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

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Vol. IV

Toronto, Saturday, Feb. 7, 1891.

No. 53

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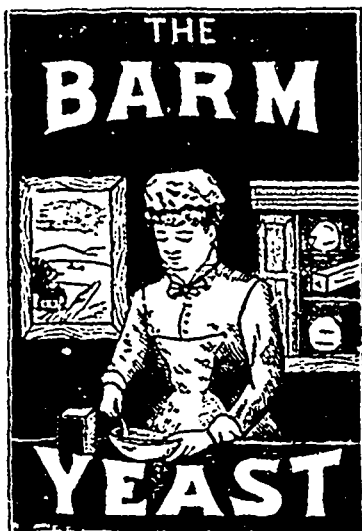
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The Catholic Weekly Review.

Vol. IV

Toronto, Saturday, Feb. 7, 1891.

No. 52

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Notes.

It is probable Mr. Gladstone will make a public statement regarding the assurances given by him to the Irish leaders with reference to Home Rule.

MR. MCCARTHY has issued a summons for a meeting of his followers, Feb. 12, and he hopes a satisfactory settlement with the Parnellites will then be ready for ratification.

It is stated in recent dispatches, and all friends of the Irish cause will hope with good reason, that this week will see a satisfactory reconciliation of the Nationalist party effected. What the basis of settlement is, is still a subject largely surmised, but it is hinted in the announcements that have so far been made that Mr. McCarthy will continue to act as leader until Mr. Dillon, who upon returning to Ireland has a sentence of six month's imprisonment to undergo, is in a position to assume the leadership, and that Messrs. Parnell and O'Brien will come to America.

OF THE delay and mystery that has surrounded the Boulogne conferrings it is needless to confess, says the *Dublin Nation*, that it has severely tried the public patience. The people, it adds, have, however, had this inducement to bear with it, that they were assured the reward of their patience would be the voluntary retirement of Mr. Parnell. To that amounted the assurances of Mr. O'Brien, and to that direction also pointed various hints in the discourses of Mr. Parnell himself. In Mr. O'Brien's statement, upon any matter whatever, the *Nation* says it has the fullest trust, but of Mr. Parnell's sincerity it is sceptical.

THE Holy Father has lately had a conversation with a kinsman of English Royalty. The Duke of Cambridge, while in Rome a fortnight ago, paid a visit to the Vatican and was received with cordiality. The Sovereign Pon-

tiff inquired after the health of the Queen and her family, and conveyed his gratitude for the protection extended to Catholics in Great Britain. The Pope is said to have expressed also a hope that a minister might be appointed to the Vatican, and a Papal Nuncio recognised at the Court of St. James; but on these latter matters the Duke, who is a soldier and not a diplomatist, had nothing to say. The Duke of Cambridge is Commander-in-Chief of the forces; but has no hand in the guidance of affairs of state.

No political importance is to be attached to the interview, and it is worthy of comment namely as marking the friendly relations that subsist between a nation, the chief of which is by law forbidden to profess Catholicity, and the venerable Head of the Catholic Church. The Prisoner of the Vatican is still as powerful a figure as any to be found among the crowned potentates of Europe, and is visited with due ceremony by those who sit near the steps of thrones, and control armies and legions.

THE *Universe* of London commenting upon the Duke of Cambridge's visit, commends it "to the godly folk who get up meetings in Exeter Hall, and pat on the back the revilers of Papistry the while they shake their hungry money bags in the expectant air." Henceforth it is probable that the senior field marshal will be tabooed at their gatherings.

THE sixth Parliament of Canada is at an end. Acting on the advice of his responsible ministers, His Excellency the Governor-General has been pleased to dissolve the House of Commons and issue his writs for a new Parliament. Nominations will take place on Thursday, March 5. The writs are to be dated February 4, and made returnable on April 25.

In view of the foregoing important statement, the question will naturally be asked, what are the reasons which have induced the Government to appeal to the country at the present time? It is understood that the Dominion Government have through Her Majesty's Government made certain proposals to the United States for negotiations looking to an extension of our commerce with that country. The proposals have been submitted to the President for his consideration, and the Canadian Government is of the opinion that if the negotiations are to result in a treaty, which must be ratified by the Parliament of Canada, it is expedient that the Government should be able to deal with a parliament fresh from the people rather than with a moribund House.

It is understood that Canada will send a delegation to Washington after March 4th, the date on which the life of the present Congress expire, for the purpose of discussing informally the question of the extension and development of trade between the United States and Canada, and the settlement of all questions of difference between the two countries. This delegation will visit the United States capital, it is said, as the result of a friendly suggestion from Washington.

THE WAYS TO ROME.

The sun of Rome is mighty. In the clear winter days it glorifies the earth and sky with a semblance of the summer of less favoured lands. Then many a stranger who is "doing Rome" is tempted beyond the city walls, at least so far as a carriage will take him. There are plenty of things for him to see, yet for the most part nowhere is there less really seen. It is because the "mind's eye" of the traveller has not been fitted beforehand with a glass for proper insight.

The average tourist will go out beyond the Porta San Sebastiano to the Catacombs of St. Callistus. Perhaps his excursion will be prolonged to the Basilica of St. Sebastian—one of the seven of Rome—a little further on. He is told that he has seen the famous Via Appia. He has indeed been driving along its course, but always between high walls of brick, roughly plastered over with cement, and shutting out the view of every thing except the intensely blue sky above and the black polygonal century-old paving-stones over which he jolts below. The most curious thing he will have seen by the roadside is the rare species of ivy growing over the walls and showing in this season its clusters of yellow berries. Here and there, through a clumsy gate, there is a break into some *rigna* where there are antiquities to show and perhaps to sell to the unshrewd traveller. But the real Appian Way—"the Queen of High Ways," as the ancient poet called it—he has not seen at all.

The more's the pity. All the surroundings of Rome might give him an education in this world's history and point its moral, if he only visited them with some proper insight into what they all mean. A little further along this Appian Way, for instance, the mind's eye can look through all the periods of Roman history from the time it became the world's centre until now, quite as easily as the eye of the body can look down its long line of ruined monuments.

If he would silver over his persuasion, the *retturino* who is his charioteer would readily bring him a mile or so beyond the Basilica, and then alighting he could wander at will on foot along the wonderful High Way. There he would tread the soil over which passed the feet of heroes, Apostles and Martyrs. But if city life has altogether unfitted him for a pedestrian excursion, still from the first elevated point he may have a fair view of all that has been preserved of the great way which once led from the Eternal City down to Capua and then across Italy to where the ships started for Greece, Egypt, and the East. He should certainly find it as interesting as two thousand years from now posterity will find our own lines of railway, if indeed our work will endure so many years.

All this part of the Roman Field is a continuous up and down of the surface of the ground, never rising so high as the hills of Rome and descending lower than some deeply cut water-course which drains the hills far away. The elevation near which we emerge from the line of walls that shut in the way is the great circular tomb of Cecilia Metella, wife of a certain Cassius, perhaps the "lean and hungry" conspirator against Caesar.

Her name goes back to the early Republic, when the plebeian family bearing it gradually grew rich and strong until it was embled. But it was later, in Christian times, that the Martyr St. Cecilia became the crowning glory of her race in the Catacombs we have just passed. All along here the Cecilian family had its possessions. Back from the broad High Way were the sumptuous mansions. Along the great Way, after the ostentatious manner of the Romans when they grew rich, they housed their dead in great masses of brickwork, three and four and more stories in height, all encased in precious marble. The marble disappeared centuries ago and went to adorn churches and palaces in the City, or was ground up into lime for whitewashing the vineyard walls of the neighbouring peasants. But the brickwork remains, and, to all appearances may remain for ever. The Roman bricks were long thin slabs, and when firmly set together with the tenacious cement of the ancients in which broken earthenware was freely mixed they form a conglomerate mass of rubble that seems a part of the earth's living rock.

From this point on for many miles the whole Way is lined with these monuments, more or less dilapidated. On the top of some of them is found a modern tower, if that can be called

modern which was built nearly a thousand years ago. These towers were places of refuge against the the Saracens when they made their inroads, or for the shepherds of one powerful family when harried by the sudden onset of the retainers of the next powerful family at feud with their own lords. At the end of the vista from this first great tomb, some few miles away toward the Alban mountains, one of the most curious of all these Roman ruins may be seen. Over the very top of a great circular tomb, the ages with wind and weather have scattered so much fertile soil that a farmhouse has been set up there as on some natural mountain, and an olive orchard may be seen growing far above the remains of Rome's proudest nobility.

When this part of the Appian Way was first excavated and laid open to the ordinary traveller by Pius IX., then ruler in Rome and public-spirited in all his works, many travellers came out here to refresh their classical memories. But either the laziness of recent tourists, or the short time in which they hurry over all these scenes that would need years of study, has caused this excursion to be again neglected except perhaps by a few professional students. Yet nowhere are there finer views to be seen.

To the left of the great road you see stretching for miles across the plain the lofty broken arches of the Roman aqueducts, over which the water from the distant mountain streams was conveyed to the City when it had outgrown the use of the muddy Tiber. Further still against the horizon you have the framework of the Sabine Mountains and the Alban Hills. The former are of limestone worn away into all manner of angular and prismatic shapes. All through the winter season their tops are covered with snow and shine forth in the sunlight like masses of rose quartz. The Alban Hills nearer have their rugged sides clothed with the russet-brown hues of the Campagna at their feet, except where, far away, they show dark-blue against the intenser azure of the sky. On their sides here and there gleam the yellow walls of the Italian villages,

To the right, the eye passes over the fields of the Campagna toward the sea, which however can be seen from few points. When seen at all it is only as a silver streak at the horizon, some twelve miles distant. The Campagna itself is the despair of painters. Every shadow or the clouds, every change of light from the sunrise over the Alban summits to the western sheen across the sea waves gives a vital change in color to its surface. In the distance it looks like the smooth floor of an American prairie, but coming nearer you find it the same continuous up and down variety of hill and dale which we have along this part of the Appian Way. Grazing here and there are herds of the light dove-gray, sleek-coated oxen, so famous for the immense span of their ebony-black shining horns. Then there may be some of the humped-backed black and white Roman buffaloes, now becoming rare, or again black goats with glistening yellow eyes, wagging their gray beards. For the tourist from the New World, as interesting as any are the herdsmen themselves in their coats of sheepskin, with sheepskin leggings, curiously protecting the front of the leg.

All this region—the ruined tombs, the amphitheatres, the High Way and the ruins which border it, even the names of its insignificant streams—is bound up with some one or other important part of the world's history. To explain all its transformations of land and population would go far toward determining many of the vexed questions of our own day. Here, in the oldest period of which we know, were scattered the fifty or so small, independent towns which made up together the confederacy of Latium. Alba Longa, far away on the mountain yonder, was at first the head of the confederacy, until supplanted by its all-conquering daughter, Rome. Some three hundred years before the Christian era, Rome had nothing more left to conquer in her own immediate neighbourhood. Then she began absorbing all to herself. Means were found by which the population of these towns was drawn to the great City, and then the more powerful citizens of the Republic—the leading politicians, or those who had "political influence," as we would say—began buying up, or appropriating without buying, all the land into great estates. These estates were cultivated by slaves and little by little ceased to be ploughed, as under the old system of careful cultivation.

Then home-grown food had been eaten, and home-made garments worn; now everything became foreign and exotic, and the land at home was turned over to pasture. Thus began the second period of which the Roman historian says sententiously, *Latifundia perdidere Latium*, "Great landholdings ruined Latium."—*Lubrey de Vere, in The Messenger of the Sacred Heart.*

To be Continued.

PRIEST AND CITIZEN.

When we have proclaimed a priest's right to take part in politics, officially, and as a minister of the Gospel, so often as *his interference be needed for the defence of Catholic faith or morals*, we have not exhausted his rights. He has rights irrespective of his ecclesiastical position. He was a citizen before he was a priest, and a member of the commonwealth before he became a member of the *Ecclesia docens*: and he possesses civil rights and privileges just as truly as any other man. Nor does the imposition of hands diminish or destroy one jot or tittle of such rights, any more than the wearing of a cassock blunts his natural affections or extinguishes his love of home and country. St. Paul himself asserted his rights as a civilian, and boasted that he was "a citizen of no mean city." (Acts 21: 32.) He appealed to Cæsar (25: 11), and as a Roman he claimed the privilege of dying by the sword rather than by crucifixion or strangulation. So, too, we priests are free to make similar claims, and we calmly but firmly resent the officious and impertinent interference of those who seem to think that to become an ecclesiastic is to abdicate all civil rights and privileges, and who argue as though we were incapable of having any personal views, opinions, or interests, but such as are purely supernatural. What! have Sacred Orders destroyed our manhood? Have they crushed out of us all interest in the welfare of our home and fatherland? Are such the fruits of the Sacrament? God forbid! While others are exerting themselves to promote the interests of their native country; while laymen strive, and struggle, and bleed, are we alone of all men to stand aside and rest indifferent and unconcerned, and shut ourselves up in our shells, as the unconscious limpet, so soon as the storm and tempest sweep around? Is the work of a priest so exclusively religious that he must have no thought of the temporal well-being of his flock? If a measure of relief is proposed; if an effort is being made to reduce the hours of hard labour to eight per diem; or to do away with the sweating system; or to give East End tailors equitable wages, is he to give no advice, to make no representation, to utter no word, because, forsooth, it does not immediately concern the service of the altar? Surely, the heart of a priest should be large enough to embrace both spiritual and temporal spheres!—*Rev. J. S. Vaughan, in Irish Ecclesiastical Record.*

ARCHBISHOP WALSH OF DUBLIN.

A writer in a late number of the *Boston Republic* speaking of the Archbishop of Dublin says that two incidents will suffice to show how different the character of the present metropolitan is from the prelate who filled the archiepiscopal chair thirty years ago. When, in October, 1861, the remains of Terence Bellew McManus, one of the '48 leaders who died that year out in San Francisco, were brought back to Ireland for interment, Cardinal Cullen absolutely refused to allow the body to lie in state in any of the churches subject to his jurisdiction, though nothing was alleged against McManus other than the fact that he held advanced political opinions. A few weeks after his consecration, Archbishop Walsh, speaking in the parish of Kilcullen, said: "With God's help, so long as I remain Archbishop of Dublin, neither in my house, nor in my cathedral, nor in any scene or sphere of my episcopal labours, will I know any difference between those whose honest political opinions fully coincide with my own, and those whose honest political opinions are most diametrically at variance with me." Who can doubt, then,

if Dr. Walsh had been the administrator of the Dublin see in 1861, the remains of Terence Bellew McManus would have been freely admitted to St. Mary's Cathedral!

As a theologian and literary man the Dublin prelate enjoys the highest rank. Many Maynooth men can bear testimony to the profundity of his theological knowledge and his wide acquaintance with all subjects of ecclesiastical importance and interest. His pen has enriched the ecclesiastical literature of Ireland with works of great value, and it was during the time that he was the editor of the *Irish Ecclesiastical Record* that that publication attained its highest success. The Archbishop is still an occasional contributor to its pages.

CATHOLIC INSTITUTIONS.

HAMILTON is noted for many things, especially for its magnificent schools, and lately the Catholics have been making rapid strides in school building, and have now six large well equipped buildings, besides the schools at the St. Joseph Orphanage and Loretto Academy. The new St. Mary's school is just about finished and was formally opened Monday, 26th ult., by Bishop Dowling and the Separate School Board. Three Christian Brothers have lately arrived from Toronto to take charge of the fourth, fifth and sixth form of the boys' classes. Besides the ordinary school work, which, apart from the religious training, is about the same as the High School or Collegiate work, the Brothers will teach shorthand, typewriting, drawing and all practical subjects required for either a first-class mechanical or commercial course. The Brothers have long courses, thoroughly understand their business, and Brother Basil, who teaches the fourth, or lowest form here, graduated some years ago at the Ottawa Normal School with Mr. Yorrell, who gave good satisfaction last year as head teacher in the Model School. A special schoolroom has been fitted up in the building known as the palace, on Sheaffe street, for the boys in the sixth form. The School Board has also thoroughly overhauled the building interiorly, and made it as comfortable as possible for a residence for the Christian Brothers. Although many of the Brothers have taken long classical courses at the colleges in different countries, they are not allowed by their rule to teach classics. In Hamilton the Catholics have no classical school, properly so called, and the result is that if a young man wants to prepare for a profession or university course he is compelled to leave home and go to college. Many parents cannot afford this expense, and to enable the boys to get at least two or three years' start in the classical course the Bishop has made arrangements with a priest from the old country to come here this month and open a classical class. The reverend gentleman has been doing this kind of work very successfully for ten years. His class will also be in the old palace. Of course they teach the same classical authors that are used in the public schools and universities, and any young man who has a good English education, although he may not attend the other classes in the school, can take advantage of this class. Among other improvements during the year and a half since the translation of the Bishop from Peterborough, are the Bishop's residence, St. Joseph's Hospital, mortuary chapel and vault at Rock Bay, St. Lawrence Church, St. Mary's Presbytery, the new schools, a large lot in the west end for a new church, and other smaller improvements too numerous to mention. In the diocese six new churches or chapels and nine new schools have been built, many of which have been formed for the first time as Separate Schools, thanks to the religious persecution during the last local political campaign. In many places, especially among the Germans, they kept the public schools under the public school inspector until their religion was attacked, and when the attack came they quietly and firmly resented it by forming Separate Schools. By the way, speaking of schools, the Bishop offered the School Board the old palace and grounds for school purposes—or, if they preferred another site, he would give them cash \$6,000, the price offered by the Gas Company for the old lot. The Board preferred the old lot to the \$6,000, and built the new school thereon. He supplies a priest, pays his board and salary to

act as local superintendent, and he paid the clerk of works for overseeing the building of the new school all last summer. It is true the Board offered to recompense him for some of the expense, but he declined to receive any, as the Board was under heavy expenses building, and, to give the Board its due, it does not object to clerical influence of that kind very much.—*Hamilton Times*.

FATHER LABOUREAU'S JUBILEE.

WEDNESDAY morning, the 21st ult., a large congregation met in the Catholic church, Penetanguishene, for the celebration of the 25th anniversary of the ordination of their esteemed pastor, Rev. Father Laboureau, the silver jubilee of his priesthood. Mass commenced at 9.30, and was celebrated by the reverend pastor himself. Father Kiernan of Collingwood acted as deacon of the Mass, and Father McPhillips of Orangeville, as sub-deacon. Father Gibbons of the Reformatory was master of the ceremonies. Others present were the Very Rev. Father Rooney, V.G., Father Chalandard of St. Michael's College, Fathers Lynett of Midland, Gearin of Flos, McMahon of Brechin, McBride of Dixie, and Moyna of Stayner. The choir rendered very well Peter's Mass in D, and appropriately sang Lambillotte's "*Quid retribuam*" at the offertory, Miss Mary Jane Dubeau presiding at the organ.

After the Gospel, Father Laboureau addressed the congregation in French, and said they were not there to honour simply a man even though their pastor, but the priesthood with which he had been invested for 25 years; during which time some good must have been done to be thankful for, but alas! there had also been many shortcomings to be atoned for.

Father Moyna, of Stayner, was the preacher in English. He gave a very learned, logical and eloquent discourse on the dignity of the priesthood.

After the Mass Father Moyna, in the name of the clergy of the diocese, read the following address:

Rec. and Dear Confrere:

We, your brother-priests of the archdiocese of Toronto, come to rejoice with you to-day in the celebration of your Silver Jubilee and to offer you our congratulations and good wishes on so joyous an occasion.

We judge this a fitting time to place on record our high appreciation of your priestly life, your self-sacrificing spirit and your ardent zeal in the cause of religion and education. During twenty-five years of assiduous labours in the vineyard of the Lord, you have edified your brother priests and given bright example of unremitting devotions to the people confided to your pastoral care.

Around us are some of the splendid monuments of your industry; but all unseen, within the hearts of those who have witnessed your piety and rejoiced in your ministrations, are monuments still more precious and enduring.

As union is strength, we wish by this expression of our sincere regard and approbation to draw still more closely the bonds of charity, which, like a golden chain, should unite the disciples of Christ: "By this," says the Divine Master, "shall all men know that you are my disciples, if ye love one another."

With fervent wish that the sweet spirit of friendship which has united us in the past, may gladden your pathway in the future; that your years may be many and fruitful in every good work, we beg to offer you these sacred vestments as a feeble token of our warm affection and deep esteem.

Signed on behalf of the priests of the archdiocese,
F. P. ROONEY, V.G.
M. MOYNA.

Father Moyna, continuing, said he had much pleasure in offering on behalf of His Grace Archbishop Walsh, the beautiful Missal he held in his hand, and also a souvenir from His Lordship Bishop O'Mahony.

Father Laboureau in answer said he could not express all he felt for the great kindness of his brother priests. They were indeed too kind and indulgent, they only looked at one side of the picture, and didn't take the other side into ac-

count in what they had said of him. Of course, during 25 years a priest must have done some good, he could not help it; but if they knew him as he is before the eye of the All-Seeing One they would see that there are too many good reasons to pray to be treated, not according to strict justice, but according to great mercy. Still he could not help feeling gratified that in his life and labours he has the approbation of his brother priests and his ecclesiastical superiors. That would be an encouragement to persevere in the good they are willing to see in him and he would try and brighten the dark spots they had closed their eyes to.

He thanked them for their generous offerings, their kind wishes, and for the friendship with which they honoured him, assuring them that when wearing those beautiful vestments he could not help but breathe a fervent prayer for their welfare, temporal and spiritual.

He asked Very Rev. Father Rooney to convey to His Grace how deeply affected he was for his generous remembrance of him on this day of his silver jubilee.

He would not forget Bishop O'Mahony, who was kind enough to join with the priests on this occasion.

Then Mr. W. M. Kelly, former warden of the Reformatory, and Mr. H. Marchildon, accompanied by Mr. F. Bolger, Secretary-Treasurer of the jubilee committee, came forward and read an address, in English and French respectively, from the parishioners, as follows:

Dear Father Laboureau:

On behalf of the members of your congregation of Penetanguishene I have been deputed to offer you their congratulations on your completing to-day the twenty-fifth year of your priesthood.

It may well be called your Silver Wedding; here, surrounded by your people, your children in God, whom for seventeen years of that time you have succeeded in every way, baptizing them, marrying them, and then gently leading them through the portals of death by your kind ministrations, you have been to them a veritable Father; your ear has never been deaf to their cries of misery, nor your purse denied to their wants. You have, like the Apostle Paul, laboured for them by land and water, undergone mortifications for them, and now see in this beautiful edifice nearly completed, the crowning work of several years, which they trust will prove to future generations as much a monument to your zeal, unselfishness, energy and devotion, as a memorial to your illustrious predecessors, in whose holy footsteps you have so long and so worthily walked.

That God may grant you length of days and may let you see your golden wedding is the wish of all here present.

We beg your acceptance of this purse as a small token of our sincere love and regard.

Signed on behalf of the congregation:

Wm. Moore Kelly, Chairman. F. Bolger, J. Cloutier, A. Charlebois, A. Daint. M. Mundy, committee.

Addresses and gifts were also given by the Martyrs' Memorial Branch No. 75, of the C. M. B. A., Penetanguishene, signed by D. J. Shanahan, Senior Chancellor, C. E. O'Reilly, President, L. Dusome, 1st Vice-President, I. Howes, 2nd Vice-President, T. Hartford, Chancellor, A. J. Chalue, Rec. Sec. and Dis. Dep., P. McDonald, Fin. Sec., J. Qurgley, Marshal, H. Moloney, Guard, J. Dusome, Treasurer, Jas. Wynn, Sec. Tres. Committee, and by Miss Mary Jane Dubeau, Miss Ella Mary Chalue and Mesdames Bolger, Wynne and Mundy, a deputation representing the mothers and daughters of the congregation.

Father Laboureau in reply said he could not give a particular answer to each but would speak to all his parishioners English and French speaking, to the members of the C. M. B. A., to the Ladies, mothers and daughters of Penetanguishene, and to all present and absent.

Of course their addresses were full of kind and grateful sentiments of praise, of affection, of good wishes. We have to take all this *cum grano salis*: on such a day the bright side only is looked at, but alas! there is a dark side also which we have to ask the Almighty to cover with the mantle of His infinite mercy. They had referred to his labours and devotedness. It would be a strange thing indeed if a priest was not labourous and devoted. He is ordained for

it, he has consecrated himself to work for the good of the flock committed to his care. For himself he never thought of anything else, he would have been recreant to duty, if he had spared himself. But it is not enough to commence well, nor even to continue well, but the crown is in the finish. And there is work, in which he had, and wants yet to have, their assistance, that is the erection of the memorial church, which though more than five years under way is not yet brought to completion.

He cannot but feel grateful to all for the noble and kind sentiments they had expressed which honoured them more than himself, and for the generous manifestation of them as shown by their presence here and in the liberal gifts they were good enough to offer him, grateful to the parishioners at large, whom he hoped would persevere in their good will, grateful to Branch No. 75 of the C. M. B. A. for their 75 solid silver souvenirs of the occasion, and for the Catholic spirit which they had contributed to increase in the parish, and grateful to the mothers and daughters of this church, the hope and centre of true piety and devotion, for their lasting tokens of their good hearts. He would conclude by saying that he hoped and prayed that the giver of all gifts would return to them a hundred fold in spiritual and temporal blessings all that they had done and were anxious to do, and that he wished them and their families all kinds of blessings for a happy and Christian life until they all meet under the rule of the Supreme Pastor of all in the realms of a blissful eternity.

After the congregation had slowly dispersed, a deputation from Midland followed the Rev. Father to the vestry. As former parishioners, for whom he had built a church, they claimed the privilege of joining the present parishioners in congratulations and good wishes. They wanted to show their appreciation of his services in the past, during ten years, by a modest offering. Father Laboureau thanked them for their kind and substantial remembrance of him, and assured them that he kept for them a special affection which will now be strengthened.

Father Laboureau entertained in his usual bountiful and hospitable style his reverend friends, who afterwards left by the 3 o'clock train. In the evening the town band serenaded the reverend gentleman.—*Penetanguishene Herald.*

C. M. B. A. News.

In reply to the *Record* of Jan. 21, the *C. M. B. A. Weekly* has the following:

It is a pity that statistics can be so wonderfully perverted and misquoted when it serves the purpose of persons with a hobby. It is a pity likewise that persons otherwise intelligent, honest, and capable, should undertake to mislead their brother members whom they know place such an implicit faith in their statements that no amount of argument, facts or figures from any other source will be believed. It is strange that there are persons who attain high positions and retain them through misrepresentations of facts and figures such as we have previously made known and for which we have documents to prove were not only misleading, but inaccurate. We now refer more particularly to a statement in a contemporary published in Canada, which copies our list of membership and comparative statement for 1890, which we gave for information of members everywhere.

The article in question states that New York Grand Council with 12,500 members had 180 deaths, against 191 deaths in all the other Councils, with a total membership of 14,300. It is unfair and misleading to compare the total number of deaths for the whole year with the gross membership on the last day of the year. To show the comparative death rate of each council the total average membership for the year should be ascertained, and then a fair medium comparison is found. The statement referred to states that Pennsylvania with 4,200 members had 49 deaths, while

Canada with 6,100 members had only 47 deaths. Why the writer should have so grossly misquoted the figures in the tables unless for the purpose of misleading his readers we cannot see. The truth is Pennsylvania had 5,500 not 1,200. At the time that the Grand Council of Pennsylvania had only 4,200 members it had but 28 deaths, while at the same epoch Canada had but 4,600 members and had had 31 deaths. Canada and Pennsylvania for several years past have had very nearly the same relative death-rate, and both have been having a constant gradually increasing death-rate that of late has been remarkably close to the average death-rate of the whole membership. Again if we compare the number of members that have died before having been members one year in the Grand Councils of New York and Canada, we find that when the difference in membership is taken into consideration that Canada compares very favorably with New York. One would almost think they were running a race to see which could get the most members to die within a few months of their initiation.

We believe most sincerely that the medical examiners in Canada are as a rule careful, and we also believe that Dr. Hanavan is scrupulously careful; we believe the same thing of the local and supervising examiners of New York. Yet this state of affairs exist, and yet the writer in his article charges, "that there is either gross carelessness in the admission of members, or that New York is a very hazardous district is quite apparent." There is the same gross carelessness apparent in Canada. The concluding lines of the article states, "were Canada granted separate beneficiary a considerable saving would result to its members." We remember hearing an able and eloquent clergyman and representative on the floor of the Montreal convention make the same argument, dollars and cents that could be saved was presented as the motive for wishing to break away from an association of 30,000 to set up in business with 6,000, provided that 6,000 members in Canada could be coaxed to cast their lot with the new venture, we say new venture because we know well enough that the instigators of separation want total separation, they want the sole control. Fortunately at present the feeling in Canada is growing stronger every day that there is much more common sense in remaining in a union of 30,000 members, and much more equality in each member of the same class contributing an equal amount since all are to receive the same, nor if, those residing in any particular locality, might, if set apart save to themselves a few dollars in any one year, they could never have any assurance but that on the following or some future year they would have to pay enough to fully offset any supposed temporary advantage. The members in the Supreme Council jurisdiction, and the Grand Councils of Michigan and Ohio, are the ones that have a right to complain if any complained. The death rates in those jurisdictions for two years past have been so low that they and they alone may be said to have furnished almost all the deficiencies. Canada and Pennsylvania for the past two years have had death rates so near the average of the total number of deaths to the total average membership that the saving would have been too insignificant to mention. The Grand Councils of Michigan and Ohio were the ones that pronounced themselves the most forcibly and unanimously for the abolition of separate beneficiaries, the very ones that for the time being would be the most benefitted in that selfish, pecuniary sense of paying only their own claims and of not being willing to stand on an equal footing in relation to the general expenses and benefits of the beneficiary. If the C. M. B. A. wants to preserve its grand character as a real Catholic Mutual Benefit Society its members must cultivate more respect for each other, must seek a closer union as Catholics, and forget that they are descendants of different races and nationalities, and combine for mutual aid and protection, and cultivate but one general feeling of fraternity for all members everywhere, or under no matter what flag. Those who are not willing to make charitable sacrifices for such grand purposes ought to retire or cease by their persistent acrimony to seek the detriment, instead of the advancement of the C. M. B. A. as a whole. United we stand, divided we fall!

The Catholic Weekly Review.

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

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.
The Most Rev. C. O'Brien, Archbishop of Halifax.
Rt. Rev. T. J. Dowling, Bishop of Hamilton.
The Rt. Rev. Bishop O'Mahony, Toronto.
The late Archbishop Lynch.
The late Rt. Rev. Bishop Carbery of Hamilton.
The Rev. Father Dowd of "St. Patrick's" Montreal.
And by the leading clergy of the Dominion

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TORONTO, SATURDAY, FEB. 7, 1891.

THE *Catholic Review*, of New York, replying to some statements of a writer in the *Independent* as to the inanity of the Catholic press being due to the Bishops having withdrawn "all power of initiation from priest and laity," declares that "it is a much harder task to deal with subscribers who never fail to shriek when their sensibilities are tread upon" than with the Bishops in the matter of independent utterance—a fact which the *Freeman's Journal* says it believes every Catholic editor will join with the *Review* in corroborating.

THE Rev. J. S. Vaughan, in a paper in the *Irish Ecclesiastical Record* for January, discusses the burning question of priests and politics, which has a special appositionness at the present time. The jealousy of clerical intervention among certain laymen he traces to the priest's power over the masses. The masses, through centuries of oppression, have learned to confide in the priest. Long years of generous, helpful sympathy on the one side, and filial, fire-tried confidence on the other, have welded pastor and people together by a thousand ties not easily broken; and each feels strong in the support and sympathy of the other. The priest's right to take part in politics and other matters affecting the general welfare has been so much and so variously discussed that it is well some one qualified should clear the atmosphere by stating the general principles which apply. This Father Vaughan has done lucidly and logically, and his arguments are deserving of thoughtful consideration.

THE *Freeman's Journal* of Dublin has replied to a recent letter from Archbishop Walsh, upon the subject of Mr. Parnell's fitness to lead a Catholic people, that Mr. Parnell's business with Ireland is only political. Nearly fifty years ago, the *Irish World* reminds those who think with the *Freeman*, Thomas Davis, the pure and high-souled young Irishman who, in conjunction with Gavan Duffy founded the *Dublin Nation*, gave expression in the following beautiful lines to the same principle for which Archbishop Walsh contends;—

“— Freedom's ark
And service high and holy
Would be profaned by feelings dark
And passions vain or lowly.
For Freedom comes from God's right hand,
And needs a Godly train,
And righteous men must make our land
A nation once again.”

“We think,” says Mr. Ford in his paper “that the political morality of the Irish bishops and the patriot Davis will be more acceptable to Ireland than that of Mr. Parnell and the *Dublin Freeman*.”

We learn from the *Catholic Times* of Liverpool that not a little disgust has been produced amongst English Nonconformists by the Rev. Dr. Parker's letter to the *Times* against Mr. Gladstone's Bill for the removal of Catholic disabilities. A greater farrago of bigotry would be sought for in vain at the end of the nineteenth century. In Dr. Parker's opinion, “a man can honestly be an agnostic and an Englishman, but he cannot be a thorough Englishman and a consistent Papist.” The first aim of “Popery,” he tells us is political domination. This from the minister, who day after day converts the pulpit of the City Temple into a platform for political sensationalism! To be logical, Dr. Parker should call for the repeal of the Emancipation Bill and the re-enactment of all the old penal measures against Catholics. It is to the credit of the leading Nonconformists that they are ashamed, as we learn from our contemporary, of Dr. Parker's letter and anxious to disavow any sympathy with these unworthy and bigoted sentiments.

MR. LABOUCHERE writing in *Truth* says that Mr. Parnell's late speech at Limerick was “all twaddle.”

Mr. Parnell's speech at Limerick (he says) was somewhat *piano* soft. He is always ready to resign if somebody else will do something, or if somebody else had not done something. If Mr. Gladstone had not written a letter he would have resigned. If the letter had been shown to him he would have resigned. If the Irish members would select a leader instead of Mr. McCarthy he will resign. If Mr. Gladstone will enter into a discussion with him and satisfy him in regard to the police and the judiciary, he will resign. All this is twaddle. He has been deposed by the majority of the Nationalist representatives of Ireland, and he is no more their leader than is his friend Mr. Chamberlain, the leader of the English Liberals. Both these gentlemen pursue much the same line. They are always asking Mr. Gladstone to reply to this or that, and Mr. Gladstone very wisely makes no answer.

It is worth while remembering in connection with the above that to Mr. Labouchere was it in a very large measure due that Mr. Parnell emerged from the *Times* Forgeries inquiries so successfully. It was Mr. Labouchere who first prevailed upon Pigott to make confession of his authorship of the forged letters; and his activity in Mr. Parnell's behalf throughout the famous inquiry led many London journals to sneer at him as an “amateur detective.” Doubtless, however, Mr. Parnell now includes Mr. Labouchere in the pack of “English wolves” whom he complains are pursuing him.

WE reprint, for the information of that section of our readers whom it may affect, the following excerpt from our excellent contemporary, the *Baltimore Mirror*. It refers to a subject in which this Review, not less than others of its contemporaries, is largely interested:

“We are requested by the Business Department to remind delinquent subscribers of the *Mirror* that greater

promptness in the settlement of arrears will be much appreciated. It is one of the strangest things in the world that of the very large class who form the patronage of the Catholic press perhaps fully one-half permit themselves the most unreasonable latitude in the matter of meeting the pecuniary obligation thus incurred. This state of affairs can scarcely be ascribed to ignorance. Any person that is a habitual consumer of, no matter what sort of literary product, has intelligence enough to understand that it takes money, and a good deal of it to conduct a publication business. Catholic readers especially have been often enough informed as to the unusual difficulties under which the great majority, if not, indeed, all, of their religious concerns labor, to realise the urgent need of strict business relations between them and their patrons to the success of these enterprises.

As it is not ignorance, then, the bulk of these delinquencies must be attributed to negligence, and such negligence as is highly discreditable to the Catholic name. Those who practice an indefensible delay in remitting their subscription money to Catholic papers, do not, as a rule, pursue the same course with regard to other indebtedness. They pay for their daily newspaper promptly, because it is only upon this condition that such publications are delivered. We should think that a reminder of this kind would provoke a healthy current of overdue payments in the direction of that department of the *Mirror* establishment at whose solicitation it is given.

The extent of these arrears in individual cases may appear trifling, but when taken in the aggregate represent a very large sum, and should be immediately remitted."

ARCHBISHOP O'BRIEN ON THE CIVIL RIGHTS OF THE CLERGY.

We published a few weeks ago, when writing upon the subject of the criticism encountered by Bishop Cameron of Antigonish, in consequence of his having interposed in an electoral contest in his county, the able and forcible letter in which His Grace the Archbishop of Halifax maintained the right of a bishop to take an intelligent interest in the political life of his country. At the present writing we are advised that Archbishop O'Brien has addressed to the Halifax *Herald* a second letter dealing with the threats of Bishop Cameron's opponents to carry their appeals against him to the Pope. In this letter, we learn that Archbishop O'Brien strongly defends the right of the clergy, under certain circumstances, to take an intelligent interest in affairs. He does not propose that the church, "the nursing mother of modern kingdoms, and which has shaped the legislation of civilized Europe, should now stand aside and leave a free hand and clear field to scheming partisans to wreck for their own selfish end the noble work which she initiated and over which she kept guard for centuries. The Church," says His Grace, "does not propose to be effaced in the public life of the country, but there is no fear of such a calamity. The signs of the times point to the opposite pole. The church is girding up her loins once more for battle. She is neither dead nor dying. As of yore she will league with and will lead the masses to victory over combines and trusts and grinding monopolies, and lift them as formerly to a higher plane of civilization and comfort."

The Archbishop concludes with this significant sentence: "Proud, fond love of his country finds a place in the heart

and engages the attention of the true priest. Were he a traitor to his country, to its social interests he would be unfit to minister at God's altar. Hence should a candidate for parliament advocate say unrestricted reciprocity, and should a prelate conscientiously believe it to be the first step towards annexation, and should he have good reason to believe that its promoters had that result in view, viz., to destroy our fair Canadian nationality and to make this country a battling ground for carpet baggers and traitors, should he not advise, exhort, entreat, ay, command his people, who naturally could not see as far as he, to vote against such a candidate?"

In the petty squabbles of mere party politics, as His Grace insisted in his previous letter on the subject, a bishop, of course, will not mix himself up; in this later letter the Archbishop resists the theory that a subject in becoming a churchman or cleric parts, *ipso facto*, with his rights as a citizen; and that where momentous public issues are at stake they must submit to be muzzled. Our readers will be interested in reading the full text of this important letter, which we hope to put before them at length in our next issue.

MODERN TEMPLES OF METHODISM.

It is an obvious fact that has been often commented upon that the modern temples of Methodism are taking on from time to time more and more of the character of the Music Hall, and parting, in precisely the same ratio, with any claim to be considered Houses of God and places of worship. They are no longer designed for the orderly and dignified observances of Divine worship. That is a subordinate, if not an abandoned, idea. To all intents and purposes they are conducted as places of Sunday evening entertainment; the services of highly-salaried singers, and sensational preachers are secured in order to "draw" the public and popularise the resort; the programme of attractions and the names of the vocal and clerical gymnasts are widely advertised in the Saturday papers; while to complete the illusion the "churches" are constructed on the amphitheatre plan, with galleries, opera-chairs, brilliant gas pendants and chandeliers, and other theatrical accessories. In some American cities the experiment, we believe, has been tried of adding a restaurant. We draw here no exaggerated picture. In these "temples" it is customary for the pious audiences to applaud, laugh, hiss, and groan, as their susceptibilities are severally touched. These sacrileges are carried on in the name of Christianity. They are in reality a desecration of the Lord's day, and constitute a grave scandal and reproach to religion.

Our readers may judge of what proportions these abuses are assuming when one of the chief mouthpieces of American Methodism, the *Zion's Herald*, of Boston, feels itself compelled to enter a tardy protest. It says in its last issue: "Our deliberate judgment is that these Sunday afternoon meetings have degenerated into a burlesque of what is sacred and reformatory. As now conducted, they do harm to the cause of Protestantism. Many of the practices connected with them strike at the sacredness of the Sabbath. In order to enter the hall a ticket must be purchased as for a lecture. The money changer sits at the door with as little show of reverence as when the scourge of small cords was so effectually used in the temple at Jerusalem. Evidently the reform most needed on Sunday afternoons at Music Hall is a reform within, and especially with the management of this movement."

In this connection we are confronted with another curious illustration of what Protestant religious services are degenerating into. "We have heard," remarks a contemporary, the Philadelphia *Catholic Standard*, of "Services of Song," "Services of Praise," "Services of Bright Ideas," "Evangelistic Services," "Old-Fashioned Love Feasts," "Hallelujah Love Feasts," "Church Sociables," "Pansy Teas," "Kettle-Drums," "Regenerated Billiard Tables and Bowling saloons," and "Holy Smiles"; being employed as religious appliances "to draw souls to Christ," and we have heard, in addition, of "Gospel Trumpets" and the tamborine players of the Salvation Army; but we never heard, until we chanced to read in an exchange, of the efficacy of "Flag Drills" for carrying on "the work of winning souls for Christ's Kingdom." From one of its exchanges it learns that "at Grace Church, Baltimore, Rev. O. C. Roth, Pastor, is moving along nicely." A "fine Flag Drill recently pleased a crowded house." "Wm. Hetz directed twenty-four of the prettiest young ladies of the Bible Class of Grace English Lutheran Church . . . through the mazes of a Flag Drill last night . . . The ladies were dressed in effective dresses of pink, blue, lavender and yellow."

Well may our contemporary ask, what is there in a Flag Drill that "moves along nicely the work of winning souls for Christ's Kingdom"? Is it the graceful waving of the flags? Is it the mazy evolutions? or "the effective dresses of the ladies? or "the pretty faces of the prettiest girls"?

Brownson, speaking of one of the most powerful of evangelical "isms," said of it that it was "a mixture of pure animalism and emotionalism." We do not know what sect has the honour of acknowledging this "Grace Church," of Baltimore; but it must be the same, or some kindred communion. However that may be, if the "graceful" and "mazy evolutions" of "effectively dressed" women, or similar spectacular performances, come to be regarded as proper features of some Protestant church exercises, the day, it may be, is not distant when some rival of "Grace Church" will be compelled by the spirit of emulation and enterprise to call into assistance the services of a full *corps de ballet*.

STRANGE INCONSISTENCY.

RECENT reports from Pittsburgh say that six ministers have been suspended by the Presbytery there, for heresy. When the Catholic Church decides with infallible authority on questions of this kind the gentleman who compose the Presbytery tribunal would call such a proceeding a manifest usurpation, intolerable tyranny, which ought to be resisted by every one who has any sense of Christian freedom, or of his rights and dignity as a man.

If there is anything essential, anything fundamental in Protestantism at all, it is the far-famed, loud boasted principle of Private Judgment.

This is the principle which she has set up as the antagonist of Catholic authority and it is notorious the world over, that it is in the name of this principle that she arraigns the Catholic Church and asks her to give an account of herself. We want, they say, no infallible pope, bishops or church to explain or propound to us God's Word, to lord it over God's heritage and make slaves of our very intellects and consciences. No, they say, we are freemen, and we strike for freedom, the glorious birthright of every Christian, to judge for himself what is or what is not God's word, that is, what he is or what he is not to believe.

It is quite manifest that in suspending these ministers for heresy the Presbytery has violated the principle of private judgment. We know full well that, though Protestants have avowed this principle themselves, having practised, whenever and wherever they had the power, in the name of religious liberty, the *most unjust* tyranny over conscience; *unjust*, because on their own principle they have received from God no authority to dictate to conscience, and because they also admit, what is certainly true, that conscience is accountable to God alone. An attempt on the part of any man, or any class of men, not expressly commissioned by God, so expressly that the authority exercised shall be really and truly his, to exert the least control in the spiritual order, is manifest usurpation, an outrageous tyranny, which every man having a just reverence for his Maker should resist. Why lay down the principle of private judgment and then restrict it in the case of these ministers. Once admitted, the right should not be restricted. If restricted at all, it must be by some authority. This authority cannot be private judgment itself, for then private judgment would restrict private judgment. It ought not on principle to be external authority, because they cannot exercise external authority without denying private judgment. But it will be said that these ministers ran counter to the word of God, to which they should have yielded. Who is to decide this? The Presbytery? What authority has the Presbytery from God? They themselves say they have none, (and there at least they tell the truth) for they say there is no external authority. The Bible then? It is to be presumed that these ministers are as convinced that they have the true meaning of God's word as those who have convicted them of heresy and suspended them; and here they are consistent, whereas their judges are not. If the right of private judgment is asserted at all, it cannot be restricted to particular cases. This will extend even to the Bible itself, so that a consistent Protestant knows only in his *own authority* that the Bible is the word of God. His own authority is merely human, so he has the Bible at most on human authority. This is a serious difficulty for those Protestants who set up such a clamour about the Bible, and it ought to show them that whatever the Bible may be for a Catholic, for them it can in no conceivable contingency be anything but a human authority. This is strange inconsistency in people who talk so eloquently on the errors of Romanism. No doubt many of the more intelligent and thoughtful of them feel this, and hence they turn the attention of their dupes to the Roman aggression business, making those appeals to prejudice which fill their minds with hatred and distrust of Catholics. These parsons lie stoutly but not very adroitly. They overshoot the mark. They betray too plainly their malignity, and the thoughtful people of their flocks should think, if they think at all, that it is time some consistent system should be arrived at as the teaching of Almighty God. They should attribute to God at least as much consistency in His teaching as they would to any of the philosophers of our times, but this they deny Him since they attribute to Him contradictions which no system of human philosophy would tolerate. Surely, if God teaches anything in the Scriptures it must be the *truth*, and truth must be the same at all times, in all places, under all circumstances, and to all classes of people.

But I say it in italics, *Truth is no object with the average Protestant parson*. He is far more concerned in dressing up the poor Catholic like a scare crow, to gratify on a large scale

the passions of curiosity and hatred, and attribute to him what men most loathe and suspect, so as to withdraw people's minds from their own inconsistencies. They are more concerned about impressing confidence in the awful disclosures of Maria Monk, Chiniqay and Fulton, than in showing the harmony of the Gospels, and thus they teach their people to have feelings for their cats and dogs rather than for the Catholic. This is shameful but it cannot be denied.

Just think of it, men like Principals Grant and Caven, shrieking themselves hoarse, and asking for equal rights with Catholics in this country. Are not tactics like these utterly contemptible, and calculated to excite the disgust of thoughtful Protestants who know the real state of things. If truth and justice were sufficient to put down Catholicism, the parsons would not need to have recourse to means like these to prejudice the people. And such are the men who with airs of infallibility which would have put Sextus Quintus himself to the blush, convict their brethren of heresy, when they themselves have disclaimed for their church any infallible authority. In fact, they do not claim that their church is anything more than a human institution, and consequently having nothing but human authority to teach.

The ministers who have been suspended profess to follow the same rule of faith—the Bible alone—as those who have convicted them of heresy, but they are condemned because they have not twisted that rule in harmony with the Westminster Confession. Have not these men acted in strict conformity with the Protestant rule, the Bible interpreted by private judgment.

They have the same persuasion of being right in their opinions as their judges, but they are all under the guidance of a principle which can never impart certainty to either.

Truly this is nothing but spiritual despotism, which would subject men in religious matters to mere human authority. How different is it in the Catholic Church. She teaches by divine authority, in submitting to her we submit to God and are freed from all human authority. She teaches infallibly, therefore in believing what she teaches we believe the truth, which frees us from falsehood and error, to which all men without an infallible guide are subject, and subjection to error in religious matters is spiritual despotism.

To know how far spiritual despotism and spiritual slavery may go we need only study the history of the various sects, read the newspaper reports of their meetings and conferences, and there we see the bold efforts made by the parsons to impress their mere views as Gospel truths, while they themselves have a divine commission to teach anything. We all know that all this talk about liberty of conscience and private judgment is mere moonshine, may be allowed against what is called Romanism, but these poor suspended parsons have reason to know that it is quite a different thing when the Holy Ghost, through their private judgment, flings them out of harmony with the Westminster Confession.

LEX.

On Wednesday evening Mr. D. A. O'Sullivan, Q.C., had a very pleasant gathering at his residence on Elgin avenue, chiefly of gentlemen with whom he is connected on various boards in the city. Members of the Toronto University senate, the free library board, the general hospital and various charity organizations and school boards enjoyed themselves up to a late hour and went away highly pleased with the evening. The Chancellor of Ontario, Hon. Mr. Ross, Minister of Education, and many legal and medical gentlemen were present, besides a large number of clergy-

men. There was some excellent music by Mrs. J. D. Warde, Miss McGrath and Messrs Boister, Kirk, Warde and Anglin, the later being heard to great advantage in a couple of solos.

“WHENCE COMETH MY HELP.”

Mount Mansfield lifts his hoary head,
In reverence to the evening sky
Where worlds roll on and ask not why -
And peace keeps watch, with wings outspread.

Thou mighty Sentinel! The fire
Which rent thy inmost heart, and burned
And scarred thy rugged frame, but turned
Thy faithful, heavenward gaze, up higher.

O teach me, mighty one, to know
Thy faith and strength; to live above
Life's passions, and, with patient love,
To bear the heavy cross of woe.

So, when my heart is sore distressed,
And Strife, twixt Right and Wrong, upheaves
My long-fixed thoughts and hopes, and leaves
Me full of doubts and strange unrest:—

When life is scarred, from wounded love,
And furrowed deep, with trust misplaced,
I, too, may rise, upon the waste,
And look, in faith and hope, above.

BURLINGTON, VT.

M. P. S.

THE ANGELUS.

When evening like an angel pure and bright,
Still fondly lingering in the earth's embrace,
Awaits the shadow of approaching night,
And marks her parting with a kiss of peace.

Then softly echoing from the distant tower,
The vesper greeting fills the silent air.
Ave Maria! Sacred is the hour;
All hearts arise: all heads incline in prayer.

The toilers of the land and sea rejoice,
The light-winged swallow seeks her secret nest.
Ave Maria! Blessed is the voice
That calls the weary wanderers home to rest.

Now o'er the face of nature hushed in sleep,
The starry curtain of the night descends.
Ave Maria! Angels guard and keep
This peace on earth to men which heaven extends.

CLARESC.

REPLYING to charges made against him by Mr. Balfour, Mr. O'Brien denies that he is the author of the "Plan of Campaign." Concerning its points, he says the farmers remember the campaign as the instrument which, in a single winter brought the Russels and the Salisburys to the right way of thinking about the reality of the crisis. It was, he said, an instrument which had effected the enfranchisement of a hundred thousand leaseholders and cut off a million pounds a year from rents. It had insured compulsory reductions of judicial rents and saved tens of thousands of families from eviction. All this, said Mr. O'Brien, had been effected by it, without the loss of a life or the eviction from a campaign estate of a single peasant.

PUBLISHERS' NOTICE.

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

General Catholic News

Father Lambert, of the diocese of Rochester has another important work ready for the press. The famous priest's pen is never idle.

One of the strange changes which the whirligig of time occasionally brings about is the report that Catholic settlers from the old French portion of Canada are organising with a view to obtain possession of the numerous farms in New England now abandoned.

It is said that Cardinal Simeoni is anxious to retire. In that event it is thought that Cardinal Rompolla will become Prefect, Cardinal Vannutelli becoming Secretary of State.

CHICAGO—The Month's Mind Mass for the happy repose of the soul of Rev. Father McGinley is fixed for Feb. 10th, at the church of which he was until lately pastor.

Archbishop Cleary left Kingston on Wednesday of last week for Florida. He was accompanied by Very Rev. Dean Gauthier, of Brockville. His Grace's health has not been good for some time, and he will spend the remainder of the winter in the sunny south. We hope he may return in perfect health. During the absence of the Archbishop Mgr. Farrelly, of Belleville, Ont. will act as administrator of Kingston archdiocese.

The feast of the Purification, or Candlemass day, which fell on Monday last, is the oldest of the Blessed Virgin's festivals, and its institution is traced back by some to the days of the apostles. Certain is it that it was regarded as a long-established one by the Christians of the fifth century. Though not a holiday of obligation, the services appropriate to the feast always attract goodly congregations to all the churches.

The feast of St. Blaise, which occurred last Tuesday, annually witnesses an increasing number of people practising the devotion which is peculiar to it, especially in this country, wherein the devotion seems to become more popular year by year. St. Blaise was bishop of Sebaste, in Armenia, and he suffered martyrdom at the beginning of the 4th century. When the old commonwealth of Ragusa existed, he was considered its principal patron, as he still remains of the town; and the English woolcombers of Norwich used to pay him great honours. It was during the crusades that the efficacy of his invocation for the prevention or cure of throat disease was especially demonstrated.

Archbishop Duhamel of Ottawa, on Sunday last conferred the solemn benediction on the Notre Dame Separate School on Sussex Street, now known as La Salle school. His Grace was accompanied by Menseigneur Routhier. After the benediction of this renovated building the archbishop addressed a few words of praise and encouragement to the teachers and pupils assembled in the reception hall.

After vespers the public were admitted to visit the establishment which now contains ten spacious class rooms and a large reception hall. There are altogether twelve brothers in the establishment.

On February 5th Archbishop Duhamel consecrated the new church at Thurso.

Sunday next at 6.45 a. m. there will be an ordination of three priests in the Basilica, Ottawa.

BEAVERTON—On Sunday last St. Joseph's church of this village was well filled by a congregation anxious, as is natural, to avail themselves of the consolations of their holy religion, which are afforded them only every third Sunday. Father Davis is no stranger among his new flock, for besides the people proper to the congregation, eager to greet their new pastor for the first time, the rev. gentleman on turning to address them at the conclusion of High Mass, found be-

fore him the familiar faces of many who had come from surrounding districts. After a few words of kind tribute to the Rev. Father Rohleder whom he came to replace, he announced that it was in obedience to His Grace that he came to look after their spiritual needs. Nothing but a pleasing task presented itself before him if he could count on the good will and fidelity which this congregation has always shown towards their pastor; and of this he expressed himself well assured. He then addressed them at length on the Gospel of the day.

On Friday evening last the St. Alphonsus Catholic Young Men's Association gave a Smoking Concert to their members and friends. Some three hundred were in attendance, and listened to a choice programme of songs, recitations, etc. The chairman, Mr. V. McBrady, in the course of a lengthy and interesting opening address, spoke of the good work the society is doing in providing recreation and amusement for its members, as well as inculcating a literary taste among them. In speaking of the Association's progress he stated that steps would be taken in a very short time to secure a building having all the requisite facilities for the various features of the Association, and fit it up in such a manner that would do credit to the city and the Catholic body of Ontario. One of the principle attractions of the evening was a Tug-of-War, between the Baysides (amateur champions of the city) and a team selected from the Association, and in which the St. Alphonsus team were victors, by two pulls to one. As this was the St. Alphonsus men's first pull in public, their success is all the more gratifying. A plentiful supply of pipes, tobacco, lemonade and sandwiches were on hand, and of which all seemed to avail themselves to the fullest extent. A most enjoyable evening was brought to a close by a promise, so great had been the success of their first venture in this line, that in a few weeks it would be repeated. *En passant* it must be said that the executive officers of this association deserve credit for the energy which they put into their work, introducing new features continually to keep the interests of their members from waning, and also to draw unto themselves the Catholic young men of the city.

On Tuesday evening of last week every seat was occupied in St. Patrick's church, Ottawa, by persons anxious to hear Father Elliott of New York lecture on intemperance. The lecturer said he had for many years the honour of following the banner of Father Mathew and had been a teetotaler since he entered the priesthood. The evils of intemperance were enormous and there was no vice which demanded so much public attention as it. Who was there among them who had a member of his or her family or a relative a drunkard who did not shudder at the sight of intemperance? There was no civilized community in which you could not find persons engaged in endeavouring to find a remedy for it. Take any business or any profession, and they would find some of the smartest men ruined and rendered worthless through alcohol. In families and business circles and in politics the question of intemperance and its remedies occupied a prominent place, and still more so in religion, which is the guardian of every spirit of morality.

Speaking of the saloon-keeper, he said there were persons among them whom some considered first-class fellows. They attend church regularly and it is too bad they are in that business. Although such men often attend mass regularly, little they think of the number of men whom they render unable to serve God. He would rather see ten thousand Orangemen arrayed against the Catholic Church than one hundred of such men. The remedy for drunkenness was far reaching and in the meantime he advised those present to pray for the fallen victims. Ninety per cent. of the poverty in New York was due to intemperance, and, it might also be said, of all the crimes that the law punishes.

What might have been a serious conflagration in St. Michael's Cathedral on Sunday evening last, was averted by the promptness and coolness of Mr. B. Meagher of Montreal. One of the lamps, which during the alterations now going

on, are temporarily used, fell to the floor at the close of vespers, after almost all the congregation had dispersed, the oil had ignited and commenced to blaze when Mr. Meagher threw his coat on the flames and smothered them, receiving severe burns on his hands whilst doing so.

Men and Things.

Sir John Pope Hennessy, M.P., though he has resigned his position as a member of the Carlton Club, makes it clear that he is still a Conservative in principle. He does not see why all Conservatives should not be Home Rulers.

Writing to the *Daily News*, Mr. Justin McCarthy states distinctly that he did not inform Mr. Gladstone of the contents of Mr. Parnell's manifesto before its publication. He was asked to call on Mr. Gladstone and to request from him certain assurances with regard to the future measure of Home Rule. Mr. Gladstone gave him an account of his opinion and his wishes on the subject, and Mr. McCarthy was able to express to Mr. Parnell his conviction that if the manifesto were published Mr. Gladstone would be in a position to give certain of its statements a flat contradiction.

The *McLeod Gazette* has the following friendly note, addressed to the Rev. Father Lacombe by Mr. Van Horne, the President of the Canadian Pacific Railway. The most potent charm against a railway conductor is an annual free pass. It commands more politeness than the common purchased ticket.

DEAR FATHER LACOMBE,—We are still following you wherever you go, with our rails and locomotives, and it is probable that you will hear our whistle at McLeod before the end of the coming year. I send you herewith a little charm against railway conductors, which you may find useful since you cannot get beyond their reach. With best wishes for your good health and long life, believe me, faithfully yours,
W. C. VAN HORNE.

There is a painting in Detroit, thought to be a genuine Raphael. Henri Kieffer is the fortunate possessor of the alleged antiquity, which he claims has been authenticated by connoisseurs. Monsieur Kieffer came to America several years ago from Paris, and brought the Raphael with him. On arriving at Chicago he was induced to allow his painting, which is entitled the "Virgin and the Book," to be placed on exhibition by the Calumet Club. While there it attracted the attention of the Custom authorities, who demanded duties amounting to \$15,000, being 15 per cent. of its valuation of \$50,000. After a thorough examination of the case by the authorities at Washington, it was decided that Kieffer was entitled to bring his painting in, free of duty, as an antiquity, but that it should have been so entered, and not brought in among personal belongings. The picture is said to have been executed in 1503, and to have been a part of the private collection of Pope Clement XIV. It is painted on wood, and represents the Madonna holding a book in her right hand.

Archbishop Ryan, says the *Arc Maria*, is an artist in speech, and knows well how to produce the same effect which Ruskin achieves by careful collocations of words. It must have been a solemn moment when, in the course of a brilliant lecture recently delivered in New York, the Archbishop advanced to the front of the rostrum and uttered this vigorous protest: "In the name of our Christian civilization, I, a Bishop of the Christian Church, lift up my voice to-night to warn the representative men who hear me, that the popular modern system of teaching morality without the doctrines which motive it, whether that system be called Christian ethics or moral instruction or unsectarian teaching, is sapping the very foundations of Christianity and Christian civilisation.

A princely prelate passed away the other day in the person of John Cardinal Simor, Archbishop of Grau, and primate of Hungary. It was this Cardinal who calmed the disturbances

which threatened the peace of Austro Hungary during the anti-Semitic agitation of some years ago, when the pastoral which he issued on the subject was commended on all sides for its wisdom and moderation. He it was, moreover, who when Hungary won home rule in 1867, crowned the Emperor Franz Josef also king of Hungary, which act alone will all ways entitle him to the memory of his countrymen. He was the head of the Hungarian House of Magnates, and his entrance into the legislative chamber was the signal for all to rise and remain standing till he took his seat.

Grau, or, to give it its older name, Strigonia, his episcopal city, was granted metropolitan honours eight centuries ago, when King Stephen was crowned by Pope Sylvester II., who, at the request of the sovereign, established ten bishoprics in Hungary, with Strigonia as the metropolitan see. Pius IX., who appointed its late incumbent to this ancient see, also elevated him to the cardinalate in the consistory of Dec. 22, 1873, and at the time of his death he was one of the oldest members of the Sacred College.

The income which Cardinal Simor enjoyed was a princely one, but, immense as his revenue was, he was so charitable that he was invariably in debt. A year or so ago he gave 250,000 francs for the establishment of an orphanage in his episcopal city, and he once said: "The rich have no need of me except to give to me, but the poor need me to live." He died as poor as he began his ministry, and how wealthy he was then may be judged from the fact that his good mother, who died only a few years ago, was compelled to sell some of her farm stock in order to procure the vestments he needed for his first mass.

Cardinal Simor was ordained in 1836, and five years ago he celebrated his golden jubilee at Grau, whither the Emperor Francis Joseph, with all the ministers of the Hungarian kingdom, journeyed from Buda-Pesth to attend the ceremonies. Notable among the gifts he received on that occasion was a magnificent surplice, which was brought to him by the Archduchess Clotilda of Vienna, and on which all the archduchesses of the house of Hapsburg had worked. On the same occasion magnificent services were also held, in commemoration of his jubilee, in the Church of St. Bartholomew *all' Isola*, in Rome, which was the one from which the deceased cardinal derived his title.

So much has been said of late concerning the Golden Rose that it will be interesting to give some authentic particulars of that Papal gift. Formerly it was given by the Pontiffs to the Prefects of Rome after they had carried it to the Church of the Holy Cross. Later it was granted to the most celebrated sanctuaries, to Catholic Sovereigns, Princes, and Princesses, great captains, or personages devoted to the cause of the Church. As none of the Roses deposited in the basilicas remain, the model of that employed originally is matter for conjecture. It is only known that it was a plain flower in red enamel. For the enamel a large ruby was afterwards substituted in the middle of the Rose, and adorned it with purple reflections. At present the Rose costs twelve thousand francs (£2,400). It is placed on a branch with leaves and several flowers, and planted in a vase of gilt-silver, on which the Papal arms and an inscription are engraved in relief. The Rose symbolises by the gold the Omnipotent Master of all things, and by the splendour and richness of the metal the eternal light which encircles the Divinity. The perfumes and the balm which the Holy Father puts in the heart of the rose are emblematic of the glory of the resurrection of our Lord.

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

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

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

A STRANGE VERDICT.

HAVE THE JURY ARRIVED AT AN CORRECT CONCLUSION ?

There can scarcely be any doubt that the investigation of Dr. Koch the German Specialist, will lead to radical changes in the treatment of tuberculous diseases. That the eminent physician has discovered a specific for certain forms of skin diseases, the Medical fraternity have already admitted, but that he has made any advance in the treatment of pulmonary affections, they are not prepared to certify to, nor are they willing to believe that disintegrated tissues can be restored by the mere process of subcutaneous injection. On the other hand, the people at large have rushed wildly to Berlin with the firm conviction that Koch's lymph will stay the progress of advanced consumption and lend them a new lease of life. Some have been benefited—not cured—for the very simple reason that the entire nervous system is overlooked in the treatment. No character of disease that assaults the vital organs can be successfully treated without reaching the nerve centres. In this very particular, the public appears to have rendered a strange verdict in favour of Dr. Koch, strange for this reason:—for many years the remedies discovered by Dr. T. A. Sloeum of New York, now manufactured at 186 Adelaide street West, Toronto, have been supplied to the afflicted and so far have proved unfailing as curative agents. They have been introduced into hundreds of thousands of households free of cost, have been given grateful testimonials from numberless thankful hearts, have been publicly endorsed by successful practitioners and are to-day the indispensable articles of the family medicine chest. With such a record the haphazard verdict of the people in favour of Dr. Koch does indeed seem strange. Dr. Sloeum's treatment has been common property for years, has given incalculable relief, and is still administering its generous, life-giving nourishment to stricken humanity. Consumptives or those disposed to pulmonary complaints, should consult Dr. Sloeum's pamphlet and make immediate and methodical use of his remedies. Address a letter to T. A. Sloeum, M. C., 186 Adelaide st. West, Toronto, and you will receive by Express two free sample bottles with full information regarding lung troubles and their proper and successful treatment.

DONADI. KENNEDY, ROXBURY, MASS.

When we saw this name in our advertising columns, we felt like taking off our hats. We were also reminded of a debt of gratitude of long standing. There has never been any personal intercourse between this editor and the above named gentleman, neither has he any knowledge of us far as we are advised.

Our acquaintance, if it can be called such, began in this wise. It was a generation ago. We stood behind the counter in a tea store. A row of bottles in red wrappers occupied a shelf, of which we knew nothing. The proprietor was equally ignorant, but moved by curiosity he had uncorked a bottle. We were courteously invited to partake. Before doing so we looked to see what the "discoverer" had to say for himself. We shall not repeat his story, though its main features are still fresh in mind. We were impressed by its spirit of candour. His remedy was not a cure all! He had heard that dyspeptics were benefited by it, but he did not recommend it for such cases. It was just that little chance expression that fixed our attention. We had been struggling in the toils of the monster dyspepsia for years. Life was a burden. We had concluded our case was hopeless. But we seized upon this straw, as drowning men will. It was a lucky providence, or a fortunate accident, whichever you prefer. The first dose satisfied us that we had found a true remedy.

We had not expected to see the end of that year. We have seen the beginning and end of many since then. We never told this story to Mr. Kennedy, but we have told it to scores who have acted upon the information and were benefitted as we were.—*The Prohibition Advocate, Nov. 15.*

THE GOOD ST. ANNE'S. TO BE SOLD.

A house containing twelve apartments and with all modern improvements, situated in its own grounds at five minutes walk from the pilgrimage church of the good St. Anne. There are gardens, orchard and ice-house adjoining.

Apply on the premises or to M^{me} P. Poste Restante, Ste. Anne de Beaupre.

**PISO'S CURE FOR
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Third door south of St. Phillips' Church

NOTHING LIKE IT.

MR. JOAB SCALES, of Toronto, writes: "A short time ago I was suffering from Kidney Complaint and Dyspepsia, Sour Stomach and Lame Back; in fact, I was completely prostrated and suffering intense pain. While in this state a friend recommended me to try a bottle of **Northrop & Lyman's Vegetable Discovery**. I used one bottle, and the permanent manner in which it has cured and made a new man out of me is such that I cannot withhold from the proprietors this expression of my gratitude."

WONDERFUL CURES.

FOR THIRTY YEARS.—Mrs. L. Squire, Ontario Steam Dye Works, Toronto, says: "For about thirty years I have doctored for Liver Complaint and Dyspepsia without getting any cure. I then tried **Northrop & Lyman's Vegetable Discovery**, and the benefits I have received from this medicine are such that I cannot withhold this expression of my gratitude. It acts immediately upon the Liver, and its good effects are noticed at once. As a Dyspepsia remedy I don't think it can be equalled."

INDISPUTABLE EVIDENCE.

HARDENED AND ENLARGED LIVER.—Mrs. H. Hall, Navarino, N.Y., writes: "For years I have been troubled with Liver Complaint. The doctors said my Liver was hardened and enlarged. I was troubled with Dizziness, Pain in my Right Shoulder, Constipation, and gradually losing flesh all the time. All food soured on my stomach, even with the closest attention to diet. I was under the care of three physicians, but did not get any relief. A friend sent me a bottle of **Northrop & Lyman's Vegetable Discovery**, and it affords me much pleasure to inform you that the benefit I have received from it is far beyond my expectation. I feel better now than I have done for years."

NOTICE.

AGENTS

Wanted in every part of Canada to canvass for Catholic Weekly Review, from \$5.00 to \$10.00 a day can readily be made. Our list of premiums will be issued next week.

NATIONAL COLONIZATION LOTTERY

Under the patronage of Rev. Father Labelle.

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

CLASS D
The 40th Monthly Drawing will take place

WEDNESDAY JAN. 21st
At 2 p.m.

\$55,000
Capital prize

\$5,000.00

LIST OF PRIZES.

1 Real Estate worth.....	\$5,000	5,000
1 do	2,000	2,000
1 do	1,000	1,000
1 do	500	2,000
10 Real Estate ..	300	3,000
30 Furniture sets ..	200	3,000
60 do	100	6,000
200 Gold Watches ..	50	10,000
Approximation Prizes		
100 Silver Watches ..	25	2,500
100 do do	15	1,500
100 do do	10	1,000
1000 do do	10	10,000
1000 Toilet Sets ..	5	5,000

It is offered to redeem all prizes in cash, less a commission of 10 per cent.
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Is a certain and speedy cure for Intemperance and destroys all appetite for alcoholic liquor. *The day after a debauch, or any intemperance indulgence, a single teaspoonfull will remove all mental and physical depression.*

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

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

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1538 and 1540 Catherine st., Montreal

The Province of Quebec Lottery

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

MONTHLY DRAWINGS FOR THE YEAR 1891

January 14, February 11, March 11, April 8, May 13, June 10, July 8, August 12, September 9, October 14, November 11, December, 9.

EIGHTH MONTHLY DRAWING FEBRUARY 14, 1891

3134 PRIZES
WORTH \$52,740.00
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5 " " " " " "	250
25 " " " " " "	50
100 " " " " " "	25
200 " " " " " "	15
500 " " " " " "	10
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100 " " " " " "	15
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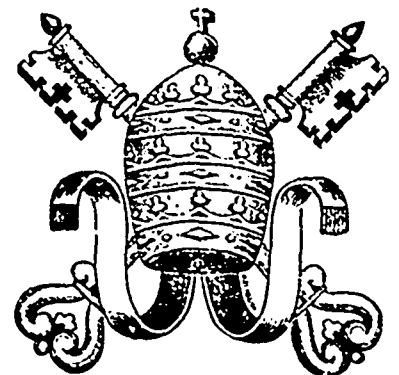
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TORONTO POSTAL GUIDE. During the month of January 1891, mails close are due as follows:

	Close.	Due.
	a.m. p.m.	a.m. p.m.
G. T. R. East	6.00 7.35	7.45 10.30
O. and Q. Railway..	7.30 8.15	8.00 9.20
G. T. R. West.....	7.00 3.20	12.40 7.40
N. and N. W.....	7.00 4.16	10.00 8.10
T. G. and B.....	6.30 3.45	11.10 9.00
Midland.....	6.30 3.35	12.30 9.30
C. V. R.....	6.00 3.20	11.55 10.15
G. W. R.....	a.m. p.m. 2.00	a.m. p.m. 9.00 2.00
	6.00 4.00	10.30 8.20
	11.30 9.30	
U. S. N. Y.....	a.m. p.m. 6.00 4.00	a.m. p.m. 9.00 5.45
	11.30 9.30	10.30 11.00
U. S. West States	6.00 9.30	9.00 7.20
	12.00	

English mails will be closed during Jan. as follows: Jan., 1, 5, 8, 12, 15, 19, 22, 26, 29.



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WINTER SEASON.
 Liverpool Service—Sailing Dates

	FROM PORTLAND	FROM HALIFAX
Oregon.....	Thur. Jan. 20th	Sat. Jan. 31st
Toronto.....	Feb. 12th	Feb. 14th
Sarala.....	26th	28th

No passengers carried Bristol
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The Best Remedy

In this world, says J. Hoffert of Syracuse, N. Y., is Pastor Koenig's Nerve Tonic, because my son who was partially paralyzed three years ago and attacked by fits, has not had any symptoms of them since he took one bottle of the remedy. I most heartily thank for it.

Prejudiced, yet Convinced.

So. Norwalk, Conn., May, 1890.
 Although I took Pastor Koenig's Nerve Tonic with a certain prejudice, it has done me so much good that I must thank him for it, because now I can sleep again. Since the terrible catastrophe of the Johnstown flood, where I lost five members of my family, terrible fictions occupied my mind, so that I was since quite despondent. But now I come to myself again, and attribute this to the good effect of the Tonic.

Box 557. B. GUNZ, Pastor.
 Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

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CURES Rheumatism, Burns, Scalds, Chills, blains, Frost Bites, Sprains and Bruises, Chapped Hands, External Poisons, Flesh Wounds, Toothache, Cramps or Internal Pain, Bites of Animals and Insects, Galls of ALL kinds, Lumbago, Spasms of the Stomach, Asthma, Ringbone, Stifness, Colic, Garget in Cows, Spavins, Poul Evil, Internal PAINS Sweeney, Stringhalt, Foundered Feet, Foot Rot in Sheep, Scratches or Grease, Roup in Poultry, Windfalls, Contraction OF THE Muscles, Fistula, Cracked Heels, Mungo in Dogs, Epizootic, Chills and Fever, Sand Cracks, Caked Breasts, and many other diseases incident to human, fowl and animal FLESH.
 Large bottles, \$1.00; medium 50c.; small 25c.; small size for family use 25c.. Sold by all druggists and dealers in general merchandise. Manufactured by Merchant's Gargling Oil Co., Lockport, N. Y., U. S. A.
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