

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

The Catholic Weekly Review.

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

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

Vol. IV

Toronto, Saturday, April 12, 1890.

No. 9

CONTENTS.

NOTES.....	133
THE DISAPPEARANCE OF JOHN LONGWORTHLY.....M. F. Egan	131
MADAMOISELLE RHEA.....	136
THE PROGRAMME OF THE FREEMASONS.....	136
EASTERN IN THE CHURCHES.....	137
JOHN MORLEY'S REVIEW OF THE IRISH QUESTION.....	133
CATHOLIC VERSUS ANTI-CATHOLIC READING.....	139
EDITORIAL—	
Dr. Barnardo's Operations in Canada.....	140
The Work of Proselytising.....	140
A Canadian Example.....	141
The Resignation of Bismarck.....	141
The Treatment of the Minority.....	142
The Contrast between Ontario and Quebec.....	142
A Word for the Convent Schools.....	143
General Catholic News.....	143
Men and Things.....	137

Notes.

CARDINAL MANNING has written of the new Irish Temperance movement inaugurated by the archbishops and bishops of Ireland on Passion Sunday "it will, I believe, save Ireland."

MR. GLADSTONE, in answer to an invitation to visit Ireland, has written: "My reason for not visiting Ireland is that my going there may tend to exasperate our opponents in Ulster, whose severance on the Irish question from most of their fellow-countrymen, as well as from their own ancestors, is perhaps the greatest Irish misfortune of the present day."

CARDINAL TASCHEREAU, the Archbishop of Quebec, has issued a pastoral letter to the clergy and faithful of his diocese on the subject of the relations between Church and State in Canada and the duties of Christians. He inveighs against the attempt to drag the Catholic Church into political disputes, and says the Church despises and discountenances those politicians who seek to use her as the steps of a ladder whereby they may climb into power and obtain influence for their own selfish purposes. Their action is equivalent to a usurpation of the rights of the Church.

THE session of the Ontario Legislature was prorogued on Monday last, and the *Toronto World* pointedly asks what practical good its proceedings have been productive of. What useful or beneficial measure has been placed on the statute book or what useless law wiped out of existence? "The members," says the *World*, "have come and gone, and that is the sum total of it all. Yearly sessions of the Ontario Legislature have degenerated into a farce, and they cost the people of this Province \$125,000 annually." A stronger argument against the continuance of such a body as

the Ontario Legislature than its failure to discharge any useful function, is the positive injury which it can be made to work by unscrupulous office seeking factions who reck not of disturbing the public mind, or attacking the rights of conscience of minorities. A glance at the unlovely demagogism of Mr. Meredith and his faction from first to last throughout the session just closed must, we should think, convince any man, unless he be wholly the slave of prejudice, that the less a deliberative body composed of such elements has to do with questions of so wide an interest as Education, and the conscience clauses in the Constitution, and the more its activities are confined to the concerns of municipal and county government, the better will it be for both the Provincial and the general interest.

MR. MEREDITH'S line of conduct in the Legislature during the past session, meets with the fullest approval, it is worth while to observe, of the Orange and the Equal Rights authorities. In its last issue the Orange organ published in Toronto says that "Mr. Meredith has promised the people of Ontario that if they place the reins of power in his hands and in the hands of those who think with him, he will undo all the evil that can constitutionally be undone without menacing or depriving the Roman Catholic people of a single vested right. He will make them free agents instead of pawns under the fingers of the Church, and will again control the Separate Schools as the British North America Act intended they should be controlled, in the interests of the Catholic people and of their higher and better secular training and education, and not in the interest of the Roman Hierarchy or for the spread and promulgation of the dogmas of the Roman Church."

"Very soon," we further read, "the people of this Province will be called upon to make a choice, and those who think as we do upon this burning question of separate education cannot for a moment halt in their opinion as to which leader they will follow to the polls."

If the reins of power be placed in the hands of Mr. Meredith, "and in the hands of those who think with him." Ah, yes, but who are they who think with him? And if Mr. Meredith were called upon to form a Government who are they with whom he would be certain to surround himself as colleagues? Who indeed but Mr. Creighton of the Orange Lodge at Owen Sound? Who indeed but Mayor Clarke, the editor of the *Orange Sentinel*? Who indeed but Messrs. French, Monk, Clarke, (H. E.) and Marter—all Orangemen and Brothers? As Mr. Fraser remarked in the course of his recent speech in reply to Mr. Meredith, "the Grand Lodge would be in session when his Executive was called together!"

THE DISAPPEARANCE OF JOHN LONGWORTHY.

M. F. EGAN IN AVE MARIA.

"I own one-third of this house," Miles struck in.

"True," said Mary; "and if you like Esther and I will go out of it at once. You and your—your wife can live on one-third of the rents, a large portion of which you have already borrowed from us in advance."

Miles' countenance fell. To his astonishment he saw no sign of relenting in Mary. He turned to Esther. Her eyes avoided his.

"If you knew Nellie," he said, "you would not be so unreasonably selfish. Why, she adores the ground I walk on! Nellie—"

"Who?" asked Esther, her curiosity getting the better of her dignity.

"Nellie Mulligan."

Mary and Esther exchanged glances. For the first time in his life Miles saw his sisters united against him. It was an unpleasant experience.

"You don't mean the girl in Lacy's glove department,—the girl that passes here every Sunday?"

"I mean Miss Nellie Mulligan, and no other."

"Good gracious, Mary," cried Esther, in real alarm. "It's the girl that goes to all the picnics! She wore a Gainsborough hat last summer and very short sleeves."

"That girl!" exclaimed Mary, in horror, which only the vision of Nellie Mulligan in a rakish hat and very short sleeves could have evoked.

Miles' face grew redder and redder. This was much worse than he had, in his wildest visions, expected. Moreover, he could not understand what his sisters meant. What objection could they have to the amiable Nellie,—*la fleur du pois* of a large and admiring social circle?

Mary began to walk up and down the room.

"Miles," she said, after a pause, "you can choose between her and us. The house in which our mother lived can not be large enough for you and—your friend."

"A sales-lady is as good as a music-teacher or a school teacher any day!" said Miles, fiercely. He fancied he had found the cause of his sisters' objection. "Nellie Mulligan is a lady fitted to grace any station of life. She's poor, but I should think you'd be the last persons to call poverty a crime. But I tell you she's proud, and I'm proud too; and she shall be treated as a lady when she comes to this house, or I'll know the reason why!" Miles brought his fist down on a small table in a way that would have frightened both his sisters at ordinary times.

"She'll hardly call here to see you, unless her manners are as outlandish and as improper as her dress," said Mary, very coolly, much to the astonishment of Esther, who could not help wondering how Mary could so easily condone theft one minute, yet treat Miles' engagement as worse than theft the next. For herself, she was alarmed at the prospect of having their home broken up. She thought of Nellie Mulligan as a possible inmate of their house and shuddered.

"Understand me, Miles," Mary continued—"and if you knew me better you could not misunderstand.—I do not care whether the girl you want to marry is a sales-woman or a milk-woman or a servant. Occupation makes no difference to me; we are not snobs—Esther and I. If she were good and kind and gentle we would love her as a sister. We all work in this world; what we do makes no difference, if it be after God's will. But that girl is vulgar, she is frivolous; she will drag you down. If you have committed yourself, God help you!" said Mary, solemnly. "You must keep your promise, I suppose, but I will not assist you."

"I suppose Nellie Mulligan's not good enough for you, Esther, either?" said Miles, with a sneer.

Esther made no answer; her sister had said enough.

"With my prospects," Miles continued, raising his voice, "I can marry any woman I like; and Nellie's too good to live in the same house with two dowdy old maids."

Esther spoke. "If we were not 'old maids,' if Mary had not sacrificed herself, given up her friends, secluded us both, in order that we might work and save for you, would you be

here to insult us now?"

"No more, no more!" cried Mary, raising her hands.

And Miles turned away, slamming the door viciously as he went out of the house.

The sisters did not speak for a long time after he had gone. Mary put her head on Esther's shoulder and cried until Esther began to be frightened. She did not understand that those tears were symbols of the flood of grief that almost bursts a heart when its sweetest illusion disappears forever. Miles was no longer the innocent child of her girl hood; he had broken loose from her; another had taken her place. Who can say that Mary's devotion to her brother had been entirely unselfish?

XVIII.—A Vision of Crimson and Gold.

There are parts of New York which the native New Yorkers—and there are few—never visit. They read the fashionable novels of Mr. Besant, and are shocked by his description of the "nether world" of London. It seldom occurs to them that the social problems which Mr. Besant would solve with the assistance of music, dancing, fresh air, and temperance drinks, are becoming unsolvable in New York. It is the stranger in New York who finds this out. The metropolis—most splendid, most luxurious, most delightful, most squalid, most hopeless, most wretched of cities—contains inhabitants steeped in corruption as deep and as baffling as if it were an old and not a new city.

Poverty is a veritable curse there, since to be poor means to herd with the outcasts of old nations. The creature that has committed nameless crimes in his own country flees to this city of refuge, and he lives brooding over new sins, separated by a thin partition from the decent family which has done no crime, and which has come into the seething town with the dew of the country on its children. The young girl, who knows no evil, passes each day on the common stairway the spawn of the worst European cities. She hears nightly shrieks and cries and oaths, such as Dante never heard in his vision of hell. But how can she be protected from the sound of the quarrel in the room below, where a foul-mouthed, half-human Russian cries out from a fouler heart against the slave he calls his wife? On the floor opposite the rooms her parents occupy two females have come to live, and to drink the rest of their lives away with companions of their own choosing. The rattle of the beer-cans goes on day and night on the stairs; and it is no unfrequent thing for this young girl to be awakened by a corpse-like thud at the door of her room, and in the morning to find an inert body on the passage without—not dead, but dead for the time, and of an appearance more repulsive than peaceful death ever gives to the face and figure.

It was in such a place that Mary Galligan's friends, the O'Connors, lived. There were six of them, and they lived in two rooms. The eldest of the children was Kathleen, and no one looked at her fresh-colored, modest face, and frank, clear eyes, without wondering how she could exist, so honest, so untainted, in this beer-reeking and pestiferous air. She was like a strong-stemmed rose rising from a compost heap; or, rather, like a pink water-lily floating on a prism-coated, stagnant pond.

Near the O'Connors lived the Mulligans, whose eldest daughter, Nellie, was at present the lady of Miles Galligan's thoughts. The tenement house, which sheltered fifty-eight families besides the O'Connors and the Mulligans, was called "The Anchor." Why no one knew. It had nothing to do with hope; for many who entered there had long ago left nearly all hope behind. Of the sixty families that inhabited the structure, whose walls were damp and whose floors rotten, there were many Russian Jews, some of their Polish brethren, a large number of Italians, a few Chinese, and six families of the nationality of the O'Connors.

Across the street from The Anchor was a dilapidated building with a repellent look. It had in other days been a hall for the meeting of the Odd Fellows or some other society of the kind, later on a beer saloon with a concert hall attached, and still later a Home for the Evangelization of the Italians. Recently somebody had bought it from the Evangelization Society (it had really been a station for the giving out of

creature comforts to those little Italians who professed themselves eager for Bible truths), and adapted to a new purpose.

The denizens of The Anchor and of the surrounding rookeries observed with amazement that the facade and the raised panels which supported it had been rough-cast with some compound of a brilliant red tint, and that broad bands of gilt were spread in various places over its front. Thus improved, it offered a marked contrast to the dinginess of the street, where everything—except the washed-out red flannels that fluttered from the clothes-lines and fire-escapes—was either gray or black. Brilliant blinds of crimson and gold appeared at the four windows, and the useless little balconies which guarded these windows had their rusty railings coated with gold-leaf. Two or three withered evergreen trees—relics of the days when the building was a "summer garden" that stood in the narrow open space before the door were replaced by large red *terra cotta* vases, in which fresher evergreens were planted. Altogether, the streets around The Anchor had not felt such a thrill of interest since Guiseppe Baldi had killed his wife. The tomato cans of years, gathered in the little front space, were carted away with other refuse, to be dumped into the Bay and thrown up later on the beach at Coney Island. Electric lights were placed in rows in front of the gorgeous edifice, and one day there appeared in large gilt letters on the facade the words "Concert Hall."

On a sunshiny day this concert hall lightened the squalor about it wonderfully. Many a weary eye rested on it with pleasure. It would have shocked the æsthetic taste, but fortunately there was no æsthetic taste in The Anchor or thereabout; and so the hopeless sewing-woman, whose hours were from daylight until ten o'clock at night, gazed on the gay splash of color with pleasure, and helped to quiet her little children by holding them up to see it. It was a revelation to the Italians, who seemed to have special joy in it; and when the flags of all nations were made to flutter around it the excitement reached a pitch which another murder—common in comparison with many other events—would not have occasioned.

After all, there are no poor so pitifully unprovided for as the poor of New York or London. The Italians at home have something beautiful to look at, and no one is utterly poor until the eye is starved as well as the stomach. To work from morning to night in wretched work-rooms is bad; to exist in more wretched rooms is worse; but to see nothing all the year round but dirt and gloom and squalor, made only more plain by the sunlight, is the sum of earthly misery. The Italians in Italy have churches built for them, where they can enjoy the perfection of form and color. But in countries where the spirit of the Reformation prevails the poor are indeed without comfort in their dwelling-places.

The whole quarter on which the glory of gold and crimson shone was soon absorbed in one subject of conversation—could the owner of the new concert hall get a license? If he could not secure legal permission to sell liquors on his premises, he might just as well, The Anchor opined, shut up shop and sell his paraphernalia to the old-clothes men.

During Christmas week the thoroughfares around The Anchor were amazed by a shower of little pink tickets with coupons attached to them. These did not fall from heaven, but they were sent to the housekeeper of each tenement house to be distributed to his clients. The pink tickets contained an announcement of a grand vocal and instrumental concert to be held on December 26, at seven o'clock; and the coupon was good for coffee or tea and cakes at the refreshment bar. It was the opinion of the people whom The Anchor represented that the proprietor of the new concert hall could not get a license and was "trying to play some game" on them. They were suspicious. The pink tickets were, however, eagerly taken up; for there was much curiosity to see the interior of the gold and crimson building.

At half-past six o'clock on the evening named—a raw, slushy evening it was—the electric lights burst into full bloom, and a brass band in the vestibule began to play. All the front fire-escapes of The Anchor were crowded with human beings of all ages and sizes, wrapped in garments of all kinds. These were the "stay-at-homes," whose pink tickets for

various reasons were unavailable. For instance, if there is only one decent shawl in a family, all the daughters can not go to an assembly at once; and even a young lady of the most advanced opinions can not go into society without a pair of shoes.

Shortly after the band began to play the audience passed through the lines of spectators into the glowing vestibule, where mirrors in gilded frames and crimson *portiere* dazzled the unaccustomed eyes.

Little Jimmy O'Connor, who had only one boot and no pink ticket—there are some people to whom one boot is not an obstacle to their mingling with their kind,—caught a glimpse of this vestibule.

"O Kathleen," he said, "It's like heaven, or the altar on Easter Sunday!"

Nellie Mulligan, leaning on Jim Dolan's arm,—why be off with the old love even after one is on with the new?—had on all her best clothes. She was one of the first to enter, though as she did she apologized to some intimate friends for going to a "charity show"; and she asked a dignified policeman, also an acquaintance of hers, if "Eye-talians couldn't be kep out."

NIX.—Bastien's Experiment.

Mary had no school to teach until the day after New Year's. There was nothing to prevent her going with Esther to the rehearsal at the music shop. Mr. Bastien was there, polite, interested, rather silent. He heard Esther play her four pieces with evident approval; then he stipulated that she should have some trifles ready to play for *encores*.

"A musician always has to do double work," he said, pleasantly.

When he explained that the entertainments were to be given at the concert hall near The Anchor, Esther could not repress her astonishment. He caught her look.

"I'll send a cab for you," he said, misinterpreting her meaning; "there will be no danger. And surely you will not object to letting those poor people hear your music?"

"Not at all!" answered Esther quickly, irritated as usual by his tone. "Only I fancy I need not trouble myself about pieces for recalls, or *encores*, or whatever you call them. Chopin's Mazurkas, the Overture to Semramide, Liszt's Rhapsody, and a minuet by Gluck, are not likely to induce enthusiasm in people from The Anchor."

"Then you are one of those who think the poor have no souls," Mr. Bastien said curtly, with a sharp gleam in his eyes.

"They *have* souls, but you can't reach them with a minuet by Gluck any more than you can improve the Italians who know only a dialect by giving them Bibles in Tuscan."

"My dear young lady," Bastien observed, with what Esther chose to think was an air of patronage. "you don't know the people; their present degradation is the result of such ideas as yours. Give them the best and they will recognize it at once. There is no teacher like music. It elevates, it touches the soul as no other teacher can. I would not give them the Bible; I would set its canticles to music."

"That has already been done, sir," broke in Mary, a little sharply. "The Church in all ages has set the inspired words to grand music."

Bastien looked at her with that expression of interest which Esther took for insolence.

"We must talk of this another time," he said, holding the door open for them. "At half-past six, please," he added, with a slight bow.

"He is the most insufferable creature!" exclaimed Esther. "I dislike the very sight of him. 'At half-past six, please!' I felt like throwing the music roll at him—him and his nonsense!"

Mary smiled for the first time that day.

"I rather like him; he is earnest, even what people call intense. I think he means to be kind. I wonder if our O'Connors—poor thinks!—will come to his concerts?"

"Oro hearing of the Gluck Minuet will be enough for the O'Connors, I fancy," said Esther, with a smile. "And," bursting into indignation again, "how does that man expect people like the O'Connors to go to concerts when they haven't decent clothes?"

THE PROGRAMME OF THE FREEMASONS,

A FREEMASON publication in Europe, the *Gazette du Midi*, lately published a circular which will open the eyes of a certain sleepy class of Catholics to the aims of modern Freemasonry, and the importance these people attach to securing full control of the education of the children in every land. This circular declares that the aim of Freemasonry is to rescue Catholics from the slavery in which their religion keeps them. To accomplish this, Catholic influence must be got rid of in the schools thus:

"Teaching and education in the schools should in an especial manner preoccupy the brethren. They will keep watch in order that Catholics may be excluded both from educational posts and all public offices, so that the schools of the city, as well as the colleges, lycées, and technical institutes may show themselves indifferent or hostile to Catholicism, and that all instruction, excluding religious sentiment altogether, may be given on a purely rationalistic basis. The superior schools should be in the hands only of the brethren, or of their allies, the liberals and freethinkers; the greater the weakness hitherto displayed in the struggle in this direction the more obvious is it that the time has now come to engage in it with energy and boldness." That these things may be brought about successfully the circular gives these instructions.

"In order to dominate education more securely let us more especially avail ourselves of two means. The first consists in provoking a movement tending to withdraw the schools from the municipalities in order to place them directly in the hands of the State. In order to attain this result, the communal administrations must be reproached with the want of certificated teachers, and it must be shown that the communes, by reason of their struggles for local interests, do not rise to the level of the educational mission. The second method consists in promising the masters and mistresses higher emoluments from the State; while it will be necessary at the same time to discredit in the eyes of the people, such as refuse to renounce their former religious prejudices, in order to force them to resign the posts they occupy so much to the detriment of the progress of humanity.

There remains a third means, that of exalting to family authorities the advantages of rationalist education, and exaggerating as much as possible anything that can be laid to the charge of the clergy and the Catholic masters." As a result of the measures "will be hastened the arrival of the day when from the ruins of religion and revelation nationalism will intone the canticle of its liberation; then man and humanity will march unimpeded by obstacles along the road of unlimited progress, and will no longer busy itself about anything save securing to itself here-below that happiness which some dreamers promise themselves in another life. We recommend in an especial manner to the brethren never to lose sight of the orders of Masonry in regard to the cremation of bodies and to civil marriages and funerals, and to try and prevent, as far as possible, the baptism of infants. In general let us disparage and discredit all that has a religious character, but principally the Catholic Press; let us support exclusively the journals which belong, at any rate in spirit, to Masonry, and which give a hope of belonging to it in future."

In harmony with these declarations is the new educational measure proposed by Signor Boselli, a member of Signor Crispi's administration, for Italy, says the *London Tablet*. It provides that in communes having less than 10,000 inhabitants, which are neither the chief towns of provinces, nor of districts, the nomination of teachers, male and females, shall be withdrawn from the municipalities to be vested in the provincial scholastic council. The latter body being in direct communication with the ministry, can be safely entrusted to act in conformity with the prevailing current of opinion in official circles in Rome. The rural communes, on the other hand, thus about to be deprived of one of the most important branches of local administration, are the places where religious feeling, still strong in Italy, has not been swamped, as in the great cities, by cosmopolitan rowdyism. Instead of teachers selected on the spot for qualities commanding the

confidence of their neighbors, strangers will for the future be sent down by the central authorities, while the communes, still remaining liable for their salaries, will have lost all control over their conduct. Of the spirit in which the scholastic councils are likely to exercise their new functions we have had a sample in the arbitrary action of one of those bodies in regard to a rural commune in its district. Not only did it close the schools of the Sisters of Canossa, with some minor private schools as well, but it enforced and continues to enforce by fine the attendance of children at the communal schools from which their parents had withdrawn them. This is what Lebru Rollin calls "the conscription of infamy," by which children, removed from parental control, are, according to the revolutionary ideal, to be brought up as living automata consecrated to the service of an infidel State.

We call the attention of our esteemed contemporaries, the editors of all the Protestant journals, to these statements. It is almost time for them to see that the movement against Catholicity, which they have so vehemently applauded, against whatever Christian truth they themselves profess.

EASTER IN THE CHURCHES.

THE services in all the city churches on Sunday last were of an imposing and impressive character. At St. Michael's Cathedral Mass was celebrated at 7 and 10.30 o'clock. At the latter service Archbishop Walsh who was to have preached the sermon of the day, was unable, through indisposition, to be present, and his place was supplied by Vicar-General Laurent, the music at the High Mass was Gounod's *Messe Solennelle*.

At 10.30 o'clock Mass at St. Basil's, Gounod's *Messe Solennelle* was rendered with an orchestral accompaniment of fifteen pieces. At 9 o'clock Mass the members of the Ancient Order of Hibernians attended in a body and received Holy Communion. They were briefly addressed by the Rev. Father Teefy.

The ceremonies in connection with the Easter service at St. Paul's church, both morning and evening, were of a most impressive nature. Millard's mass was sung at 10.30, and certainly since the history of the church began never has the choir done so well. Mr. L. J. R. Richardson, has lately assumed the directorship of the choir. His Lordship Bishop O'Mahony preached the sermon at Vespers in the evening.

The services at St. Mary's were unusually grand and imposing, and the altar decorations extremely beautiful. At eleven o'clock High Mass the Rev. Father Kiernan was celebrant. Vicar General Rooney preached an eloquent sermon upon the Resurrection, and took occasion to thank the congregation for their generous Easter offerings, which, he said, were very much needed at the present time, as there was a great deal more work to be done towards the ornamentation of their church.

The choir, under the baton of Mr. P. McAvoy, gave a fine rendering of Farmer's Mass in B flat, and Lambillotte's "Regina Coeli" at the Offertory.

At the French Canadian Church of the Sacred Heart Mozart's Twelfth Mass was excellently rendered. Rev. Father Lamarche officiated at High Mass, and the sermon was preached by Rev. Father Langevin O.M.I. The closing services of the Mission was held at Grand Vespers in the evening. There were 300 communicants during the Mission.

The Church of Our Lady of Lourdes was crowded at High Mass at 11 o'clock, and listened to one of the finest renditions of Hummel's Mass in D ever given in Toronto. Mass was celebrated by Father Lawlor, and Father Walsh preached the sermon, taking as his text Mark xvi., 1-7.

At St. Patrick's, St. Helen's and St. Peter's, respectively, grand services, befitting Easter Sunday, were held.

Men and Things.

Mr. Wm. O'Brien, M.P., is in Paris, finishing his novel.

When Lord Randolph Churchill was asked by Lord Brooke, M.P., about two months since, to address a Conservative demonstration at Colchester, his reply was "Yes, I'll come, but I shall do you more harm than good."

Lady Butler will send in her picture to the Academy, but will not stay for the exhibition, as she leaves almost immediately to join Sir William Butler at Alexandria. Lady Butler's subject is an Irish eviction.

Mr. Marion Crawford, the eminent Catholic novelist, is enjoying the unusual compliment of having two of his stories running in the principal Paris dailies—"Greifenstein" in the *Debats*, and in the *Temps* "Saracinesca."

A silly story has been circulated by some journals to the effect that the Holy Father is having his own monument erected in San Giovanni Laterano. It is based upon an absurd misconception. The statue referred to is really one of Pope Innocent III., sculptured by a noted Perugian artist. The figure of the Pope is a colossal one, supported by two allegorical figures representing Faith and the Crusade.

Various Conservatives have been accusing Lord Randolph Churchill of disloyalty to the party, and he has received a remonstrance from the Paddington Conservative Association. His Lordship, in a letter to the chairman of the Association, says "that as time goes on and as political events develop themselves the Special Commission will be designated in Tory circles by an adjective more common in popular use than is altogether agreeable to the polite ears of moralists and divines."

The Theatre, in a sketch of Mr. Frederick Paulding, who is as good a Catholic as he is an actor, says that "he has now reached a point that makes him very valuable to the American stage. There are few young actors so conscientious, so studious, and so intellectually ambitious. He is every inch a gentleman, and his private life surrounds him with a careful influence that will develop in him every possibility. His father is Col. Richard Irving Dodge of the Eleventh Infantry, U.S. Army, and the boy is proud of the distinction of being the first child born in the cadet barracks of West Point. Young Paulding is also a grandnephew of Washington Irving. His home is in New York; a cozy up-town flat, where his mother, one of the sweetest women I ever met, always joins her idolized son. Many a time has she travelled a whole season with him, his constant companion and gentle adviser.

The Christian Brothers, of New York City, have won another victory over the public schools. This is the fifth victory within a year. In Congressman Cummings' district an examination for a West Point Cadetship was held the week before last and the first three places were taken by Catholic boys educated in the Christian Brothers' schools. The contest was pretty severe, for the contestants were well matched. The public schools take fourth place whereas they had previously fallen as low as the ninth. Five Catholic students have therefore been added to the numbers at West Point and Annapolis, and the possibilities of the parochial schools have been thoroughly vindicated in New York City. Even with moderate encouragement and small funds they can compete victoriously with the public schools, when they have the mind. *The Times* has the good sense to say that if the parochial schools continue to do these things every one will be pleased at their success.

A London correspondent says: I have heard from an authentic source a curious fact concerning Mr. Gladstone. One

of his most remarkable physical characteristics is the size of his head. It is altogether exceptional. Recently a trusted follower of his was visiting at Hawarden, and one evening the subject turned on phrenology. Needless to say, Gladstone had included this empirical science in his limitless studies. "I am a bit of a phrenologist myself," said he, "and here is a circumstance that will surprise you. Within the last twenty years my head has grown considerably in size, and I can demonstrate it to you." The old man hied off into an adjoining room and returned with an old court hat. He explained that it belonged to a uniform which he used early in his official career. Said Mr. Gladstone, placing the hat on his head, "This was large enough for me when I got it; but it is too small for me now." And so it was—it did not go down on his head at all. He confessed that the alteration in the size of his head puzzled him, and declared he had never heard of a similar case.

Of the many marks of affection sent to the Edgbaston Oratory on the recent anniversary of Cardinal Newman's birthday few were more interesting than that received by his Eminence from Mr. Thomas H. Attridge, of the Cork Young Men's Society. In addition to an Irish translation of the "Imitation of Christ," there was sent a rare volume of Irish MSS., written almost a hundred years ago by Hugh McAnnel, on the northern "liberties" of Cork. To Mr. Attridge was sent the following acknowledgement, tremblingly intitled:

THE ORATORY, Feb. 21st, 1890.

Thank you for your kindness in sending me on my birthday two such interesting books, the more so because one has a valuable history, and such another is not easily to be found.

J. H. N.

Thomas H. Attridge, Esq., 21 St. Patrick's Hill, Cork.

The Irish translation of the "Imitation of Christ" mentioned above was made (1828) by a well-known priest of the diocese of Cork, eminent for his great attainments as an Irish scholar, the Reverend Daniel O'Sullivan, P.P., of Enniskean (born 1790, died 1858).

LOCAL NEWS.

At 9 o'clock on Tuesday morning St. Joseph's Convent was filled with sorrow by the death of Sister Loyola M. McBroom. Dear to all who knew her and a woman of deep religious experience, the departed sister combined a life of devotion with a rare kindness of manner which warmed the hearts of all with whom she came in contact. The funeral took place on Friday morning.

St. Alphonsus Young Men's Catholic Association of this city wound up its seasons work by Minstrel Entertainments on Tuesday and Wednesday nights respectively. St. Patrick's Hall was filled on both occasions, and mirth, humor, and fun, reigned supreme. The singing of Messrs O'Connor, Halford, and Bowes was well appreciated, and the most solemn and phlegmatic had to laugh at the mirth provoking conicalities of Messrs Herbert, Burns, Fletcher, and Hallarn, (the latter being a whole host in himself), and the company generally. Mr. T. J. Carlisle shone at prestidigitation. The programme was in charge of Messrs J. J. Roe, P. A. Cummins, and J. F. Brown. The members of the Association are to be congratulated upon the success of their labours.

How horrible is the excessive ignorance of some Christians who, not recognizing the immense preciousness of holy Mass, come to treat it as a matter of vulgar purchase for filthy lucre. Thence, sometimes, the indecent language with which such persons will address a priest; as, for instance, "May I pay for a Mass this morning?" Pay for Mass! And where will you find capital for that? What is the equivalent for a Mass, when one unbloody sacrifice outweighs in value the whole of paradise itself? Such ignorance is intolerable. The trifle you give to the priest is a gift toward his daily support, *not in any sense the payment of so much purchase-money*, for holy Mass is a treasure without price.—*Exchange*.

MR. JOHN MORLEY'S REVIEW OF THE IRISH QUESTION.

MR. JOHN MORLEY, who we need hardly say is one of Mr. Gladstone's principal and ablest lieutenants, made a remarkable speech in London on March 19. Of course the subject was the Irish question, as it is the subject of nearly every address now delivered in public by British statesmen and politicians—Liberal or Tory. Mr. Morley, in the speech to which we refer, devoted himself mainly to the Report of the now famous Forgeries Commission, and towards its close he gave utterance to some very eloquent sentences on the character and merits of Mr. Parnell and Mr. Davitt, as well as on the justice of the Irish cause and the long suffering and fidelity of the Irish people. These passages we believe will be interesting to our readers, and we therefore present them. Touching on the charge that Mr. Parnell had not denounced the physical force party, Mr. Morley proceeded as follows:—

Now, suppose Mr. Parnell had repudiated and condemned the physical force party, what good would that have done? His repudiation and condemnation would have been barren and futile. He took the more patient, the more far-seeing view of setting on foot a national movement, appealing to the Irish race all over the face of the habitable globe, appealing to the violent revolutionaries—the physical force men—on the one hand, and the steady-going and more conservative Irish nationalists on the other, to join hands with one another and with him in compelling the British Parliament to listen to a common demand—a demand more for justice to Ireland, and for regard of her interests by great Britain. I repeat that that was a patient, far-sighted, and statesman-like policy. Far more statesman-like than what I will again call the barren and futile repudiation and condemnation of the men who wanted to win Irish freedom by arms, far more effective than that would have been. That is my view of the policy Mr. Parnell has adopted. What has been his reward? Have any of you ever thought of what Mr. Parnell has gone through, and many of his friends, within the last ten years?

It is 10 or 11 years since this movement was set on foot. What has Mr. Parnell gone through during these years? In the Winter of 1880 Mr. Parnell was dragged through a trial in a criminal court in Dublin. In the Autumn of 1881 he was thrown into prison, and kept there many months without trial. In the beginning of 1883 he was held up to public execration amidst the frantic excitement of the House of Commons by the attack made upon him, made in good faith no doubt, by Mr. Forster, which in its only precise and important particular has been found by the three Judges to have been an unfounded and unjust attack. In 1887 he was openly charged with being an accessory before the fact in the Phoenix Park murders, and by forged letters the same journal which made the charge fastened on him direct complicity with that crime after its perpetration. In 1888 the Tory Government, eagerly aided and abetted by the Liberal Coercionists, devised and manufactured a brand-new tribunal without precedent in our history under the spurious pretence of giving him a chance of freeing himself, but really and truly, with the confident expectation in their hearts that he and his friends would have these charges proved against them up to the hilt. Heavy loaded with pecuniary charges, he is harassed by the severest anxieties, the whole force of the Government is brought against him and his friends. He is acquitted of every direct and personal charge and then at the end of all a majority of the House of Commons refuses to put on record that false charges were brought against him, refuses to state that these charges were based on calumny and forgery, refuses to express its regret that these false and hateful charges had been brought, and refuses to express its satisfaction that these false and calumnious charges have been exposed. That, gentlemen, is the ten years' history, that is the treatment that men who have sought to do, and who had succeeded in doing, some good to their country, who had succeeded in extorting from the carelessness and ignorance of the Parliament at Westminster such a boon as the Irish Land Act, that is the reward with which we are greeted. It has been so always. No man has ever, with impunity, tried to benefit Ireland.

So long as the English could prevent it no Irishman could lift up his voice for the good of Ireland. I wonder whether

other people are struck as I am at the magnanimity of Mr. Davitt. Mr. Davitt now has agreed to help in the policy of conciliation between England and Ireland and what has he suffered? How many of us, I wonder, if he had undergone all the horrors of penal servitude for a political offence—mark you, I am not saying that punishment ought not to have been inflicted—I am not passing a judgment upon that—but who of us could have been taken from the world, from the light of day, and thrown into a prison for the best years of our life, and then have come out of it without a spark of rancour in our hearts to the Government that incarcerated us and put us there? We never have done justice to the fine qualities of the Irish character. We know what the poet says in the play: "Hath not a Jew eyes, hath not a Jew hands, dimensions, senses, affections, passions?" Gentlemen, we have for the most part forgotten that Irishmen too have senses, affections, passions, like our own; but they have one passion above all others for which I honor them. They have an undying fidelity to their country and faith.

We have persecuted their Church, despoiled their temples, driven their priests to perform their sacred ministrations in the hovels, and caves and caverns of the earth. They cling all the more closely to their Faith. Landlords by their selfishness and mismanagement made it necessary, and the necessity was made harder by every circumstance of hardship; made it necessary for thousands and tens and hundreds of thousands to leave their country; but no distance of exile has ever dimmed the fondness of the recollections with which every Irishman turns to his own country, and the enthusiasm, the self-sacrifice with which he wishes it well, and strives to make its future happier than its past. Not many years ago they produced a great orator, and great man, and a great patriot, Daniel O'Connell, and though O'Connell was treated from beginning to end with every circumstance of falsehood and contumely—I may also say of bad faith—by British Governments, by British Parliaments, by British parties—his own people loved him the more. Are we now going to repeat the same misfated conduct? Are we now again going to place ourselves against the chosen leaders of the Irish people? Are we going to look on every speck we can find in their conduct and forget all that is good? Are we going to look at their faults and forget our own? I hope not. I hope we are going to fling away from us the accursed volume which contains the record of the past, that we are going to open a new account in London, and you here opening this account have a great part to play, and I call upon you to play it.

THE REV. FATHER MEEHAN AND IRISH BOOKS.

A VENERABLE, erudite, and zealous priest has passed to his reward in the Rev. C. P. Meehan, SS. Michael and John's Church, Dublin. The deceased was in his 80th year and still a curate, while his class-fellow of youthful days at Rome, Joachim Pecci, is Supreme Pontiff. But Father Meehan was not an every-day curate. He has his eminence as a genuine patriot, a ripe ollamh, and a profound antiquarian. He belonged to that Young Ireland Party which extorts praise from even the grudging lips of Professor Tyndall, and was one of the first to respond to Davis's appeal to the intellectual enthusiasm of the country to create a fitting library of Ireland.

Father Meehan wrote "The Confederation of Kilkenny," a picturesque and most valuable historical narrative of the last native Irish Parliament—for the Parliament of Grattan and Curran and the rest was one of aliens for the most part by birth, and all by creed. There were no Catholics in the Senate, wiped out by the Act of Union. Another contribution to the annals of Erin from his pen was "The Flight of the Earls," and it was mainly through his influence the late John Francis O'Donnell was induced to undertake his versified chronicle of some of the most glorious episodes in the career of the Franciscan Order.

It was greatest of pities that the project set on foot by Davis was not carried out, principally because of his premature death. It would have been an enduring and most useful monument of Celtic genius. As it is, the volumes completed are no mean additions to our literature. We have Thomas Macnevin's "History of the Volunteers of 1782," Duffy's

"National Ballads," and Mitchell's "Life of Hugh O'Neill," with, we believe, certain biographies of eminent Irish worthies. Would that the interrupted design could even still be resumed and carried to achievement.

"Reading maketh a full man," quoth Bacon, and it should be the aim of those interested in the education of youth to encourage in them a love of reading. We should like to see our adults in this land well informed, accurate, and "full men," rather than argumentative or speech-making beings. They can become that by the perusal of good books, especially those which relate to Ireland, and which, by that fact, should have the earliest claim on their attention. It is advisable for the manifold Irish societies at this side of the Irish Sea each to form the nucleus of a useful national library—it is astonishing how swiftly, almost unconsciously, the nucleus would grow to a collection—and it would be infinitely more instructive to get an educated friend who can read properly to read aloud a chapter from one of these books, and then exchange comments upon it than to listen to the spouting on the phrases of ephemeral politics of some vain or commonplace sciolist, endowed with "the gift of the gab."

But there are books and books. Of the class to be avoided are three we notice among recent advertisements: "Irish Politics," by one Thomas Raleigh, of the so-called Unionist tone, therefore hopelessly wrong; "About Ireland," by Mrs. Lynn Linton, and "English Babes and Irish Bullies," by Storieus. Of the latter, should the title be not enough to set the intending purchaser of his guard, it may be prudent to add that it is a set of vicious anti-Nationalist doggerel of which a Conservative contemporary can say nothing better than that it is obscure in allusion, labyrinthine in humour, and that it is hard to tell what the plague Storieus is driving at. "Story" and "Cuss" make a suggestive compound. Mrs. Linton is a professional bookmaker, and she visited Ireland with the intention of compiling a volume of impressions. She met the wrong people. She went over a Home Ruler, she came back a so-called Unionist. From that to West Britonism and the subsequent "booming" at a Drawing-room in Dublin Castle the gradation is easy, almost inevitable. We are sorry for this lady, and would think more of her if she would devote her leisure to knitting socks or making fritters.

Among the books that Irish folk should prize and take to their heart of hearts, foremost are the "Prose Writings" of Thomas Davis, edited by T. W. Rolleston, just issued in one neat volume at a shilling by Walter Scott, the publisher. That is a precious tome, almost a library in itself. Truly a great soul went up to the Creator when Davis died and left the island desolate and mourning. His literary and historical essays nigh half a century ago are instinct with a vital wisdom and lessons that are fruitful of profit to-day. What a lofty, conscientious, and pure-minded man he was, and how scholarly and clear his style! What a scorn he had for littleness of mind and glozing cant, and how he disdained a swaggering people who shout for him who flatters them, and turn from those who would lead by plain, manful truth. His address to the Historical Society of Trinity College in 1840 is an earnest, elevated, and affectionately Irish masterpiece of composition.

There are other volumes published by the firm of Scott which we can honestly eulogize, to wit, "Fairy and Folk Tales," and "Stories from Carleton," edited by Yeats, and "Irish Minstrelsy," edited by Halliday Spurling, while Cameron and Ferguson, of Glasgow, have brought out that most fascinating of records of suffering and adventure, the "Jail Journal" of John Mitchell. It has its faults, its irrepressible but perfectly explicable vein of egotism and the almost hysterical downrightness of its hates, but what a direct and lucid English he commands, and how glowing are the occasional bits of description flashing like gems from the page.

Messrs. Ward and Downey, of London, have also put the Irish reading public under obligations by the books of such Irish authors as Richard Dowling, Edmund Downey, James F. Hogan, Richard Ashe King, Fitzgerald Molloy, Fitzjames O'Brien, and John Augustus O'Shea. Three of the works from their presses specially commend themselves to the student—namely, "The Parnell Movement," by the leader's trusted lieutenant, T. P. O'Connor; "Eighty-Five years of Irish

History," by O'Connell's friend, the aged O'Neill Daunt; and lastly, "Ancient Cures, Charms, and Usages of Ireland," by Lady Wilde, the inspired "Speranza" of the Young Ireland movement. We have been lately cutting the leaves of the last-mentioned (and, indeed, may borrow now and again from its stores), and confess that it refreshed many boyish recollections, and supplies an invaluable repertory of information to those who may be tempted in the future to treat of the old land and its wealth of mystic or romantic lore.—*London Universe.*

CATHOLIC VERSUS ANTI-CATHOLIC READING.

THE Most Rev. John Walsh, D. D., Archbishop of Toronto, strenuously advises Catholics to read Catholic papers. His words are full of significance, and are only too true. In a community which is only fractionally Catholic, there is the greatest need of guarding against anti-Catholic influences, especially when the secular press lacks the first elements of Catholicity. To form mental habits that not only are not Catholic but often anti-Catholic is a danger to which Catholics living in such a community as ours are always exposed.

The constant reading of papers and journals lacking the Catholic spirit soon enervates the Catholic mind, just as the breathing of a miasmatic atmosphere undermines physical health. Living as we are amidst these conditions we require an antidote to counteract the poisonous effects of our mental atmosphere. To read papers that are Catholic in spirit and expression is the only way to preserve unimpaired the Catholic health. Coming from the Archbishop of Toronto the following words will have their due weight:

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

'Tis the old, old story: one man will read
His lesson of toil in the sky,
While another is blind to the present need,
But sees with the spirit's eye.
You may grind their souls in the self-same mill,
You may bind them heart and brow;
But the poet will follow the rainbow still,
And his brother will follow the plow.

—John Boyle O'Reilly

Who knows the whereabouts of MRS. CATHARINE SHAW (her maiden name was CATHARINE O'BRIEN) she lived in Memphis before her marriage, and after her marriage in Chicago and Boston. Information wanted by her youngest brother DAVID O'BRIEN, No 2925 Harper street, St. Louis, Mo.—N. B. Would be under many obligations to the Rev. Clergy for any information.

The Catholic Weekly Review.

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

Commenced 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, Managing Director

PH. DEGRUCHY, Business Manager

Terms: \$2.00 per annum, payable strictly in advance. Advertisements unexceptionable in character and limited in number, will be taken at the rate of \$2 per line per annum 10 cents per line for ordinary insertions. **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 12, 1890.

DR. BARNARDO'S OPERATIONS IN CANADA.

In the issue of this REVIEW of the 22nd of February last a reference was made to recent litigation entered into against Dr. Barnardo in England, to recover the custody of unfortunate Catholic children. The progress of that litigation, it was mentioned, had served to clearly establish that there was in operation in England an extensive system, for the proselytising of Catholic children, and that, under the cover of philanthropy, thousands of such little waifs and orphans had been brought up as Protestants in Protestant institutions, and deported to Canada, to be here placed in Protestant families and under the influence of Protestant teachers and ministers. To such an extent, it was added, had the efforts of the proselytisers been successful that the Bishop of Salford, Dr. Vaughan, who is now working zealously for the protection and rescue of the children of his diocese, had lately, and publicly, addressed this touching reproach to himself: "He must look back" he said "upon the first years of his life in the diocese as years marked with sorrow and reproach which he should never cease to feel. Hundreds and thousands of their poor children had lost their faith through proselytising, who might have been saved had he been more alive to the necessity." Since then we have had forwarded to us for publication the following correspondence, the result of an inquiry addressed by a priest in London to one of the Archbishops of this Province, relative to a Catholic child sent out by Dr. Barnardo to this country. We have been asked not to publish the names at present, but merely the facts, and to add that the names can be furnished if necessary. Accordingly we have omitted the names and the addresses. The correspondence is as follows:—

LONDON, Nov. 19th, '89.
124—St.

MY LORD,—A poor widow living in my mission has asked me to entreat your Lordship to be good enough to charge one of the priests of the address as below to seek out her son, and instruct him in his religion.

It seems that a few years ago she placed her boy in one of Dr. Barnardo's homes, that he was subsequently sent out to Canada and in all probability is being brought up a Protestant. I enclose the letter from the Superintendent of the "Home." If your Lordship would kindly interest yourself in this case you will cause great joy to this poor woman who is almost heart-broken at the thought of her child's perversion.

Begging your Lordship's blessing, and apologizing for troubling you,

I have the honor to be Your Lordship's servant,

"DR. BARNARDO'S HOMES."

From the Governor Boys' Homes,
Office 18, Stepney Causeway E.
10th Oct., 1889.

TO MRS S—

— Sandown Terrace, — St., Battersea, S. W.

According to promise, the Governor sends below some further information which he has just received from Canada concerning Mrs. S.— son, Henry. The lad was visited some few weeks ago by one of Dr. Barnardo's Canadian helpers who reports as follows:—

"S.— is located in a very good home, where he is exceedingly well treated by all. He is a fine, robust lad, and is enjoying the best of health. He is well conducted and is making rapid progress with his work. He attends regularly at church, Sunday School, and Day School. The boy's address is

Henry S—

Care of — — — — — Ontario."

The following is the result of the Archbishop's inquiries:

— — — — — Ostr., March 25th, 1890.

DEAR FATHER,—I saw the boy, S— yesterday. He is with the — family, and is now a Wesleyan Methodist. He has been with the family about four years. He goes to their place of worship every Sunday. I spoke to him about his religion and his mother. He remembered very well that he was brought up a Catholic. I asked him if he were still a Catholic. He would not acknowledge that he was still a Catholic. Evidently his Catholic principles and ideas of religion have entirely disappeared under the influences of the past five years. He was in the Barnardo Home in London for a year before being sent to Canada. He told me his mother visited him twice while in that institution. He also told me that he wrote a few weeks ago to his mother in answer to a letter sent by her. He told me he liked very well the place in which he is, and that he is well treated and has no desire to leave it. There was no member of the family present or within hearing during our interview to prevent the boy from telling me what he felt. The boy is sixteen now. He is six miles from O— where the nearest Catholic Church is. Even if he were a Catholic at heart he would have no means of attending to his religious duties under the circumstances.

I learned from a Catholic young man who was hired in the family that when the boy arrived there, they at once made him eat meat on Friday. The boy gave this young man his Catholic prayer-book, saying that when he grew up he would be a Catholic again. He has no such aspirations now. I told him, after I had appealed to him in relation to his religion, that it would be my painful duty to write to his mother to say that her son was now a Protestant, and had been taught to despise the religion of his mother.

He went to school for nine months since he went there—three months each winter for three years. He has not been at school at all the past year. He is now becoming more serviceable for work.

His mother must have well known the results of placing her boy in such a home. There must be institutions sufficient in London to prevent the necessity of Catholic parents abandoning their children to these abominable proselytisers.

I remain yours in Christ,

Rev. Father — — — — —

The above, it is probable, is but one of many hundreds of such cases. Since receiving these letters we have read over the voluminous correspondence which passed between Cardinal Manning and Dr. Barnardo, at intervals during the last two years, in reference to the detention of Catholic children, and the decisions of Lord Chief Justice Coleridge in the actions which recently came before him. We give an epitome of that correspondence for the information of the reverend clergy and the Catholic public:

We find that on the 17th of May, 1887, Dr. Barnardo wrote to the Rev. Father Seddon (one of Cardinal Manning's secretaries) calling attention to the number of applications made by Catholic clergymen to him for the restoration of inmates in his Homes to persons professing the Catholic belief, and asking if some arrangement could be arrived at by which the necessity for such applications would not arise.

There had always been a difficulty, he wrote, in complying with the requests "on account of considerations too lengthy for me to enter into now." "If your Church," he wrote, really means to set to work in earnest and rescue these children from their sufferings and their danger, I, as I have said before, will rejoice, and so far as I can co-operate with you, without infringing the rules of our own Institution, I will. Concerning our own Institutions it may be as well here to say that *I am not free now or at any time to deliver over to your care, or to the care of any Roman Catholic clergyman, any boy or girl who has once been received, and is under training with us; nor am I at liberty to deliver such children back to their relatives, who may make such application, merely upon the ground of religious belief.*" Dr. Barnardo added that in future he was willing to do this: When children of Catholic parents or guardians were brought to him (1) to place before the applicants the fact that, being Catholics, they ought to ask admission to a Catholic institution; and that as the Barnardo Homes are Protestant they "could not expect, and would not receive, once they are admitted, liberty to attend Catholic churches;" (2) to direct to Father Seddon, or to any person appointed by him, such young applicants, boys or girls, applying to him, on receiving assurance that such children will be properly provided for. "But if from any cause," he added, they are turned from your doors, or from those who should undertake their care, then I am bound to say that I cannot allow a question of religious belief to interfere with their chances of rescue and the alleviation of their sufferings."

To this Father Seddon replied, four days later, that the Cardinal had read with pleasure Dr. Barnardo's assurance that his Homes were not proselytising places, and also his willingness to co-operate, as far as he could, with him in saving Catholic children from danger. "I have no doubt" wrote Father Seddon "that your many occupations have hindered your knowing what the Catholic Church in England has done in the last thirty years. I therefore send you the Annual Report of the Westminster Diocesan Education Fund, which may be taken as a sample of the work that has been doing in other dioceses throughout England. I would call your attention especially, not to the Parochial School, but to the Diocesan Certified Schools from which you will perceive that we have twenty-two Poor Law, Industrial, and Reformatory schools and orphanages, in which are housed and educated at this time 2,897 children of the destitute class for which your Homes are interested. We have a fully organised system of Emigration, with correspondents in Canada, through which, year by year, large numbers of our children have been placed in Homes under watchful care. I recite these facts in reply to your words that you understand a movement is on foot to care for Catholic children who have hitherto been neglected, and also to the expression that you are prepared to send Catholic children to us, if you can receive assurance that they will be really assisted." The letter concludes with an acceptance of Dr. Barnardo's assurance that he would report such Catholic cases as came before him, and with a reciprocal assurance from Father Seddon, that as no effort had hitherto been wanting on the part of the Catholic clergy, so no effort ever would be wanting on behalf of their children.

The burden of the remainder of the correspondence, will be presented in our next number. The trouble appears to be that Cardinal Manning and his clergy, who are making heroic efforts to save the little waifs and strays, are sadly hampered by lack of money in coping with the conditions

that confront them, and that outside the Catholic and Protestant reformatory organizations there is a vast crowd of wretched children, who have slipped through the meshes of all ordinary organizations, a large proportion of whom are the children of Catholic parents. Dr. Barnardo, however, remained firm in his refusal to deliver up any children once admitted to his Homes "simply upon religious grounds." We shall make known in our next number the difficulties with which the clergy, in their efforts to recover these Catholic children, have been met at every step, and the rulings of the Courts in regard to their custody. The Review will have done its part if, after making known the facts, some practical method is devised to counteract, at this end of their operations, the work of the proselytisers.

The logic of events has brought Bismarck to his knees. The real facts connected with his retirement, it seems to be admitted, will never perhaps be fully known, until the secret correspondence of the chief factors sees the light, if that ever happens. But it is significant that it follows closely upon the heels of the recent victories of the Centre, or Catholic, party, led by Dr. Windthorst. The recent elections witnessed the annihilation of the coalition by means of which he secured, heretofore, a majority in the Reichstag; and the continuance of his supremacy was, in consequence, only to be obtained by doing justice to the German Catholics or else conciliating the Socialists—the latter, to a man of Bismarck's temper, an impossible proposal. To have secured the support of the Catholic party would, on the other hand, have cost the Iron Chancellor concessions, which to him would have been equally intolerable; nor indeed, it is believed, would the restoration of Catholic liberties have secured for Bismarck a blind and indiscriminating support from Dr. Windthorst and the Centre since they were in sympathy with many of the just demands of German labour, and could scarcely pledge themselves to turn a deaf ear to the popular appeals for the redress of great and admitted grievances. In a word, the situation [was full of difficulties, and Prince Bismarck, Blood and Iron and all, succumbed to it. The event, it is safe to say, marks a new epoch in the affairs of Europe; and great changes are inevitable and, it may be, impending. Great problems in these continental countries are pressing forward for solution, the Labour Question, and Militarism, which keeps Europe an armed camp.

A great change has come over the mind even of Bismarck. "The German Chancellor," says the *Weekly Register*, "who was once the Man of Blood and Iron has proved himself to be of flesh: and his heart has been large enough to unburden itself of all the rancors of the early seventies. He has gone to Canossa openly, in sight of Europe, with a bold gait. He has established almost an intimacy between himself and a Pontiff he has never seen. Among his latest official acts when the history of them is written—one of the most significant will be found to be the dispatch of a letter to Leo XIII. conveying the congratulations of the Emperor, and his own, on the anniversary of His Holiness' accession and suggesting the participation of the Sovereign Pontiff in the Labour Conference. The difficulties in the way of precedence in a Protestant capital, and those besetting any meeting of the representatives of Italy and of the Holy See, have prevented the direct participation of the Pope in the Emperor William's enterprise. But that the invitation was sent is at once a precedent and a rebuke—a precedent to be followed by Courts which stand rebuked for so long ignoring the greatest factor on earth in the settlement of social problems."

THE TREATMENT OF THE MINORITY: A CONTRAST.

THE vaunted generosity of the Province of Ontario towards the Catholic minority, in the matter of Education, which Mr. Meredith seems to regard as something prodigal and profligate, does not gain much by comparison with the aid given and the extent of the educational facilities accorded by the Catholic Province of Quebec to the minority there, which is Protestant. For example, we have Mr. Meredith making as a basis of attack the circumstance that in the twelve years from 1877 to 1888, the number of Separate Schools in Ontario has increased from 175 to 238, a gain of 63 schools. A reference to the last Report of the Minister of Education for Ontario shows the total expenditure on account of Separate Schools to have been, in 1877, \$114,806, and in 1888, \$260,003,—an increase at the end of twelve years of \$145,197, accounted for by the increase of 63 schools. As against the 238 Separate Schools which are in receipt of government aid in Ontario, there are in the Province of Quebec 916 elementary Protestant Separate Schools, 38 Protestant model schools, and 19 other Protestant academies devoted to Educational work of a higher grade—in all 973 institutions in receipt of State aid and under the control of the Protestant Committee of the Council of Public Instruction for that Province. The difference in the number of schools, remarkable as it is, is not more so than several other aspects of the comparison. For example, the Protestant population of Quebec is, we believe, a little less than 184,000; the Catholic Population of Ontario is close upon 400,000. The Quebec Separate Schools have an attendance of 31,440 pupils; those of Ontario (according to the statistics for 1888) 31,123 pupils. The explanation of the fact of the attendance in the Catholics schools of Ontario being less than the attendance in the Protestant schools of Quebec—although the proportion of Catholics to the general population in Ontario is considerably more than double the proportion of Protestant in Quebec—is to be found in the fact that the Catholic pupils of Ontario are denied any but elementary schools of instruction, and for higher education are forced to have access to the High Schools, and Collegiate Institutes, which exist for the majority in the Province. In Quebec (exclusive of an annual grant of \$1,150 to McGill University) the Province sustains a (Protestant) Boys High School in Quebec, a (Protestant) Boys High School in Montreal, a (Protestant) Girls High School in Quebec, a (Protestant) Girls High School in Montreal, Morin Protestant College, St. Francois College, and Bishop's College, Lennoxville—and 17 other academies, devoted to higher educational work, and acknowledging the control of the Protestant Committee of the Council of Public Instruction! And yet in the whole length and breadth of the Province of Ontario there is not one Catholic High School, into which a pupil of these 238 Separate Schools could be passed. As a matter of fact the increase of \$145,197 in the expenditure for Separate Schools in Ontario, which Mr. Meredith singles out for attack, is actually less than the sum annually set apart by the government in Quebec for these High Schools, and kindred academies, devoted, distinctively, to the higher educational needs of the minority in Quebec.

Mr. Meredith takes further exception to the existence in Ontario of two inspectors,—officers of the Education Department—whose business it is to visit and report upon the Separate Schools of the Province. Their existence Mr. Meredith in his London speech declared to be “a matter of unfairness and injustice to the tax payers of this Province.” Yet in Quebec, where the minority, be it recollected, is relatively less than half in number what it is in Ontario, there are eight in-

spectors supervising the Protestant schools in that Province. “Five regular inspectors and three partial inspectors” reports the Rev. Mr. Rexford, Secretary of the Protestant Committee of Public Instruction “appointed upon the recommendation of the Protestant Committee, inspect the Protestant schools of this Province.” Nor is the existence of these schools threatened in Quebec or the minority interfered with and harassed in their management of them by a faction of unscrupulous fanatics in their Legislature, as is the case in Ontario. “The Protestant Schools,” the report of the secretary, Mr. Rexford, reads “whether dissentient, or under school commissioners, are under the supervision of the Protestant Committee of the Council of Public Instruction, which is composed of lay and clerical Protestant gentlemen, who have full and undisputed control of the educational affairs of the Protestant portion of the people of Quebec. They alone are empowered to examine candidates and confer diplomas and certificates of qualification to the teachers of Protestant schools.”

It is in this so generous and just a way that the minority is treated in the Catholic Province of Quebec. Compared with that treatment, who will say that the minority in Ontario receive, or ever have received, so much as an approach to equal rights in Education? It is pleasant to be able to add that threatened though the minority in Ontario are with the loss of the rights which they possess in such pultry measure, there has never been any corresponding attack on the part of their co-religionists in Quebec upon the privileges of the minority of that Province, nor so much as a desire ever expressed to curtail them. Public spirit in that Province is guided and kept in check not, as in Ontario, by prejudice, but by liberality and an enlightened intelligence.

A “SCOTCH CATHOLIC” has written some trenchant letters to the Montreal *Gazette* in regard to that Department of Presbyterian labour which is directed towards the proselytising of the French Canadians. “From the Catholic point of view,” says the writer, “the society for the evangelization of the French Canadians appears as a huge conspiracy to extort money under false pretences from well meaning Protestants, who erroneously imagine that the French-Canadian Catholics are deprived of the saving doctrines of our Lord and Saviour.” Again, in regard to the distribution of the Bible, the correspondent writes: “The Rev. Dr. Campbell informs us that the Frenchman, by reading the Bible, becomes a tolerant man: he fails, however, to inform us to what extent and how long this reading of the Bible is to be continued to produce the effect which he relates. The Scotch had, up to 1879, been reading the Bible for two hundred years, and, singular to relate, they refused to their Scotch Roman Catholic brethren the ‘lowest rights a man can claim or enjoy in a social state (Stewarts Works, vol. 7, p. 186).’”

THE *Philadelphia Press* says: “Col. Ingersoll has at last finished explaining why he is an agnostic. The substance of his remarks is simply that he doesn't know.”

A MOVEMENT is on foot in Montreal to erect a monument on Mount Royal to Muissonneuve, the illustrious founder of that city. At a recent meeting of the City Council the Mayor announced that he would favor the granting by the city of the sum of \$8,000, which when supplemented by the sums of \$2,000 and \$1,000 to be voted by the Provincial and Dominion Governments respectively, and the handsome subscription of the city will ensure a monument worthy of the citizens and of the intrepid Frenchman who will live in history as the founder of *Ville Marie*.

General Catholic News

The Rev. Father Dowd, of St. Patrick's Church, Montreal, has, we are glad to learn, so far recovered in health, during the past week, that it is expected he will be able to say Mass next Sunday.

The Marquis of Lorne, who recently arrived in Rome from the South of France, was received in audience by the Pope. The interview between the Marquis and the Pope was marked by extreme cordiality. Princess Louise also was received by His Holiness. The audience lasted half an hour.

The authorities of the new Catholic University at Washington, D.C., are about to erect a fully equipped astronomical observatory, which will be furnished with a powerful telescope and the most modern celestial photographic apparatus. It will be under the direction of Father George Searle, of mathematical fame, who began his astronomical career by discovering the asteroid "Pandora" in the year 1858.

Right Rev. Nicholas Cantwell, Vicar-General of the archdiocese of Philadelphia, was invested on Tuesday, March 25, with the insignia of a monsignor of the first class, which distinction was recently conferred upon him by Pope Leo XIII. The ceremony of investiture, which took place in St. Philip's church, of which he has been rector for forty-five years, was performed by the Most Rev. Archbishop Ryan.

On Sunday, March the 16th, the Very Rev. Prior Glynn had the honor of a private audience with His Holiness the Pope, to whom he presented a beautiful crystal casket containing shamrocks. His Holiness praised the fidelity of the Irish people to the Faith first preached in Ireland by St. Patrick, and gave them his blessing. On Monday the Pope wore a bunch of the shamrocks presented to him by Prior Glynn.

Archbishop Croke says: "Banish drunkenness from Ireland, and she would be, I believe, not alone the fairest, but the happiest, the most flourishing, and least sinful nation on the face of the earth." The hierarchy have combined to build a monument to Father Mathew in the form of a temperate people, and if they be supported by the clergy by means of example as well as precept, the people will soon complete the work of St. Patrick and drive the whiskey snakes out of Ireland.

Hare, in his interesting "Cities of Southern Italy and Sicily," describes the "Easter Ceremonies" in Capri as most curious and unlike any others in Italy. "In Holy Week no bell rings and silence prevails so far as possible. A grand procession on Good Friday is followed by a solemn service on Easter eve, when even the priests lie prostrate on the floor as they chaunt, till the Resurrection moment arrives. Then the doors are suddenly flung open; all the bells clang out in unison; numbers of little guns and crackers are let off in the church itself; and so many persons give freedom to a little bird, which they had hitherto concealed in a handkerchief (emblem of the freed soul), that the air is filled with the tiny winged songsters."

THE ONLY GUARANTEED CURE

for all blood taints and humors, pimples, blotches, eruptions and skin diseases of every name and nature, is Dr. Pierce's Golden Medical Discovery. A certificate of guarantee from a responsible business house warrants it to benefit or cure, or money refunded.

Chronic Nasal Catarrh positively cured by Dr. Sage's Remedy. 50 cents by Druggists.

Diamonds, Fine Watches, Novelties in Jewellery at D. H. Cunningham's Jewellery Store. Every satisfaction in ordered work and manufacturing. Designs and prices given for fine Diamond work, unset stones kept on hand. Best value in the city. Remember the address, 77 Yonge St., two doors north of King.

A WORD FOR THE CONVENT SCHOOL.

The genial autocrat at the tea-table—as we suppose he may be called for a change—has lately had a bit, kindly but keen, at those schools for young ladies where bewildering branches of knowledge are taught, and where, as certain credulous people believe, a race of learned and studious women is being formed. We supposed that everyone knew as well as Dr. Holmes that these institutions, at least most of them, are very much "in the air," as the saying is. They might be compared to that wonderful performance in millinery, the fashionable bonnet. There are birds and beads and ribbons and bows and lace and spangles, and only a lady can know what else, but very little bonnet. How this head-gear is put on and how it is kept on is a wonder to the unfastidious. All sorts of things are taught, or taught at, in the fashionable academy and the high high school; and the pupils, if life were long enough and all had the brains of Albertus Magnus, might become prodigies of erudition. But this is sarcastic, perhaps. How can the young girls who attend these schools, even of ordinary minds, fail to be very learned since so many learned things are taught in them?

But great and glorious as the fashionable school and its curriculum are, many sensible parents prefer a course of instruction for their daughters less general and more thorough, more practical and less pretentious. One of the most popular, as it is one of the most excellent, schools for young ladies in the country is that presided over by Miss Judkins in Philadelphia. It is patronized by some of the best non-Catholic families in the country for the very reasons that so many Protestant parents send their daughters to convent schools.

The convent school just now is the subject of unwise criticism—not to say fault-finding—on the part of those who ought to appreciate it most thoroughly. English-speaking Catholics can be trusted to be severely critical of themselves and of all that belongs to them. It is the old story of despising a fair field of wheat because of a little cockle. Our higher schools for girls certainly can be improved, but would that all else was not farther from perfection! Not a little of what is said in disparagement of them is untrue, much is true only in part, and what is said of all applies only to some. Our academics for young ladies—many of them—are incomparable superior, in most respects, to the high schools and the annexes it has become the fashion to laud. The faults that characterize them may safely be left for correction to those who conduct them, who know the needs and the drawbacks better, and who are doing more for the perfection of the institutions than outsiders seem to be aware of.

There is no doubt that music is well taught in convent schools. We are assured by those who ought to know that technique is as carefully considered as at the best conservatories in Europe. But the work is done quietly and without ostentatious puffing. As to instruction in painting, it at least keeps pace in many convent schools with the highest demands of our comparatively new country. Emphatically, both in what the critics call "higher education," and in that lower education which enables the student to earn her living at once, the convent school need not fear comparison.

Our convent schools are condemned because they do not give girls what is called the highest education; because their course of studies does not embrace all that the course in certain fashionable and some of the higher secular schools includes. It is for this they are rather to be praised—for this we praise them. Let them have the training of the girls who are to become Christian wives and mothers—such as may have to be single-handed bread-winners will be found capable for work suited to their sex—and let us leave to the secular schools the young creature who is ambitious to lecture, to vote, to practice law, to go about reporting for the newspapers, etc., etc.; and who would possess all knowledge—know everything under the sun, in the earth beneath, and in the waters under the earth.—*Acta Maria.*

All Subscribers who are in arrears to the REVIEW would confer a favor, by at once remitting to us the amount of same.

MADemoisELLE RHEA.

Few woman to-day upon the stage merits admiration more than Mlle. Rhea. Whether regarded from an artistic point, or looked upon as a model public woman on whose fair name the breath of scandal has never breathed, she has won public approval. In the famous city of Brussels she was born, and afterwards for nine years lived under the watchful kindly eye of the Ursuline nuns in the convent school of St. Sauve, near Valentienmes.

Her mother's last illness caused her to return home, and the death, which soon followed, broke up the home circle. Her father, a well known organ builder and musician, discouraged by his misfortune, drifted into speculation and lost all. It was the breaking up of an ideal home. "Well do I remember," said Mlle. Rhea, "the days of my early youth. Mine was an ideal father; a man of soul and poetry. Our home in those days was the favorite resort of the famous Lambillotte. It was there he composed the sweetest of all his melodies to our Blessed Lady. Often, when a small child, would he take me upon his knee and tease me about my black eyes. My father and he were as brothers.

"Speaking of my father recalls an incident of moment. His masterpiece was at Abbey Averhode, near Antwerp. It so happened that the martyr of the Commune, the great Archbishop of Paris, Mgr. Darboy, was once celebrant at the Mass at which my father was organist; speaking afterwards of the event his Grace remarked: "That was one of the very few occasions, when I was not distracted by the music during the Consecration."

The famous Chas. Fechter, by chance alluded to the resemblance which Mlle. Rhea bore to Rachel. This fact induced him to urge Mlle. Rhea to go upon the stage. He sent her to Samson, who was then in his eightieth year, unable to teach. Mlle. in consequence sought Beavallet at the Conservatoire in Paris, under his guidance she read Ræme, Corneille and all the leading tragedies. It was intended that she should make her *debut* at the Odeon, but the siege of Paris opened at this date and in consequence her first appearance was at Brussels. Here she appeared in a round of plays. Her greatest success was achieved in "Camille." She starred one year in her native city. Rouen saw her next appearance. Here the stage of the principal theatre by strange coincidence

is located upon the exact spot of the market-place where Joan of Arc was burned. Mlle. Rhea impersonated the famous female warrior at Rouen with success.

Paris was her next move. Here she appeared at the Theatre des Nations, in Albert Delpit's drama, "Chevaliers de la Patrie" in which Stonewall Jackson, Lincoln, and Booth were impersonated.

Thus far she had enjoyed the summer of success, now came struggle and discouragement.

Parisian managers are especially difficult to approach. Besides, intrigue and particular influence go far to render them agreeable, and individuals acceptable. Mlle. Rhea met from them so little encouragement that she determined to utilize her musical talent. In this line she did little, for after three months she was induced to go on the road by a Parisian manager in "L'Estrangere," by Alex. Dumas.

Reaching St. Petersburg later she was most warmly received, and most flattering success fell to her lot. St. Petersburg is perhaps the most theatre-loving city in Europe. Nowhere is dramatic talent better received and appreciated. Here she played before the royal family. It was returning from the theatre that Alexander II. was assassinated, a crime Mlle. Rhea witnessed. After the death of Alexander II., having spent five years in Russia, she returned to Paris. From there she went to London in 1880, appearing at the Gaiety as *Beatrice* in "Much Ado About Nothing." At length, in 1881, she sailed for the United States, appearing in the fall season at Colonel Simm's Park Theatre, in Brooklyn, as *Camille*.

During the interval to the present date she has starred in the principal cities of the Union. Everywhere she has been well received as an artist, and has been a welcome guest in the choicest and most select society.

We cannot give higher eulogy. All to be desired is that more of Mlle. Rhea's type may grace the stage. There would then be little reason to cant about its moral elevation.

Just outside of Paris, at Montmorency, she has her home, where the vacation days of summer are spent. Dearly she loves France. "The more I see of other countries, and the more I meet of people of other creeds, the more I love my own country and my Catholic faith." Quick of manner, sparkling in conversation, sincere in expression. Mlle. Rhea is a true artist and a sincere Catholic.

PRINTING - - - - - - - AND PUBLISHING

The REVIEW has now in connection with its establishment, a first class

BOOK AND JOB DEPT.

Fitted up with all the latest and most approved styles and faces of Machinery, Type, Borders, etc., We are turning out first-class work, at lowest Rates, in

CARDS, TICKETS, PROGRAMMES,
INVITATIONS, BILLHEADS, STATEMENTS,
NOTE HEADS, LETTER HEADS, BOOKS,
SHIPPING TAGS, PAMPHLETS, CIRCULARS

*and every description of Legal and
Commercial Printing*

It will pay you to call and get Samples and prices from us

PH. DEGRUCHY, Manage
r

POEMS

OR

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.

ALICE McLAUGHLIN M.D., C.M.

283 Church st. (opp Normal School)
Office Hours 8 to 10 a.m., 1 to 4 p.m.

Telephone 1813

STAUNTON & O'HEIR

*Barristers, Solicitors in Supreme Court
Notaries Public*

OFFICE—Spectator Building, 18 James st.
south
HAMILTON, CAN.
Geo. Lynch-Staunton Arthur O'Heir

O'SULLIVAN & ANGLIN

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

Money to Loan Money Invested
D. A. O'Sullivan F. A. Anglin

FOY & KELLY,

Barristers, Solicitors, Etc.

Office—Home Savings and Loan Co's Bldg
74 Church street,
TORONTO

J. J. Foy, Q.C. H. T. Kelly.

MURRAY & MACDONELL,

Barristers, Solicitors, Notaries, etc.
Office—Quebec Bank Chambers,
No 2 Toronto Street,
Toronto.

Huson W. M. Murray. A. C. Macdonell,
FREDERICK C. LAW

Architect

Office and Residence, 408 Sherbourne St
TORONTO

DR. GREGORY A. PERE

119 McCaul St. Toronto
Consulting Hours
8 to 10 a.m. 1 to 3 p.m.
And 6 to 8 p.m. 1'
Telephone No. 2006

OUR NEW 1890 FLOWER SEED OFFER.

A Magnificent Collection of **FLOWER SEEDS**
200 Varieties, FREE!



An Unparalleled Offer by an Old Established and Reliable Publishing House. The Ladies' World is a monthly 16 page, 4 column illustrated paper for ladies and the family circle. It is devoted to stories, poems, fancy work, artistic needlework, home decoration, housekeeping, fashions, hygiene, juvenile teaching, etc. To ladies who receive this charming ladies' paper into 100,000 homes where it is not already taken, we now make the following special offer: Upon receipt of only 12 Cents in silver or stamps, we will send 'The Ladies' World' for Three Months, and to each subscriber we will also send Free and postpaid, a large and magnificent collection of Choice Flower seeds, a large number of varieties, including Pansies, Verbenas, Chrysanthemums, Aster, Fuchsia, Begonia, etc. In addition to all the above, we also send you a magnificent collection of Choice Flower seeds, put up by a first-class seed house and warranted fresh and reliable. No lady can afford to miss this wonderful opportunity. No gentleman can afford to miss the value of money put, and will retain your money and make you a percent of both seeds and paper if you are not entirely satisfied. Our long and established and reliable publishing house, endorsed by all leading newspapers, do not compound this offer with the cash price of 100 copies of the magazine for 100 cents. Write to-day—don't put it off! Six subscriptions and one year's collection cost for 60 cents.

SPECIAL OFFER! Many lady answering this advertisement and sending the paper in which she saw it, we will send 100, in addition to all the above, one package of the celebrated ornamental Chilian Foliage Plant Seeds, one of the most beautiful foliage plants known, the flowers sometimes are five feet by 1 foot wide, in variegated colors. It is perfectly hardy, constituting an object of beauty long after October and Canada have succumbed to frost. Address: **R. H. MOORE & CO., 27 Park Place, New York.**

RUBBER BOOTS, COATS

And other Rubber Goods Repaired

-H. J. LA FORCE-

Fine Boots and Shoes Made to Order
117 Church St. - - - cor. of Queen

LORETTO TO ABBEY.

Wellington Place, Toronto.

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

St. Jerome's College

Berlin, Ont.

Complete Classical, Philosophical and Commercial courses, and Shorthand and Typewriting. For further particulars address,

REV. L. FUNCKEN, C. R., D.D.,
President.

St. Michael's College,

TORONTO.

(In Affiliation with Toronto University.)

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

Full Classical, Scientific, and commercial courses.

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

REV. J. R. TEEFY, President.

LORETTO CONVENT, LINDSAY.

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

Invitations *
* Tickets *
* Programmes *
and
Every Description of
Church, Society,
and General
PRINTING
executed by
The Catholic Review

ALLAN LINE

SUMMER ARRANGEMENT, 1890.

Liverpool, Londonderry, Montreal and Quebec Service.

STEAMER.	From Montreal At Daylight.	From Quebec 9 a.m.
Sardinian...	7 May	8 May
Polynesian...	14 "	15 "
Parisian.....	21 "	22 "
Carthaginian	Will not carry	Passengers.
Circassian...	4 June.....	5 June
Sardinian...	11 "	12 "
Polynesian...	18 "	19 "
Parisian.....	25 "	26 "

RATES OF PASSAGE.

Montreal or Quebec to Liverpool.

Cabin, \$60.00, \$70.00, and \$80.00, according to accommodation. Servants in Cabin, \$50. Intermediate, \$25. Steerage, \$20.00. Return Tickets, Cabin, \$110.00, \$120.00, \$150.00. Intermediate, \$55.00. Steerage, \$40.00.

Passengers are allowed to embark at Montreal, and will leave Toronto on the Tuesday Mornings Express, or if embarking at Quebec, leave on the Wednesday Mornings Express.

H. BOURLIER,

Corner King and Yonge Street
TORONTO



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

STAINED GLASS

For Churches.
Sacred subjects and symbols a specialty.
Designs free. Correspondence invited.
Reference by permission, Carl Tachereau.

DOMINION

Stained Glass Co.

FACTORY

77 Richmond st. W

TORONTO

MEMORIAL : RECKS :

ART GLASS.

and every description of
Church and Domestic Glass
Designs and estimates
on application.

W. Wakefield & Harrison,
Proprietors.



J. MC CRUSLAND & SON
MEMORIAL WINDOWS TORONTO
MEDALISTS - CHURCH & SECULAR STAINED GLASS
LONDON EST. 1886 - DESIGNERS & CONTRACTORS

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

NATIONAL COLONIZATION LOTTERY

Under the patronage of Rev. Father Labelle.

Established in 1881, under the Act of Quebec, 32 Vlet., Chapt. 30, for the benefit of the Diocesan Societies of Colonization of Quebec of Quebec.

CLASS D

The 32nd Monthly Drawing will take place

WEDNESDAY MARCH 19th

At 3 p.m.

PRIZES VALUE

\$50,000

Capital prize—One Real Estate worth \$5,000.00

LIST OF PRIZES.

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

TICKETS - \$1.00

It is offered to redeem all prizes in cash, less a commission of 10 per cent.

Winners, names not published unless specially authorized:

S. E. LEFEPYRE, secretary, Offices, 19 St. James street, Montreal, Can

CHEAP BOOKS.

The following books are slightly damaged and will be supplied at half price.

When ordering, say taken from list of damaged books.

LATIN.

Alm's Latin Grammar	\$ 80
Andrew's Latin Reader	1.25
History of Tacitus	1.75
Harkness Introductory to Latin Composition	1.50
Harkness 2nd Latin Book	1.25
Julius Caesar	75
Quicherat Nouvelle Powsodie Latino	25
Zumpt's Latin Grammar	1.50

LOGIC.

Doublet's Logic	50
Coppee's Elements of Logic	1.00

NATURAL PHILOSOPHY.

Parker's Philosophy Part 1	50
Hooker's Natural Philosophy	1.50
Peck's Ganots	1.75
Abererombie Intellectual Philosophy	1.50

RHETORIC.

Jamieson's Rhetoric	1.00
Whately's Elements of Rhetoric	1.25
Coppees' Elements of Rhetoric	1.25

D. & J. SADLER & CO.

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

115 Church Street, TORONTO
1669 Notre Dame Street, MONTREAL

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

	CLOS.		DUE.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.00	7.30	7.45	10.30
O. and Q. Railway	7.30	7.45	8.00	9.00
G. T. R. West	7.00	3.20	12.40	7.40
N. and N. W.	7.00	4.40	10.00	8.10
T. G. and B.	7.00	3.45	11.00	8.30
Midland	6.30	3.30	12.30	9.30
C. V. R.	7.00	3.20	9.00	9.20
	a.m.	p.m.	a.m.	p.m.
G. W. R.	2.00	9.00	2.00	5.40
	6.00	4.00	10.30	5.40
	11.30	9.30		8.20
	a.m.	p.m.	a.m.	p.m.
U. S. N. Y.	6.00	4.00	9.00	
	11.30	9.30	10.30	5.45
U. S. West States	6.00	9.30	9.00	3.45
	12.00			7.20

English mails will be closed during April as follows: Apr. 3, 7, 10, 11, 17, 21, 24, 28.

McShane Bell Foundry.

Finest Grade of Bells, Chimes and Peals for Churches, Colleges, Tower Clocks, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. J. H. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

A. J. McDONAGH

DENTIST

Office and Residence, 250 SPADINA AVE
TORONTO

Third door south of St. Phillips' Church'

FIRST CLASS WORK. TERMS MODERATE

Night calls promptly attended

"Best cure for colds, coughs, consumption is the old Vegetable Pulmonary Balm." Cutler Bros. & Co., Boston. For a large bottle sent prepaid

I CURE FITS!

THOUSANDS OF BOTTLES GIVEN AWAY YEARLY.

When I say **Curo** I do not mean merely to stop them for a time, and then have them return again. I MEAN A RADICAL CURE. I have made the disease of Fits, Epilepsy or Falling Sickness a life-long study. I warrant my remedy to **Curo** the worst cases. Because others have failed it is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my Infallible Remedy. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address:—H. G. ROOT, M.C., Branch Office, 186 WEST ADELAIDE STREET, TORONTO.

AGENTS

Can make from \$5 to \$10 per day, by canvassing for the Catholic Weekly Review, apply to Business Manager.

John McMahon

MERCHANT TAILOR

39 King St. W., : Toronto

TENDERS

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to noon of MONDAY, 21st April, 1890, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1891, 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 of any part of a tender.

Each tender must be accompanied by an accepted Cheque in favor of the Superintendent General of Indian Affairs, on a Canadian Bank, for at least five per cent. of the amount of a 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.

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, 1890.

ASTHMA CURED

DR. TAFT'S ASTHMA CURE. DR. TAFT BROS., ROCHESTER, N. Y. FREE

ALEXANDER & CABLE

Lithographers

Engravers Etc.

MAL BUILDING

- Toronto -

The Great Secret of the Canary Breeders of the Huritz. **WIND BIRD** MANNA Feeders and preserver them in health. See by mail. Sold by druggists. Directions free. Bird Food Co., 401 St. Phila., Pa.



BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Fairs, etc. FULLY WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.

Dominion : Line : Royal : Mail
STEAMSHIPS

WINTER SEASON

Liverpool Service—Sailing Dates

*SARNIA.
From Liverpool. From Portland. From Halifax
Thur., Apr. 10... Sat., Apr. 12

*VANCOUVER.
Thur., Apr. 11... Sat., Apr. 26

Bristol Service, from Avonmouth Dock.
SAILING DATES.

From PORTLAND.

TEXAS..... Apr. 3rd

REDUCED RATES.

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

* These Steamers have Saloon, State-rooms, Music-room and Bath-rooms amidships, where but little motion is felt, and carry neither Cattle or Sheep.

G. W. TORRANCE, DAVID TORRANCE & Co
18 Front St. W. Gen. Agts.
Toronto. Montreal & Portland

Sir Alex Campbell, John I. Blakley, Esq.
President. Vice-Pras.

THE BOILER INSPECTION

and Insurance Co. of Canada

Consulting Engineers and Solicitors
of Patents.

— HEAD OFFICE —

QUEBEC BANK CHAMBERS . . . TORONTO
G. C. Robb Chief Engineer A. Fraser Sec.-Treas.

POEMS

of

Pope

Leo XIII.

English and
Latin Verse

WITH BIOGRAPHY

and

Full Page Engraving

of the

Supreme Pontiff

In Morocco : \$3.50

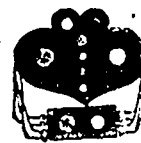
In Cloth : \$2.50

To be had only from office of

THE CATHOLIC
WEEKLY REVIEW



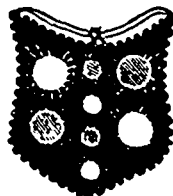
— THE —
CLIMAX OF ABSORPTION



A CURE

WITHOUT MEDICINE.

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



All diseases are successfully treated by

CORRESPONDENCE,

as our goods can be applied at home.

STILL ANOTHER NEW LIST.

Senator A. E. Botsford, Sackville, advises everybody to use Actina for failing eyesight.

Miss Laura Grose, 166 King w., Granulated Eye Laid; cured in 4 weeks.

Rev. Chas. Hote, Halifax, is happy to testify to the benefits received from Butterfly Belt and Actina.

A. Rogers, tobacconist, Adelaide west, declares Actina worth \$100.

Miss Flora McDonald, 21 Wilton Ave., misses a large lump from her hand of 13 years standing.

S. Floyd, 119 1/2 Portland st., Liver and Kidneys and Dyspepsia cured.

G. R. Glassford, Markdale, Sciatica and Dyspepsia cured in 6 weeks; 15 years standing.

Mrs. McKay, Ailsa Craig, after suffering 13 years, our Sciatica Belt cured her.

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

Mrs. J. Swift, 87 Agnes st., Sciatica for years, perfectly cured in 6 weeks.

Chas. Cosens, P.M., Trowbridge, general Nervous Debility, now enjoys good health.

Thomas Bryan, 371 Dundas st., general Debility, improved from the first day, now perfectly cured.

Wm. Cole, G.T.R., fireman, cured of Liver and Kidney troubles.

A. E. Colwell, engraver, city, Rheumatism in the knees, cured.

J. A. T. Ivy, cured of nightly emissions in 6 weeks.

Your Belt and Suspensory cured me of Impotency, writes G. A.

Would not be without your Belt and Suspensory for \$50, says J. McG.

For General Nervous Debility your Butterfly Belt and Suspensory are cheap at any price.



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

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

Mention this Paper.

Illustrated Book and Journal FREE.

W. T. BAER & CO., 171 Queen st. West, TORONTO, ONT.

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 cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully,
T. A. SLOCUM M.C., 186 West Adelaide St., TORONTO, ONTARIO.



STATUTES OF CANADA

AND

OFFICIAL PUBLICATIONS.

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

B. CHAMBERLIN,

Queen's Printer and Comptroller of Stationery.

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

- Church Pews -

SCHOOL FURNITURE

The Bennett Furnishing Co., of London, Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews 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 branch office in Glasgow, Scotland, and we are now engaged manufacturing pews for new churches in that country and Ireland. Address

BENNETT FURNISHING CO

LONDON, Canada

ROYAL BAKING POWDER

Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N. Y.



Canadian Photo-Engraving Bureau
Engraving of every description,
Best work in Canada
HALF TONE
Process A Specially
MOORE & ALEXANDER
203 YONGE STREET
TORONTO.

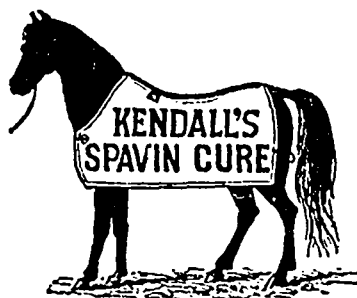
O'MEARA THE TAILOR

HAS OPENED HIS NEW STORE
561 QUEEN ST. WEST,
With an entirely new and select stock of
Irish, English and Scotch Tweeds,
Worsted, &c.
Good Fit & Workmanship Guaranteed
561 Queen Street West,
Opposite Denison Avs.

J. W. MOGAN
House Sign and Ornamental

PAINTING

Graining, Glazing, Paper Hanging,
Kalsomining and Tinting.
Estimates Furnished
310 KING STREET WEST.



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

KENDALL'S SPAVIN CURE.

OFFICE OF CHARLES A. SYDNER,
BREEDER OF
CLEVELAND BAY AND TROTTER BRED HORSES.
KILWOOD, ILL., Nov. 2, 1888.

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

Yours truly, CHAS. A. SYDNER.

KENDALL'S SPAVIN CURE.

BROOKLYN, N. Y., November 3, 1888.
Dr. B. J. KENDALL Co.
Dear Sirs: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for Lameness, Stiff Joints and Spavins, and I have found it a sure cure, I cordially recommend it to all horsemen.

Yours truly, A. H. GILBERT,
Manager Troy Laundry Stables.

KENDALL'S SPAVIN CURE.

SANT, WINNOR COUNTY, OHIO, Dec. 19, 1888.
Dr. B. J. KENDALL Co.
Gents: I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had Spavins, ten of Ring Bone, nine with Big Head and seven of Big Jaw. But I have had one of your books and followed the directions, I have never lost a case of any kind.

Yours truly, ANDREW TURNER,
Horse Doctor.

KENDALL'S SPAVIN CURE.

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

TEETH WITH OR WITHOUT A PLATE

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



ST. VITUS DANCE CURED.

I, the undersigned, herewith declare that my son Joseph, when six years old had an attack of scarlet fever, and on Dec. 22, 1886, was taken with St. Vitus Dance in its most horrible symptoms and for one month and a half could not sleep on account of terrible sufferings, and during the whole nights laid awake screaming and lamenting.

Under the treatment of the Rev. E. Koenig, of this city, he has fully recovered and he is now again attending school.

With great pleasure and a grateful heart I give this testimony. GEORGE HASSELD,
St. Wayne, Ind., Oct. 7, 1887.

Subscribed before me, and attested by Rev. Pastor of St. Mary Church,
J. H. OECHTERING.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.
This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

KOENIG MEDICINE CO.,
50 W. Madison cor. Clinton St., CHICAGO, ILL.
SOLD BY DRUGGISTS.
Price \$1 per Bottle. 6 Bottles for \$5.
Agents, Lyman & Co Toronto.

The Father Mathew Remedy



The Antidote to Alcohol found at Last!

A NEW DEPARTURE

The Father Mathew Remedy

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

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

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

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

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

NEN SPRING GOODS.

M'KEOWN & CO.

Have just completed a large purchase of New Spring Goods at the recent

Trade Sales Montreal,

And are now showing a \$75,000 Stock of the choicest lines in

Black and Colored Dress Goods
Cashmere, Henriettas, Mantles,
Hosiery, Ribbons, Gloves, Corsets, Prints, Satens, Linins, &c., &c.

At lower prices than ever,
Inspection invited.

PERFECT DRESS MAKING.

McKEOWN & CO.

182 Yonge Street.