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

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

Vol. IV

Toronto, Saturday, Dec. 20, 1890.

No. 46

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# The Catholic Weekly Review.

Vol. IV

Toronto, Saturday, Dec. 20, 1890.

No. 46

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## PUBLISHERS' NOTICE.

THE REVIEW, within recent weeks, has sent out to all subscribers in arrears their accounts for subscription. It is requested that these reminders be promptly responded to. By discharging their indebtedness over-due subscribers will not only greatly facilitate the Review in the management of its business, but will reap the benefit themselves in the enlargement and improvement of the paper which the prompt payment of these sums—small in the individual case, but amounting to thousands in the aggregate—would enable us to undertake.

## Notes.

A GREAT part of our space in this issue is given up to Christmas reading. We need not say to our readers that THE REVIEW wishes them all the blessings and happiness of the Christmas season.

THE Bishop of Ossory, whose diocese includes Kilkenny, has issued a strong address against Mr. Parnell. The Bishop reminds the electors that even a small minority in favour of Parnell will encourage him to pursue his "fell work of dividing the Irish nation."

PROFESSOR HUXLEY has written a letter ridiculing General Booth's scheme for the diminution of vice and poverty. He greatly fears that any such propaganda would pass through the same changes as did the Franciscans, who, though founded as a mendicant Order, speedily became, in the year 1260, he says, "one of the most powerful, wealthy, and worldly corporations in Christendom, with their fingers in every sink of political and social corruption." As a Franciscan Father has since written, Professor Huxley was certain to disparage any society with Christian traditions. If it had been some Agnostic or secular undertaking, it would have had from him a long commendatory letter.

UNLESS it soon be bridged over the split in Irish poli-

tics will involve great suffering to the unfortunate tenants who were induced to throw in their lot with the League organizations and invited eviction. A despatch on Monday says that the dispute in regard to the right of drawing upon the funds of the National League has caused the bank in which the League's money is deposited to order its branches not to honour cheques sent to evicted tenants by that organization. In consequence of this action many families are deprived of the sustenance that they have received weekly from the League, and must now either suffer or go to the poor-house.

MR. PARNELL has now only sneers for the colleagues who stood so faithfully by him in former years. It was not always so, however. Speaking at the Westminster Palace Hotel, on the 23rd of May, 1889, Mr. Parnell said: "I do not in the least, and have never thought of attributing to myself the great progress that has been made during the last few years. I have had many and faithful colleagues, courageous and true; how faithful, how self-sacrificing, and how true the public will never know." In much the same strain he spoke, too, at a banquet tendered to him by his followers not any longer ago than June last.

It has been sometimes said that an evil genius ever intervenes in the affairs of Erin to cast down, in the hour of their highest hopes, the hearts of the Irish people. Even so unsympathetic a writer as Mr. Froude, looking back upon the troubled course of her unhappy history, asks if some subtle, lurking poison had not been cruelly instilled into a country, which the great mother, Nature, endowed at birth so beautifully. To many an Irishman will some such question have occurred more than once, recently, more especially in view of the painful events of last Tuesday which can only be said to have been of a sort to make the head faint, and the heart sick. No more sorrowful or humiliating spectacle than the brawling and the fighting of the rival factions, directly attributable, as it was, to the virulence and violence of the language of the leaders, has been presented to the Irish race abroad in many a day. No sincerer or more urgent wish can at the moment be expressed than that it may be long before anything of the sort again occurs to grieve the hearts of Irishmen the world over, and make the name of Ireland and the Irish a reproach and a bye-word. If we must believe that the men who figured most conspicuously in this wretched business are the best friends and the best representatives of the Irish people, then she may well pray to be saved from such friends, for the country must be bankrupt indeed in good sense if such men are her best servants. Such are the reflections, we feel convinced, that will force themselves most, at such a moment, upon Irishmen. What effect the incidents will have upon the English public and outsiders, it is not pleasant to think of. But it would be strange indeed if they do not strengthen the number of those who oppose the extension of legislative concessions of any kind towards Ireland, and who will be now more obstinately than ever convinced of the inability of the Irish people to govern themselves.

## A CHRISTMAS GREETING.

"HEAR ON more wood—the wind is chill:  
But, let it whistle as it will,  
We'll keep our Christmas merry still."

In these days, when happiness is sublimated by the grandest of Christian ideas and traditions, THE REVIEW extends a cordial greeting to its readers.

We have now arrived at that point in the ecclesiastical Calendar when joy and gladness predominate. These are days for an increase of kindly thought and of generous deed; days for the exercise of the open hand, the generous prompting carried into action; for joyous hymns and refined sentiment; days of feast and frolic—of chime and chant; all in honour of the new-born Redeemer.

For Christmas is above everything a religious feast, upon which the Church calls all before her altars, to join with her in pouring forth the praises of the God who has been so merciful to man. On that day the "*Venite Adoremus*" ascends from a million shrines to mingle with the music of the choirs of heaven, in one grand burst of praise to the Lord of Hosts.

It should be remembered that it is not gifts of gold and pearls and diamonds, of furs and lace and costly pictures, of checks and purses, that maintain the Christmas spirit; for the little pin cushion made by a child's hands has been known to be of more value than all these put together, and to afford more cheer and satisfaction and Christmas joy; the pebble, the pressed leaf, are as precious when given and accepted with love; it is not the ringing of the church bell, sweet as the sound is over the crisp snow and in the early starlit darkness, for far away in remote frontier clearings, where the sound of the church-going bell is unknown, the Christmas spirit and the Christmas joy are felt; it is not the hanging up of holly or pine, for Christmas is Christmas still among blooming orange groves and in the midst of tropical seas; it takes, in fact, none of the customs in vogue among our ancestors or known even to our childhood to give the day its own sweetness. It is the acknowledgment of the beauty and holiness of that character which the day commemorates, and the wish, if not indeed the endeavour, to do some of the same work as that which has been wrought by this beauty and holiness in all of nearly two thousand years, which gives the day its own power, its own loveliness.

Wherever we are, at the north pole or at the equator, in poverty or in wealth, in a palace or a prison, it is possible that Christmas shall be a day of joy to us, and possible that we may make it a day of joy to others; that we ourselves were included in the meaning of the song the herald angels sang, and that we have accepted our share of the blessed burden of carrying the message of good-will to all the earth.

Look about you then, at this holy time. Somewhere you will find objects for a work of charity—an enemy to forgive; alienated friends to reconcile; some real sacrifice to make for the welfare of a neighbour; if we practise deeds of this character, if the spirit of benevolence takes hold of us, and if we let its gentle ministrations fall upon the sorrowing, the sick and the needy, we will assuredly have peace; we will indeed partake of the true spirit of the holy season, and make Christmas, to ourselves, a day of recompense.

THE REVIEW, therefore, to its readers and friends, old and young, wishes to all the largest measure of the happiness which is always associated with the sweet word "Christmas." We pray that you may share abundantly in the joys of the holy season—in the blessings of the Divine Infant, in the favours of His Immaculate Mother, and that your homes may be garlanded with the flowers of true contentment and prosperity, and entwined with its evergreens of romance, poetry and mirth. TO ALL A MERRY CHRISTMAS.

## THE EMPEROR AND I.

THE German Emperor and I,  
Eat, drink and sleep the self same way,  
For bread is bread, and pie is pie,  
And kings can eat but thrice a day.  
—Fred Warner Sterling.

## HOW TO CELEBRATE CHRISTMAS.

THE literature of Christmas is filling the book shops and stands. Everywhere we see pictures of wreaths of holly and the blazing plum-pudding. The magazines and papers are full of allusions to that season

"Wherein our Saviour's birth is celebrated—  
So hallowed and so gracious is the time."

But, with all these allusions, there is a lack of something Christian. It is a long step from the hatred of Christmas which the Puritans cherished, to the love of it which their descendants show; and it is a question whether the celebration of the material side of Christmas is not more hopeless than the Puritan ignoring of the feast. After all, the Puritans did not deny the spiritual significance of Our Lord's birth, though they objected to the outward celebration of it. But in our time many of those who celebrate it with joy and gifts, merriment and demonstration, do not trouble themselves to remember the Fact which the great Feast symbolizes. It is a time of pleasure, of cordiality—a time for the outstretching of hands and of benevolence. But all this is hardly enough, if the great Centre of this rejoicing, the little Child-King born in Bethlehem, is ignored.

Dickens did more than any other English-speaking writer to popularize the celebration of Christmas. He looked at it from the human side. "Tiny Tim" softened many hearts; but, in spite of the good influence of Dickens' Christmas characters, one cannot help feeling that the merely human view is almost too much insisted on. What sorrow is there in the world, one asks oneself after reading Dickens, that can not be comforted by cakes and ale, holly berries and a warm fire? If our Christmas merry-makers, like Dickens', insist too much on the material side of the celebration, they are not so hopeful about all things as he was. The modern Christmas story is "clouded with doubt," and it does not end with the happiness of everybody concerned.

But how can we be surprised at the absence of the spiritual in the literature written for this time when that Mother from whom Our Lord took His humanity is left out of memory? Christ without His Mother would be an anomaly to all who meditate on the mystery of the Incarnation. The farther the world gets from her, the farther it gets from Him. And, in spite of the general celebration of this happy time, our world is still very far from her; but—and the evidence is near us—it is getting nearer to her; for from the heart of this very humanism, this over-belief in comfort, in luxury, this horror of suffering and sorrow, come three cries. One is for a Mother who has suffered and who knows the needs of other mothers; for the consolation of confession; and for the certitude that the dead who went with imperfections on them are not lost. Therefore we may hope and see brightness in the future.

As to the giving of gifts at this time, we may take a hint from something in Miss O'Meara's "Narka." There is a complaint that the poor are ungrateful. And the good nun in the book retorts that people are grateful only for love; and that we give gifts to the poor, but no love with them. The nun's reproach may be of use to the giver of Christmas gifts. The perfunctory gift had better not be given. It produces no good; nobody is grateful for it. A gift with love, the gift of cheerfulness, however small it may be, makes the heart warm; but the gift wrung out by fashion or custom is never appreciated.

Let us teach the children to give. That child not taught to give something with its own hands at Christmas is an unhappy child; that child not allowed to sacrifice some of its treasures for others does not know the spirit of the little Jesus, whose coming the world celebrates. If children become selfish and hard, it is because they are taught that they are to receive but never to give.

An old priest, one who had seen much of the world, strongly recommended his friends to pay all their small debts before Christmas. "If you cannot give yourself," he said, "help others to give by paying what you owe. A few dollars may not seem much, but it may make all the difference between sadness and joy to a family of poor children at Christmas." And he was right. Let me end with his words: "Happiness never comes except through the happiness of others."—M. F. Egan in *Ave Maria*.

## NAZARETH.

NAZARETH, in Galilee, having for so long a time been blessed with the august presence of Jesus, every Christian looks upon it as one of the most sacred spots on earth. About seventy miles north of Jerusalem, it was situated among hills, and on the side of a hill. From the plain below, it was reached by a tedious climb.

Its free mountain air seems to have had a good effect on its inhabitants. Even now, its bright-eyed, happy children and comely women strike the attention of the traveller. The people dwelling on the plain of Esdralon below are said to be of a darker colour. The hills about Nazareth, at present greatly neglected, were, in the days of Christ, owing to the denseness of the population, utilized by terrace-cultivation, like the hill-sides along the Rhine are at present.

The view from Nazareth itself was limited by the surrounding hills; but to one looking from the top of the hill at the back of the village. Galilee appeared like a map spread out at one's feet. There was the fertile plain of Esdralon towards the south-west; Mount Tabor, three hours towards the east; towards the south, the hills of Samaria could be seen; and towards the north-west the blue waters of the Mediterranean Sea appeared beneath the distant horizon.

How often may the blessed eyes of the youthful Saviour have viewed from the top of the hill of Nazareth the surrounding panorama, various places to be sanctified and made immortal in the memory of mankind by His wonders and teachings; the "holy fields, over whose acres walked those blessed feet" of His, the distant Mediterranean Sea, over whose waters "swift ships were to bear the tidings of His salvation to nations and to continents then unknown."

Nazareth, in the days of Jesus, was by no means a solitary mountain village, isolated from the rest of the world, but rather a crossing place of various nations.

## THE NATIVITY AS RECORDED BY ST. MATTHEW.

Now all this was done that it might be fulfilled which the Lord spoke by the Prophet, saying:

Behold a virgin shall be with child, and bring forth a son; and they shall call his name Emmanuel, which being interpreted is, God with us.

And Joseph rising up from sleep, did as the angel of the Lord commanded him, and took unto him his wife.

And he knew her not till she brought forth her first-born son: and he called his name Jesus.

When Jesus therefore was born in Bethlehem of Juda, in the days of King Herod, behold, there came wise men from the East to Jerusalem.

Saying, where is he that is born King of the Jews? For we have seen his star in the East, and have come to adore him.

And King Herod hearing this, was troubled, and all Jerusalem with him.

And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born.

But they said unto him: In Bethlehem of Juda: For so it is written by the Prophet:

And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.

Then Herod privately calling the Wise men learned diligently of them the time of the star, which appeared to them:

And sending them into Bethlehem, said: Go and diligently inquire after the child: and when you have found him, bring me word again, that I also may come and adore him.

Who having heard the king, went their way; and behold the star which they had seen in the East, went before them, until it came and stood over where the young child was.

And seeing the star they rejoiced with exceeding great joy.

And entering into the house, they found the child with Mary his mother, and falling down they adored him: and opening their treasures, they offered him gifts, gold, frankincense and myrrh.

## THE CHRISTMAS SEASON.

EVER since the origin of Christianity, this Christmas season has been looked upon as one during which each member of society should as far as possible, be pre-eminently joyful and happy. Christmas Day has no meaning if it be not a day of notable rejoicing.

It is a time to be happy in the real meaning of the word. Your every friend, as a consequence, wishes you a Happy Christmas. As the shepherds heard the voices of the Angels, on the first Christmas morn, saying rejoice and be glad, for this day is born to you a Saviour; so can we hear, in spirit, the same joyful strains and respond to them accordingly.

Yes! Be rejoiced that the day commemorates the coming to earth of Him who, alone, could redeem the world. In our joy let us not omit to open wide the door of our hearts, as a welcome to Him whose birth is on that day signalized.

With the dawn of every Christmas morning the pious Catholic recalls to his mind all the memorable scenes which took place at Bethlehem. These call forth their lessons of love to God, of humility and obedience.

In consonance with the spirit of the happy time, Holy Church puts the best adornment upon her altars. The brightest flowers are displayed, and her priests are clothed in their richest vestments.

Two thousand years before the rude crib of Bethlehem was sanctified by the presence of the Infant Redeemer, Abraham saw this day in spirit, and was glad. The patriarchs and prophets all rejoiced in anticipation. Let our joy and thanksgiving be sincere and fervent.

There was a tradition that, at the time of Christ's birth in Bethlehem's grotto, a fountain in Rome poured forth a stream of oil which lasted an entire day. This miraculous display is taken to be a figure of what Christ the Redeemer does for all of us, if we have the requisite disposition.

Heaven is a fountain of exhaustless grace, and from that fountain are constantly flowing endless streams of blessings in inconceivable mercy and goodness. In these days, the "Root of Jesse," the "Son of David," is a "sign to all the people," a sign for the guidance of all the children of men, leading them into the way of salvation. Let not our coldness or indifference place a barrier in the way of that measure of divine grace which will be liberally accorded to us if we are only properly disposed to receive it.

## A CHRISTMAS DREAM.

AMONG the cushions by the glowing grate Marion was fast asleep. Christmas shopping had tired her out. She had planned and worked for days, and her closet was full of pretty gifts, designed to give a pleasant surprise to many friends. She thought her work was done. But as she slept she dreamed.

One stood by her side, he called her by name, he took her by the hand. She could not fail to know him. It was her Blessed Lord and Saviour.

"You have made gifts for many," he said, "have you provided aught for me?"

Marion's heart sank before this question. It was true! She had forgotten her Lord. Yet she took courage, and asked the old, old question,—

"How, Lord could I give anything to Thee?"

"Arise," he answered; "walk with me and behold gifts for which I long, gifts within the power of every child to give."

In her dream Marion stood in a dark, foul court-yard. A girl no older than herself, with her head shaved and the marks of many bruises on her half-naked body, crouched in a corner. Miserable, abused, tormented, she was on the point of taking her own life. She had no friend on earth or in Heaven; why should she live? She had committed many sins. Her wretched soul yet sank from the dark abyss awaiting it, should it quit the shuddering body. Ah! what would she gain if she should venture all and die?

As Marion looked, she trembled. A sigh of ineffable sor-

row and tenderness from Him, upon whom she did not dare to look, rent her heart.

Again, in her dream, Marion saw passing, one by one, the daughters of many countries. Savage, untaught, unclean, some filled her with pity, some with terror. Each one in passing turned and looked her in the face.

"Who hath made us to differ?"

"Why, why have you all things and we nothing?"

"Let us eat even the crumbs that fall from your table of peace."

These, and cries like these, rang in her ears and assaulted her heart.

She turned and looked at her Guide. He had forgotten her. His eyes, full of pity and longing, were fixed upon the passing throng.

Even as she gazed, he was gone, vanished from her sight. She could ask nothing, but she knew in her soul that if she would offer gifts to the Lord, she must bring him souls.

When she awoke, she wept over her empty purse. Never again did her Christmas money flow only in the accustomed channel. She gave to her friends, but she gave first to her Lord. She made first for him her little cake, no matter how small her handful of meal.

## Christmas Chimes.

A HAPPY Christmas-tide to every one,  
Though from the festal board some guests are gone,  
And yet, not gone, for to each vacant place  
There cometh one who hath an angel's face!  
And there is left a store of life and love,  
Links which unite us here to those above.  
A happy Christmas-tide, and let the poor  
Turn with a thankful heart from every door.  
If in our hearts there's strife with kin or friend,  
For Jesus' sake let the contention end.  
So, ere the scar is hidden 'neath its pall,  
Thank we the Lord, to be at peace with all.

Christmas comes from Christ's Mass, shortened into Christmas, or from Christ's Feast, feast being Mass, from that comes also Michaelmas Day, Candlemas Day, and other English names of the feasts of the Church during the year.

The first Mass is said at midnight; for tradition tells us it was the hour of His birth; the second is said at the twilight hour, for then the shepherds came to adore Him, while the third is said in the day that its brightness may figure the glories of the Godhead.

Such is the greatness of the mystery of this day, that the clergy say three Masses; these three Masses are to honour the three Persons of the Most Holy Trinity. The first is to give glory to the Father for sending His Son to be born into the world, the second is to glorify the Holy Ghost because He formed the body and soul of our Lord in the breast of the Virgin, while the third is to praise the Son for becoming man.

Sometimes with the Christmas voices mingles a glad noise of laughter; for, happily, life is not all made up of partings and passions, of disappointments and failures. It has its moments—and, thank God, there are many of them—its moments of happiness when skies are blue, and birds sing on the bough, and our human sympathies are kindled into quick life by the ecstasy of the sunshine. So the holidays of life send their mirthful voices to blend with the deeper and more serious sounds that compose, in our later age, the burden of our Christmas song.

The beautiful Christmas devotion of the Crib sprang from the simple-hearted piety of the gentle St. Francis of Assisi, and now that the growth of the Third Order is increasing so, encouraged by the patronage of the Holy Father, Leo XIII., the devotion is likely to become even more general.

At first the shepherds and poor people were the only ones to assist at it: now the rich and the noble, as well as the

poor and humble, crowd around, and with burning love offer the homage of their hearts to the Infant at Bethlehem.

It was in the year 1223, in a lowly stable on the mountain of Guico, Italy, that the first crib was seen. The poor came, and St. Francis sang the Gospel at Mass and tried to preach about the Babe of Bethlehem. But his heart was filled with ecstatic love, tears of joy coursed down his cheeks, and the only word his lips could utter was the sweet name of Jesus.

And the Divine Child Himself came to those who showed such love for Him, and was seen in the arms of the Saint, caressing and caressed, even as He had been on a Christmas night long ages before in the arms of His Blessed Mother. From that hour the Saint only spoke of our Lord as the "little Babe of Bethlehem."

## MOST REV. CORNELIUS O'BRIEN, ARCH-BISHOP OF HALIFAX, N. S.

"Aminta, a Modern Life Drama," is the last work published by Archbishop O'Brien. The heroine and hero, Aminta and Coroman, are both at the opening of the poem Agnostics, or something of the kind, and both find earthly goods to be

Like Dead Sea fruits that tempt the eye,  
But turn to ashes on the lips.

Aminta lives with her father in a mansion by the sea, in the neighbourhood of which she is rescued from the violence of Gonzalez, an outlawed lover, by Coroman, who had just been revolving in his own mind the question of suicide. An intimacy springs up between Aminta and Coroman, which the young lady's father disapproves of. Coroman, however, rows every evening to the wall of Aminta's residence and holds conversation with her through the telephone. After this has gone on for a time, Coroman, for some unexplained reason, summarily departs from Metz. Aminta is in despair, but after some time, in a great measure through the influence of a friend named Mathilda, becomes a Catholic. Coroman, after several years of "roaming with a hungry heart," meets at Rome with Gonzalez, now a monk; Mathilda, a nun, and Aminta and another lady friend named Rosina, both Catholics; and finally decides to join the Church himself. All are now comparatively happy and the poem ends, leaving us to understand that the fates of Aminta and Coroman are to be united. There are many eloquent passages in the poem, which want of space forbids me to quote; but in order to give some idea of the Archbishop's verse, the following lines are submitted:

To God we gladly leave death's hour,  
His every counsel is the best;  
Yet might we make this one request,  
To fade with grass and leaf and flower;  
On some October day to die  
When sun-decked earth smiles to the sky,  
And then be laid in sunlit bower.

No gloomy cypress round our grave;  
But when our obscure course is run  
We'd sleep where brightest shines the sun.  
And dews the pansies soonest lave;  
A cross—the pledge of life-sought prize—  
These simple words—Ho shall arise—  
This, this the boon I fain would crave.

Though called a drama, "Aminta" is in the strict sense of the word didactic, dealing for the most part with grave philosophical and theological questions. This being the case, it is hardly to be expected that the poem will be very generally read. Didactic poetry belongs to a much earlier age than ours. Who now reads Young's "Night Thoughts?" How many read even Dryden's "Hind and Panther?" Johnson's "Vanity of Human Wishes," the last great didactic poem, has not many readers; and Pope's "Essay on Man," probably the finest didactic poem in the language, is read for the beauty of its verse, "its brilliant rhetoric and exquisite descriptions," and not for its acute reasoning. In "Aminta" Archbishop O'Brien shows that he is capable of conducting a long and profound argument in verse; but the poem gives one the impression of a vigorous intellect striv-

ing, with comparative success, no doubt, but still with perceptible effort under the constraint of the self-imposed shackles of rhyme and metre, and not of an ardent poetic soul soaring into the chill, if lofty, regions of philosophy and divinity.

Too much attention has been devoted to His Grace's books to allow much to be said in this sketch of his utterances from the public platform and through the press. With even slight preparation, the Archbishop—although never availing himself of the arts of an orator—is always a powerful and impressive speaker. For instance, it is generally admitted that, at the Imperial Federation meeting held in Halifax, in June, 1888, (if the writer is not mistaken) his speech was the best of the evening, and probably the best ever delivered upon its subject in Canada. Even his little casual addresses, delivered as a rule without any previous study, are full of thought and practical wisdom. Like many educated Irishmen, he wields a keen and fluent pen in newspaper controversy. It would be hard to find a better specimen of its kind than Archbishop O'Brien's second letter in the controversy with Sir Adams Archibald arising out of the proceedings of the Nova Scotia Historical Society at the meetings in December, 1889, on the occasion of the reading of Professor Hind's paper with reference to the Acadians.

The Archbishop's views upon public questions are peculiarly his own. He differs from most of the Canadian supporters of Home Rule in being a warm advocate of Imperial Federation, and from most Canadian friends of Imperial Federation in being a thorough going Home Ruler. He is an ardent believer in the future of Canada, and particularly of his native island. In politics he looks more to men than to parties, but has wisely refrained from avowed support of any leader. Being first of all an ecclesiastic, he realizes clearly the injury which religion always sustains from being brought down without necessity into the arena of politics; and although not averse to controversy and feeling a lively interest in the political questions of the day, he postpones his natural inclinations to the good of religion, and keeps his archiepiscopal robes unsullied by the dust of party conflict.

It is to be hoped that, from what has been said, the reader will be able to form a fair, even if imperfect, estimate of Archbishop O'Brien's record and character. It has been seen that he is highly endowed with the gifts of industry, business capacity, scholarship and literary ability; that he is in the best sense of the term many-sided, combining, as already indicated, in a most unusual degree, the qualities of a man of books with those of a man of action. If there is a striking characteristic which has not been brought out as clearly as could be wished, it is that he is a man who thinks much and deeply, and above all, independently, upon a great variety of subjects.

I am enough a believer in the doctrine of heredity to fancy that I can see in His Grace the *perferendum ingenium Scotolorum*—that intense and brilliant Irish talent, with a possible tendency to exaggeration and unreality—which is to be found nowhere more abundantly than in the County of Cork, combined with and tempered by the independence, perseverance and common sense which characterize the people of Wexford County.

The subject of this sketch is still in the prime of life, and, if his activity is allowed to continue, will do a vast amount of useful and important work during the years that are to come. That he may be spared to accomplish this, and that the prayer—*ad multos annos*—for a long life, used in the service at the church consecration of a prelate, may in this case be granted, is the earnest wish of the members of Archbishop O'Brien's spiritual flock.—*L. G. Power in The Week.*

A letter was received at the Archbishop's palace from Archbishop Duhamel, who is still in Rome. His Grace states that he opposed the division of the archdiocese, but so far no decision has been reached by the Pope. He will return in January.

## CAN A CLERGYMAN BE A POLITICIAN?

ARCHBISHOP CORRIGAN has sent the following letter to the *New York Herald*:

Archbishop Corrigan desires me to acknowledge and answer your letter of the 16th inst. Of the questions you propose the only one on which, as falling within his province, he feels at liberty to express an opinion is that of the active part priests may take in politics.

It may help to a clearer understanding of the subject to premise that no question is made of the right of the priest as a private citizen to hold opinions on political issues and to give them practical expression at the ballot box, as his best judgment dictates, *Hanc remiam petimusque dum usque vicissim.*

The point under consideration is whether and how far in the exercise of these rights a priest, in view of his priestly office, may take an active part in public politics, "by political addresses, in instructing the members of his congregation to vote for or against certain men or political parties," in a word, by using the influence his position as a minister of religion gives him to further the interests of a particular party or set of candidates.

On the question thus presented there can be no doubt of the opinion of the Catholic clergy, and what that opinion is their action in abstaining from such participation in politics shows clearly. That the few priests who may at times have taken an active part in politics do not represent the general sentiment of the clergy is manifest from the decrees and declarations of the Councils of Baltimore.

The Second Plenary Council (held in 1866) forbids the use of the pulpit for political discourses, harangues and invectives, and directs the clergy to confine themselves in their sermons to subjects connected with their office and duties as priests and pastors. The pastoral letter of the Ninth Provincial Council of Baltimore, issued in 1858, thus voices the sentiments of the assembled prelates: "Our clergy have wisely abstained from all interference with the judgment of the faithful, which should be free on all questions of polity and social order, within the limits of the doctrine and law of Christ. We exhort you venerable brethren, to pursue this course, so becoming the ministers of Christ and the dispensers of the mysteries of God. Leave to worldlings the cares and anxieties of political partisanship, the struggles for ascendancy and the mortifications of disappointed ambition. Do not, in any way, identify the interests of our holy faith with the fortunes of any party."

The Third Plenary Council, adopting as its own these "salutary warnings" of the Ninth Provincial Council, would have priests, "out of church and more especially in church, sedulously abstain from discussing publicly political or purely secular matters," though it would not have them remain silent on that "grave obligation of the citizens always to strive, according to the dictates of conscience and before God, for the best interests of religion, government and country."

These rules, drawn up by the highest representatives of the Catholic Church in our country for the guidance of the clergy in the ordinary exigencies of public life, allow free scope for the legitimate exercise of the private right of the citizen, at the same time that they safeguard the holier interests of religion and the sacred character of the priestly office against the errors of judgment and the partisan bias of the political parson. The public intervention of the priest in politics is not essential to the exercise of his political rights, nor is it necessary, at least in the ordinary course of our political life, for the best interests of religion or country. In the faithful discharge of his duties as a minister of religion the priest or preacher has ample opportunity to inculcate those principles and precepts of the divine and moral law which underlie and define the duties and responsibilities of the individual in all the acts of life, public or private, without descending into the arena of party strife to become the champion of certain men or political parties.

M. E. McDONNELL,  
Secretary.



## The Catholic Weekly Review.

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

Commended by

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

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TORONTO, SATURDAY, DEC. 20, 1890.

THE *Globe*, in an article in a late issue on the Mayoralty, says that it is generally admitted that the best thing the city could do in its present circumstances would be to get rid of Mr. Clarke and place the civic interests in the hands of some one who has a knowledge of finance and who has the courage to say "no" to land jobbers and grabbing aldermen. "Nevertheless," it adds, "Mr. Clarke is likely to secure a fourth term, for although he has grossly mismanaged things he happens to belong to a secret society which entertains certain opinions respecting events that occurred in Ireland in the seventeenth century." Neither politics nor Orangeism, it continues, ought to have the remotest connection with the municipal government of Toronto, but in practice they have everything to do with it. If a merchant were to entrust his business to a steward solely upon the strength of the latter's views respecting the battle of the Boyne, we should confidently expect to see his estate in the hands of the sheriff. Yet as a community we do what none of us in his private capacity would think of doing, and then wonder why it is that the city is misgoverned.

SOME of our contemporaries profess great admiration of Mr. Parnell's "consummate tact" and "masterly stratagem" as displayed throughout the present crisis. Plenty of "stratagem" perhaps—there seems to have been a good deal of it even in that O'Shea business—but not much good sense, however. Mr. Parnell breaking in the door of the office of *United Ireland* with a crowbar excites ridicule; while his reference to Mr. Gladstone in his Rotunda speech as the "grand old spider" will stir contempt in generous breasts. Not more consistent or attractive is his conduct towards Sir John Pope Hennessy, the candidate of Mr. Parnell's own choice for Kilkenny. Sir John Pope Hennessy, since the rupture in the Irish ranks, has declared against Mr. Parnell, and is now the candidate of the Nationalist party proper. At Kilkenny on Saturday last, Mr. Parnell made a violent attack upon Sir John, who he said came before them with a record that well qualified him to be a leader in a party of renegades, there being no party to which he had not belonged save the Irish party. If so, his unfitness must have been known to Mr. Parnell two months ago when he selected him to contest

the constituency. Looked at in what light we may Mr. Parnell's course in all this painful business has been marked by great mistakes. His conduct can only be said to be as unaccountable as it has been disenchanting.

THE *Pall Mall Gazette* was not far wide of the mark when it hinted a few days ago that there was rather too much of the pocket handkerchief about the manifestoes and telegrams of the Irish delegates in America. Mr. O'Brien was particularly affecting in his grief. He "shrank with horror," he said in one cable message, the thought of separating from the leader "whom he had almost worshipped." If Mr. O'Brien was quite in earnest it can only be said, in the light of the statement that fell from Mr. Healy in a speech the other day, that he must be a gentleman, prodigal indeed, and not over discriminating, in the expenditure of his enthusiasm. In his speech at Kilkenny Mr. Healy said: "When Smith Barry was evicting tenants, Mr. O'Brien spent days in London hunting for 'Mr. Fox.' Then in desperation he was compelled to beg Mrs. O'Shea to give him an interview with Parnell. Fancy this humiliation for a man of honour and character like O'Brien."

WOULD it not be well in this matter to have done with cant? The storm over the O'Shea business had been brewing for many years, though no one anticipated it would break in quite the way it did. The meaning of Mr. Parnell's "mysterious disappearances" was an open secret for many years. It was so in England and Ireland, and to some extent it came to be so even in America. It was so much of an open secret that when Parnell thrust Captain O'Shea into the representation of Galway, there was a very serious mutiny in the Irish party, a mutiny which the events of the last fortnight clearly prove was never quelled. Mr. Healy on that occasion was the chief mutineer. He was silenced but the terrible invective of his attacks upon Parnell within the last few days, show what bitterness has been smouldering in his breast all these several years. To the Irish race at large, the revelations of the Divorce Court came, of course, as a painful shock. There were others, however, to whom it is not reasonable to suppose they came with the same unexpectedness. And among the latter we are forced to think must have been many members of the Irish party.

IT is not a little curious to turn from Mr. Parnell's wild and reckless denunciations of Mr. Gladstone as the "arch-Coercionist of the Irish race" and so forth, to his panegyrics of a few months ago. One instance will be enough. In his speech at Edinburgh on the occasion of his being presented with the freedom of the city, Mr. Parnell, in a reference to the Irish question, said: Irishmen "are willing to leave this matter in Mr. Gladstone's hands. They are satisfied that he will give us such a concession as public opinion in this country will allow, such concession as Englishmen can be brought to consider, consistent with their interest and the future well being of their nation. They are satisfied that such concessions should be accepted—should be accepted in good faith—and that they should be worked out in good faith by both countries; and any man who raises his hand to stop this work of good will should be put down as a disunionist and as an enemy of his race. These are great things for one Englishman to have effected, and that was to the lasting honour of Mr. Gladstone. He has a knowledge of Ireland and of Irish affairs which is exceeded by no man.

He has honestly approached the solution of this question in the only way in which it can ever be sought." These were Mr. Parnell's views then; doubtless they would be still, had not Mr. Gladstone been forced to the conclusion that Mr. Parnell's continuance in the leadership was likely to result in disaster to the National cause.

#### MGR. HOWLEY AND THE NEWFOUNDLAND DIFFICULTY.

MGR. HOWLEY, Prefect Apostolic of West Newfoundland, like many another prelate in the early days of the Canadian colonies, is playing a large and statesmanlike part in the negotiations for the settlement of the Newfoundland French shore difficulty. In August last he had a conference with the Colonial authorities, and afterwards proceeded to Rome, where he obtained the Sovereign Pontiff's consent to arbitrate in the questions at issue between France and England, if the two parties in the dispute wished it. But all attempts at settlement have so far proved abortive. In August last, after his visits to Downing street, he wrote to the *Dublin Freeman's Journal* saying, that from his experience of the manner in which things are done at the Colonial office, he felt sure that no conclusion could be arrived at, and that conclusion later telegrams tend to verify. Mgr. Howley foresaw that the demands of Newfoundland and of the French in the way they were asserted by both the people's and the governments' delegates were irreconcilable. When urged by the Colonial Secretary, Lord Knutsford, to say if there were any possible way of compromising the case, he answered that there was one and only one method which, if carried out, would furnish a way out of the difficulty. That plan the Monsignor has since formulated, namely, to separate the west and east part of Newfoundland, and treat the French shore question entirely independent of any consideration of St. John's and its complicated bait and fishing interests. In a statement lately given to the *Halifax Herald*, Mgr. Howley says:

"My proposition, that a strip of uninhabited coast line like the French shore, should be erected into a distinct province, may at first sight appear ridiculous. And I must say that when I first proposed it to Lord Knutsford, he smiled incredulously, and looked as if he had serious doubts of my sanity or sincerity; but after a little discussion his tone changed, and, unless I very much mistake, I saw him take a mental note of the suggestion, and place it quietly away in one of the cerebral pigeon holes, to be referred to as a last resort.

I have not at present at hand statistics to go fully into this matter, but I think I can show that it was not altogether so ridiculous. The portion of territory I ask to have separated from St. John's would be about 200 miles long by 50 miles wide, or 10,000 square miles! In other words about half the size of Nova Scotia proper, and nearly twice as large as Cape Breton and P. E. Island put together! If this large territory is only populated by a mere fringe of inhabitants along the seaboard, amounting in all to about twelve or fifteen thousand, that is not owing to any intrinsic defect or inadaptability of the country, but to the unfortunate way in which it is hampered by the French fishing rights. Once remove these and the country will rapidly develop and become one of the most thriving colonies of British North America. It possesses all the natural qualifications and resources requisite to such an end."

These qualifications, Mgr. Howley enumerates. He feels confident that if the French difficulty were removed, and an enlightened governmental policy inaugurated, the population could immediately be tripled by means of immigration, and the commencement of public works, and that in a very short

time it would surpass the eastern part of the Island. "My idea," he says, "is not exactly that this shore should be erected into a new and independent colony, but that it should in some manner, be separated from St. John's, whose political strife and local interests are fatal to our advancement, and incorporated with the Dominion of Canada. I have heard it stated that Canada would not accept such a doubtful gift, burdened as it is with this French difficulty, but I am confident that under Canadian rule the said difficulty would altogether disappear in a very short time. I cannot now, nor is it necessary at the present stage, give an exposition of my reasons for this opinion, but I may say that having cursorily explained them to a prominent Canadian statesman, he was easily convinced of their cogency." The proposal is one of much importance, especially since all hope of accommodation seems at an end between England and France on the question. Efforts are being made to make public these views, and effect the suggested arrangement. A petition to be presented to the Queen-in-Council to that end has been already prepared, and will be largely signed, the Monsignor states, throughout the coast this winter.

#### MR. PARNELL AND MR. GLADSTONE.

THE most sensational statement Mr. Parnell made in his fatal manifesto was that the measure of Home Rule which Mr. Gladstone had evolved for Ireland, at the time of the Hawarden conversation, was one which would not realize the aspirations of the Irish race, but, if accepted, would amount to a virtual compromise of the National rights. The announcement came as a profound shock to the friends of Ireland, who had never so much as entertained a suspicion of the perfect sincerity of Mr. Gladstone's course towards that country. And there is no part of the Liberal leader's calm and dignified reply to Mr. Parnell that will, we believe, have been read with more relief than the concluding words in which, after giving a categorical denial to the statements Mr. Parnell attributed to him, he refers to the aspersions made upon his good faith towards Ireland. In closing his letter, he says:

"I have now done with the Hawarden conversation, and I conclude with the following simple statement:—I have always held, in public as well as in private, that the National Party of Ireland ought to remain entirely independent of the Liberal Party of Great Britain. It is our duty, and my duty, in particular, conformably to the spirit of Grattan and O'Connell, to study all adjustments in the great matter of Home Rule, which may tend to draw to our side moderate and equitable opponents; but for me to propose any measure except such as Ireland could approve on the lines already laid down would be fatuity as regards myself, and treachery towards the Irish nation, in whom, even by the side of Mr. Parnell, I may claim to have an interest."

This prompt and unequivocal assurance from Mr. Gladstone must be held to dissipate whatever of doubt Mr. Parnell's extraordinary declaration may have raised as to the intentions of the Liberal leaders to deal fairly by Ireland. Even supposing the accusations to have been true what is to be thought of the consistency of Mr. Parnell in maintaining for a whole year the conspiracy of silence? We have referred elsewhere to the ungenerous nature of the attacks Mr. Parnell has made of late against Mr. Gladstone. These in themselves, apart from the other and strange aberrations that have since daily marked Mr. Parnell's conduct, must make it clear to right judging men that the cause of a nation is no longer safe in his hands, and that the day of his usefulness has passed away.

### THE LAW OF MARRIAGE.

A good deal of correspondence on a subject of some importance has appeared of late in a number of Quebec journals, the precise bearing of the law, civil and ecclesiastical, governing marriage. After some preliminary skirmishing upon the subject a correspondent of the *Montreal Gazette* wrote asking for categorical replies to the following questions :

Suppose a man and woman, both Roman Catholic, or, one a Roman Catholic and the other a Protestant, come to me as a Protestant clergyman with a license addressed to "Any Protestant minister of the Gospel," and assured that the parties are not under age, that there is no other legal impediment, and the license has been duly issued and signed by the Lieutenant-Governor, I marry them according to the rights of my church, and register the marriage in the registers I am legally authorised to keep; is such a marriage so solemnised and registered a legal marriage, and binding on the persons entering into it?

If it is not a legal marriage I venture to say that there are illegal marriages, not a few, solemnised in this Province and in the Dominion at large, for I presume that on a matter so important the civil law would be the same throughout Canada.

Replies have since been returned to these questions from the civil and ecclesiastical standpoints, in articles in the *Montreal Gazette* and *Le Semaine Religieuse*. That in the first named paper is a careful statement of the power and jurisdiction of each arm of the law, the civil and ecclesiastical, evidently by a legal writer; the article in the latter journal is a minute description, by a clerical pen, of the law of the Church upon the subject. It is in every way in the interest of social order that the precise nature of the law should be understood, and a full and authoritative statement will do away with much uncertainty and tend to prevent, it may be hoped, any misunderstanding. We give therefore a summary of the laws governing marriage.

It will be well to speak first of the law of the Church on the subject. By virtue of the Divine authority that resides in her, the Church, outside of the prohibitory impediments that render the celebration of marriage unlawful under certain circumstances, has defined other impediments which nullify. And these last, unless removed by the authority that established them, *i. e.*, the Church, have the effect of rendering the marriage null and invalid. Among these nullifying impediments are "differences of creed" and "clandestine marriages." The impediment of difference of creed consists in that a Christian cannot validly contract a marriage with an infidel, that is to say with a person who has never received baptism. It is necessary in order to render such a marriage valid that a dispensation of this impediment be obtained, and such dispensation can only be accorded by the Sovereign Pontiff. This decision is not confined to one country, but is in force throughout the world. Clandestinity in like manner debars, by virtue of a decree of the Council of Trent—but only where the decree has been published. Its publication has been regularly made in the Province of Quebec but not in Ontario. It should be said, too, that the decree is not held to be a bar to the validity of marriages celebrated between heretics. It does, however, apply in principle to marriages of Catholics with heretics. From this, therefore, it follows in the Province of Quebec, by virtue of the canonical law, that :

1. The marriage of two Catholics before a Protestant minister is null.
2. The marriage of a Catholic and an unbaptised Protestant, made without a dispensation of the impediment or disparity of creed, is null. This dispensation is never granted

when the marriage is celebrated before a Protestant minister.

4. The marriage of a Catholic and a baptised Protestant before a Protestant minister is valid.

The civil law on the subject is not the same in Ontario as in Quebec. In Quebec the two systems are in accord in so far as the two impediments above mentioned are concerned. Marriages contracted by Catholics, whether between each other or non-Catholics, are recognised by the civil law in the same manner and measure as the ecclesiastical law. This harmony between the two systems is guaranteed in the Lower Province by the Quebec Act, the clauses of the capitulation, and the Treaty of Paris; it is embodied in full in the Civil Code, and has been confirmed by the highest legal authorities. The civil law in Quebec recognises :

1. The nullifying impediment of disparity of creed.
2. The nullifying impediment of clandestinity for Catholics contracted between themselves.
3. The validity of marriages contracted before Protestant ministers by Catholics with baptised non-Catholics.

The conclusion may be said to be, therefore, that a marriage of two Catholics performed by a Protestant minister, no matter what the circumstances surrounding it were, or what the statements by the parties to the officiating clergyman might be, would be null and void in the Province of Quebec. A marriage of a Roman Catholic and a Protestant, performed by a Protestant minister, would, however, be of legal effect. In other words, in marriages between two baptised persons, one a Catholic the other a non-Catholic, the union (though prohibited by the Church save under special conditions) is legal, and its legality is not affected even though contracted before a Protestant minister. So contracted the penalties are ecclesiastical, not civil. These are the conclusions of the late Mr. Justice Loranger in his Commentary on the Civil Code.

### "IN DARKEST ENGLAND."

It is to be said of General Booth's recently published book "In Darkest England" that although dealing with a subject that has long occupied the anxious thought of philanthropists and social reformers, it has brought home to men's minds with new force and with new vividness, the terrible reality and extent of the wretchedness and viciousness that hem in the lives of so many thousands among the poor and unemployed in large cities. Cardinal Manning has written to General Booth that the work commands his full sympathy, while the enormous sale it has reached, and the amount of discussion it has engendered, are an evidence of the impression it has made on the public mind. No barbarism could well be worse General Booth contends than the condition of the classes whom Cardinal Manning we think, once described as "the London savages." In an early chapter of his work the author says :

While brooding over the awful presentation of life as it exists in the vast African forest, it seemed to me only too vivid a picture of many parts of our own land. As there is a darkest Africa, is there not also a darkest England? Civilization, which can breed its own barbarians, does it not breed its own pygmies? May we not find a parallel at our own doors, and discover within a stone's throw of our cathedrals and palaces similar horrors to those which Stanley has found existing in the great Equatorial forest?

The more the mind dwells upon the subject, the closer the analogy appears. The ivory raiders who brutally traffic in the unfortunate denizens of the forest glades, what are they but the publicans who

flourish on the weakness of our poor? The two tribes of savages, the human baboon and the handsome dwarf, who will not speak lest it impede him in his task, may be accepted as the two varieties who are continually present with us—the vicious, lazy loat, and the toiling slave. They, too, have lost all faith of life being other than it is and has been. As in Africa it is all trees, trees, trees, and no other world conceivable, so it is here—it is all vice and poverty and crime. To many the world is all slum, with the Workhouse as an intermediate purgatory before the grave. . . . It is the great Slough of Despond of our time. And what a slough it is no man can guage who has not waded therein, as some of us have done, up to the very neck for long years. Talk about Dante's Hell, and all the horrors and cruelties of the torture-chamber of the lost! The man who walks with open eyes and with bleeding heart through the shambles of our civilization needs no such fantastic images of the poet to teach him horror.

After reviewing at length the condition of the poor, and the unemployed, and the criminal classes, Mr. Booth formulates a great plan for providing employment on a gigantic scale, for men, women, and children, and for putting shelter and sustenance in the way of thousands who, as things now are, die of want or exposure. General Booth aims at securing for the individual poor man the same consideration and at least equal privileges as belong by law to the London cab-horse—surely no exaggerated or impossible end to aim at. Between the condition of the cab-horse and the destitute man the General makes this comparison:

"When in the streets of London, a cab-horse, weary or careless or stupid, trips and falls and lies stretched out in the midst of the traffic, there is no question of debating how he came to stumble before we try to get him on his legs again. The cab-horse is a very real illustration of poor broken-down humanity; he usually falls down because of overwork and underfeeding. If you put him on his feet without altering his conditions, it would only be to give him another dose of agony; but first of all you'll have to pick him up again. It may have been through overwork or underfeeding, or it may have been all his own fault that he has broken his knees and smashed the shafts, but that does not matter. If not for his own sake, then merely in order to prevent an obstruction of the traffic, all attention is concentrated upon the question of how we are to get him on his legs again. The load is taken off, the harness is unbuckled, or, if need be, cut, and everything is done to help him up. Then he is put in the shafts again, and once more restored to his regular round of work. That is the first point. The second is that every cab-horse in London has three things; a shelter for the night, food for its stomach, and work allotted to it by which it can earn its corn.

"These are the two points of the cab-horse's charter. When he is down he is helped up, and while he lives he has food, shelter and work. That, although a humble standard, is at present absolutely unattainable by millions—literally by millions—of our fellow men and women of this country. Can the cab-horse charter be gained for human beings? I answer, yes. The cab-horse standard can be attained on the cab-horse terms. If you get your fallen fellow on his feet again, docility and discipline will enable you to reach the cab-horse ideal, otherwise it will remain unattainable."

And in another passage, speaking as one whose life has been spent in labouring among the poor, he says.

"As we have Lord Mayor's day, when all the well fed, fur-clad city Fathers go in state coaches through the town, why should we not have a Lazarus day, on which the starving out-of-works, and the sweated, half-starved 'in-works' of London should crawl in their tattered raggedness, with their gaunt, hungry faces and emaciated wives and children, a procession of despair through the main thoroughfares, past the massive houses and princely palaces of luxurious London?"

No one who knows the condition of the population of the east London slums or who has read the Report of the Lord's Committee on Sweating, and the Commission on the Housing of the poor, will complain of exaggeration in General Booth's language.

We have not room here to review all the details of the scheme elaborated for dealing with these conditions, but it is

the result of much thought and experience and sound common sense. As was said in our last issue it is really no more than a proposal to carry out, on a gigantic scale, the work which for years has been done in their limited ways, by many struggling, and financially crippled, Catholic charities. Mr. Booth's suggestions have been well received, and it is by no means unlikely that a few years will witness an effort made to carry his beneficent plans into action.

#### AT FATHER PROUT'S GRAVE.

While Listening to Shandon Bells.

Peace to thy slumbers!  
In musical numbers  
Thy requiem wells from Shandon steeple,  
Its ivy leaves runing,  
And Leo's silvery crooning,  
All echoed for aye in the hearts of thy people.  
  
Joy to thy ashes!  
Thy wits' classic flashes  
And all the rich *brogue* of thy vagabond singing,  
Within the tomb waken  
And through air love-shaken,  
Vibrate 'round the world at Shandon's sweet ringing.

#### THE NATIVITY.

How sweet the sacred legend—if unblamed  
In my slight verse such holy things are named—  
Of Mary's secret hours of hidden joy,  
Silent, but pondering on her wondrous boy!  
*Ave Maria!* Pardon, if I wrong  
Those heavenly words that shame my earthly song!

The choral host had closed the angel's strain  
Sung to the midnight watch on Bethlehem's plain;  
And now the shepherds, hastening on their way,  
Sought the still hamlet where the Infant lay.  
They passed the fields that gleaming Ruth toiled o'er.—  
They saw afar the ruined threshing-floor  
Where Moab's daughter, homeless and forlorn,  
Found Boaz slumbering by his heaps of corn;  
And some remembered how the holy scribe,  
Skilled in the lore of every jealous tribe,  
Traced the warm blood of Jesse's royal son  
To that fair alien, bravely wooed and won.  
So fared they on to seek the promised sign  
That marked the anointed heir of David's line.

At last, by forms of earthly semblance led,  
They found the crowded inn, the oxen's shed.  
No pomp was there, no glory shone around  
On the coarse straw that strewed the reeking ground.  
One dim retreat a flickering torch betrayed,—  
In that poor cell the Lord of Life was laid!

The wondering shepherds told their breathless tale  
Of the bright choir that woke the sleeping vale;  
Told how the skies with sudden glory flamed;  
Told how the shining multitude proclaimed  
"Joy, joy to earth! Behold the hallowed morn!  
In David's city Christ the Lord is born!  
'Glory to God!' let angels shout on high,—  
'Good will to men!' the listening Earth reply!"

They spoke with hurried words and accents wild,  
Calm in his cradle slept the heavenly Child.  
No trembling word the mother's joy revealed,—  
One sigh of rapture, and her lips were sealed;  
Unmoved she saw the rustic train depart,  
But kept their words to ponder in her heart.

Oliver Wendell Holmes

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

## THE NEW IRISH LEADER.

JUSTIN McCARTHY, the new leader of the Irish party, is certainly the most distinguished man of that body and one of the most distinguished men in the House of Commons. One of his books, the "History of Our Own Times," is probably the most popular history of the day, both in the United States and Great Britain. He is a frequent contributor to American periodical literature, his articles appearing in the *North American Review* and in the Harpers' publications. He was one of the mainstays of the *Galaxy* when it was a popular magazine. All his books are popular in America and all have been re-published here.

He commenced his literary career as a journalist, first as a reporter for the *Liverpool Mercury*. Then he became editor of the *Morning Star* which John Bright and John Stuart Mill established in London, and which was a great agency in carrying the second Reform bill. He subsequently became an editorial writer for the *London Daily News*.

He was born in Cork, was connected in some way with the Young Ireland movement, and did not enter Parliament until 1878, when he sided with Mr. Parnell against the useless leadership of Mr. Shaw. He has been one of Mr. Parnell's most staunch and powerful supporters. He is now 59 and a widower.

His son, Justin Huntley McCarthy, bids fair to attain even greater celebrity as an author than his father. He has written several popular books, a "History of the French Revolution" among the number. He has edited a number of works also, among them the most popular edition of the "Arabian Nights" now published, and Montague's "Essays" for the Scott Library. Mr. McCarthy has also one daughter. Mr. McCarthy is a good debater and has the respect of the House of Commons.

As the leader of the majority of the Irish party he will probably be recognized by the Speaker in preference to Mr. Parnell. He will have certain privileges on the floor, be entitled to one of the most important of the committee rooms, and will have the precedence after Mr. Smith, the Government leader, and Mr. Gladstone, the leader of the opposition. Mr. McCarthy now represents Londonderry, which he wrested from the Tories, who held it as one of their strongholds for years, by the small majority of three. He formerly represented Longford.

There have been eighty-six members of the Irish party, eighty-five being members for Irish constituencies, and one, T. P. O'Connor, being a member for the Irish district of London. There is one vacancy in the Irish constituencies now—in North Kilkenny, which will in a few days select Sir John Pope Hennessy, nominated by Mr. Parnell, but who will undoubtedly act with his friend, Justin McCarthy. Only 72 men acted at the meeting in London, 45 with McCarthy, 27 with Mr. Parnell. Six of the Irish members are in America. Of these five, Dillon, O'Brien, O'Connor, Gill and Sullivan will support McCarthy. Harrington will support Parnell. Thus there are 50 men who are anti-Parnell, while there are only 28 pronounced Parnellites.

The supporters of McCarthy are undoubtedly the strong men of the party. Mr. Parnell's followers do not compare in point of ability, experience or popularity with the supporters of Mr. McCarthy's leadership. Half a dozen of them are men of merit. This is especially true of John E. Redmond, who is a member of the Irish bar and who conducted successful missions in Australia and the United States for the party. He is a practising lawyer in Ireland and is a man of good understanding. His father was a member of Parliament. Edmund Leamy is also a first-class man, young, energetic, a good speaker and much respected. He is an attorney practicing in Waterford, and has been called to the higher bar as a barrister. J. J. Clancy is another able man. He was one of the editors of the *Nation* in the palmy days. He is now editor of the publications of the Irish party. Major Nolan is a Galway landlord and a retired artillery officer. These are the only men of even ordinary prominence in his following.

A good Christmas box to a friend would be a year's subscription to the *Review*. We mail papers to any part of the world.

## THE BEGGAR OF ST. ROCH.

BY LADY GEORGIANA FULLERTON.

"As might have been expected, I never reaped any worldly advantage from my crime. The man who lured me got possession of the Count's estates. I know not in whose hands they have remained. Now can you wonder that I have never ventured since to put my foot into a church; that I have lived an excommunicated outcast; and that I die as I have lived?"

A fearful groan burst from the breast of the unhappy man, and turning his face away from the priest, he remained silent.

"The cross?" said the Abbe.

"The cross!" Jacques exclaimed.

"She sent me this cross. She never knew that I had betrayed them. She was grateful to me for having favoured their escape. O my God, it has often seemed like an instrument of torture, the cross, which she begged the jailer's wife to give to me, and with her dying thanks and her blessing. Look, look!" he cried, as he convulsively grasped the little enameled cross; "there are her initials, E. M.; and there," he continued, with a still more despairing accent, and lifting up at the same time the curtain from the wall near his bed side—"there is her picture. I knew where it was hanging in the summer house of the chateau, and one night I stole it and carried it away with me. But I cannot bear to look at it, nor to part with it, and so I hung that curtain before it. Are you going away, Monsieur l'Abbe?"

The priest had gazed a moment at the cross and then at the picture. He had retired to the opposite side of the room, and knelt down in silence. There he remained for a few minutes with his face buried in his hands, while Jacques watched him with a secret uneasiness. At last he rose from his knees; his face was as pale as death, but perfectly calm. Returning to the bedside of his penitent, he spoke with great mildness, but at the same time with an irresistible energy of voice and energy.

"a eques he said, "there is no sin which the Precious Blood cannot wash away. It is never too late to repent; and if you repent, as I know you do. I can absolve you from this and all your other sins. I charge you in the name of the Lord Jesus Christ, your God and mine, instantly to make your confession, and to seek that pardon which I am authorized to bring you."

There was something in the priest's manner which awed and subdued the hitherto intractable sinner. He meekly complied with the injunction, and in a voice broken by sobs he made a general confession; and when he had accused himself of having, Judas-like, betrayed his master, for the first time his tears flowed freely. The Abbe—addressed to him a few touching words of exhortation, moved him to a yet deeper and more tender contrition; and then, as he saw there was no time to lose, he gave him absolution. The blessed words were pronounced; the dying man was forgiven; and in that narrow chamber angels rejoiced, for a sinner had repented. Peace stole over the face so lately hardened by despair.

"And now," said the Abbe—"now that I have reconciled you with God, it only remains that I add to His pardon my own forgiveness."

"Yours, M. l'Abbe!" faltered the penitent; "how have I offended you?"

"Jacques," solemnly replied the priest, "it was my father, my mother, and my sisters that you sent to the scaffold. I am the little Pauline that you once carried in your arm up that steep mountain path; our Blessed Lord has forgiven you, and I, too, forgive you with all my heart."

Jacques fixed his eyes on the priest's face, gazed on him an instant in unutterable astonishment, gave one deep groan, fell back and died.

The son of his victims prayed earnestly and long by his remains, closed his eyes with pious care, and then went on his way rejoicing that God had sent him to attend the last moments of one in such need of the absolution which as a priest he had given, and the forgiveness which none but himself could have granted.

## General Catholic News

The St. Vincent de Paul Society held their annual meeting on Sunday afternoon last in St. Vincent's Hall. His Grace the Archbishop was present and addressed the meeting.

A new hymn book compiled by an English Catholic priest, and just published by the Bishop of Birmingham, is the first Catholic hymn book that included Cardinal Newman's "Lead Kindly Light."

A captain of the Guion line steamer Alaska, has been reprimanded by the company for refusing to allow Catholic services to be held on board during a recent voyage from Queenstown to New York. On that trip the Catholic passengers outnumbered all the rest, and although the captain permitted an agnostic service to go on, he refused to let several priests preach to them.

At a meeting of the Catholic Union on Wednesday evening, Mr. D. J. Walsh, advocated the abolition of capital punishment. During the discussion that ensued the questions of vengeance, punishment, protection to society, the right of the State to take public life, and the alternative of imprisonment, were fully debated. The resolution was defeated.

A very large congregation assembled in St. Patrick's church, Montreal, on Sunday evening last, to listen to Rev. Father Martin Callaghan's sermon on "Christian Marriage." He said nothing offensive and presented his matter in an interesting and forcible style. He insisted on the exclusive right of the Catholic Church to establish matrimonial impediments, because she was charged with the proper administration and due reception of the sacrament. And, secondly, because she always exercised this power, as history abundantly testifies of the existence of this inherent power. He showed she had this power because she neither usurped it nor held it from a temporal sovereign, and proved her exclusive right because the State lacked this power. The State could not have this power, whether we considered matrimony as a contract or as a sacrament. If the State had this power Christ would not have said without any purpose to the Prince of the Apostles "Whatever ye bind on earth shall be bound in heaven, and whatever ye loosen on earth shall be loosened in heaven." If the State had this power Christ would not have properly provided for His Church which He endowed with unity of government. There were two great societies in the world—the Church and the State, the former having for its end the happiness of heaven and the latter the happiness of this earth, hence the State is subordinated to the Church. The Church alone can have anything to do with what concerns the validity of the matrimonial contract. Other contracts may be within the jurisdiction of the State, but the matrimonial contract, being inseparable from the sacraments, is beyond the reach of the authority of the State. The reverend gentleman defined the nature of mixed marriages and gave many instructive details on the manner in which mixed marriages may occur. He then removed the three principal misapprehensions on the subject of mixed marriages and showed the opposition of God to such by bringing forward texts from the Old and New Testaments.

## Men and Things.

Mr. Joseph Tasse, ex-M. P., and for many years the able editor of *La Minerve*, is about to publish a series of *Souvenirs Parlementaires* under the title of "Le Fauteuil No. 38." This was, in successive years, the seat of the Hon. Mr. Mousseau, ex-premier of the province; of the Hon. Mr. Masson, ex-lieut-governor of Quebec and ex-minister of the Federal Government; of the late Judge of Sessions, Mr. Coursol; of the Hon. Mr. Royal, lieutenant-governor of the Northwest Territories, and Mr. Girouard, M. P., Q. C. These biographical papers will be of considerable interest and value as records of public life in Canada.

## OFFICIAL ORGAN.

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

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

Sir,—At a regular meeting held in our hall Tuesday evening Dec. 9th the following members were elected officers to look after the welfare of Branch 30, C. M. B. A., Peterboro, for the ensuing year of 1891. It was apparent the election was keenly contested for the greater number of offices. But it was also evident that everything was conducted in a very fraternal spirit.

Yours very truly,

J. J. Lynch, *Sec. Secretary.*

Rev. P. Rudkins, *P. P. Spiritual Adviser*, T. J. Doris, *Chancellor*, J. D. McIlmoyle, *President*, Geo. Bull, *1st Vice-president*, P. McHugh, *2nd Vice-president*, H. Carveth, *Treasurer, re-elected*, J. J. Lynch, *Recording Secretary, by accl.*, Dr. Mohr, *Assistant Secretary*, Dr. Mohr, *Financial Secretary*, W. J. Devlin, *Marshal*, Jno. McCormack, *Guard, re-elected*, T. J. Doris, Jas. Coughlin and C. Halpin, *Trustees.*

The following were the officers elected at the meeting of Branch No. 49 in St. Mary's Parish on Friday Dec. 4.

D. Lehane, *President, accl.*, P. Stafford, *1st Vice-president*, C. J. Herbert, *2nd Vice-president*, T. Vail, *Recording Secretary, accl.*, T. Lumbrik, *Assistant Secretary*, M. Garagan, *Financial Secretary*, J. Girvin, *Treasurer, accl.*, R. Byron, *Marshal*, Bros. Ph. Burns, Chancy, Kirwan, *Trustees.*

At the adjourned regular meeting of Branch 15 (St. Patrick's Branch) held in St. Vincent's Hall, the following officers were elected for the ensuing year:

Rev. Father McNerney, *spiritual adviser*, J. J. Dutton, *president*, Charles Burns, *first vice-president*, Thomas Foley, *second vice-president*, William Burns, *treasurer*, F. P. Kavanagh, *recording secretary*, Ph. DeGruchy, *assistant recording secretary*, John S. Kelz, *financial secretary*, Thomas O'Grady, *Marshal*, Richard Aylwood, *guard*, John O'Leary, James Callaghan, Mathew Meyer, *Trustees.*

The meeting was conducted most harmoniously, and a feeling of brotherly love seemed to permeate all, each member being actuated in recording his vote by the desire that the branch should be as well officered in the coming, as it has during the past year.

The many friends of Mr. Jno. O'Leary, president of St. Patrick's Branch, No. 15, will learn with regret the loss of his son William John, an estimable youth of 16 years, by an accident on Saturday last. Doubly sad the loss to Mr. O'Leary, who only a short time since buried his respected mother. The great heart of the C. M. B. A. beats with Mr. O'Leary in his sad bereavement, and goes out to him in sympathy over his affliction.

The following circular on secret societies has been issued by Bishop McCloskey of the Louisville diocese.

"I avail myself of this occasion to urge upon your reverence the duty of renewed vigilance in shielding those entrusted to your care from the spiritual miseries which accompany their joining secret societies which the Church has condemned—attaching to her condemnation censures which mark her sense of the peril there is in them. The Free Masons and Carbonari are societies which no Catholic can join and still continue to be a member of the Church. By the very act he severs his relations with it; cancelling by the new oath his most solemn engagements to the Church of his forefathers,

And, although the Odd Fellows, Knights of Honour, etc., do not fall under the censures which attach to the two societies mentioned above, still the faithful priest will not only strive to keep the members of his flock from joining them, but he will do his best to reclaim any who, in this matter may, however ignorantly or innocently, have joined their fortunes in bonds of dangerous intimacy with those who, to say the least, are not of the household of faith. Surely there are Catholic benevolent societies enough in which may be found all the advantages that are sought for in these secret societies against which I once more earnestly entreat you to guard the faithful under your care."

We would recommend our readers to give a trial to the goods of the Barm Yeast Co., particulars of which appear in our advertising columns.

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

We particularly request that any failure to receive this paper regularly on the part of any subscriber shall be promptly communicated to us.

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## DONALD KENNEDY

### Of Roxbury, Mass., says

I have kept a Scrap Book for a good many years of letters received from patients; some are long, too long to publish, some are short, short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or over-strained man. Here is one of them. I call it a good letter:

TRENTON, TEXAS, Sept. 28, 1886.

"To Kennedy of the Medical Discovery, Roxbury, Mass. I am so proud of my recovery as to express my feelings in thanks to you. The RHEUMATISM has made me four legged for six years. At last I have traded off two of them to Bell—Druggist—for four bottles Kennedy's Discovery. I am yours gratefully and unsolicited,  
J. B. Irv."



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A : Sure : Cure : for  
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### A Medical Triumph! A Very Bad Case!

#### DYSPEPSIA VANQUISHED.

MR. JAMES JOHNSTON, 4th con., 7th lot, Amaranth, writes: "Two bottles of NORTHROP & LYMAN'S VEGETABLE DISCOVERY cured me of Dyspepsia. Mine was a bad case and I had tried a number of other preparations without getting any benefit from them."

### Dyspepsia Had to Go.

MR. W. J. DEVELL, Wingham, carpenter and builder, writes: "Three years ago I was greatly troubled with Dyspepsia; a pain between my shoulders was so bad that I thought I would have to quit work altogether. No medicine gave me ease until I got a bottle of NORTHROP & LYMAN'S VEGETABLE DISCOVERY, which gave me relief. I continued using the medicine until I had taken three bottles, when I was perfectly well. I consider it invaluable as a cure for Dyspepsia. I know of several persons who have used it with the same benefit."

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

**LIST OF PRIZES.**

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

**SEVENTH MONTHLY DRAWING JANUARY 14, 1891**

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

Ask for circulars.

**LIST OF PRIZES.**

1 Prize worth \$15,000—	\$15,000	\$15,000
1 " " " " " " " "	5,000	5,000
1 " " " " " " " "	2,500	2,500
1 " " " " " " " "	1,250	1,250
2 Prizes " " " " " " " "	500	1,000
5 " " " " " " " "	250	1,250
25 " " " " " " " "	50	1,250
100 " " " " " " " "	25	2,500
300 " " " " " " " "	15	3,000
500 " " " " " " " "	10	5,000

**Approximation Prices.**

100 " " " " " " " "	25	2,500
100 " " " " " " " "	15	1,500
100 " " " " " " " "	10	1,000
899 " " " " " " " "	5	4,995
999 " " " " " " " "	5	4,995

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



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

A NEW DEPARTURE  
**The Father Mathew Remedy**  
Is a certain and speedy cure for Intemperance and destroys all appetite for alcoholic liquor. The day after a debauch, or any intemperance indulgence, a single teaspoonfull will remove all mental and physical depression.

It also cures every kind of FEVER, DYSPEPSIA, and TORPIDITY OF THE LIVER when they arise from other causes than Intemperance. It is the most powerful and wholesome tonic ever used.

When the disease is not strong one bottle is enough; but the worst case of delirium tremens do not require more than three bottles for a radical cure.

If you cannot get from your druggist the pamphlet on Alcohol its effect on the Human Body and Intemperance as a Disease, it will be sent free on writing to.

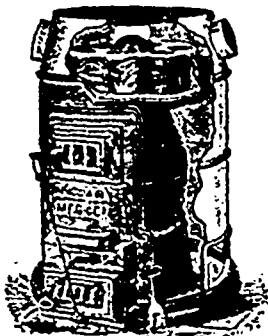
**S. Lachance, Druggist, Solo Proprietor**  
1538 and 1540 Catherine st., Montreal

**CONSUMPTION SURELY CURED**

**TO THE EDITOR:**

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully,  
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**Stoves Ranges Heating Apparatus**  
Etc.

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Agent for the celebrated

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These Furnaces cost 25 per cent less and consume only half the quantity of fuel than most other Furnaces

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Eave Troughing and Jobbing attended to

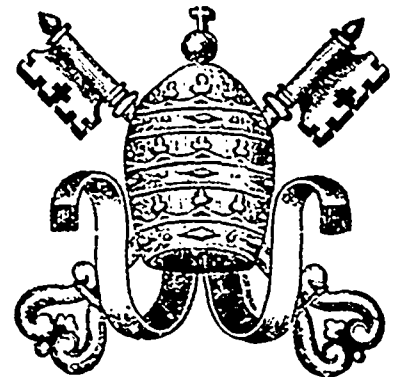
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Best Teeth on rubber, \$5; on celluloid \$10  
All work absolutely painless. Vitalized Air  
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**TORONTO POSTAL GUIDE.** During the month of December 1890, mails close as follows:

	Close.	Duz.
	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 3.20	12.40 7.40
N. and N. W.....	7.00 4.10	10.00 8.10
T. G. and B.....	6.30 3.45	11.10 9.00
Midland.....	6.30 3.35	12.30 9.30
C. V. R.....	6.00 3.20	11.55 10.15
G. W. R.....	a.m. p.m. 2.00 6.00 4.00 11.30 9.30	a.m. p.m. 9.00 2.00 10.30 8.20
U. S. N. Y.....	a.m. p.m. 6.00 4.00 11.30 9.30	a.m. p.m. 9.00 6.45 10.30 11.00
U. S. West States	6.00 9.30 12.00	9.00 7.20

English mails will be closed during Dec. as follows: Dec., 1, 4, 8, 11, 15, 18, 22, 25, 29.



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**CHURCH ORNAMENTS**

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MONTREAL.

**R. BEULLAC**

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

FROM PORTLAND	FROM HALIFAX
Ontario.....about " 10th	Sat.....Dec.20th
Toronto.....Thur, " 13th	" " "
Dominion.....about " 25th	" " "
Vancouver.... " Jan 1st	" " Jan. 3rd

No passengers carried Bristol  
**RATES OF PASSAGE.**  
 Cabin from Portland or Halifax to Liverpool \$ 0. \$30, and \$60. Return \$80, \$90, \$110. Intermediate \$25. Steerage \$20.

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



**FATHER KOENIG'S NERVE TONIC**  
 What a Clergyman Says:  
 M. MOTTURE.  
 I highly recommend Pastor Koening's Nerve Tonic to anybody that has suffered from headache or the medicine cured him.  
 Each of my boys did for 6 years, because 2 bottles of the medicine cured him.  
 Had the Desired Effect!  
 I highly recommend Pastor Koening's Nerve Tonic to anybody that has suffered from headache or the medicine cured him.  
 Each of my boys did for 6 years, because 2 bottles of the medicine cured him.  
 This remedy has been prepared by the Reverend Pastor Koening, 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 \$5.  
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 WHOLESALE & RETAIL  
**COAL** and  
**WOOD**  
 Best qualities of Hardwood, Pine, Slabs  
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 prompt retail delivery and lowest prices.  
 We also handle an article in bundles  
 Kindling at \$1. per hundred bundles,  
 which gives great satisfaction.

**MERCHANTS'**  
**GARGLING OIL**  
**LINIMENT.**  
**CURES** Rheumatism, Burns, Scalds, Chilblains, Frost Bites, Sprains and Bruises, Chapped Hands, External Poisons, Flesh Wounds, Toothache, Cramps or Internal Pain, Bites of Animals and Insects, Galls of ALL kinds, Lambs Back, Spasms of the Stomach, Asthma, Ringbone, Stiffness, Colic, Garget in Cows, Spavins, Pail Fever, Internal PAINS, Swerey, Stings, Foundered Feet, Foot Rot in Sheep, Scratches or Grease, Itch in Poultry, Windgalls, Contraction OF THE Muscles, Fistula, Cracked Heels, Mungo in Hogs, Epizootic, Chills and Fever, Sand Cracks, Caked Breasts, and many other diseases incident to human, fowl and animal FLESH.  
 Large bottles, \$1.00; medium 50c.; small 25c.; small size for family use 15c.. Sold by all druggists and dealers in general merchandise. Manufactured by Merchants' Gargling Oil Co., Lockport, N. Y., U. S. A.  
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 Undertakers and Artistic Embalmers  
**FUNERAL DIRECTORS**  
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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; convincing Testimonies at hand, write to. Ask your druggist for it, or write to  
**Wm. Radam Microbe Killer Co. Ltd.,**  
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 Beware of Imitations. See Trade Mark  
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