In point of pauperism, the illiterate States have 178 paupers, as against 316 in the educated; in suicides, 13,235, as against 56,584 in the literate; madness at a rate of 800 against 1,682; deaths brought about by ill-doing, 128,000 in the literate, and 84,000 in the illiterate. In face of these statistics, either it must be recognized that education is a danger for the people, that it demoralizes and leads to vice and crime; or that the secular system of education is defective.

The demand of Catholics for Separate Schools was the expression of their desire for perfect religious education in the schoolroom. It was more: it was the assertion of the principle of liberty of conscience. If Protestant parents desire religious instruction for their children, they should accept the principle of separate or denominational schools. For the public schools in regard to religious instruction cannot be other than as a compromise.

The work to which the Equal Rights party has set itself is nothing less than the displacement of the essence of the constitution, the guarantees entered into at Confederation for the protection of the rights of the minorities in the two chief provinces. To attempt that task is to open up the most disturbing question that confronted the public men of Canada in their endeavours, in the pre-Confederation days, to make of Canada a united nation. The task is pre-eminently a dangerous one and fraught with dangerous consequences. We have no fear that it will succeed nor that it will make very much progress. But even the assertion of such a purpose is as unwise as, in the circumstances of the Dominion, it is unpatriotic.

THE RESOLUTION OF CONDOLENCE.

LAST week we referred to the article by "Don" in *Saturday Night* in reference to the Resolution of Condolence passed by the city council on the death of the late Father Laurent. We return to the subject this week, and take up some of the clauses which we did not then attempt to touch upon, more especially as, since writing, we find that Mayor Clarke and the Council have been censured in some of the Orange Lodges for their action in this matter. All this shows the spirit of the times. In a Protestant city such as Toronto it would not be amiss sometimes to show a little consideration for Catholics who are vastly in the minority. In Toronto, Protestants, if they choose, can afford to be not only just, but even generous, to Catholics. Let "Don" inquire into the representation of Catholics on the official staff of the City Council, and if he finds that they are all but excluded, it will then be in order, if he thinks the subject not too unpopular for the pages of *Saturday Night*, to write up the injustice done to Catholics in this respect, and demand for them that justice, equal rights, and fair representation which is conceded to others, or at least, from which they are not ostracized. What is a little illuminated sympathy compared with the opportunity of advancing some of our people into positions of emolument, and which opportunities are denied them. It is all very well and gracefully done, to say pretty things on illuminated paper, but let a Catholic ask for a position under the City Council in Toronto, and that is quite another thing. We do not contend that Catholics should be advanced to positions because they are Catholics, but neither should they be excluded on that account, but it is well known that they are, and those who exclude them call loudly for equal rights against the aggressions of Romanism. All the offices worth having in the gift of the corporation are monopolized by those amongst Protestants who have in some way made themselves conspicuous by their rabid hatred of "Pope and Popery," and not one word of protest from the Toronto press, because this, in their estimation, is right and just, but no sooner is even a civility extended to Catholics than there is a tempest of indignation at a recognition of this kind from the corporation, and the action is attributed to sinister motives. Whatever the motive may have been it would have been just as well to let it pass, even as a slight act of reparation accorded to His Grace for the hostile reception extended to him by the pets of the corporation on his coming to take possession of his see.

If the Catholic vote is more cohesive, it is because Catholics are driven by persecution of various kinds and in self-defence, to favour

those who show any disposition to be just and tolerant towards them. If Methodists, or any other body, were subjected to the same indignities as Catholics are, if similar cries were raised against them, if they were made footballs of, to be kicked around and experimented upon by political parties, they would unite in self-defence. It is not the machinations of Rome, or of bishops or priests, that unites Catholics in politics, but it is that spirit of hostility and hatred against them which still survives, and which is inculcated by the Protestant and Orange press and pulpit, notwithstanding their professions of liberality.

And so it is, and always has been, the Protestant instinct is offended and Protestant feeling outraged, at any favour shown to Catholics. This prejudice on the part of Protestants does not exist towards any other class, neither against agnostics, infidels, Mohamedans or pagans. The greater portion of the subjects of Great Britain, are pagan and Mohamedan. The British Government never persecuted these as it has persecuted Catholics, and it has been even known to contribute funds towards Mohamedan worship, and that at a time when Catholic worship was persecuted as felony—and punishable with death. It is a mistake to suppose that Protestants are satisfied with the same rights as Catholics, they want ascendancy, and they manage to get it. Even where Catholics outnumber them, they are in the ascendancy. From the very beginning nothing else would content them. It will be readily admitted that Catholics were not the aggressors, for the reason that they were in possession of everything before Protestantism was dreamt of. When Protestants were a mere handful, they seized on

Catholic churches, confiscated the goods of Catholics, imprisoned, even hung and quartered them.

The Huguenots, when few in number, aimed at ruling France, and when a stop was put to their career of sacrilege and vandalism, they complained loudly of Catholic tyranny, and to-day we read of this event in history as the persecution of poor Protestants, who would not be allowed to worship according to the dictates of their conscience. To-day a few Protestants rule Ireland, a Catholic country, with a rod of iron, and in that land, as is well known, no Catholic need look for patronage. And yet every day this cant is inflicted on us of hearing poor Protestants asking for Equal Rights. Protestants never yet were satisfied with equal rights. This has been proved over and over again from facts.

LXX.

On Sunday morning last His Grace the Archbishop preached a most scholarly sermon of fifty minutes duration in the church of Our Lady of Lourdes. In the afternoon of the same day he delivered an eloquent address to the members of the De La Salle Alumni Association at the Institute, and from thence proceeded to the cathedral, where he presided over the meeting of the St. Vincent de Paul Society, and gave a powerful exhortation.

Such is the record of one day's work. It is this never sparing of self and the personal interest which he ever takes in all Catholic works that has made His Grace as beloved in Toronto as he was previously revered in London, one of the outcomes of which was the magnificent banquet tendered to him on Wednesday last, particulars of which we have recorded elsewhere.

C. M. B. A. Delus.

To the Editor of THE CATHOLIC REVIEW.

SIR,—The April number of the *C. M. B. A. Journal and Catholic Society News* of this city, contains an article entitled "Separate Beneficiary," ending with the advisory statements: we cannot have Home Rule, we must then have independence.

The strain on the editorial "we" is too often an abuse:—"We the people of Great Britain and Ireland" represented the immortal three, we must then have independence, represents the indefatigable six, with their half-dozen of cool propositions or points, at which let us take a cursory glance.

Point No. 1. "Separate Beneficiary does not imply complete separation."

Ah! it don't, indeed! the demand for Separate Beneficiary merely conveys the idea to the upright, noble members of our brotherhood in the United States, with whom we are mutually bound by every tie of honour, pledged before the emblems of our salvation, that we can no longer confide to them the management of our financial resources, in short, that we distrust them. It is tantamount to saying to these men of large means, generous impulses, and bright intellects, who guided our tottering steps before we gained our present independent position, that they are no longer capable of administering affairs, that we have outgrown them and are now financiering giants while they are only pigmies. Can people be so obtuse as to think that after thus wounding the susceptibilities of our brethren by what may become successful though discreditable imputations that it means not complete separation.

To say that a congenial spirit would still animate our international intercourse is simply bosh. It is to be hoped that the limits of ingratitude may be bound by the cool reflection of reason, and that before it be too late, the aspirants of official fame may question a right conscience as to whether our great association has not its origin to perpetuate a union which, apart from financial issues has the nobler purpose of glorifying Almighty God, and aiding His Holy Church by affectionate co-operation.

Point No. 2. "Canada has asked by an almost unanimous voice for Separate Beneficiary."

The author's "almost unanimous" of this point is simply the offspring of erring enthusiasm, were we profane we might advance a more emphatic and baser reason; but when we think of that Grand Council meeting and hear "My personal views are with the almost unanimous, though I was directed by my Branch to vote otherwise." when we recall that some who for years zealously denounced the idea of separation, abruptly stepped over to the almost unanimous at that meeting, to use slang, we feel there was a nigger in the fence, and think it more prudent to let charity retain our quill from further comment, with the kindly injunction that separationists will, we hope, forego the hardihood of again referring to that almost unanimous.

Point No. 3. "The reply given to Canada's petition was an illegal elimination of the clause giving the right to ask for Separate Beneficiary."

Not to be too censorious, let us admit this; owing to limited time there may have been an oversight on the part of the Supreme Council, but the elimination would continually have to be made to counteract the aspirations of malcontents, who fondly imagine that everything should be according to their *ipse dixit*. The Supreme Council had certainly a legal right to act. Moved by enthusiasm for the general welfare of the association they may inadvertently have been premature; time will prove that the great body of the C. M. B. A. in Canada are satisfied with their decision.

Point No. 4. "Canada could stand an epidemic as well as the whole of the remaining Grand Councils together."

This point is open to discussion, and requires to be substantiated by more proof than simple assertion. The cities of Canada, and particularly those in the Province of Quebec, contain the great majority of the members of the C. M. B. A. It must be admitted that cities are frequently exposed to epidemics, consequently in case of separation, many branches with limited numbers would be assessed in undue ratio to their death rate to supply city beneficiaries.

Point No. 5. "An epidemic in Ontario would of necessity reach Northern New York, therefore an epidemic in Northern New York would of necessity reach Ontario."

Point No. 6. "That Canada is healthier than the State mentioned."

We cannot pin our faith to this until we are given statistics, we doubt very much if this point can be proved; what with the periodical small pox epidemics, Canadian cholera, typhoid and other fevers, lung and catarrhal affections, etc., the balmy breezes do not always blow soft north of forty-five.

The sum total of appeal for independence amounts to this, a few gib writers and talkers, who are left in obscurity and likely to remain there, by the superior genius and marked ability of men who are honourably and successfully conducting the finances of the C. M. B. A., are not satisfied. They desire that the management of affairs should be transferred to them, they want separation, independence, because they want to shine, and they want to shine with a degree of lustre, sparkling with affection and true interest for their Canadian *confreeres*. How noble, how unselfish, for this they keep up the death-rate cry. Do they ever stop to consider that Canada's Grand Council is the youngest, that its death rate is increasing, that it will ere many years reach that of New York? Not they; no disadvantage is considered in the mad rush for separation. Well, give them scope, let them dazzle, gratify their fond ambition, and let the enlightened few congratulate each other on the grand prefix SUPREME. To see them in their glory will be amusing, though sad in the end, as they wake up to realize the fact that the "almost unanimous" have perceptibly dwindled; will not egotism get a fall when it clashes with the common sense, respect and manly honour of the worthy sons of the C. M. B. A. throughout Canada who consider their association distinctly Catholic, and free from all national characteristics, who would disdain to impute that their brothers of the United States are actuated towards them by other than just, honest and friendly motives. Perish the idea that we cannot put implicit confidence in the brave sons of fair Columbia. If for offices we aspire, they will accord us our share as we grow older, but one way or the other we want no dangerous separation nor precarious independence; our strength lies in union. The house divided against itself cannot stand.

Yours fraternally,

Brothers of Branch 84, Montreal.

Catholic News

CANADIAN.

LE MESURIER—MURPHY—Married at Montreal on the 14th inst., by the Rev. Canon Leblanc, William Guerout Le Mesurier Esq., to Emily, daughter of the Hon. Edward Murphy.

The young couple have the best wishes of the Review, which trusts that their future may be over as bright and unclouded as at the present moment, and that a long and happy life of usefulness may be their portion.

...A concert will be given on Tuesday evening next in Temperance Hall, the purpose being to provide funds for a new altar in the cathedral chapel.

...The following changes have been made in the archdiocese of Toronto. Rev. Father Hogan, late of New York, is appointed parish priest of Uptergrove. Rev. Father P. Kiernan is transferred from Whitby to Brock.

...Father Hogan, late of New York, preached on Sunday morning last at St. Michael's Cathedral on the Feast of the Holy Family, Vicar-General McCann being the celebrant of the Mass. All the new pews will be ready for Sunday's service, and will prove a great convenience to worshippers.

...A concert will be given on Monday evening, April 27, in the Auditorium for the benefit of the Sisters of the Good Shepherd. The entertainment will be under the management of Mrs. O'Bernier and a first class programme provided. *En passant*, we might say that these Sisters are devoting their whole attention to the reclamation of fallen women, and have no outside source from which to draw remuneration. As there is a heavy debt upon their convent this entertainment is given for the purpose of reducing it somewhat.

...Rev. Father Doherty, S.J., left Guelph on Thursday, April 9th, for New York, where he will henceforth reside. He will in future follow literary pursuits. His successor, Rev. Father Kenny, S.J., of Montreal, arrived on Monday. Rev. Father Doherty takes with him to New York the best wishes of the citizens of Guelph, leaving numerous friends among all creeds, for he was universally esteemed by all with whom he came in contact.

...The performance of the opera of the Mikado this week for the benefit of Sunnyside orphanage was a most unqualified success. Although the company were almost wholly amateurs, the character of the performance would have done justice to the best professional talent. All the members of the cast had their respective parts well interpreted, and the choruses were exceedingly good. Particular mention must be made of Misses Kate Ryan, Sadie Burns, and Rita Ryan, who as the "Three Little Maids" fairly charmed the audience, Miss Burls being exceptionally good, both in voice and action.

The Sunnyside Home will be considerably benefited by the returns from the efforts of this charitable company, whose spirit cannot be too highly commended.

...Mr. Eugene O'Keefe tendered His Grace the Archbishop of Toronto a banquet at his palatial residence corner Gould and Bond st. Wednesday evening. The banqueting hall was beautifully decorated with tropical plants and flowers, and the immense parlors presented a most brilliant and striking appearance. The lights were covered with pink Japanese shades, and shed their softened effulgence over as brilliant a party as has ever gathered in Toronto. The banqueting table was a marvel of magnificence, beauty and taste; a crystal pyramid, brilliant with glasses and decanters, white and glittering as the snow in sunshine. The menu was such as only can be provided by connoisseurs, many of the courses having been imported from New York.

On Mr. O'Keefe's right sat His Grace the Archbishop, Hon. T. Anglin and Charles Moss, on his left were seated Mayor Clarke, Vicar-General Rooney, John Foy and Edward Stock. The vice chair was occupied by Hon. Frank Smith. Upon his right sat His Lordship Bishop O'Mahony and Dr. D. A. O'Sullivan. On the left William Mulock, M.P., and Vicar-General McCann, chancellor of the diocese. Round the table were seated Rev. Fathers Gassidy, Hand, Harris, (St. Catharines) Walsh, Lamarche and Teefy, and D. Millar, Major Mason, W. Hawke, J. F. Kirk, John Drynan, E. J. Carron, Joseph Connelly, E. F. Wheaton, Thomas Long, T. Kiely, Hugh Kelly, M. O'Connor, ex-Ald. Defoe, Patrick Hughes, Dr. Gassidy, W. T. Murray, Major Gray, Dr. Fero, Edward O'Connor, R. Davies, John McGee, W. Dineen, George Kiely, Hugh Ryan and J. Kemp.

Upon the table opposite the plate of the guest of the evening were placed a costly miniature mitre and crozier, the insignia of the Archbishop's high office. The toast of the evening was proposed by the host. His Grace responding, made a characteristic brilliant speech. The vice-chairman proposed the health of Mayor Clarke, to which the chief magistrate made a fitting and eloquent reply.

...The following letter from Archbishop Cleary has been received at Kingston:

"My dear Father Kelly,—I wish to inform the clergy and laity of the archdiocese and my friends generally, through the press, that I have experienced a steady improvement in the condition of my eye since the public prayers offered for me by Monsignor Farelly.

The inflammation of the iris and the ulcer on the cornea, which a fortnight ago seemed to render a most painful operation necessary, and the hope of preserving the vision almost presumptuous, have gradually diminished, and my sight is becoming more distinct day after day. Thus by the mercy of God, vouchsafed to me through the prayers of my flock, I have been saved from a very grave and imminent danger, without suffering the stings of the lancet or indeed any pain whatever since Holy Thursday; and I shall be enabled to return home sound of eye and vigorous in health of mind and body about a fortnight hence. The surgical operations which I had to undergo at the end of February were sharp enough, but they were performed by an eminently skillful oculist, Dr. Joseph A. White, and they did not directly affect the eye, but the eyelid, which at present is nearly well.

I am happy in the enjoyment of the elegant hospitality of your good cousin, Father Gutlar, and the exquisite care and companionship of Dean Gauthier, who seems to feel more than myself the little pangs I suffer at the hands of the surgeon.

I am mindful of my priests and religious communities and my faithful people throughout the archdiocese at all times, and never cease to invoke God's bountiful blessing upon them in return for their prayers and all their constant kindness to me since my advent amongst them this day ten years. I remain, my dear Father Kelly, devotedly yours,

JAMES VINCENT CLEARY.

Archbishop of Kingston.

Church of the Sacred Heart, Richmond.

Va., April 8, 1891.

...In our report last week of the entertainment given by the St. Alphonsus and Ladies Literary combined associations, we omitted to give the cast of characters in the farce performed. The characters were:—

Major Regulus Rattan, Mr. L. V. McBrady.
Victor Dubois, Mr. J. McKittrick.
Mr. Spriggins, Mr. W. Barron.
Mrs. Spriggins, Mrs. Laing.
Angelina (their Daughter), Miss May Newton.
Julia (wife of Major Rattan), Miss C. Small.
Anna Maria (maid of all-work) Miss Kirkwood.

The committee having charge and to whom the success of the entertainment was in no slight degree due were Mrs. J. A. Laing, Misses Camilla Small, May Newton, Leonora O'Grady, Secretary, Messrs. J. F. Brown, Chairman, A. Cottam, L. V. McBrady, J. I. Travers, Secretary.



...Sunday being the anniversary of the translation of the relics of St. Vincent de Paul, the regular general meeting of the members of the Society St. Vincent de Paul from the various conferences of the city was held. In accordance with a suggestion made at the last general gathering of the society by His Grace the Archbishop, the meeting took place in St. Michael's Cathedral. There were about 300 members present.

His Grace the Archbishop presided, assisted by the Very Rev. Vicar-General McCann. Among the prominent active members present were Messrs. J. J. Mallon, Martin J. Burns, Ald. Wm. Burns, M. Castello, J. Rodgers, P. Jobin, J. Gorman, P. V. Fayle, E. Wheaton, W. Dineen, E. O'Keefe, Charles Burns, P. Hynes, Commander Law, Thomas Long, Hugh Ryan, Ph. DeGruchy, Major Gray, M. Gendron, Dr. O'Sullivan, J. Bondidier, John Wilson, M. Kiely, James Lydon, Charles H. Schuch, J. J. Dutton, T. Barf, T. K. Rogers, Alan Macdonell, M. Meyers and Wm. Fraser.

The vice-president of the particular council, Mr. J. J. Murphy, had charge of the business, and Mr. Hugh Kelly acted as secretary.

Mr. Murphy stated that the principal object of this meeting was to receive reports from the several conferences in the city of the work done during the year just closed, as, according to a custom established for some years, their financial year extended from the 1st April to the 31st March. Besides the particular council, there are now nine conferences of the society in Toronto, all the city parishes, with the exception of St. Joseph's in the east end, being represented. He read detailed reports from each of these conferences, setting out the moneys received, the means by which they were raised and the way in which they were expended, and also a general summary of the whole, from which the following figures are taken:—Number of active members, 283; number of families relieved by the society during the year, 300; number of persons relieved, 302.

The total receipts from all sources were \$9,128.34, of which \$573.81 was contributed by the members at their weekly meetings. The remainder was made up by special collections, charity sermons, excursions and donations from benefactors.

The largest items of relief consisted of 148 cords of wood, 75 tons of coal, 15,581 pounds of bread, besides which there were provisions, clothing, house rent, furniture, funeral expenses and cash—the aggregate expenses amounting to \$2,661.19, which is the largest sum ever expended by the society in Toronto in one year.

He then read a report of the special works conducted by the hospital board of the society, after which Mr. Patrick Hynes, the president of that body, gave an account of the origin of the board, and their efforts to provide for the

wants and assist their people who were afflicted or unfortunate, in the Toronto General Hospital and the Toronto jail. The disbursements of the Board for the year were over \$400.

A resolution of sympathy and condolence was passed to the archbishop and Catholic people of the archdiocese on account of the loss sustained by them in the death of Vicar-General Laurent, who was a steady friend and constant benefactor of the society.

His Grace then addressed the meeting, and while congratulating the members on the large amount of work they had done during the season just passed, he thought there should be a much larger membership. He urged the necessity of increasing the active membership, especially from among the worthy young men of the city, who should consider it an honour to belong to the St. Vincent de Paul Society. He hoped that his words would go abroad among the Catholic young men of Toronto and would inspire them with zeal to carry on during the ensuing year the grand work of the St. Vincent de Paul Society on a scale of more far reaching benefit to the poor. The oldest conference in the city, he said, that of "Our Lady" in St. Michael's parish, was the weakest, and he hoped an effort would be made to strengthen it and place it in competition with the others. He praised the work of the Hospital Committee, and was especially pleased with the attention paid to the prisons. He did not think it was in the province of the St. Vincent de Paul Society to contribute to the support of the House of Providence. Such action would be praiseworthy if the society had more money than it could expend on its own special objects, but it was scarcely consistent to appeal for further help for their own work, while assisting an institution which was not under their care. He advocated the establishment of an industrial school for Catholic boys and girls. The children of Catholic parents who were committed to the existing institutions, he insisted, forgot the tenets of their religion before they were released and were frequently lost to the Church. At the close of the meeting Benediction of the Most Blessed Sacrament was given by Vicar-General McCann.

From Miss M. Kirkwood, the Secretary-Treasurer, we have received the following interesting sketch of, and work performed by, the St. Basil's Sewing Society. Societies such as these do an incalculable amount of good in relieving distress, and should be established in every parish in the city.

There are many older associations in the Catholic Church, but none more beneficent than that of the Ladies' Sewing Society of the Sacred Heart and Our Lady of Perpetual Help established in St. Basil's parish, Oct. 18, 1877, under the chaplaincy of the Very Rev. Father Vincent. The late Mrs. Elmsly was its first president. She was succeeded by Mrs. Sherwood, Mrs. Falconbridge, Mrs. J. Mason, and others, Miss Hoskins, Mrs. Rooney, Mrs. Dwan, Miss Cooper, and Mrs. Roessler occupying positions as vice-president and secretary-treasurer, respectively. The present officers are:—president, Mrs. Delahaye, vice-president, Mrs. John Foy, with Miss Berthon as assistant and Miss M. Kirkwood Secretary-Treasurer.

The objects and aims of the society are to visit the sick, relieve the wants of the poor, and answer the calls of suffering humanity by charitable donations, but of later years, while not neglecting the above, their most important work consisted in clothing poor children of school age. These are the virtues especially commended to its members. Whilst ministering to the bodily infirmities of their fellow creatures they also exert themselves to improve the spiritual condition of the poor whom they visit.

To promote its objects the parish is divided into districts under the care of members appointed by the president to collect monthly subscriptions and receive donations.

The officers are elected by ballot for one year and are eligible for re-election.

It is the president's duty to preside at the meetings which are held every Thursday from 2 p.m. to 5 p.m., exercise a careful vigilance over the interests of the society and enforce the observance of its rules.

The vice-president earnestly co-operates with the president and in her absence presides at the meetings.

The secretary-treasurer inscribes the names of the members in the roll-book and keeps an accurate account of all the monies belonging to the Society—receives all fees and presents an annual report of the revenues and disbursements.

Work of the season 1890-1 terminated on Thursday, 9th inst., with the annual supper, which was daintily served in the spacious dining hall of the College, among those present being: "Rev. P. O'Donohoe, Rev. J. R. Teesy, Mrs. Delahaye, Mrs. J. Foy, Mrs. Rooney, Mrs. W. Ryan, Mrs. Fraser, Mrs. Lynn, Mrs. B. Macdonald, Misses Hoskin, Salten, F. Smith, Berthon, Bailly, and M. Kirkwood, a resolution of regret was passed for those unavoidably absent. After supper the ladies took occasion to thank their Director Rev. P. O'Donohoe for the great and untiring interest he has taken in the society during the years of his pastorate. The members of this association can justly congratulate themselves upon having secured this Rev. gentleman in the cause of "Sweet Charity," as he is one whose memory will be long cherished in the warmest corner of the many hearts of the poor of St. Basil's parish.

...The first quarterly meeting of the De La Salle Alumni Association was held on Sunday afternoon in the spacious lecture hall of the institute. The president, Andrew Cottam, presided, and there were over 70 members present. His Grace the Archbishop was present and addressed the association. He said that in a Protestant city such as Toronto, where the press and public sentiment were both so hostile to the church and Catholic institutions generally, it was a good thing that such associations should be formed and prosper. He advised the members to lead good, honest, straightforward lives, and by their conduct and example show to the world that to be a practical Catholic meant to be a good citizen as well as a good Christian.

It was decided that a literary society should be formed in connection with the association. Rev. Bro. Odo Baldwin stated that a Christian brother would give lessons in shorthand and upon the typewriter to members of the literary society free of charge. A special meeting was held on Wednesday evening to complete arrangements for the forming of the new society.

...Presentations and addresses to departing ones is almost a daily occurrence, but seldom has an event happened in Guelph which inspired more interest and genuine regret than that which transpired in the basement of the Church of Our Lady on Tuesday evening. The members of the Church were notified of the event by Mr. J. E. McElderry, chairman of a special committee which had charge of the arrangements, and to say that the congregation materialized in large numbers would be putting it mildly indeed. They turned out *en masse*, and at 7.55 the spacious basement of that magnificent edifice was literally packed with an audience who, it was apparent, had felt the masterly guidance and benign influence of their beloved pastor, who was to be removed from this city to new fields of labor. At about 8 o'clock a small procession was formed, headed by Mr. J. E. McElderry, and marched in single file to the seats arranged in front

of the audience. The choir was occupied by the Rev. Father Doherty, who had seated on his right, Rev. Fathers Finnigan and O'Leane Messrs, John Harris, T. P. Coffee, Jas. Keleher, S. A. Heffernan and D. Coffee. The seats to the left were taken by Rev. Father Dumortier, Messrs. J. E. McElderry, Dr. Numan, John Murphy, M. Tara, F. Numan, C. Doyle and T. J. Day.

An excellent musical programme was rendered by the pupils of Loretto Academy, which clearly demonstrated the fact that the training accorded those who place themselves in the hands of the Sisters of Loretto is second to none.

After the first part of the programme had been concluded, Mr. J. E. McElderry stepped forward and read the following address from the congregation:—

REV. AND DEAR FATHER.—The unexpected announcement of your removal from Guelph, on such short notice, has filled our hearts with sorrow. The severance of a beloved pastor from his flock is an event always fraught with much sadness. Your parting from the congregation over which you have presided for nearly seven years, with such admirable judgment and tact, such tender and anxious solicitude, is one of the most deplorable occurrences in the history of this parish. To your untiring zeal and energy is due in a great measure the erection of the magnificent temple which adorns the Catholic hill, an edifice erected "Ad Majorem Dei Gloriam," which through future ages will remain a crowning monument to your faith, your devotedness and your pre-eminent administrative ability. If the walls of that temple could speak, every stone would bear testimony to the watchful care with which you supervised the construction.

When engaged in this stupendous work you have never been found wanting in the scrupulous performance of your arduous spiritual duties.

The link which bound in loving union the hearts of your parishioners with yours is about to be severed. You are going from amongst us regretfully, we believe, but in cheerful obedience to the command of your superior. You are leaving behind a sorrowing flock, whose blessings, mingled with tears, will constitute their parting memento.

Dear Father, the hour of separation is near at hand. In the new field of labour in which you are about to enter we wish you success and that happiness which a knowledge that you are labouring in the vineyard of your Divine Master, must bring. We will not say farewell, but believing and hoping that we will soon have the pleasure of seeing you again, will only say *au revoir*.

Signed on behalf of the congregation,
J. E. McElderry, Chairman Com.
T. P. Coffey, Secretary.

Guelph, April 6th, 1891.

The Rev. Father, on rising to reply, was somewhat surprised on being confronted with a second address, borne in the hands of Miss Donohue, on behalf of the Young Ladies' Sodality, which was signed by Misses S. Donohue, Pres.; R. Dandero, Vice-pres.; M. Daly, Second Vice-pres.; M. Laughlin, Treas.; M. Butler, Secretary.

On returning thanks for the handsome gifts and tokens of esteem Father Doherty said he had always been happy in the discharge of his duty, and the congregation of the Church of Our Lady had never forgotten their duty towards him as pastor. Their kindness and consideration would ever remain fresh in his memory, and as he took his departure from Guelph he would carry with him many happy associations and remembrances of the good people of the congregation. He was delighted at seeing so large an audience, which showed the regret at the separation was mutual. He could not expect other than a good attendance from the fact that before he had been in the parish a week he realized that the hearts of the congregation and that of his own beat in unison, and the harmony and co-operation which characterized their noble efforts to complete this magnificent church was but the result of that union. And the grand structure now stands a monument of zeal for future generations. The speaker next complimented the congregation on their giving power as a people and stated that when the poor of the parish were in need he had only to ask for the pecuniary

aid, when the Sisters of St. Joseph required assistance he had but to do likewise. And so with all charitable objects in connection with the church, the people were ever ready and willing to come forward and nobly proffer their contributions for the relief of the distressed. When he first came to Guelph in 1884, matters wore a very serious aspect, the church was only partially built, and from information derived from authentic sources he learned that the completion of the sacred edifice seemed indeed a herculean task, but they fearlessly undertook the work, and he never had to delay the payment of a bill 24 hours. Although the congregation only numbers 3,000 souls the church is completed for all practical purposes and during the time it was under construction he had not been compelled to go about and ask for a single dollar. The speaker next referred to the pioneer work undertaken by the Jesuits, and alluded to Rev. Father Dumortier as a representative of the years gone by, when the Catholics of Guelph worshipped in the old structure, now torn down, and although the agility of youth has long since forsaken him, and is superseded by decrepitude and other ailments attending old age, that venerable old priest, now over 80 years old, is always ready to stretch out his arms and work for the cause of Christianity. He also paid a high and thrice-deserved tribute to his devoted helper, Rev. Father Plante, dwelling on the incalculable amount of good he had done in the parish. In speaking of the Jesuit order, the Rev. Father said that slanderous tongues had been at work during the passage of the Jesuit Estates Bill. Some of the great dailies of the Dominion had said many cruel and untrue things about the Order which were intended to excite religious strife, but he was happy to say that during the insidious and uncalled for attacks made on the members of the Society of Jesus the local papers refrained from uttering a word which he could take exception to. He thought that if any people were in a position to pass judgment on the Order it surely was the congregation of the Church of Our Lady, as the society has been established in this city over 40 years, and now after a period of over 300 years of useful labour he thought it showed a token of bad faith to sling mud at it.—*Guelph Herald*.

GENERAL.

...Right Rev. S. V. Ryan, bishop of Buffalo, who has been quite ill in Washington, is reported as steadily improving.

...The Portuguese residents of Taunton, Mass., are beginning a movement for a Catholic congregation of their own people with a clergyman of the same nationality.

In 1896 there is to be a meeting at Rheims of all French Bishops to celebrate the fourteenth centenary of the baptism of France in the person of Clovis.

...The Archbishop of St. Paul, Minn., has been informed that his visit to Rome will be favourably viewed by Pope Leo, the latter wishing to consult Archbishop Ireland on American affairs.

...The Liverpool *Catholic Times* announces that the Duke of Veragua, the only living lineal descendant of the family of Columbus, will open the World's Fair at Chicago. The Duke is a resident of Madrid.

April 4. Father G. F. Houck, secretary to Bishop Gilmour, of Cleveland, Ohio, reports the chances for the recovery of the Bishop very slight. He has been prostrated in Florida for several weeks with a complication of diseases.

...The great Pilgrimage of Catholic Youth which is to bring together this year at the Vatican, on the occasion of the third centenary of St. Aloysius Gonzaga, representatives of

Christian youth throughout the world, has been fixed for the month of September.

...The fruitfulness of the Salesian Congregation, founded by Dom Bosco, continues. During February they sent to Colombia, Brazil, and Patagonia a dozen new missionaries. Twenty-five have already gone. This makes thirty-seven in all sent to the new world since this missionary congregation got into working order.

...The mass meeting of the Catholic Historical Society of Philadelphia at the Academy of Music of that city was a success in every particular. The object was to draw the attention of Catholics to the aims of the society, which are to collect all documents of a Catholic character necessary to write the history of the Church in this country. Another object is to provide a building where such documents, books and relics could be kept which would be a complete reference library. There is none now in this country and it is hoped that the Catholics of this city will see the necessity for the establishment of such a library and assist the society by becoming members.

...A company of black-robed monks representing the old English Benedictine community of St. Edmund's, Douai, France, recently brought their Order back to England, after its exile of over three centuries. They will found a Monastery and Church of Our Lady and St. Edmund at Great Malvern. A large building, known as Connellan College, with extensive grounds, and which once belonged to the Benedictine priory at Malvern, has been purchased. The chief reason for the community returning is to carry out more perfectly the wish recently expressed by the Pope, who reminded its members that they were the lineal descendants of the old English Benedictine congregation of Catholic England, and should labour to revive its spirit and work there.

...Mother Catharine Seton died on Friday, 8th inst., at the Convent of Mercy, New York. She was one of the first to be received into the Order of Mercy, and at the time of her death was the oldest member of the community. Mother Catharine was born in the city of New York in 1800. Her father was William Seton, an eminent merchant of New York, and her mother, Elizabeth Bagley, who, after her husband's death, became a Catholic in the face of much opposition from her family. Mrs. Seton—better known as Mother Seton—founded the Sisters of Charity in the United States, and died at Emmittsburg, Md., in 1821. Her daughter, Catharine, was left to the care of General Harper, of Baltimore, in whose family she was treated as a daughter. She met the most distinguished people of the country, and was a special favourite of Charles Carroll, of Carrollton. She was personally and well acquainted with all the great and holy men of the Catholic Church in this country.

...On February 24th the corner-stone of a new seminary was laid in Madrid. The Queen Regent and the Princess Isabel, accompanied by an escort of Royal Life Guards, were received at the site by the Bishop of Madrid and a large company, which included the Prime Ministers, the Ministers of Justice and Public Works, the Papal Nuncio, the Civil Governor, and the Alcade, together with many of the nobility, clergy, and ladies of the Court. After the office had been sung, the Queen Regent laid the first stone beneath which was previously placed a leaden box containing various documents. This seminary is a favorite scheme of the Bishop of Madrid, who, at the Saragosa Congress, made a powerful speech concerning the right of seminarists to be excluded from military service.

...Eighty-seven thousand three hundred and seventy-five of the total Indian population of 277,020 are Catholics. For the Catholic Indians there are 104 churches, 81 priests, and 58

schools, which have an attendance of 3,000. Members of several sisterhoods teach in the schools. The number of baptisms in 1890 was 3,807 children and 245 adults.

Temperance.

...A despatch from Salt Lake City says that Rev. N. F. Scallan has organized a temperance society among the soldiers of the Sixteenth and Twenty-first Infantry of the regular army attached to Fort Douglas. A short time ago a meeting was held at the fort. Besides the soldiers a number of ladies were present. Father Scallan made an address, in which he urged his hearers to make Camp Douglas the banner temperance post of the army.

At the conclusion of his address he called upon those who wished to enroll themselves in the temperance society of the camp to step forward and take the pledge. Twenty-five soldiers and several ladies came to the front and were obligated, thus making a total aggregate of sixty members the result of two such meetings. A constitution and by-laws was then adopted, and officers elected for the ensuing six months.

...Archbishop Riordan of San Francisco, has begun an active temperance movement. On Monday evening, April 6, he spoke in the Grand Opera House on the subject of "Temperance." The Hon. Geo. C. Perkins presided at the meeting, the object of which was to awaken the public to the crying abuse of drink, and to promote the cause of temperance and morality. Some two hundred citizens, prominent in the various walks and professions of life, consented to act as vice-presidents.

...The members of the hierarchy who have given the temperance cause most marked assistance are, Archbishop Ireland, Cardinal Gibbons, and Bishops Kean, Spalding, and Cotter. But the hierarchy are a unit in their general approbation of the work.

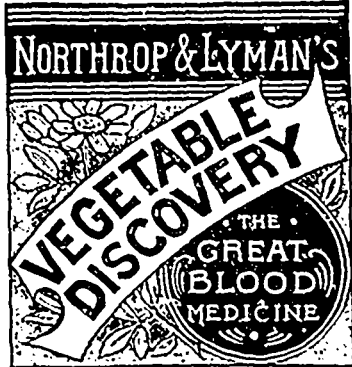
...Fathers Fleming and McDowell, of Orange, N.Y., are making war on the saloons and immoral posters. On a recent Sunday they walked into Michael Riley's saloon by a side door, and found a crowd of boys and negroes drinking and smoking. They took down the names, and then went to the police station. They said to the Sergeant, "We wish to make a complaint." "Against whom?" "Against Mike Riley, of Hill Street." "What for?" "Selling beer on Sunday." "Have you any witnesses?" "We are the witnesses. We entered the saloon and saw men and boys drinking." A summons was immediately issued for Riley, but the trial never took place. He pleaded guilty and paid the fine. He said the priests had taken him "dead to rights," and there was no use fighting. Some vigorous campaigning like this throughout the country would make the outrageous violation of the excise laws less conspicuous.

...The nineteenth annual convention of the Catholic Total Abstinence Society of New Hampshire was held in Dover, on April 2, and was largely attended. The delegates heard mass at St. Mary's Church, where Rev. Daniel W. Murphy, the rector, delivered an address of welcome. These officers were elected at the business meeting; President, P. Murry, Salmon Falls; first vice-president, E. Dobbins, Nashua; second vice-president, Michael White, Dover; recording secretary, T. J. Ryan, Manchester; financial secretary, Eugene J. Sullivan, Dover; treasurer, Thomas Fitzsimmons, Manchester; corresponding secretary, Hugh Cunningham, Salmon Falls; doorkeeper, John Lyons, Nashua. A banquet was held in the Kimball House in the afternoon, Mayor Parker being among the invited guests. The next convention will be held in Nashua.

A MAN'S LIFE SAVED

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

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



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

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

(Signed) W. LEE, Toronto.

WHAT IS IT?

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

Burdock BLOOD BITTERS
CURES DYSPESPSIA.
CURES DYSPESPSIA.
CURES DYSPESPSIA.

PROMOTES DIGESTION.

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

Burdock BLOOD BITTERS
Cures CONSTIPATION
Cures CONSTIPATION
Cures CONSTIPATION

AGTS ON THE BOWELS.

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

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

REGULATES THE LIVER.

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

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

REGULATES THE KIDNEYS.

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

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

PURIFIES THE BLOOD.

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

The Province of Quebec Lottery

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

MONTHLY DRAWINGS FOR THE YEAR 1891
January 14, February 11, March 11, April 8, May 13, June 10, July 8, August 12, September 9, October 14, November 11, December 9.

TENTH MONTHLY DRAWING APRIL 8, 1891

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

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

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

Ask for circulars.

THE GREAT REMEDY!

By Destroying all Living Poisonous Germs IN THE BLOOD.

RADAM'S MICROBE KILLER

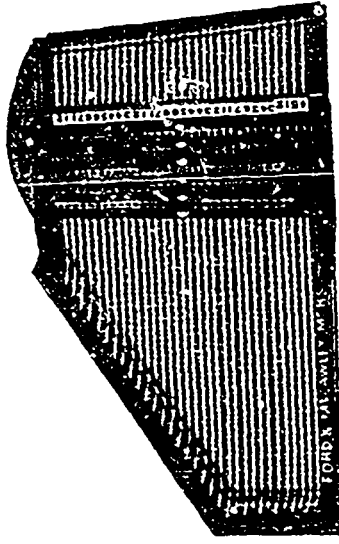
is a Safe and Sure Cure for all Diseases of Throat and Lungs, Kidneys, Liver and Stomach, Female Complaints and for all Forms of Skin Diseases.

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

WM. RADAM MICROBE KILLER CO. LTD.,
120 King St. W., Toronto, Ont.

Beware of Imitations. See Trade Mark
Please Mention This Paper

To anyone sending us six paid subscribers we will give a 3 chord auto-harp, with 8 subscriptions one of 5 chords.



AGENTS
can make from \$5 to \$10 per day, by canvassing for the Catholic Weekly Review

THE HOME SAVINGS AND LOAN COMPANY, (LIMITED).

Office.—No. 72 Church Street, Toronto.
Deposits received from 20 cents upwards interest at highest current rates allowed. Money loaned on mortgages on city property large and small sums easy terms.

HON. FRANK SMITH. JAMES MASON.
President Manager

PISO'S CURE FOR THE BEST COUGH MEDICINE. GOLD BY DRUGGISTS EVERYWHERE CONSUMPTION

T. WHITE,
Watchmaker and Jeweller
947 NOTRE DAME ST., MONTREAL

BE SURE

to examine the list of

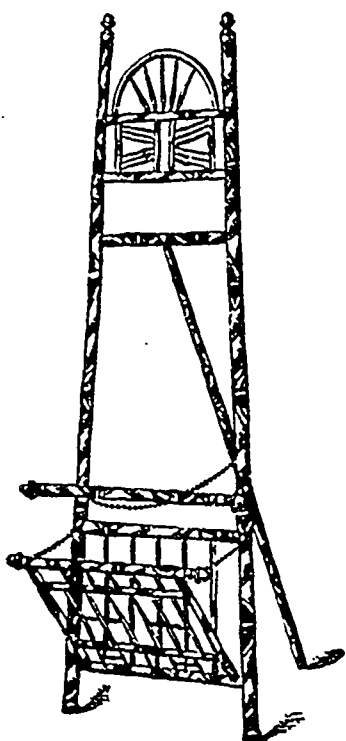
PREMIUMS

offered by the REVIEW in another page of this issue

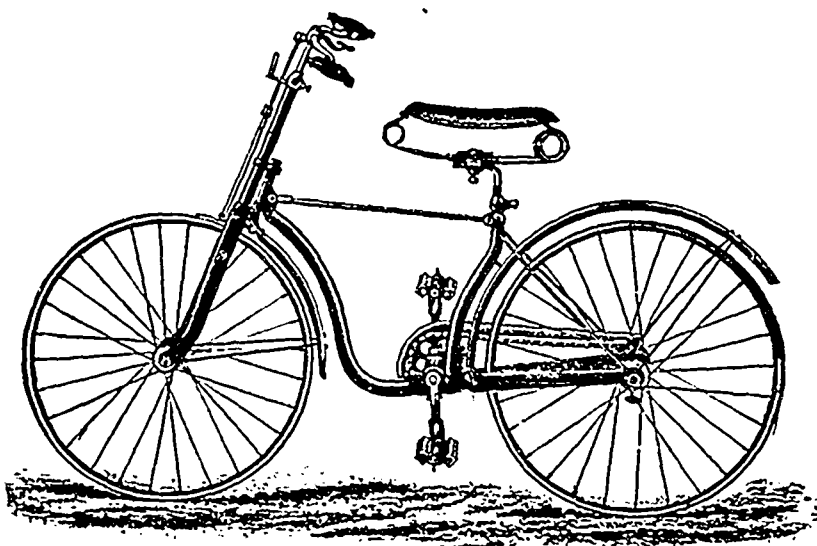
These Illustrations represent a portion of our Premiums which we offer for the getting up subscription clubs,

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

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

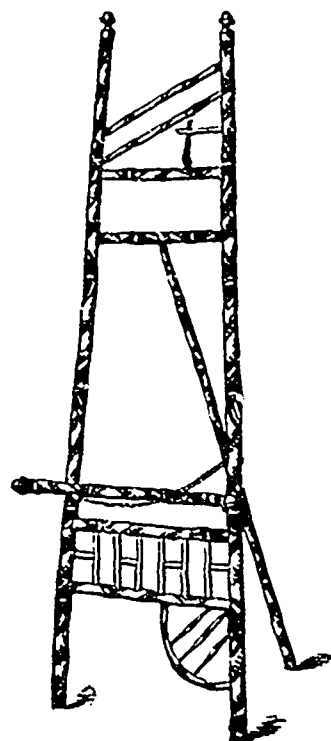


Portfolio Easel, worth \$5.50
5½ feet high (Bamboo)
Given with 7 subscribers

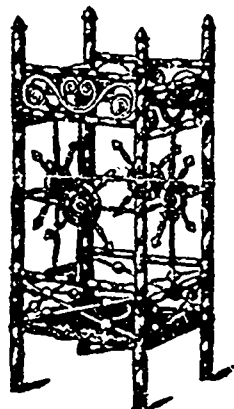


The frame is made of imported weldless steel tubing; the front and rear forks of special steel, concave; the handle upright and bar, as also the spade handles; the swivel head and its brackets; the double rail bottom bracket; the sprocket shaft, cranks and pedals; the front and rear axles are all made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

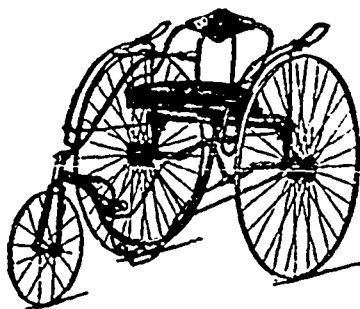
No. 2 Safety Bicycle, worth \$85.00 given for 90 subscribers
No. 3 " " \$100.00 " 120 "



Fancy Bamboo Easel
5½ feet high worth \$3.00
given with 5 subscribers



Fancy Umbrella stand
worth \$6.50 Given with 10 subscribers



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



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

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

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

Church & School Furniture

- Church News -

SCHOOL FURNITURE

The Bennett Furnishing Co., of London Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brantford Catholic Church, and for many years past have been favoured with contracts from a member of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a warehouse in Glasgow, Scotland, and we are now engaged manufacturing pews for new churches in that country and Ireland. Address **BENNETT FURNISHING CO** London Ont., Canada



The Antidote to Alcohol found at Last!

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

DONALD KENNEDY
 of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike. Why? Because no two people have the same weak spot. Beginning at the stomach it goes searching through the body for any hidden humour. Nine times out of ten, inward humor makes the weak spot. Perhaps its only a little sediment left on a nerve or in a gland, the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps its a big sediment or an open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight and you think it pretty hard but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

POEMS
 OF
Pope
Leo XIII.
 English and
 Latin Verse
 WITH BIOGRAPHY
 of the
 Supreme Pontiff
 In Morocco : \$3.50
 In Cloth : \$2.50
 To be had only from office of
CATHOLIC REVIEW.

RUBBER BOOTS, COAT

And other Rubber Goods Repaired
- H. J. LA FORCE -
 Fine Boots and Shoes Made to Order
 125 Church St. - - - cor. of Queen

An Only Daughter Cured of Consumption.
 When death was hourly expected from Consumption, all remedies having failed and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1033 Race street, Philadelphia, Pa., naming this paper.

ALEXANDER & GABLE
 Lithographers
 Engravers Etc.
MAIL BUILDING
 - Toronto -

THE ROYAL
Steam Dye Works
 706 Craig St., Montreal
 Suits, Dresses, Table and Piano
 Covers Cleaned or Dyed.
 Lace Curtains Cleaned or Colored in all
 the Newest Shades and finished perfect
 We have no branches or agencies.
 Express orders promptly attended to
JNO. L. JENSEN, Proprietor



FATHER KOENIG'S
HERVE TONIC
 A NATURAL REMEDY FOR
 Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects. Our Pamphlet for authors of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us. This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind. for the past ten years, and is now prepared under his direction by the

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

DOMINION
Stained Glass Co.
 FACTORY
 77 Richmond St. W.
 TORONTO
MEMORIAL WINDOWS:
 ART GLASS.
 and every description of
 Church and Domestic Glass
 Designs and Estimates
 Proprietors.

McShane Bell Foundry.
 Finest Grade of Bells.
 Chimes and Pells for Churches, Colleges, Tower Clocks, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. **McSHANE & CO., BALTIMORE, Md. U.S.A.** Mention this paper.

BUCKEY BELL FOUNDRY.
 Bells of Pure Copper and Tin for Churches, Schools, Fire Alarm Bells, etc. FULLY WARRANTED. Catalogues Free. **VANDUZEN & T. T. Cincinnati, O.**

Dominion : Line : Royal : Mail
STEAMSHIPS
 Liverpool Service Sailing Dates

From PORTLAND	From HALIFAX
Oregon, Thurs. Apr. 23rd	Sat. April 25th
From Montreal	From Quebec.
Toronto Thurs May 7th	
Vancouver Wed. " 15th	Thurs. May 14th
Sarnia, Thurs. " 21st	

RATES OF PASSAGE.
 From Montreal or Quebec to Liverpool. Cabin, \$45 to \$50, Intermediate \$30, Steerage \$20.
 No passengers carried Bristol

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

A. J. McDONAGH
DENTIST
 Office and Residence, 250 SPADINA AVE
 Telephone 2492 : : TORONTO
 Third door south of St. Phillips' Church

The SURPRISE
 Way
 YOU want your Cottons, Linons, Flannels always sweet, clean, snowy white?
 YOU want "the wash" done the easiest, the cleanest, the quickest, the cheapest way?
SURPRISE Soap "the Surprise way," without boiling or scalding, gives those results.
 READ the directions on the wrapper.

BRODERICK & HERBERT
 Undertakers and Artistic Embalm
 FUNERAL DIRECTORS
 Open Day and Night. Charges moderate
 676 QUEEN STREET WEST

J. M. CHASLAND & SON
 MEMORIAL WINDOW TORONTO ONT.
 MEDALISTS. CHURCH & SECULAR STAINED GLASS
 LONDON ESTD 1856
 DESIGNS SUBMITTED

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

STAINED GLASS
 OF EVERY DESCRIPTION
J. SPENCE & SONS
 ECCLESIASTICAL & DOMESTIC
 GLASS PAINTERS
 MURAL DECORATORS
 CHURCH FURNISHINGS BRASSES & C.
 COR. BLEURY & JUBORS STREETS
 322 & 324 MONTREAL

Estimates and designs furnished on application.

THE GREAT ENGLISH REMEDY
 OF PURELY VEGETABLE INGREDIENTS AND WITHOUT MERCURY, USED BY THE ENGLISH PEOPLE FOR OVER 120 YEARS, IS

Cockle's
Pills
 COMPOUND ANTIBILIOUS
 These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chamomile. They will be found a most efficient remedy for derangements of the digestive organs, and for obstructions and torpid action of the liver and bowels which produce indigestion and the several varieties of bilious and liver complaints.
 Sold by all Chemists.
 WHOLESALE AGENTS:
EVANS AND SONS, LIMITED,
 MONTREAL.