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

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

Vol. V

Toronto, Saturday, April 11, 1891.

No. 9

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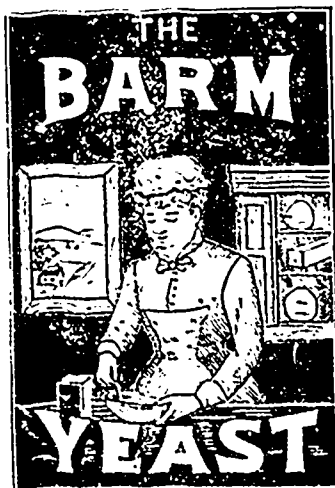
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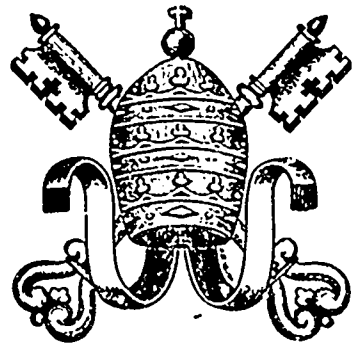
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|-------------------|------------|-------------|
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| T. G. and B. | 6.30 3.35 | 11.10 9.00 |
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| G. W. R. | 2.00 9.00 | 2.00 8.20 |
| | 6.00 4.00 | 10.30 8.20 |
| | 11.30 9.30 | |
| U. S. N. Y. | 6.00 4.00 | 4.00 5.45 |
| | 11.30 9.30 | 10.30 11.00 |
| U. S. West States | 6.00 9.30 | 9.00 7.20 |
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English mails will be closed during April as follows: April, 2, 6, 9, 13, 16, 20, 23, 27, 30.

N. B.—There are branch post offices in every part of the city. Residents of each district should transact their Saving Bank and Money Order business at the local office nearer to their residence, taking care to notify their correspondents to make orders payable at such branch post office.
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DROPSY Treated free. Positively CURED with Vegetable Remedies. Have cured many thousand cases pronounced hopeless. From first symptoms rapidly disappear and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. TEN DAYS TREATMENT FURNISHED FREE by mail. DR. H. GREEN & SONS, Specialists, Atlanta, Ga.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to noon of SATURDAY, 9th May, 1891, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1892, consisting of Flour, Beef, Bacon, Groceries, Ammunition, Twine, Agricultural Implements, Tools, &c., duty paid, at various points in Manitoba and the North-West Territories.

Forms of tender, containing full particulars relative to the Supplies required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg.

Parties may tender for each description of goods (or for any portion of each description of goods) separately or for all the goods called for in the schedules, and the Department reserves to itself the right to reject the whole or any part of a tender.

Each tender must be accompanied by an accepted Cheque in favour of the Superintendent General of Indian Affairs, on a Canadian Bank, for at least five per cent. of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract based on such tender when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted, the cheque will be returned, and if a contract be entered into for a part only of the supplies tendered for an accepted cheque for five per cent. of the amount of the contract may be substituted for that which accompanied the tender; the contract security cheque will be retained by the Department until the end of the fiscal year.

Each tender must, in addition to the signature of the tenderer, be signed by two sureties acceptable to the Department for the proper performance of the contract based on his tender.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

L. VAN KOUGHNET,
 Deputy of the Superintendent-General of Indian Affairs,
 Department of Indian Affairs,
 Ottawa, March, 1891.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Maria Street Bridge," will be received at this office until Friday, the 21st day of April next, inclusively, for the construction of the Abutment and Piers of a bridge and works in connection therewith, to be built across the Rideau Canal, on the line of Maria Street, in the City of Ottawa, in accordance with plans and specification to be seen on and after Thursday, the 2nd day of April next, at the Department of Public Works Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of the net amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.
 By order,
 E. F. E. POY,
 Secretary

THE PROVINCE OF QUEBEC LOTTERY NOTICE.

I beg to call the attention of correspondents inquiring about the "COLONIZATION LOTTERY" to the fact that I have severed my connection with same about one year ago.

I am the manager of THE PROVINCE OF QUEBEC LOTTERY and have nothing to do with the COLONIZATION LOTTERY.
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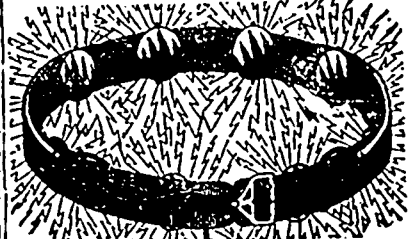
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- Liver Complaint, Female Complaints, Impotency, Constipation, Kidney Disease, Varicocele, Sexual Exhaustion, Epilepsy or Fits, Urinary Diseases, Lame Back.

WE CHALLENGE THE WORLD to show an Electric Belt where the current is under the control of the patient as completely as this. We can use the same belt on an infant that we would on a giant by simply reducing the number of cells. Ordinary belts are not so. Other belts have been in the market for five or ten years longer, but today there are more Owen Belts manufactured and sold than all other makes combined. The people want the best.

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 "SAVED MY LIFE when I had Muscular Rheumatism."—Mrs. Carroll, West Market Street.
 "Am much pleased with belt; it has done me a great deal of good already."—J. Serlinger, Galt, Ont.
 "Have been a sufferer for years from Nervous Headaches and Neuralgia. After trying one of your belts more than a week with it. Can knock out a headache now in fifteen minutes that used to keep me in bed for days."—Thos. Gales, Crawford St., Toronto.

BEWARE OF IMITATIONS.

Our attention having been attracted to base imitations of "The Owen Electric Belt," we desire to warn the public against purchasing worthless productions put upon the market by unprincipled men who, calling themselves electricians, prey upon the unsuspecting by offering worthless imitations of the genuine Owen Electric Belt that has stood the test of years and has a continental reputation. Our Trade Mark is the portrait of Dr. A. Owen, embossed in gold upon every Belt and Appliance manufactured by The Owen Electric Belt and Appliance Co. None genuine without it.

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

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

Vol. V

Toronto, Saturday, April 11, 1891.

No. 9

MANITOBA SEPARATE SCHOOLS AND EDUCATION DEPARTMENT.

The following is the full text of the Minister of Justice's report to the Governor-General in Council in the Disallowance of the Manitoba School Act:

To His Excellency the Governor-General in Council:

The undersigned has the honour to report upon the two Acts of the following titles, passed by the Legislature of the Province of Manitoba at its session held in the year 1890, which Acts were received by the honourable the Secretary of State on the 11th April, 1890: "An Act Respecting the Department of Education" and "An Act Respecting Public Schools."

The first of these Acts creates a Department of Education, consisting of the Executive Council, or a committee thereof appointed by the Lieutenant-Governor in Council, and defines its powers. It also creates an advisory board, partly appointed by the Department of Education and partly elected by teachers, and defines its powers also.

The "Act Respecting Public Schools" is a consolidation and amendment of all previous legislation in respect to public schools. It repeals all legislation which created and authorized a system of Separate Schools for Protestants and Roman Catholics.

By the Acts previously in force either Protestants or Roman Catholics could establish a school in any school district, and Protestant ratepayers were exempted from contribution for the Catholic schools, and Catholic ratepayers were exempted from contribution for a Protestant school.

The two Acts now under review purport to abolish these distinctions as to the schools, and these exemptions as to ratepayers, and to establish instead a system under which public schools are to be organized in all the school districts without regard to the religious views of the ratepayers.

The right of the Province of Manitoba to legislate on the subject of Education is conferred by the Act which created the Province, viz., 82-93 Vic., chapter 3 (the Manitoba Act), section 22, which is as follows:

22. "In and for the Province of Manitoba the said Legislature may exclusively make laws in relation to education, subject and according to the following provisions:

"Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law or practice in the province at the union."

(2) "An appeal shall lie to the Governor-General in Council from any Act or decision of the Legislature of the Province, or of any provincial authority affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education."

(3) "In case any such provincial law as from time to time seems to the Governor-General in council or any appeal under this section is not duly executed by the proper provincial authority in that behalf, then, and in every such case, and as far only as the circumstances of each case require, the Parliament may make remedial laws for the due execution of the provisions of this section, and of any decision of the Governor-General in council under this section."

In the year 1870, when "The Manitoba Act" was passed, there existed no system of education established or authorized by law; but at the first session of the Provincial Legislature, in 1871, an "Act to establish a system of education in the Province" was passed. By that Act the Lieutenant-Governor in council was empowered to appoint not less than 10 or more than 14, persons to be a Board of Education for the Province, of whom one half were to be Protestants and the other half Catho-

lics, with one superintendent of Protestant and one superintendent of Catholic schools. The board was divided into two sections, Protestants and Catholics, each section to have under its control and management the discipline of the schools of its faith, and to prescribe the books to be used in the schools under its care which had reference to religion or morals. The moneys appropriated for education by the Legislature were to be divided equally, one moiety thereof to the support of the Protestant schools, the other moiety to the support of the Catholic schools.

By an Act passed in 1875, the board was increased to 21—12 Protestants and nine Roman Catholics. The moneys voted by the Legislature were to be divided between the Protestant and Catholic schools in proportion to the number of children of school age in the schools under the care of the Protestant and Catholic sections of the board respectively.

The Act of 1875 also provided that the establishment in a school district of a school of one denomination should not prevent the establishment of schools of another denomination in the same district.

Several questions have arisen as to the validity and effect of the two statutes now under review, among these are the following:

It being admitted that "no class of persons" (to use the expression of "The Manitoba Act") had "by law at the time the province was established any right or privilege with respect to denominational (or any other) schools," had "any class of persons any such right or privilege with respect to denominational schools by practice" at that time?

Did the existence of separate schools for Roman Catholic children, supported by Roman Catholic voluntary contributions, in which their religion might be taught, and in which text books suitable for Roman Catholic schools were used, and the non-existence of any system by which Roman Catholics, or any others, could be compelled to contribute for the support of schools, constitute a "right of privilege" for Roman Catholics "by practice," within the meaning of the Manitoba Act?

The former of these, as will at once be seen, was a question of fact, and the latter a question of law, based on the assumption which has since been proved to be well founded, that the existence of separate schools at the time of the "union" was the fact on which the Catholic population of Manitoba must rely as establishing their "right or privilege by practice." The remaining question was whether, assuming the foregoing questions, or either of them, to require an affirmative answer, the enactments now under review, or either of them, affected any such "right or privilege."

After referring to the trial at the Queen's Bench of Manitoba, in which the petitioners were unsuccessful, he goes on to say:

An appeal has been asserted and the case is now before the Supreme Court of Canada, which will in all probability be heard in the course of the next month. If the appeal should be successful, these Acts will be annulled by judicial decision, the Roman Catholic minority in Manitoba will receive protection and redress. The Acts purporting to be repealed will remain in operation and those whose views have been represented by a majority of the Legislature cannot but recognize that the matter has been disposed of with due regard to the constitutional rights of the province.

If the legal controversy should result in the decision of the Court of Queen's Bench being sustained, the time will come for your excellency to consider the petitions which have been presented by and on behalf of the Catholics of Manitoba for redress under the sub-sections (2) and (3) of section 22 of "The Manitoba Act," quoted in the early part of this report, and which are analogous to the provisions made by "The British North America Act" in relation to other provinces.

(Sgd.) JOHN S. D. THOMPSON,
Minister of Justice.

THE CHECK TO THE HOME RULE MOVEMENT.

" Ah! but our hopes were splendid,
Annie, dear!"

wrote Thomas Davis, in one of those bursts of song, addressed to his country and half to his betrothed. In a second couplet he adds:

" How sadly they have ended,
Annie, dear!"

And so the song goes on. The first, indeed, literally describes what our position had been; but to the second, dark as our hopes are, we refuse to subscribe.

Those who are now most despairing were the persons who had formed a wrong estimate of the future when our sun was in its zenith. Those were the persons who had reckoned that, immediately that a general election took place and Gladstone returned to power, Home Rule was a thing of the next day. Let us suppose for the moment that this untoward affair had not taken place in Irish politics; let us suppose that there was still such a united party as there once had been, and that it was still led by the unquestioned skill and diplomacy of an innocent and stainless leader; what would have taken place? Gladstone would be returned to power. In due course he would introduce a Home Rule Bill, or he might possibly secure the passing of some act in the direction of extension of the franchise, in order to render certain a Liberal return in the event of its being necessary to appeal once more to the country. Necessary it would have been, for the House of Lords would, without the shadow of a doubt, cast out the Home Rule Bill on its first appearance at their chamber after passing through the Commons. In any case, therefore, it is only after a second election that Home Rule could be carried. So far, then, we are not a whit worse off now than then. It is only after a second election that, under the most favourable circumstances, we could expect the passing of the measure; and by the time of a second election the atmosphere here in Ireland will be so cleared that undoubtedly a compact and united party can and will be returned.

Later on in this paper it may become necessary to expand this matter somewhat. At present I put forward this question: Suppose nothing more could, by the present agitation, be gained than has been gained; are we to look upon the work of the last ten or twelve years as so much waste of power? By no means. Victories have been won the fruits of which cannot be filched from us. Waterloos may be won and rewon, the Rhine crossed and recrossed, but victories in the moral order once accomplished can never be undone. Slavery can never again, while the stars and stripes float in the breeze, become a legalized institution of the American Republic. And Ireland, poor Ireland, by the sacrifice and bravery of her women as well as of her men, nay, even of her little ones, has secured victories in the moral and legislative order. Behind the ramparts we have built not alone a future generation, but even our own can stand and fight for larger liberties and national self-government.

Take the peasant farmer, say; you knew a man, bound neck and heels by the terms of a lease which he could not fulfil, and his landlord would not forgo his pound of flesh. Let us say the man owned 100 acres of land, or thereabouts, at the yearly rent of £200. The farm did not yield a margin of £200, but Shylock was at liberty by law to demand the terms of his bond, and the executive government were prepared to enforce it. The result would be that out on the roadside the man would have to go with his family, two or three boys and one or two girls—children of nice manner and character, like the growing boys or girls you know. Instead, the agitation, has broken through the unjust sacredness of Shylock's bond; the man is declared free to go into the courts, and they (one-sided even as they are) have declared that £150 is the full market value of the bond. That man is in his house; his family are around him; they have what little comforts they have among themselves, but they have the sweetest and most sacred pleasure of all, the blessing of one another's society and love. The father's hand is over the children; the children's love is around the father. No money could buy that domestic joy and peace.

But look at the money side of it. £50 is left that man yearly; two years £100, four years £200, and so on; and that £50, or £100, or £200, instead of being dragged away out of the country, and squandered in such a manner as to excite in Brown's "Twa Dogs" the astonishment of one of them—

" Hech! sir—is that the gait
They wasie sae mony a brow estate?"

is spent at home, and remains in the country. The grocer, and draper, and shoemaker, and school-master all come in for their share. In money, since the year began, that man did not subscribe more, perhaps, than half one year's reduction. Now, there he stands, ready at the first moment an opportunity offers to improve his position, and to help his fellows to do so. Broadly speaking, the agitation of the past ten years has been worth to Ireland some four or five millions sterling annually; and has, moreover, by legislation, as well as by organization, made them defiant of the arrogant feudalism that has ground them to the earth.

The labourer, too, has succeeded in emancipating himself. Now he holds a little plot of land and a cottage secure "while grass grows or water runs" (to use one of our Irish expressions). He cannot be disturbed while he pays a certain weekly rent. That rent is being reduced almost universally through Ireland this year by reason of the distress; and it is pretty safe to say that the thin end of the wedge is, all unconsciously, got in, and that year by year this weekly toil will grow "small by degrees and beautifully less." The labourer has, moreover, a vote. It is a loss to the poor man that the Nationalist vote so tremendously predominates, else he might better his position if only he could stifle his patriotic tendencies. In the north of Ireland, however, where the labour vote would be a matter of importance, it may be that the Nationalists in the Board of Guardians will try by some means of this kind to win their votes. But, unless otherwise advised, the poor Catholic labourer will vote Nationalist, and scarcely to save his children from starvation would vote otherwise; whereas the poor Protestant labourer will, on the other hand, almost to a certainty vote with his religion. But this is by the way. The main fact is that both classes, the tenant-farming and the labouring, have gained advantages solid and *pretto estimabilia*. Just now it is a mercy that it has been so, for were it not for those four or five millions of an annual reduction for the past few years, the bulk of the country would at present be undergoing the same agonies of famine that, unhappily, are felt along the western seaboard. The depreciation in the price of the staple commodities of the country—i. e., in grain, butter, beef, and mutton—has been such that were the *onus* of these few millions still hanging round the people's necks the effect could be none other than famine.

These advantages have, however, been bought at a very dear price. War, even when it emancipates, leaves human corpses on the field. Groups of tenantry here and there have acted as the vanguard in the tenant war. The Cloncurry tenantry, for instance, on the borders of Limerick and Tipperary, have been living in Land League huts ever since '81, when they were evicted from their holdings. Look for a moment at what that means. There were young children growing up in some of those homes. Their parents intended to give them a nice education, as well as their means would afford. The little girls were to be sent to convent boardings schools—our Catholic girls are sent nowhere else; the boys prepared for trades or even professions. The fathers and mothers had, perhaps, some darling hopes. There the children remained. Should they be now reinstated they have grown too old to be sent to school or apprenticed to trades. Or, again, their girls and boys were grown, and their parents were looking to settle down their poor girls in life. The crow-bar and the battering ram came, and their hopes were as low as their homes. For a long, long decade these people have been enduring that deferring of hope that maketh the heart sick. Later came Clanricarde at Woodford, Smith Barry at Youghal, Massarene in Louth, Olphert in Donegal; oh, 'tis a long litany! Kenmare, Clongorey, Wicklow, Cashel, Tipperary! These are the prisoners of war on our side. Alone with ourselves, when we brood over the hardships and sufferings that these poor people have undergone, we are tempted to cry out that our victories have been dearly bought; but without spilling of blood there is no conquest, and these seem the only serious drawbacks. Were it not for these the country at large may exult, for advantages of a broad and useful kind have been obtained, and while it would reasonably regret the present check, it could at the same time feel that the past ten years have not been all lean kine. But the present does not cast us into despair. The pending cloud, dark as it is, is not without its silver lining. This is the way we look at it.

Events never stand still, and their onward march must lead to greater privileges for our people. The river, flowing to its sea, might as well think of returning to its source as that we can be robbed of the liberties we have won. Slowly but surely we must go on from vantage ground to vantage ground. The ultimate goal we are fighting for—viz.: the triumph of Home Rule—is to be won, not so much by ourselves single-handed as by an honourable alliance with one or two great English parties. It cannot be won without both, much less despite of both. Either of the two must act as an ally; and our position of independence as a parliamentary party and their position of being evenly balanced, make the fact of alliance a matter of political necessity. But which? Will it be with the Tories? For two reasons—no! One reason is, they already made promises and deceived. The second reason is, that the Tories, if they had the will, have not the way. The Liberals could not well oppose; if they did oppose, the majority of Tories and Irish Home Rulers would swamp them to zero. Our alliance is, therefore, almost necessarily with the Liberals. It has been prophesied, or attempted to be prophesied, by one who did not always prophesy so, that the Liberals cannot return to power at the next election. The very best proof of the falsity of that prophesy is shown in the hesitation of the Tories to appeal to the country. There is no man that would not willingly throw down two to gain seven if he saw the way of doing it. The Tories have two years yet of power to run, if they decide on holding to office; but if they appeal to the country, and were victorious, they would instead of two, have seven. Their hesitancy, therefore, does not corroborate the prophesy, and, if ever there was a favourable time for them, it is now.

It is all but certain that the Liberals will return to power; the one vital fact we ask of the future is to put Gladstone in office; send us John Morley once again as Irish Secretary, and give the Irish electorate a fair chance of squaring matters. Gladstone in office means that Ireland would be freed, or at least eased, from three things that gail us most bitterly at present: 1st, harsh or unjust evictions; 2nd, the divisional magistrates' caricature of law courts; 3rd, the cruelty and autocracy of the police force. Remove these galling burdens, find just means of reinstating the evicted tenants, give the country a moment to draw its breath, and with one united and supreme effort it will, with God's blessing, cleave its way to legislative freedom—*R. O. K. in Catholic World.*

IRISH NUNS AND IRISH INDUSTRIES

LACE-MAKING IN THE PRESENTATION CONVENT AT YOUGHAL.

There are two convents in Youghal; one is of the Loretto Order, where the nuns of the large and well-known educational house at Fermoy have established a school for the children of the richer class of the Youghal towns-people, and also lodgings for such of their pupils and sisters who need a change to the sea-side from the mild air of the inland, where the mother-house is situated. Under the roof of the charming old building which they have converted from an old-fashioned dwelling for gentry into a house of religion, the Sisters of Loretto also receive, on moderate terms, a few ladies to board, and nowhere could be found a kinder or more comfortable home. The place has an air of an old Spanish hostelry, standing on its poplar-guarded terrace above the sea, just where the ocean runs towards the town between the walled and gardened heights which are its outposts, and the pastured headland of opposite Waterford runs to meet the Black-water, and to struggle with its strong current in the Broad of Youghal.

The other convent is of the Presentation Order, and is world-famous for its mastery of the delicate art of lace-making. It stands on low ground, nearer the town, on a part of the site of the ancient God's Acre of the Franciscans' South Abbey, founded by the Maurice, who was the first Munster Geraldine. When the present convent, a comparatively new building, was in course of erection, excavations were made, and those curious discoveries which I mentioned to you before, of a buried multitude, centuries old, in a strange state of preservation, startled the builders and excavators. It is an extremely handsome building, noble in its plan, and beautifully finished in detail. The chapel is a gem, everything of the richest design and material, from the sculptures in white marble to the wrought brass screen which separates the choir of the nuns from the sanctuary. The schools are large and lofty, and in their wholesome atmosphere over 400 children are educated by the nuns on the kindergarten system. The gardens in front of the long range of buildings literally glow with flowers, which evidently take kindly to the soil enriched by the dust of innumerable warriors and saints. One feels inclined to wish that this happy, industrial centre, where so much beauty is combined with usefulness, could have been placed on the heights instead of in the hollow, but space for many earnest works was more necessary than picturesque effect in the landscape. Within these walls the industrial art of lace-work, for which Youghal has become famous, is cheerfully carried on by the Sisters, who superintend the work, and the girls of the town who execute it.

The story of this successful enterprise is easily told. In the year 1852 the nuns were anxiously looking about for a remunerative industry for their children, when a bright spirit among them, a lady named Mary Anne Smith, of Dingle, in Kerry, bethought her of picking to pieces some fragments of antique foreign lace, with the intention of discovering the secret of the skilled and long-dead artist. By carefully ripping each stitch and poring over every turn and twist of the threads, she caught the idea of the formation of the separate morsels of a beautiful whole, and after persevering study she began to imitate what she had studied, with her needle and fine linen thread. In the very beginning fine tape and cord were used to mark out the pattern and serve as foundation for the work, and any means that could be thought of were used to obtain the desired effect. Gradually all unworthy aids were discarded, as the workers became more skilled and the ingenious teacher more educated by her own thought and experience. First the tape was abandoned, and then the cord. The little ornamented ring of thread on the connecting bars at first had to be formed with the help of a pin-point; but one day an intelligent maiden cried out: "Oh, Sister, I can do without the pin!" After this, the last difficulty in execution was removed, and they went on merrily, and soon began to invent their own designs.

The present designs are the original work of Miss Lynch, in religion Sister M. Reginur, daughter of a gentleman farmer in the county of Cork, who was educated in England, and has a delicate fancy in her art. Her compositions are made from natural flowers conventionalized to suit her purpose, and are considered by the workers as much less rigid and more beautiful than the Kensington patterns. My chief informant in detail was Mary Fleming, the only girl left of the first workers, who began the undertaking in the year

1852. Seated in a bright window of the lace-room, a long pleasant room with brown waxed floor, and that charming conventional atmosphere of quiet and sweet order, Mary Fleming, at the head of the younger lace-makers, told me a few of her ideas concerning the work which has been the delight and support of her life.

"You must think and dwell on it as you go along," she said, "and so you gradually improve on it." Every new figure that is brought into the lace goes through several transformations before it is pronounced perfect. Mary confided to me that their own designs are much handsomer than the old, or than any at Kensington. Mr. Cole had objected that they keep too close to nature, but her opinion was that the Kensington designs he thought so good were so stiff that they were only fit for iron work. That many agree with Mary as to the excellency of Youghal art is evidenced by the fact that first prizes are often won at Kensington by the Youghal designer.

"When the princesses be gettin' married," said Mary, "we be expectin' orders." The first flounce wrought at Youghal made part of the trosseau of the Duchess of Fife. The story of this piece of good fortune for the convent is as follows: A very wealthy lady with a passion for lace was in possession of a flounce of the fourteenth century, and got it copied by the nuns. The matter was negotiated by Mr. Lindsay, of Grafton Street, Dublin. A piece was left, over and above, and Mr. Lindsay ordered it to be continued so as to form another flounce. Some yards of narrower lace to match, and a handkerchief were also made, and the whole set sent by Mr. Lindsay to the Princess of Wales, who bought it for her daughter. The new lace wrought at Youghal was pronounced better than the old. Some wonderful old lace belonging to Sir William Drake was also copied at Youghal, with the same successful result. Mr. Lindsay, who buys all the lace produced at the convent, and takes the risk of the sales, is looked on as a benefactor by nuns and lace-workers. Without his generous aid they could not make their art a source of unfailing income to the poor girls employed by it. The workers are paid by the piece and are sure of certain modest earnings every week. Sometimes the work is taken to their homes, but a considerable amount of it is done in the convent room, where I saw the nice-fingered maidens busy with the fine needle and almost invisible thread, which are their only tool and material. They looked neat, cheerful, patient, thoughtful, like persons who followed an art rather than an industry. When a new design was laid before them it was pleasant to see their intelligent faces bending over it, and to hear their apt remarks on its workable possibilities. Round the room were framed on the walls fragments of exquisite lace of different periods, as well as some modern specimens, including fans and other beautiful pieces of their own working. Among these examples were to be found specimens of Point d'Argentan, period of Louis IV.; Point d'Argentan, Louis XV.; Point d'Alencon, Louis XVI.; Point d'Alencon, Louis XV.

Rosa Mulholland in Boston Pilot.

THE SACRAMENT OF MATRIMONY.

CATHOLICS should never lose sight of the sacramental character of Matrimony. Knowing that it is a sacrament which must be received in the state of grace, they will prepare for its reception by having recourse to the sacrament of Penance. The knowledge of the sacramental character of Matrimony will insure modesty on the part of those who are keeping company. Knowing that they are preparing for a holy sacrament, young people will seek advice and guidance of their parents and confessors. When Catholics thoroughly realize that Matrimony is a sacrament of Holy Church, they will look to the Church for all information concerning it. Marriages which are merely marriages in the eyes of the civil law will be looked upon by them with horror.

They will not endure, when it can be any interference on the part of the state with an institution which Christ has raised to the dignity of a Sacrament, and consequently placed under the exclusive direction of the authority of the Church. In the words of Leo XIII., it is impossible for the Church to sanction any withdrawal of the management and direction of the sacramental marriage from her ecclesiastical jurisdiction, since Christ has placed the Sacrament under her exclusive care and direction.

The matter of this sacrament is the natural contract entered into between the parties, and the form is the expression of consent to the nuptial union. The ministers of the sacrament are the contracting parties themselves. The subjects of the sacrament are two persons differing in sex, who are prevented from entering into a matrimonial union by any law of the Church.

There are two properties of marriage which should be clearly understood by all Catholics; its unity and indissolubility. The Church has always taught that the bond of Matrimony can be broken only by the death of one of the parties, and that recourse cannot be had to a second marriage whilst both parties are living. Any law to the contrary is against the natural law, and against the positive teachings of the Holy Scripture. The effect of the sacrament of Matrimony, according to the Council of Trent, in divine grace, which perfects the natural love of the parties, render the union indissoluble, and give them the grace necessary for their state.—*Catholic Herald.*

LETTER OF OUR MOST HOLY LORD, LEO XIII.

TO THE ARCHBISHOPS AND BISHOPS OF THE EMPIRE OF AUSTRIA.

Our Dear Sons and Venerable Brothers, Health and the Apostolic Benediction.

From the first days of the Sovereign Pontificate to which the providence of God has elevated us, we have found of a truth, in casting our eyes over the whole extent of the Catholic world, one subject of joy in the large number and excellence of projects and works for all sorts of good that have been pursued with solicitude, God aiding, by the bishops, the clergy and the faithful. But we have also suffered a deep sorrow in beholding the enemies of the Church, united in a detestable coalition, all joined together in order to besiege and, if they can, to overthrow entirely this edifice which God Himself built to serve as a refuge for the human kind.

This wholesale but minute war waged against the Church of Jesus Christ, in order that she may be menaced by varied manœuvres and arms, follows the deviation of a single and self same plan, which is this. "To efface every vestige of religion in families, schools, laws, and institutions, to despoil the Church herself of her property and of the signal influence she possesses to procure the general good; to infiltrate in all the veins of the domestic and civil community the very pernicious poison of many errors.

Already nothing has been left untried by adversaries who are agitating with infinite license. Large numbers of them declaim violently against the rights, the liberty and the dignity of the Church, against the bishops and all orders of the clergy, and, above all, against the authority and principality of the Roman Pontiff. Such outrages committed upon the Catholic religion have brought down and will bring down grave and numberless evils upon the nations. It is to be deplored that perversity of opinions is extending more and more, that dishonesty and the spirit of revolt are gaining on men's hearts, and that the result can only be perils growing greater every day for public affairs and for governments. There is no need to prove another consequence; for, if they yield, as they are inclined to do, if they reject that very firm pillar of society, religion, which alone, by its just commandments and salutary defences, can keep each one in his line of duty, the foundations themselves of society will be continually attacked and hewn away.

We have omitted no occasion to signalize these truths publicly by important letters, recalling to those who exercise power how intimately connected are the interests of religion and those of society, exhorting those submitted to power to respect their rulers and to put into practice the divine instructions of the Church.

We have addressed ourself particularly to our venerable brothers the bishops, whom the Holy Ghost has set up to rule over the Church of God and whom He mandates with the abundant illumination of His grace; those, in short, who, in the character of vigilant guardians instituted in all the countries of the earth, ascertain and know by experience what remedies to employ and what snares to shun in the present circumstances of each nation, in order to assure them as our best auxiliaries in the work we are pursuing with all our powers, the safety of the Catholic nations. We thank God for the admirable zeal and ardour with which the whole order of bishops have responded to our exhortation, for all the resources of their minds and hearts, all that they can do by word and action, they employ to defend the verity of the Catholic faith, and, in recalling human society to the virtues of that faith, to defend it from the greatest evils, to conduct it to true prosperity.

In this so noble rivalry of pastoral zeal the bishops of Austria have distinguished themselves, and we wish here to pay you the tribute of eulogy which is due to you. We know, in short, with what wisdom and endurance you have laboured to extirpate from the midst of the people the bad grains and to cultivate the seeds of Christian life. Moreover, we have learned recently with great joy that you have addressed to the faithful of your diocese a collective letter, which has been for us a clear proof of the intimate accord of your wishes in the defence of Catholic interests.

Nevertheless, in order that this accord may be maintained ever firmer in the future and that your solicitude and your efforts may tend in the same way to a single, determined end, nothing appears to be more *appropos* than the holding by the bishops of annual meetings which will knit the principles of this accord, so efficacious for sentiments and action. This system of reunions, of which we suggested the establishment, is already flourishing in a certain number of countries, and has yielded up to the present truly happy fruits. Bishops have derived from them a larger abundance of lights, souls have been fortified, zeal for religion has been excited, and they passed numerous resolutions which in divers manners have been useful to the Catholic religion.

It should be added that so perfect an agreement and accord of the bishops would not only increase the respect and the good sentiments of their people toward them, but would also serve as an example and encouragement to laymen, as in some nations now, to gather together and debate about the steps to take with the aim of defending religion and equally menaced civil society.

In the beginning the example and the exhortations of the bishops are powerful to excite the ardour and the activity of Catholics to hold national, provincial, or local congresses. What has been done is a work full of sagacity. If, in fact, perverse men, powerful through audacity and numbers, meet here and there and conspire to ravish from them perfidiously the most precious of all goods—faith—and the blessings which flow from it, it is all the more just and necessary that Catholics, under the direction of the bishops, should associate their efforts and their forces to resist. Now through the frequency of such congresses, they are able with more freedom and power to maintain the profession of their religion and to repulse the assaults of the enemy.

Subjects for deliberation, and subjects of the greatest importance, cannot fail to come before the future reunions of the bishops.

In the unfortunate times with which we are afflicted, we desire that all efforts and care should from the start tend to reunite, by approaches growing nearer every day, the lines of the Christian family with the hierarchial order; in such fashion that the faithful may be united to their bishops in all good will and submission, and above all that they guard with ardour and bravely profess one faith, one obedience, and one filial piety, under the Bishop of the Universal Church.

Now, since to wish that the Roman Pontiff may be subject to no human power, and that he may be fully and perfectly free, is a sacred obligation which concerns the Catholics of all nations, and not one alone, the bishops should consult upon the matter and apply themselves to arouse and excite the solicitude of the faithful in this very just cause, with the view of hastening a happy result.

In these reunions, the bishops will find facilities for exchanging councils upon the difficulties which may arise in their several churches; and they can also, if they judge it *appropos* of any particular point, use collective letters or enactments.

The solicitude for the formation and education of the clergy, the greatest and most fecund of all the cares of a bishop, will equally find its place in your deliberations. You can examine the manner of conforming the discipline and rule imposed upon clerics in seminaries to the rules of the Council of Trent, the principal means of developing among them piety and a generous virtue, the encouragement to give to the study of the higher sciences in order that they may occupy the ground they should in our times, and the measure to be taken in regard to all the clergy with the object of securing an ampler harvest of souls.

Concerning the faithful, who are exposed to so many perils and snares, it would be of the greatest interest to search out varied methods of coming to their aid. sermons and catechisms upon sacred subjects, appropriate to the men, to the ages, to the places; pious and divers confraternities of the laity, approved and recommended by the Church, absolute observation and respect of feast days; also establishments to preserve the faithful, the young above all, from perversity and corruption, and to increase the very salutary frequenting of the Sacraments; lastly, books, journals, and other publications to labour for the defence of the faith and the safeguarding of morals.

In this matter, it imports well to recommend to the bishops what we have had a long while at heart, and what we shall insist upon frequently, namely, that the labour of Catholic writers, well regulated and well ordered, be encouraged and developed.

Certainly, those excellent writing whether daily or periodical, should be recognized in all countries as being of great utility to religious and civil interests. They repulse the attacks of adversaries who seek to import an impure contagion. But in the Austrian Empire an extreme utility should be attributed to them. A crowd of journals are there, in fact, in the service of the enemies of the Church, who, thanks to their fortunes, propagate them most easily and in the greatest numbers. It is then absolutely necessary, in order to fight with equal arms, to oppose writers to writers: they should be able to repulse attacks, to uncover the perfidious, to pierce the contagion of errors, and to win men to duty and virtue.

This is why it would be convenient and salutary for each country to possess its particular journals, that should be the champions of the altar and the fireside, instituted in a fashion in accordance with the judgement of the Bishops, with whom they should study to walk in just and wise harmony, the clergy should favor them by their benevolence and take to them the succors of their doctrine, and all true Catholic should hold them in high esteem and consequently aid them with all their forces and resources.

The solicitude of the Bishops could also be exercised upon another important cause which you justly have at heart, as we have seen by your collective letter addressed to the faithful: the cause of the toilers, who need in so high a degree the aid of religion in order to accomplish well their hard tasks and to bear patiently their sufferings. This question, which is in the domain of the social question so ardently debated in our days, demands a remedy which should be as prompt as the difficulties that oppose it are great.

If the Bishops consecrate to this question in the way that are possible to them, their attention and their efforts, if they insist that the evangelical precepts of justice and charity should be highly respected by all classes of society, if they arrive at any conclusions they shall ameliorate by their influence and their action the precarious situation

of workman, they would merit as well of religion as of the monarchy.

These questions and others of the same importance should be treated in the congresses of Bishops which we advise should be held every year. We are convinced that all the Bishops of Austria will show the greatest zeal and celerity to comply with these desires, which are inspired in us by the interests of religion and by the benevolent affliction that we cherish for the Catholic people of Austria.

In closing, we accord to you, dear sons and venerable brothers, and to all the Austrian people, very affectionately in the Lord, the Apostolic Benediction, as a pledge of heavenly gifts and as a testimony of our paternal affection.

Given at Rome, near St. Peter's the 31st of March, of the year 1891 the fourteenth of our Pontificate.

LEO XIII., POPE.

RICH WORDS FROM MANY WRITERS.

From *Boston Pilot*

None the place ordained refuseth,
They are one and they are all,
Laying stones the Builder chooseth
For the courses of His wall!

—Jean Ingelow.

I can feel no pride, but pity
For the burdens the rich endure,
There is nothing sweet in the city
But the patient lives of the poor.
Oh, the little hands too skilful,
And the child-mind choked with weeds!
The daughter's heart grown wilful,
And the father's heart that bleeds!
No, no! from the street's rude bustle,
From trophies of mart and stage,
I would fly to the woods' low rustle
And the meadows' kindly page.
Let me dream as of old by the river
And be loved for the dream away;
For a dreamer lives forever,
And a toiler dies in a day.

—John Boyle O'Reilly.

Nothing can produce so great a serenity of life as a mind free from guilt, and kept untainted, not only from actions, but purposes that are wicked. By this means the soul will be not only unpolluted, but not disturbed, the fountain will run clear and unswilled, and the streams that flow from it will be just and honest deeds, ecstasies of satisfaction, a brisk energy of spirit, which makes a man an enthusiast in his joy, and a tenacious memory sweeter than hope. For as shurbs which are cut down with the morning dew upon them do for a long time after retain their fragrantcy, so the good actions of a wise man perfume his mind, and leave a rich scent behind them. So that joy is, as it were, watered with these essences, and owes its flourishing to them. —*Plutarch.*

Rest is not quitting
The busy career,
Rest is the sitting
Of self to its sphere.
'Tis loving and serving
The highest and best;
'Tis onward, unswerving,—
And that is true rest.

—J. S. Dwight

He who complains, or thinks he has a right to complain, because he is called in God's Providence to suffer, has something within him which needs to be taken away. A soul whose will is lost in God's will can never do this. Sorrow may exist, but complaint never.—*St. Katherine of Genoa.*

Long sentences in a short composition are large rooms in a little house.—*Shenstone.*

Woe to him who betrays the confidence of his friend for he profanes that which is most closely related to the human heart, and is the most sacred proof of friendship.—*Charles Sainte Foi.*

Virtue, like fire, turns all things into itself; our actions and our friendships are tinctured with it, and whatever it touches becomes amiable.—*Seneca.*

No star is ever lost we once have seen;
We always may be what we might have been.
—*Adelaide Procter.*

There's a Divinity that shapes our ends
Rough-hew them how we will.
—*Shakespeare's "Hamlet."*

Rose of the desert! thou whose blushing ray,
Lonely and lovely, fleets unseen away;
No hand to cull thee, none to woo thy sigh,—
In vestal silence left to live and die,—
Rose of the Desert! thus should woman be,
Shining, uncourted, lone and safe, like thee.
—*Thomas Moore.*

THE JESUIT'S STORY.

BY ROSE A. BRAENDLE.

CIRCUMSTANCES under the control of Providence had, praised be *Dieu*, located us a couple of years ago in a picturesque portion of the Land of Lees or, according to geography, in the county of Fairfax, Va., and Patlanders in nationality and Papists in religion, we of course made inquiries to be *en rapport*, as the spiritualists put it, with our Christian belief. The village, a distance from the small wooden structure used for Catholic worship, was where we had, like the Arab in the wilderness, pitched our tent, or rather, in plain English, taken possession of a small Queen Anne cottage, with enough shrubbery and garden to give our table sufficient fresh cereals for the use of our small household of three persons and a domestic.

Well, you will wonder, no doubt, what this introduction means to the above headlines. Simply this, that in the Land of the Lees, Catholics are as scarce as "hens' teeth," and when a pious son of Loyola is sent to officiate once a month, the few faithful have to come a long way to participate in the service of the Mass. The reason for the lack of Catholics and churches in these parts is, first, the entire absence of industries in either mining or manufacturing and the still existing prejudice that unless a white man is a land proprietor or has a stated income he is practically outside the pale of decent society or neighbourly recognition.

But a more truthful statement, probably, would be this: Prior to the war times the old manor system existed and gentlemen could afford to entertain their chaplains for days if necessary. At such times those few who owned Catholic slaves permitted them to attend their religious duties, had christened them "pickaninies," and master and serf (where the former was a man of conscience) knelt at the same altar to receive the Bread of Life in the Holy Eucharist.

Now that day is past and gone. The non-Catholic masters have drifted into agnosticism, the slaves have become Seventh Day Baptists or Wesleyan Methodists, the manor system is a shadow of the past, and near the location of my story a few families of Irish peasantry, who made a living by farming, together with a remnant of Virginia aristocracy, are the only supporters of the little frame church, which is too poor to support a regular pastor in the Land of the Lees, where George Washington, who never prevaricated, called the grounds in this county of Fairfax "the garden spot of Virginia."

'Twas with unalloyed pleasure, then, that we welcomed the Jesuit whose story I am about to relate. He was a Frenchman by birth, bordering on to sixty years old, but unlike some of his dainty-looking compatriots whom I had met in happier days in the land of the *fleur de lis*, he was stout, thick-set, with a round, ruddy face, keen, sharp black eyes, and beneath his tonsure a fringe of silver-gray hair, which had a peculiar tinge of reverend beauty as the celebrant stood at the altar and the light of heaven's sunshine peeped through the stained-glass window on the white and gold altar during the Sacrifice of the Holy Mass.

I assure you there were more than one of the small congregation who regretted the absence of the old manor system, for there is nothing more galling to noble Catholic hearts than the poverty that prevents them from showing that well-bred hospitality which they feel is due to the gentleman and scholar who puts on the garb of the Levite to act as moral physician to his fellowmen.

One, however, of the little band had an opportunity given her soon afterward of breaking bread and salt with the Rev. Father. A sick call brought him to her domicile some few miles across the country. I remember the day well—the warm, sultry day, and the terror of the household when the country physician mentioned the deadly typhoid, a fever which had taken off one of the little household the previous summer. But, as I tell you, the Rev. Father, after hearing our patient's confession, giving Holy Communion, and according to the fifth chapter of St. James, administering Extreme Unction, the little household were cheered in heart and mind, the improvement in the appearance of the sick lady was visible to all, so leaving the patient to her own meditations, we beset ourselves to entertain the Father in our humble capacity as best we could, and were entertained by the following story:

In the year 186-, said Father Gervais, I was sent by my superior to Texas. I had a much farther distance to travel than that I have come to day, and among some of the numbers, of my congregation were several cow boys. Well, I have traveled quite extensively from the Isle of Arran, off the coast of your Emerald Isle, to the Land of the Cossacks, on the old continent, and from the Red River of the North, on this continent, to the gulf, and while endeavoring to serve God and my fellowmen some interesting methods have arisen before me in the line of duty.

Shortly after my arrival on the Texas mission the Catholics of my congregation proposed giving an entertainment for the benefit of the Church, and requested my permission to use the little wooden building attached to the chapel for that purpose, which was freely given. Among the people was a tall, Saxon looking young man, and a petite little lady, who was known to a few of my parishioners as Mr. and Mrs. Everett. They were newcomers, lived on a ranch, had come to Texas buffalo-hunting, so gossip said.

To be Continued.

The Catholic Weekly Review.

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

Commented 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 Dore of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion

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TORONTO, SATURDAY, APRIL 11, 1891.

On Monday last the National Federation, the new Irish National Society, held in the city of Dublin, its first public meeting since organization. Mr. Sexton, who presided, in the course of a speech dwelt upon the rapid growth of the Federation, which was fast embodying the political strength of Ireland. Michael Davitt, who was appointed secretary of the council, spoke to the same effect, and advised making every preparation for a hard fight with the Tory-Parnell alliance. Mr. T. M. Healy said that Mr. Parnell had been reckless enough to stand amid the smouldering ruins of his country in order to satisfy his ambition and that it was impossible to suppose that the extremists, who had always hated him, could continue to support him now unless he was potent enough to destroy the constitutional movement.

A correspondent in the *Univers* gives an illustration of the way events are shaping in Italy, and the persecution which the church is subjected to at Rome, in the following vivid pen picture.

The principal aim of the different sects in Italy is to unchristianise Rome as soon as possible, and to this end they employ every means in their power. Their desire is to destroy this, the first diocese of the world, as much as a diocese can be annihilated by the progressive substitution of a perverse people for a faithful one. Now it is useless to add that nothing could be so prejudicial to the Church as the execution—already commenced, and alas! to advanced—of this project, and nothing evidently favours it like the absolute want of religious edifices in the new quarters of Rome. It is impossible, then, not to recognise that we are really in presence of a state of things as alarming for the Catholic world as it is lamentable under every aspect. In these new quarters there are 200,000 inhabitants, but there is not a single church or school or hospice to be seen: no clergy, no brothers, or nuns are to be found amongst these people, who die as they have lived, without receiving the Sacraments. At every step through these regions one sees ragged children running about, groups of unemployed workingmen, taverns, and Protestant halls. We seek in vain for religion amongst these: Nothing in them recalls God except the blasphemies uttered against His name, nothing reminds us of the Church except stones flung at her ministers if by chance they happen to come into this sad spot. I am mistaken, for poor mothers will sometimes run before the priest and will say to him in touching tones, "Give us schools for our children, Catholic societies and churches for our husbands and ourselves." If, after having gone fully through these quarters, we go up to the Janiculum to contemplate in its entirety this vast field of irreligion which encircles the town, compressing the seed of religion, and choking its fruitful and universal expansion, we are seized with fear. This leprosy advances every day. We are assisting at an invasion as much to be dreaded as that of a violent army. It is the encroachment of Satanic impiety into the heart of the church, or, as it has been said, it is a kind of diabolical mask which seeks to impose itself little by little over the radiant face of the spouse of Jesus Christ.

SATURDAY NIGHT'S LATEST CRUSADE.

Toronto is known all over the world as a Protestant city. Ignoring Belfast, it is quoted in encyclopedias as the capital of Orangeism. Within the memory of man it has not had a Catholic Mayor, which is no credit to it, as many Roman Catholics may have come into the City Council and gone out of it unrewarded for their exertions. What tires me is to see men who lead a lodge life of Protestantism and a public life of Catholicism. To be more explicit, it is wearisome to see a man obtain prominence by Orangeism and to make himself a permanent pensioner on public funds by pandering to Roman Catholicism.—Extract from *Saturday Night* of April 4.

True, Toronto has been known as a Protestant city, as the capital of Orangeism in Canada, and, it might also be added, as the spawning ground of religious bigotry and intolerance. In this respect she has been a blot upon the fair face of Canada, and a stain upon her noble escutcheon. The dastardly and cowardly attack upon the Archbishop of Toronto, upon his arrival within the city to take possession of his episcopal see, and the scant measure of justice meted out to some of the participants in that disgraceful affair, particulars of which were published throughout the English speaking world, are still within the memory of the most absent minded. If this were not a sufficient attestation of Toronto being the most Protestant city, the attack upon the Emeralds last year, on the occasion of their celebration of Daniel O'Connell's natal day, made it more palpable, as did also the orgies on 24th May last, at Hamilton, by a Toronto contingent. But, we would ask, are these incidents to be proud of, are they acts to be condoned? Does "Don" desire the repetition of these scenes? does he wish this fratricidal strife to continue? We are forced into the belief that he does not object to it—that is, if the other alternative is an act of courtesy to the Catholic body—otherwise he would have welcomed, as a token of better feeling, the olive branch of peace held out to the Catholic minority, through their Archbishop, in the Resolution of Condolence on Vicar-General Laurent's death recently presented; an action that has done more to allay the existing feeling of disquiet than can at once be estimated.

We do not wish to be considered for a moment as apologists for Mayor Clarke, but when such absolute nonsense is allowed space in the columns of a presumably independent journal, as appeared in last week's *Saturday Night*, we must interpose. The resolution emanated from the City Council as a governing body, of which the Mayor is presiding officer—a body placed there by the votes of all classes of the people, Catholic as well as Protestant—and was presented by an authorized deputation, of which the Mayor, in his official capacity, was one. That he is an Orangeman is true; but the Mayor and Aldermen sit at the council board by right of their citizenship, not through virtue of sect. What then more manly, more dignified, and noble, than for a governing body of this description to recognize the virtues of a good man, of an eminent citizen, and a benefactor to his race, by a public testimonial which would have the effect of showing to the world that the spirit of animosity was dying out and that the City of Toronto was fast cleaving itself away from the bigots that had done so much to ruin its fair fame, whilst at the same time tending to eradicate the unfavourable impressions made on the mind of the Archbishop of Toronto by his inhospitable reception into this city.

The insinuation that the action was prompted by the desire to curry favour and secure votes thereby, as charged by "Don," cannot be borne out—it is another instance of gauging others from one's own standard. His dog-in-the-manger reasoning is well borne out in the following passage:

"The fact that the Council observed during his life and recognized at his death the conduct of a good man, is not offensive, but it is noticeable that Protestant clergymen have died and been buried, and their good deeds have been interred with them while the City Council have not taken pains to 'walk.' It is not long ago that brother T. W. Jeffery, a Methodist parson, died. I am not infatuated either with Methodism or with its preachers, and those who have read these columns can scarcely claim that I have gone out of my way to do more than justice to them: Yet poor Jeffery died and there was no procession. His life was a poem, perhaps in the rough Walt Whitman style, but a beautiful episode in the ordinarily unlovely history of mankind. . . . Father Laurent was doubtless a good man, but he was not so beloved by the poor, revered by the rich, listened to by all as was Father Jeffery, yet the Methodist divine went down

to his grave without a word of sorrow officially spoken by the city of Toronto, in which his good deeds, his sacrifices, the heroic things he did for Christ's sake were most marked. . . . The City Council have tears and comfort for none but those who have left influential executors."

Mr. Jeffery may have been a good man, and in his narrow sphere as a Methodist parson, undoubtedly did perform many charitable actions. But why bring him into play? Did his goodness make Father Laurent's less transparent, or his charitable acts nullify Father Laurent's life work? A difference there was between the two men. Mr. Jeffery had the consolation of a wife, and the comfort of family ties. Father Laurent had none of these. He gave up all—parents, friends, home—to follow, in an humble manner, the footsteps of his Maker, and to minister to God's poor and needy. A scholar, he mixed with the lowly, a priest, he was at all times accessible to the poor, and never turned away a deserving one from the door. Prominent in all the city charities, he was revered by all classes, and, whilst Mr. Jeffery's work was confined to narrow walks, Father Laurent's was as broad as the city's limits. Father Laurent's name was a household word throughout the extent of Toronto, and was known far and wide amongst all denominations; Mr. Jeffery's confined, almost exclusively, to his own. Mr. Jeffery's life was, compared with Father Laurent's,

As starlight unto sunlight,
As water unto wine.

We were prepared for hostile criticism on the action of the city council from such illiterates as the average Orange Lodge progeny or park shouter, but from a reputable journal it is surprising, and we are led to the conclusion that, not the spirit that prompted the measure—not the spirit that gave it birth, nor the occasion—was the objective point but, rather, that it was an underhand attack made by "Don" upon his will-helm *Fidus Achates*, Mayor Clarke. The virulence and bitterness of his utterances, having the ring of the disappointed and dissatisfied politician, not of the honest critic, of the disappointed office-seeker, not of the journalist striving to elevate his kind.

THE SCHOOL QUESTION IN MANITOBA.

CARRIED away by the anti-Popery howl which resounded through the country over the passage of the Jesuits' Estates Act in Quebec, the Provincial Government of Manitoba adopted legislation for the abolition of Separate Schools. It was very generally believed at the time that the Local Government was exceeding its constitutional powers. The Catholic minority do not recognize the validity of an act which deprives them of rights heretofore enjoyed, and, as a consequence, they are contesting the case in the Courts. Already the Provincial Bench has sustained the action of the Legislature, Judge Dubuc dissenting, and pending the carrying of the issue to a higher tribunal, there has been much speculation as to whether the Act would be disallowed, and an end be thereby summarily put to further litigation. The Dominion Government has, for reasons that need not here be discussed, decided not to interpose the veto in this instance; but it will lend assistance to the minority in pushing the constitutional issue to a decision before the Courts. Those who have held from the first that the Manitoba Government transcended its powers, are by no means disconcerted by the adverse judgment of the local Courts, as they do not fear its confirmation either by the Supreme Court of Canada or the Judicial Committee of the Imperial Privy Council, to both of which tribunals the question will, in all probability, be carried before its final settlement.

Considering the actual situation of affairs in Manitoba, one wonders at the pettifogging spirit of the Greenway Cabinet, which bowed to a passing breeze of sectarian bluster and sought to make political or party capital at the risk of creating the gravest constitutional disturbance. There was no excitement in Manitoba over the school question; no one apparently anxious to deprive the Catholics of their rights; hence, one is almost tempted to believe that the Act, for which Attorney-General Martin stood sponsor, was passed in the hope that it would have provoked disallowance and thereby have become the source of immense political importance to its author. Without discussing the strictly legal aspects of the case, we may recall to mind

the notorious fact that it was a commonly received understanding that Manitoba, the first of the provinces carved out of the great North West, should enjoy the same minority rights and guarantees as existed in Ontario and Quebec. This was not alone the understanding of the Conservative party who gave Manitoba its constitution in 1870, but it was also the understanding of the Liberal party, as was subsequently proved when the Mackenzie administration passed the Act for the government of the North West Territories, wherein provision was made for the establishment of Separate Schools throughout these territories. It will therefore be seen that the recognition of Separate Schools has been the received policy of the Dominion—we should have said its traditional policy were the Dominion not so young—and what but the meanest spirit of the huckstering politician could have tempted an attack upon them in a Province whose future prosperity depends so largely on the good will and harmony prevailing among all classes of its population? It is some satisfaction to know, at this early stage of the contest, that Attorney General Martin, seeing no prospect of a tussle with the Ottawa Cabinet over the question of disallowance, has already retired—or been retired—to private life. We believe, too, that were it not for outside interference, the great body of the people of Manitoba would gladly welcome a decision of the Courts that would wipe the Martin Act from the statute book and leave the Catholics in the quiet enjoyment of their formerly undisputed rights.

But it is too much to hope that there will be no outside interference. The *Mail* of this city has gathered too many laurels in the no-popery crusade to permit the Manitoba school question to rest, either with the Courts or with Parliament, which undoubtedly has the power to supercede Provincial legislation for the protection of the educational rights of minorities. And we have noticed with some regret that "Don" in *Saturday Night* is flourishing his lance in the same unworthy cause. His remarks in the main are rather amusing than otherwise; but they reveal a vast amount of misconception as to the real merits of the issue. It is, perhaps, but a slight mistake to represent the archbishops and bishops of Canada as petitioning for the disallowance of the Act, when, as a matter of fact, they simply ask for the protection of the minority in the enjoyment of their rights. But the difference between the exercise of an arbitrary power and the application of an adequate remedy to a declared wrong ought to be sufficiently plain to arrest attention. It is true that the hierarchy have memorialized the Government to do justice in the premises; but they have not followed the example set them but a short while ago, when vain attempts were made even upon the Governor General to force him to set aside the constitution in order that he might favour the fanatical notions of the Equal Righters, who had no act of injustice towards any class to plead in excuse for their absurd demands. But in this case, even as "Don" himself admits, the Catholics suffer a wrong in the fact that money is taken from them in support of an educational system abhorrent to their conscience; and yet the Catholics do not call for the veto. They ask only for justice and fair play, and leave to the Government the selection of the manner in which it may be given—whether by the veto, or the Courts, or the action of Parliament. There is an example in this that might be studied with profit by those who are so ready to cry out against Catholics, and especially against the Church, for alleged interference and undue influence in political affairs.

When "Don" gets through with his preliminary observations, and has, so to speak, fairly cleared his throat, he says:—

"As far as a state is concerned, as far as we as the citizens of a country can be concerned, education, either secular or paid for by the state, must be confined to the idea of improving citizenship. We cannot unite on a doctrinal method of making each voter sure of heaven, but we can unite on a system likely to make each voter more fit for earth."

If the sublime mission of the educationalist is simply to make voters more fit for earth, we submit that the whole educational system should be recast; or if the more rational idea of "improving citizenship" is to be kept in view, then we maintain that moral and, therefore, religious instruction is a necessary element in the education of youth. This proposition might readily be supported by argument, but "Don" himself admits that the Catholics may be "doctrinally right." Even

if they were not, why should those who cannot "unite on a doctrinal method" be permitted to deprive those who can of the opportunity of so uniting? And all this, too, in the name of civil and religious liberty! Catholics have no difficulty in uniting upon doctrine; and in the matter of education they are fairly unanimous as to practice as well as principle, so that the difficulties which "Don" sees in the way of a Christian education do not form stumbling blocks in their path. Why, therefore, should they be asked to suffer for the dissensions among their separated brethren?

Having told us that government exists for promoting "the proper enjoyment of life, liberty, and the pursuit of happiness," "Don" tells us in what manner Catholics are "privileged" to enjoy these "unalienable rights" in the following words:—

"If the Roman Catholic Church believes that this government is incorrect, it has the privilege of removing its supporters to such countries as may entertain a different idea as to the purpose of citizenship and the chief ends of being."

So, Catholics may enjoy these "rights" in the manner which Protestants and Infidels are pleased to prescribe, or—get! "Don" is evidently labouring under the delusion that Catholics and the Catholic Church are here on sufferance. We beg to tell him in all charity that he is mistaken; they are here by right, and they are here to stay. And we may add, by way of mild illustration of our appreciation of the "privilege" he so generously concedes, that were *The Review*, by way of refuting or disposing of his argument, to tell "Don" he might take up his grip-sack and go, then "Don" would be justified in charging *The Review* with impertinence.

HISTORY OF CARDINAL NEWMAN'S CONVERSION.

It may not be generally known that Cardinal Newman, who was one of the most learned and distinguished men of England, was drawn from the heresy in which he was born through the instrumentality of a French priest named Yager.

The way in which he was led to acknowledge the truth of the Catholic Church is thus related: "Rev. J. N. Yager, then chaplain of the Hospital of the Invalids, in Paris, one day met in a sociable drawing-room an Englishman of distinguished manners, whose conversation, by preference, turned on the highest questions of religious controversy.

The mistress of the house, in arranging the places for her guests at the dinner-table, had contrived to place the Englishman and the chaplain side by side. Britannic coldness was conquered by the learning and modesty of the kind and amiable priest. Each one of the objections made by the Protestant elicited an answer as polite in the form as it was peremptory in the foundation. During the evening the mistress of the house said to the stranger: "What do you think of our chaplain?"

"I confess," replied he, "that I have nowhere met with so much science united to so great simplicity. Captivated by his conversation, he solicited a private interview with the priest, which was readily granted. As long as the stranger remained in Paris he held dogmatic conferences with Rev. J. N. Yager, who carried off all the honours. He believed him to be a man of the world, and he was totally ignorant of his title of doctor of the University of Oxford.

On returning to his country, the unknown wrote a letter to Rev. Father Yager, asking him to continue the controversy by correspondence. Rules were laid down on both sides: each letter was to be numbered and acknowledged; the order used in placing the questions was to be observed in like manner for the solutions; a statement was to be made of every one of the principles that would be successfully gained in the discussion, and they were not again to be put in doubt. These epistolary communications soon assumed an extraordinary development and seriousness. The religious journals on the other side of the Channel, and those of Paris, reproduced the different phases of the dispute. The letters from England bore no other signature than initials. Those of Rev. Father Yager were signed with his own name.

One day the modest priest was called to the private apartment of the Archbishop of Paris. The eminent prelate knew him only by his translation of Demosthenes; and he might reasonably fear that a consummate Hellenist would not also be a theologian and controversialist of the first order. "Do you know," asked the Archbishop of Father Yager, "who the adversaries are with whom you are contending on the other side of the Channel?" "No, my Lord." The Archbishop informed him who the stranger was, whom he had met six months before. "On returning to England," added his Lordship, "this doctor appealed to the assembled Faculty of Oxford and Cambridge. These two universities give particular attention to highest points of theological debate. Therefore, my dear friend, you have to deal with

the most illustrious champions of the Anglican Church; and on your side, it would be prudent to bring to your aid a society of Catholic theologians to assist you in the work."

"Very willingly," replied Father Yager; "but to speak frankly, it seems to me needless to use so much ostentation in so luminous a cause, and for the triumph of a truth that is as evident as the sunshine. Every priest, with the help of God, can confound the savants of Oxford and Cambridge."

Archbishop de Quelen had a discerning spirit; he did not consider as presumption what he knew to be the expression of a conscience highly enlightened and sure of itself. He purposely prolonged the conversation, and, in his turn, he was astonished to find in his interlocutor an erudition at once patristical, scriptural and theological, which, until then, he had not even suspected in this unassuming priest.

"Truly," said the Archbishop, "you are a living council. May God bless your efforts, my dear friend. Continue your work. No one is better able than yourself to lead it to good."

The rest is known. For a whole year the controversy was prolonged with an ardour and a science that were crowned with the most consoling success. The initials, used as signatures to the English letters, concealed names that are now well known to the Catholic world. Father Yager enveloped himself closer than ever in the mantle of humility and silence.

This correspondence, so honourable to himself, was published in an octavo book. He constantly refused to gratify the curiosity of its readers, by giving them the names of his Anglican antagonists. In a few months a French edition was exhausted. He did not allow them to publish a second edition. "It is not with noise and discussions," said he, "that the work of God is accomplished in souls; this is effected by prayer."

The adversaries of Oxford had discontinued their written controversy; but religious truth, watered by divine grace, acted upon their souls; and in the following years a glorious crowd of doctors, ministers of the Established Church of England, and illustrious laymen, consoled the Church of Jesus Christ by their filial return. Of this number was Dr. Newman, one of the principal correspondents of Rev. Father Yager.—*Darras, in San Francisco Monitor.*

Instruct yourself in everything that relates to your vocation, and try to acquire the most distinct idea concerning it.—*Forney.*

Each suffering is a new flower added to the crown which is prepared for us in Eternity.—*St. Liguori.*

Be honest, be brave and kindly,
Be gentle and loving as well,
And then you can laugh at the stories
The little birds tell.

—*Mrs. M. E. Blake.*

Every man has in himself a continent of undiscovered character. Happy is he who acts the Columbus in his own soul.—*Sir J. Stevens.*

He who receives a good turn should never forget it; he who does one should never remember it.—*Chaucer.*

The common courtesies of life are what sweeten it.—*John Boyle O'Reilly.*

Let be what is: why should we strive and wrestle,
With awkward skill against a subtle doubt?
Or pin a mystery'neath our puny pestle,
And vainly try to bray its secret out?

—*John Boyle O'Reilly.*

Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt.

—*Shakespeare's "Measure for Measure."*

One of the most interesting questions relating to our planet, says Prof. G. P. Serviss, is that of its interior constitution. Observations made in deep mines and borings indicate that the temperature increases as we go downward at the average rate of 1 deg. Fahr. for every 25 feet of descent, so that, if this rate of increase continued, the temperature at the depth of a mile would be more than 100 deg. higher than at the surface, and, at the depth of forty miles, would be so high that everything, including the metals, would be in a fluid condition. This view of the condition of the earth's interior has been adopted by many, who hold that the crust of the earth on which we dwell is like a shell surrounding the molten interior. But calculations, based upon the tidal effects that the attraction of the sun and moon would have upon a globe with a liquid interior have led Sir William Thompson and others to assert that such a condition is impossible, and that the interior of the earth must be solid and exceedingly rigid to its very centre. To the objections that the phenomena of volcanoes contradict the assumption of a solid interior, it is replied that unquestionably the heat is very great deep beneath the surface, and that reservoirs of molten rock exist under volcanic districts, but that, taking the earth's interior as a whole, the pressure is so great that the tendency to liquefaction caused by the heat is overbalanced thereby. The whole question, however, is yet an open one.—*Iron.*

Catholic News

...At the request of many of our readers we herewith re-publish the illustrations of His Grace Archbishop Walsh of Toronto, and His Grace Archbishop Fabre of Montreal.

...An eloquent sermon on the life of Bishop Charbonnell was preached at St. Michael's Cathedral on Sunday morning last, by Rev. Father Peefy, O.S.B.

On Monday and Tuesday next the comic opera of the "Mikado" will be produced in the Academy of Music. The cast is composed of well known city amateurs, aided by professional talent. The performance on Monday evening will be for the benefit of the Sunnyside Orphanage, while that on Tuesday will be for private purposes. The box plan is open and tickets can be procured at P. Burns, office

The singing was of a high order, as was attested by the plaudits received. Amongst other taking part were the Misses Todd, Gardiner, Kate Clark, Maudie Alexander, Heflerman and Abbott, and Messrs. F. Warrington, H. Baratta Mull, Oliver and Driscoll. Miss Chautz ably filled the position of accompanist, and Miss Thompson carried off honours for her recitations. The singing of "Kathleen Mavourneen" by Miss Kate Clarke was one of the best features of the evening. Mr. Driscoll was well received, and the character songs of *petite* Maudie Alexander were enquired again and again, proving her the prime favourite in the west end. The singing by the St. Mary's Sanctuary Boys of "The Minstrel Boy" and the "Band on Murphy's Block" with cornet accompaniment by Mr. McEvay was very good, the fact that Mr. McEvay took them in hand to train only two weeks ago, and that this was

full justice to the subject. Songs then followed from Mr. A. Curran, Miss Pringle and Mr. Ramsay. A tableau from *Pygmalion* and *Galatea* was capitally carried out, the characters being: Galatea, Miss Georgia Duggan; Cynisca, Miss Rose McGrand; Myrine, Miss Mary Moran; *Pygmalion*, Mr. A. Cottam; Loucippe, Mr. Murphy. The characters were well sustained. Mr. A. Cottam and Miss Duggan appearing to great advantage. The farce "*Je m'en Parle Francais*" was then produced. The scene of which is laid in a fashionable watering-place in England, which is visited during the Summer months by pleasure seekers from all parts of the globe. On the present occasion, the attractions are extremely wonderful, and in consequence of which numerous foreigners are visiting this famous resort. Mr. Spriggins, desirous of increasing his income, takes advantage of the



HIS GRACE ARCHBISHOP WALSH.



HIS GRACE ARCHBISHOP FABRE.

98 King St. East.

We would strongly urge upon our readers the desirability of attending this performance on Monday night, as by that means they will help a noble charitable institution, whilst, at the same time enjoying the production of one of Gilbert and Sullivan's masterpieces.

...A very successful entertainment was given on Monday evening last by the St. Mary's Altar Society at St. Andrew's Hall. The Very Rev. Vicar General Rooney being chairman. As it was known that the proceeds would be devoted to the beautification of the church a very large concourse of people assembled to aid the Society in that work, the hall being filled to its utmost capacity. The platform was very prettily draped and furnished, reflecting great credit upon those having charge of this portion of the work, whilst those, whose whose task it was to furnish the performers for the evening did their work in as able a manner,

their first public performance, spoke well for the talent the boys possess, and the skill of their instructor.

...The combined societies of the Catholic Young Ladies' Literary Association and St. Alphonsus Young Men's Catholic Association, held a very successful entertainment on Wednesday last in the Auditorium. For some months these societies had been hard at work preparing for this event, with the result that, not only did they reap a rich financial harvest, but also gave a unique performance in a style that could not be surpassed. The performance commenced with the chorus "Gypsy Life," which was ably rendered by the Glee Club composed of members of both associations, this was followed by an address, explanatory of the aims of each association, and defining the purpose for which this entertainment was given. To no more capable hands could this task have been assigned, Mr. McBrady doing

opportunitly, and, contrary to to the wishes of his wife and family, resolves upon letting rooms in his house, which is beautifully situated near the scenes of attraction. Unaccustomed, as he is, to this mode of amassing wealth, he contrives a plan whereby he intends to attract the attention of visitors, and hence the notice in his window, "*Je m'en Parle Francais*."

The many amusing situations in which the farce abounded and the scope for individual talent kept the audience on the *qui vive* during the whole time of its performance. The acting of Mr. Barron and Miss M. Kirkwood being particularly good, in fact, one was led to doubt the fact that they were not professionals. All the others taking part in the cast did well, and shewed conscientious study of their respective characters.

After the farce, Mrs. Bella Rose Elmslie gave some of her interesting recitations, that especially of "Jimmy Travers' Wedding" "bringing down the house."

The De La Salle Alumni Association will meet at the Institute on Sunday afternoon, April 12th at 2.30, when it is expected His Grace the Archbishop will be present and address the members. A full attendance is requested.

A very pleasant event occurred at De La Salle Institute last Sunday. The occasion was the presentation of an address to the retiring director of St. Michael's Sanctuary, Bro. Louis. The Sanctuary boys, to the number of about fifty, and several visitors assembled in one of the school rooms of the Institute, where the address, which was accompanied by a slight token of their esteem, was presented to the Rev. Bro. After a suitable reply from Bro. Louis, in which he expressed the sincere regret that he felt at leaving the boys, and impromptu speeches from several of the ex-members of the sanctuary, the proceedings closed with three cheers for Bro. Louis.

ST. MICHAEL'S SCHOOL.—The following are the list of boys who received testimonials of merit for good conduct and application during the month of March:

Form II.—Excellent:—Wm. Ormsby, Wm. Johnson, James Burns, James Huntley. **Good:**—Phillip Trudell, Wm. Brisbois, Patrick Burns, Alfred Pinfold, Sidley McLaren, Thos. Huntley, Wm. Gloins, Sidney Moore.

Form III.—Senior Division.—Excellent:—Thomas Harrington, John Brady, James McGrath, Leo Doherty, Geo. Wm. Moore, Wm. Swift. **Good:**—Harry Winterberry.

Junior Division.—Excellent:—Leo Langley, Joseph Giroux, John Curry, John Lynch, Edward Sharrock. **Good:**—Wm. Gregor, Wm. Callaghan, Joseph Bredamaz, Francis Bredamaz, Robert Brown, Wm. Wheeler.

Form IV.—Senior Division.—Excellent:—John Harnett, Charles Hanrahan, Hugh McGinn, Joseph Ryan, Francis Quinn, Albert Short, Bertrand Moran, McErland O'Leary. **Good:**—John McCarthy, Augustine O'Donohue, Michael Boland.

Junior Division.—Excellent:—Joseph Shea, Leonard Giroux, Peter Wheeler, Patrick O'Connor. **Good:**—Francis Wallace, Peter Brake, Charles Shea, Edwin Duggan.

General Proficiency:—John Harnett, Joseph Ryan, Charles Hanrahan. **Best in Arithmetic:**—John Harnett, Albert Short, John McCarthy. **Best in Writing:**—Bertrand Moran, John Harnett, Albert Short, Francis Quinn. **Best in Dictation:**—Joseph Ryan, McErland O'Leary, Charles Hanrahan. **Best in History and Geography:**—McErland O'Leary, John Harnett, Joseph Ryan, Hugh McGinn, Charles Hanrahan. **Best in Reading:**—Hugh McGinn, McErland O'Leary, Augustine O'Donohue. **Best in Attendance:**—John Harnett, John McCarthy, Francis Quinn, Leonard Giroux, Joseph Ryan, Patrick O'Connor, Edward Duggan, Charles Hanrahan, Hugh McGinn, Joseph Shea, Charles Shea, Albert Short, Michael Boland, Bertrand Moran.

DE LA SALLE INSTITUTE.—Testimonials for the month of March.

Form V.—Excellent:—J. Flynn, E. Kelly, W. Henry, F. Boylan, J. Varley, W. Giroux, M. Murray, T. O'Connor, W. Miville, H. O'Brien, E. McDonald, L. Kelz. **Good:**—J. Davidson, E. English, F. Beer, F. McCleskey, J. Pape.

Form VI.—Senior Division.—Excellent:—W. Kidd, H. Chase, M. Stafford, P. Quinn. **Good:**—J. R. Lee, W. McConvey.

Junior Division.—Excellent:—J. Huntley, W. Malloy, J. Wright, H. O'Connor. **Good:**—W. Malone, N. Delaney, J. Kormann.

...The whole number of professing Protestants in Italy is less than 7,000. An Italian may be a bad Catholic but he will not profess Protestantism.

...There are nearly 900 Arabians in St. Louis who worship according to the Maronite rite.

...Grand Vicar Doucet, of Murray Bay, is reported to be at the point of death.

...The first priest ordained in Canada, the Rev. G. Morin, was ordained at Quebec by Bishop Laval, 226 years ago last Saturday.

...Tuesday last was the tenth anniversary of His Grace Archbishop Cleary's arrival in the city of Kingston. May he survive many decades as the able champion he has always proved himself to be.

...A big effort is being made by the Catholic authorities of Montreal to have the new St. Peter's Cathedral opened on May 18th, 1892, which will be the 250th anniversary of the first celebration of Mass in Montreal. To complete the Cathedral in time the sum of \$100,000 will be required.

...There are now established in Canada 21 Catholic religious orders of men, whose respective names are as follows:—Carmelites, Trappists, Brothers of St. Viator, Brothers of the Congregation of Mary, Dominicans, Franciscans, Brothers of the Christian Schools, Brothers of Christian Instruction, Jesuits, Society of Mary, Oblats of Mary Immaculate, Little Brothers of Mary, Fathers of the Resurrection of our Lord Jesus Christ, Institute of the Brothers of the Sacred Heart, Priests of St. Basil, Congregation of the Holy Cross, Sulpicians, Brothers of St. Vincent de Paul, Congregation of the Holy Redeemer, Adoring Fathers, Redeemptorist Fathers.

...The election of officers of the Catholic Young Men's Society, Montreal, for the year 1891 resulted as follows:—J. J. Ryan, president; A. C. Coleman, 1st vice-president; T. A. Butler, 2nd vice-president; N. J. Brittan, financial secretary; James Nebbs, recording secretary; D. O'Leary, assistant secretary; W. T. Wall, librarian; John Lee, assistant librarian; J. A. Pare, marshal; S. Dawson, assistant marshal; councillors, S. McArthur, J. A. Rowan, J. B. McDermott, A. A. Barry, A. A. Terroux; J. E. McEachran, chairman of the council. At a council meeting held subsequently, a vote of thanks was tendered Messrs. M. Feron, for his admirable poetical composition, T. J. Tansey and Neil Warner for their well executed recitations at St. Patrick's night entertainment, and especially to Rev. Lewis Drummond, S.J., for his interesting discourse on "The Traits of the Irish Character." It was furthermore resolved that a deputation wait upon the rev. gentleman and present him with the kind regards of the association, together with a handsome memorial.

...A triduum was held in the Church of the Grey Nunnery, Montreal, last week, ordered in thanksgiving for the proceedings which have been commenced in Rome for the beatification of the Venerable Madame d'Youville, nee Marguerite Dufort de la Jemmerais, foundress of the Grey Nunnery. Wednesday was also the eighteenth anniversary of the appointment of Mgr. Fabre as a bishop, so that the occasion was made doubly solemn. The Rev. Abbe Thiberge, parish priest of Varennes, the native place of Madame d'Youville, officiated, and Rev. Abbe Adam, parish priest of Hochelaga, and grand-nephew of the venerable lady, preached the sermon. Among others present were Archbishop Tache, of St. Boniface, and the Hon. Mr. de Boucherville, also both grand-nephews of Madame d'Youville, the Hon. Judge and Mme. Jette, Mr. and Mme. L. W. Marchand, Clerk of the Court of Appeals. After the ceremony, dinner was served to the invited guests, and in the afternoon a soiree was held in the large hall of the institution. An address was presented to Archbishop Fabre, who suitably replied, giving great praise to Mme. d'Youville and her works of charity. Archbishop Tache also spoke of the good work done by the Grey Nuns in the North-West.

GENERAL.

...Word comes from Turin that the last of the Jewish family of Weil-Weiss has become a Catholic. The Baron of that name, who is about to marry the Countess of Villafranca, is preparing to enter the Church. All his sisters preceded him into the true fold.

...Archbishop Bonjean reports that in the diocese of Colombo, (Ceylon), there have been in the past six years, 3,700 conversions of adults: 1,800 baptisms of children whose parents were not Catholics, and more than 27,000 infant baptisms among the Catholics.

...For the Stations of the Cross and the Lenten sermons in the Cathedral of Colombo, Ceylon, four different languages have to be used on different days, or at different hours. These are Tamil, English, Portuguese, and Singalese.

...The resolution of the Centre party in the German Reichstag demanding the recall of the Jesuits and other religious orders expelled during the Kulturkampf will be moved immediately after the Easter recess, probably by Count Balestrem.

...The Countess Patozeka, who represents one of the oldest families in the nobility of Poland, has given a sum of 300,000 roubles for the erection of a new Catholic church at Warsaw, for which the permission of the Government has been obtained.

...The town council of Prague has agreed, by a vote of 97 to 10, to erect a monument in one of the public squares to the notorious reformer John Huss. The Catholic counsellors, through Canon Horowy, declared the erection of it to be an insult to the whole Catholic population of Bohemia.

...The Austrian Bishops met in Vienna last week for their annual conference. The Holy Father addressed a letter to them in which he dwelt especially on the need of good Catholic journals, and recommended the Bishops to spare no effort to extend the power and influence of the Catholic newspaper press.

...Bishop Antonucci of southern Chen-Si, in the interior of China, has issued a circular letter in which he states that his district has an area of 30,000 square miles and a population of 500,000, only 8,000 of whom are Christians. The missionary work of this vast region falls upon the bishop and seventeen priests.

...Bishop Wadhams of the diocese of Ogdensburg, who has been seriously ill, is improving, and is thought to be out of danger. In addition to organic trouble of the heart the Bishop had pneumonia. At one time it seemed that this combination, considering his age—he is seventy-four—would end his life.

...The word "alleluia," which the Church often uses throughout the Paschal season, is derived from two Hebrew words which mean "Praise the Lord." It occurs in the last fifty psalms, and in the thirteenth chapter of the book of Tobias. St. John says in the Apocalypse that he heard the angels singing it in heaven.

...Archbishop Janssens writes in the New Orleans *Morning Star* that there has been a great many converts recently among the coloured population in his diocese. During the past year three new schools for coloured children have been established.

...Rev. Bernard F. Ruxton, a gifted young priest of the archdiocese of Philadelphia, dropped dead in the Quaker City on March 22, while on his way to St. Michael's Church to celebrate mass.

...The Catholics of Bohemia, Hungary, and of Poland continue the custom of the East in passing the whole of Holy Saturday night in prayer in the church, waiting for the morning, the moment of the resurrection, when the Benediction of the Blessed Sacrament is held,

wherein the Lord Himself blesses the people. In some of the cities of Spain two processions come forth from the church before the rising of the sun of Easter morning.

...There are 152,000 Catholic negroes in the United States. They have twenty-seven churches, and thirty-three priests to attend to their wants. There are 110 schools for coloured children, and they are attended by over 60,000 pupils. In addition to the churches and schools they have eight orphan asylums, one foundling asylum, and one hospital. There is now one Catholic coloured priest, and several are about to be ordained, and in the south there is an order composed entirely of coloured sisters.

...Rome, April 1.—In an interview here yesterday Archbishop Walsh, of Dublin, expressed satisfaction that, in a long audience with the Pope, he had found his holiness perfectly acquainted with the position in Ireland. "The Pope," he said, "has followed every change in the situation with sympathy. He has recognized that by legal means we will eventually obtain our rights. He has never thought of interfering with Irish affairs while questions were of a purely political character. Those who presume that the Pope would take any action against Ireland were badly informed.

In reply to questions the archbishop said the crisis in Ireland would not last after the coming general election. Parnell has been led astray by some adherents making believe that the whole people marched behind him. He will soon realize the opposite. When defeated at the elections he will understand his error and will seek to repair the wrong which the present rupture has done to home rule. Mr. Gladstone's victory in the election is nearly certain. He will have at least a majority of fifty.

...There are three grades of Monsignors, it may be here stated, participants, protonotaries and domestic prelates. The first reside in Rome; the others need not do so. All are Right Reverends and their title is for life. Besides these three classes, Vicars-General of Cardinal-Archbishops are generally Monsignors, and so are the secret Chamberlains of the Pope, but their dignity dies with the Pope who creates them; and they are generally styled Very Reverends. The habit of the higher degrees of Monsignors, of whom Monsignor Strain is now one, is a purple cassock, seamed with red silk and having a long train, which is called *smyrna*, a lace rochet, a purple mantelletta, and the other insignia of the office, a pectoral cross, plain, and an amethyst ring.

...The picturesque ceremony of "guarding the tomb," in connection with the observance of Easter, was observed in St. Mary's Polish Catholic Church at Reading, Pa. Sometime ago the leaders of the congregation organized what were known as Holy Grave Guards. They comprised 16 members, all stalwart six-footers. When they appeared in their uniforms they looked like royal guards on dress parade. Their uniforms were of blue material, with red strips. Their head covering a helmet with a white plume. A red shield on the breast, white belt, high top boots and glistening sword completed the regalia. The guards went on duty on Good Friday morning. Inside the church near the altar was placed a representation of an open grave to represent the tomb of Christ. The 16 guards marched to the Church in a body, and two at a time went on duty, relieving each other at intervals. When on duty guarding the tomb they stood with drawn swords. They remained on guard from 9 o'clock in the morning till 9 o'clock in the evening, and again Saturday from 7 a. m. till 7:30 p. m., when the ceremony closed with the resurrection service, which was participated in by the guards and a big procession of children.

Men and Things.

...Before setting out for the Holy Land the Empress of Austria wrote an autograph letter to the Sovereign Pontiff asking for his blessing on her pilgrimage. She declares that it will be no pleasure excursion, but an act of penance and devotion offered up for the repose of the soul of her unfortunate son the Archduke Rudolph.

A correspondent of the *London Tablet* furnishes this interesting bit of information: "In penal times, in England, whenever a priest was secured to say Mass in the manor of a Catholic noble, the welcome news was made known to the faithful of the vicinity by the spreading of wet sheets, linen, etc., on the hedges as if to dry."

...Admirers of the late John Boyle O'Reilly will be glad to know that an excellent likeness of him has just been published by the Roylston Mfg. Co. of Boston. This portrait, reproduced from a crayon by Mr. Joseph B. Troy, is a study in facial expression. The familiar, nobly-rounded features, the manly repose of the face, and the sensitive lines that bespeak the delicacy of the poet, have been rendered with wonderful accuracy. We are glad to learn that the picture has met with the favorable reception it merits.

...It was quite the fashion, a few years ago says the *Buffalo Union and Times*, for the Methodists and Presbyterians to claim St. Patrick as their special belonging. But as it seemed somewhat difficult, even for Protestant logic, to show that a man could belong to a sect sixteen hundred years before that sect existed, they have given it up as a bad job and are compelled to leave the good Saint to the "Romanists."

...Baron Friedrich Schmidt, the celebrated Gothic restorer, whose death was announced last month, was once asked by his friend, Friedrich Piecht, why he had become a convert from Protestantism to Catholicism. The answer he gave is noteworthy. "Because," said he, "I have come to recognise the Catholic Church to be the mother of truth and art. Amongst Catholics I had always found liberality of mind, spirit, humour, wealth of fancy, solidity and fulness of thought. In the Prussian bureaucracy with which I had to deal before my conversion I found only stiffness and insipidity. Was it any wonder, then, when I felt so attracted by Catholicism that I should, at length openly embrace it?" The lesson of breadth and depth of thought which Baron Schmidt learned from his study of the Catholic Church he practiced effectually during his brilliant career.

...One of the inmates of Mount Hope retreat, Baltimore, is Father Anatolus, a Catholic priest. His life has been remarkable for the suffering he has endured.

For twenty years he was an exile in Siberia. Father Anatolus was admitted to Mount Hope near the close of the year just passed, with his nervous system greatly shattered. The resident physician, Dr. Charles G. Hill, and others are under the impression that his critical illness was the result of the barbarous treatment he received at the hands of the Russian officials in Siberia.

When he was received at Mount Hope no one was acquainted with his history. He had been in an institution near Philadelphia, where his name and the fact that he was a priest was discovered by another priest who attended to the spiritual needs of those at the institution, and through his efforts Father Anatolus was admitted to Mount Hope.

Under the care of the resident physician and the good sisters of charity in charge, he is gaining health rapidly, and his complete recovery is expected in a very short time. During the past few weeks he has taken strolls around

the grounds, sometimes alone and at other times accompanied by a priest. In these short walks he has told some of the incidents of his career.

He was at first disinclined to talk of his troubles, fearing that if too much publicity was given to them his return to Russia might be followed with serious consequences, although he has served out his sentence and obtained his passports from the government when he left for this country a year and a half ago. Father Anatolus is a Pole and a member of the Order of St. Francis. In his story Father Anatolus says:

"When the Polish insurrection broke out in 1863 I had not long been ordained priest. For my zeal in this uprising I was seized by the Russian authorities, judged by a military court, and condemned to death. In the province of Valbynia they kept me a prisoner from 1863 to 1865. When the revolution had been stamped out the Emperor, Alexander II. mitigated my sentence, and the police were ordered to send me to Siberia for twenty years.

"In the prison with me was another priest, who, like myself, was a member of the Order of St. Francis. Our religious habits were torn from our persons, and on December 2, 1865, we started for Siberia with other prisoners, accompanied by twenty armed men on foot and twelve on horseback. The journey occupied one year and a half. Most of the distance we were obliged to walk.

"Hardly any time was given for rest. One year and a half after we started we arrived at the silver mines in a chain of mountains in Eastern Siberia. When we arrived there we found that 162 priests had preceded us and had been condemned, as we were, to work in chains for twenty years.

"One thousand priests were exiled about the same time that I was sentenced, and nearly all, I think, were condemned to hard labour in different parts of Siberia. Five bishops were also banished to the same wild country, but were not obliged to labour. One of them was the bishop of the diocese in which I was a priest.

"During the four years I laboured in chains twenty priests out of the 161 died. Most of the deaths were the result of beatings and blows by the Russian officials. In winter we worked four hours; in summer six. We were never relieved of our chains.

"The chains of some of the prisoners weighed eighteen pounds. Many times we were enabled to say masses secretly in our rooms, without vestments, of course. For saying mass once a keeper struck me on the cheek with the heavy metallic keys he held in his hand, knocking out a number of my teeth. I begged the man, in the excitement of the moment, to kill me at once.

"For a good part of the brutal treatment we received in our exile I blame the priests of the Greek church, whose hatred toward us was bitter.

"When my twenty years expired I returned from Siberia, and obtaining my passport, went to one of the fourteen houses of our order in Galicia."

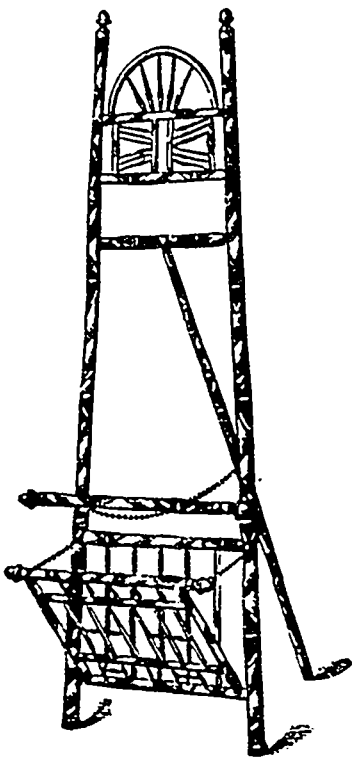
Father Anatolus came to the United States about two years ago, and for a time assisted at a church in Wisconsin.

...The Catholic Poles of New York City are preparing to celebrate the hundredth anniversary of 1791. On Sunday, May 3, high mass will be celebrated in the church of St. Stanislaus, and on Monday morning they will have a Pontifical High Mass. This will be followed by a parade in the costume of Poland of the last century, in which 5,000 men are expected to take part. There will be delegations from all parts of the country and also from Poland.

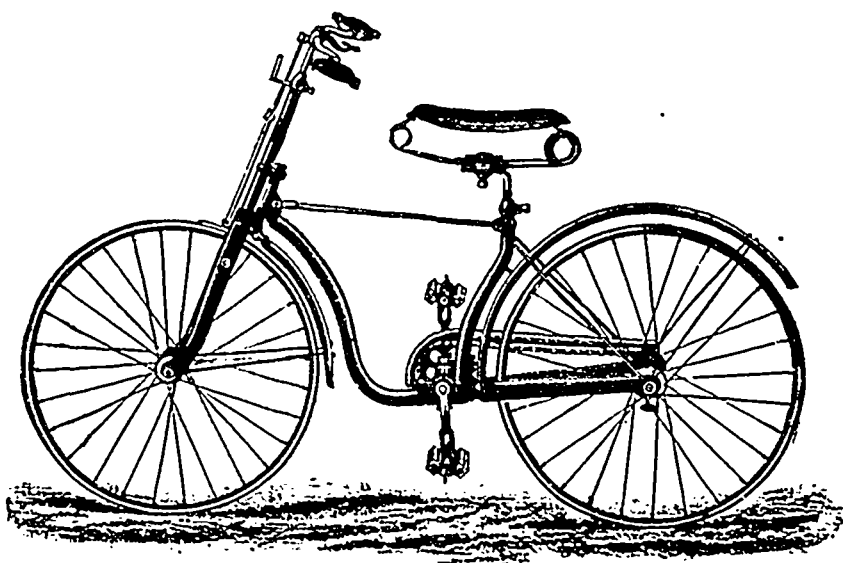
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and 1910 Notre Dame St., Montreal, and can be seen at their warerooms at either of these two cities. We ship them prepaid to any destination in Canada or the United States. We have no hesitation in saying that this is an unprecedented offer, and our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

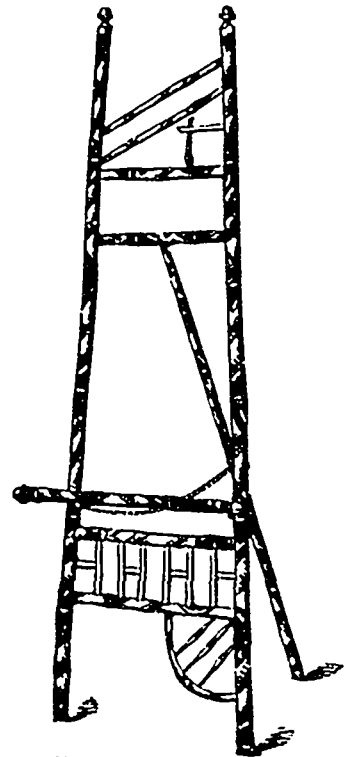


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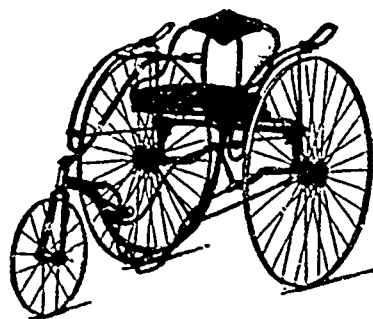
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