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Vol. IV

Toronto, Saturday, Dec. 13, 1890.

No. ⁴⁴ 45

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Vol. IV

Toronto, Saturday, Dec. 13, 1890.

No. 45⁴⁹

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Notes.

OWING to the pressure of space upon our columns this week, the REVIEW has been compelled to curtail the usual amount of editorial matter in this issue.

THE uproar of the past week in Irish Parliamentary circles has silenced every lingering hope that some reasonable compromise might yet be effected for the peaceful settlement of the lamentable divisions which have torn asunder the Irish party, and for the hundredth time in its history, thrown back the cause of the Irish people. On Tuesday Parliament adjourned until after the holidays, and Wednesday saw the fight transferred from Westminster to Ireland, where it promises to be waged with renewed bitterness and vigour. At the moment the Irish party is split wide asunder into two hostile factions, and with the wreck of the party has been destroyed also—whether temporarily or permanently no one as yet can say—the solidarity and strength of the country.

EVENTS may be said to have reached a climax on Saturday last, when, after scenes of great violence, the leading members of the Nationalists' party who now find themselves opposed to Mr. Parnell, to the number of 45, and headed by Mr. Justin McCarthy, withdrew from the meeting over which Mr. Parnell was presiding as chairman, and held their deliberations alone, a course which was forced upon them by the extraordinary conduct of Mr. Parnell. For some days previous Mr. Parnell, with astounding audacity, had, as chairman of the meeting, ruled out of order all resolutions unfavourable to him, to such an extent indeed as to render the deliberations wholly farcical. In the end, however, a member came forward with a resolution declaring Mr. Parnell's leadership to be ended. Then followed a painful scene. Mr. Justin McCarthy, it appears, held out his hand to receive the resolution, intending to put it to the meeting, when Mr. Parnell, reaching over, snatched the resolution—and in doing so, the reports say, striking Mr. McCarthy's hand—tore it up in the face of the meeting. Mr. Huntley McCarthy, who had previously

acted with Mr. Parnell, arose from his seat and denounced Mr. Parnell as the insulter of his father and an enemy to his country. The defection of Mr. Huntley McCarthy raised the total number of the anti-Parnellite members to 45.

At the meeting of the members who oppose Mr Parnell, and who may be said to now form whatever remains of the old Nationalist party, Mr. Justin McCarthy was unanimously elected chairman, and a day later a council of eight members was appointed to act with him in deciding the further action of the party. Upon first assembling the members adopted the following resolution:—"We, the members of the Irish Parliamentary party, solemnly renew our adhesion to the principle in devotion to which we have never wavered: that the Irish party is now and always must remain independent of all other parties. Further, we declare that we will never entertain any proposal for the settlement of the Home Rule question except such as satisfies the aspirations of the Irish party and the Irish people." There was no dissent. The result was at once communicated to Mr. Gladstone who exclaimed "Thank God! Home Rule is saved."

Mr. McCARTHY and the remainder of the anti-Parnellite members of the Party, issued their manifesto on Wednesday to the Irish people. In it they say:

"Feeling bound to protect our country's cause at whatever personal sacrifice, we found ourselves under the sad necessity of terminating Mr. Parnell's leadership. It would have been easier to have left him undisturbed, but such a course would have left every man of us a traitor to his country.

"Mr Parnell, disregarding our appeals to remember the country, evinced an ill-judged determination to maintain his untenable position, thus threatening to plunge Ireland into a conflict which may overwhelm her and cause her present fair prospects to disappear forever. It is the duty of Irishmen now, irrespective of all consideration of feelings either for Mr. Parnell or those differing from him, to accept a course that will tend to save Ireland from destruction. After detailing various reasons for their action the signers of the manifesto add that whatever judgment Ireland may pass on the manifesto her cause hangs on the issue, and the signers, will abide by that judgment, they being the nation's servants."

They add that Mr. Parnell must be aware that the success of his obstinate efforts for supremacy could leave Ireland with nothing for many years but the abominable system imposed upon her by the present Government, and that if he is to triumph the Tory Government will be continued in power, and Home Rule be lost to the living generation. His fatal manifesto, they further say, was an appeal to the hatreds between the people of Great Britain and Ireland and makes it impossible for him ever hereafter to co-operate with the Liberal party. In this view, they are supported, as our readers know, by the Irish Bishops, and, as we believe will be shown, by the far largest section of the Irish people.

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

THE son of Irish parents—a Wexford County father, and a mother whose birth-place was in the great County of Cork—Cornelius O'Brien was born near New Glasgow, Queen's County, Prince Edward Island, in the year 1813. His school education began under Robert Laird, an elder brother of the Honourable David Laird. Amongst his school-mates were the future Lieut-Governor of the North-West Territories, and the Honourable William W. Sullivan, now Chief Justice of Prince Edward Island. When about thirteen years of age, the future Archbishop left New Glasgow and went to school at Pubnico, chiefly with the view of learning French. Here he spent something over two years, and, after some months at home, went, at the age of sixteen, into the mercantile business at Summerside. He continued at this occupation for some three years, and, when nineteen years of age, realized what had long been the strongest desire of his heart, and entered Saint Dunstan's College, Charlottetown, to study for the priesthood. After two years well spent at Saint Dunstan's, he went, in 1864, to the great College of Propaganda in Rome. Here he might have entered the class of Philosophy, but wishing to perfect himself in classics chose to begin with Rhetoric. In the curriculum of Propaganda the rhetoric year is followed by two years of philosophy, under which head are included logic, psychology, metaphysics and ethics, as well as mathematics and physics. At the competitive examination, which closed the second year of philosophy, he won the gold medal for excellence. This medal is awarded only to a student who takes first place in three out of the four subjects to which the second year in philosophy is devoted. Young O'Brien not only took the necessary three first places but stood second in the fourth subject. How difficult an achievement this was may be judged from the fact that the classes of Propaganda are attended not only by the students of that institution, but by those of the American, Irish and Greek colleges as well. The whole number of students in attendance at the Propaganda lectures in 1867 was about two hundred and sixty, of whom nearly forty were competitors with the subject of this sketch at the close of the course of philosophy. When it is remembered that those young men were intellectually the pick of the Catholic world, and when attention is called to the further fact that, at any rate in recent times, the coveted medal is not won more than once in ten years, one can begin to realize what a combination of mental ability and continuous effort is demanded from the successful aspirant. After a brilliant course of theological study extending over four years, young O'Brien left Rome in 1871, a Doctor of Divinity and of Philosophy. Returning to Prince Edward Island, he became Professor and also Prefect of studies in Saint Dunstan's College, and for two academic years devoted over five hours of each working day to imparting to others portions of the vast store of knowledge which he had himself acquired. In October, 1873, Doctor O'Brien was transferred to the Cathedral, as principal priest in charge, but remained for less than a year. His health gave way, and, in September, 1874, he was appointed to the parish of Indian River, which is in Prince County and near Summerside. The next eight years were passed almost without interruption in the quiet and comparative leisure of this retreat. But Doctor O'Brien's leisure was not idle. During this period he wrote and published his "Philosophy of the Bible Vindicated," a book of some three hundred pages, and one which, from its character, must have involved an amount of mental work out of all proportion to its size, and also "*Mater Admirabilis*," a theological and devotional work on the Virgin Mary.

In 1880 Doctor O'Brien accompanied Bishop McIntyre, of Charlottetown, to Rome, in the capacity of secretary, and in the following year revisited the Eternal City, in company with Archbishop Hannan of Halifax, and at his special request. It would appear that during those two visits Doctor O'Brien must have made a favourable impression upon the ecclesiastical authorities in Rome; because, not long after the death of Archbishop Hannan, he was chosen to fill the vacant See. The Bull nominating Doctor O'Brien Arch-

bishop of Halifax, bore date on December 2nd, 1882, and his consecration took place at Saint Mary's Cathedral, in Halifax, on the feast of St. Agnes—the 21st of January, 1883.

As a rule, the men chosen to be archbishops are already bishops, or if not, are vicars-general, or, at least, priests well known in the capitals of the respective archdioceses; and some surprise was felt at the nomination of a priest from a comparatively obscure parish in Prince Edward Island to the metropolitan See of the Lower Provinces, while doubts were hinted by a few as to the wisdom of the choice made by the authorities at Rome. Events have justified the action of those authorities in departing from the course usually followed; while most of the doubters are now free to admit that it was they themselves who were mistaken.

The life of Archbishop O'Brien, since his assumption of office, has been a peculiarly busy one. The writer has not the information needed to give the details of the Archbishop's work, and, if he had, this is, perhaps, hardly the occasion for doing so with any degree of minuteness. There can be no objection, however, to giving an outline of what has been done.

In 1883, the new Archbishop began the work of erecting Saint Patrick's church, in the city of Halifax, which had been contemplated by his predecessor. This work, which cost some \$75,000, was completed in 1885, and what is remarkable in these days, without incurring any appreciable debt. In 1883, the building of St. Joseph's Orphanage, which had been destroyed by fire, was re-erected. In the same year Archbishop O'Brien took part in the Council of Baltimore, and took advantage of his visit to make arrangements under which a colony of Christian Brothers came to Halifax, in 1885, and took charge of St. Patrick's Home, a Reformatory for Catholic boys, then being opened. These undertakings did not, however, absorb the whole of the Archbishop's time and thought. In 1885, he published "*After Weary Years*," a novel based largely on his reminiscences of the Garibaldian attempts to gain possession of Rome, which preceded the conquest of 1870. In 1886, the Archbishop visited Rome, and in the same year took part in establishing at Halifax the Victoria Infirmary, a private hospital conducted by the Sisters of Charity, which has met with a gratifying measure of success. In 1887 he established an Infants' Home, which he placed under the care of the same Sisterhood, and which shelters some twenty-five helpless little ones. In the same year he began the erection of the church of Saint Agnes, a handsome specimen of Roman architecture, which, being completed and paid for, has recently been dedicated; and also began the building of a fine new brick school-house for girls in the northern portion of Halifax, which was completed in 1888, and leased by the City School Board for the term of twenty years. As if all this was not enough, the Archbishop, in 1887, published a "*Life of Saint Agnes*." In 1888, the building of a new brick glebe-house for Saint Patrick's was begun, and in the following year the work was completed. Saint Joseph's church, upon which work had been going on for some time, was finished in 1888; and in the same year an academy for boys was opened by the Christian Brothers on His Grace's recommendation. The year 1889 saw a fine brick school-house for girls begun in the southern end of the city, and the present year has seen the building completed. During 1889 certain costly and much needed repairs to the front of Saint Mary's Cathedral were finished. In the month of May last the Archbishop purchased the dwelling of the late Honourable James Butler, to be used as an archiepiscopal residence; and, shortly afterwards, a colony of nuns of the Good Shepherd came at His Grace's invitation, from Montreal, and opened a home for girls, which is intended to be the beginning of an important and extensive institution.

All the buildings mentioned above are within the limits of the city of Halifax, but the sphere of activity has extended to all the eleven counties over which His Grace's direct jurisdiction extends. In those counties twelve new churches have been erected, most of them handsome buildings, and some of them expensive. A thirteenth is now building at now building at Dartmouth. Fifteen glebe-houses have also

been erected, and a considerable quantity of real estate has also been acquired for church purposes. A college, intended especially for English-speaking Acadian students, has been established at Church Point, in the district of Clare, in the county of Digby. This institution is under the charge of a colony of Eudists Fathers, from Angers in France. An academy for girls, under the charge of the Sisters of Charity, has also been opened at Bermuda during the present year. As if to show that he had not ceased to combine in a remarkable and most unusual degree the qualities of a man of books with those of a man of action, Archbishop O'Brien gave to the press in 1890, "Aminta," a drama in blank verse. No reference has been made in the foregoing imperfect record of His Grace's work during the past ten years, to his exemplary discharge of what may be called the routine duties of his high office, to the pastoral visitations and letters, and the many spoken addresses delivered to various portions of his scattered flock; and nothing has been said of his numerous public utterances, of a non official character, through the press and from the platform; but the record as given is enough to stamp the Archbishop as a man of wonderful energy and great business capacity. Our admiration must be increased when we know that it is the record of one whose bodily health is never robust, and who, during most of the period which it covers, has been under medical treatment.

The churches, schools, glebe-houses and other buildings erected and the various properties acquired for church purposes speak for themselves as to the character of what may be called the maternal activity of Archbishop O'Brien. Of the results of his intellectual energy, those who have not read or heard his published writings or utterances will be able to judge only after some account of them, which on the present occasion must needs be brief and somewhat superficial.—*L. G. Power in The Week.*

To be Concluded.

THE GREAT PREACHERS OF NOTRE DAME.

ONE of the highest oratorical honours which can befall a Catholic priest is to be chosen to deliver a course of Advent or Lenten sermons in any one of the many famous churches of the Eternal City. Prelates, no less than priests, have always regarded such an appointment as an especial distinction, and before any priest can expect such a selection he must have won, as it were, an international reputation not alone for pulpit eloquence, but also for eminent piety. This year the distinguished French Dominican, Pere Jacques Monsabre, who for twenty years held the post of Lenten preacher in the famous Cathedral Church of Notre Dame at Paris, which he vacated at the close of last spring's conferences, has been chosen the Advent preacher in the Church of Saint Andrea della Valle, and the fame which he won in the gay capital is pretty good guarantee that the Romans, who have the pleasure of listening to his Advent sermons, will hear eloquent presentations of the religious topics which the distinguished Dominican may discuss.

Pere Didon is, so it is commonly asserted, to be the successor in the pulpit of Notre Dame, at Paris, of that other eloquent Dominican, Pere Monsabre, whose splendid oratory, as displayed in his Lenten and Advent conferences, has charmed Catholic Paris for fully two decades of years, and proved its possessor a worthy successor to the great preachers who gave Notre Dame its renown. It was in the early thirties that Archbishop de Quelen, who was then the incumbent of the Parisian see, was besought by Frederic Ozanam and some other young Catholics to permit Pere Lacordaire, whose sermons at the College Stanislas had then stamped him as an orator of extraordinary force and brilliancy, to deliver from the pulpit of Notre Dame a series of sermons in refutation of the many repeated and public attacks which certain noted French atheists were then directing against Christianity. After a good deal of hesitation the Archbishop, who doubted the wisdom of noticing these attacks from his pulpit, consented, and Henri Lacordaire was named the Lenten preacher, and acquitted himself so well of his task that, at the close of his conferences, the Archbishop publicly thanked him from the pulpit for the service his con-

ferences had rendered the Church, and at that time he appointed the preacher an honorary Canon of the Cathedral. Lacordaire's first series of conferences covered two years, and they drew the attention of not only Catholic France, but also of Christian Europe, to the pulpit of Notre Dame. The great conferences frightened the pious preacher, however, who feared lest the applause which was so unstintedly bestowed on him should cause him to forget his priestly duties, and one morning Paris was startled by the announcement that its greatest preacher had quitted his pulpit and gone into a Dominican convent, with the avowed intention of entering that religious order and thus separating himself from the world more effectively.

The Lenten conferences which Lacordaire had inaugurated and rendered so successful could not be dropped, however, and the Archbishop found it necessary to choose some other orator to fill his pulpit. The choice fell on the Jesuit, Pere Ravignan, who in 1837, took Lacordaire's place and filled it so acceptably that when, subsequently, the latter preacher returned to Notre Dame, this time in the garb of a Dominican monk, he was unwilling to displace his successor, and compromised matters in such a manner that while he, Lacordaire, delivered the Advent discourses, Pere Ravignan continued to be the Lenten preacher; and this was the order that was observed for a number of years afterwards. Of these Advent conferences a writer in the *London Tablet* said two years ago: "Never, perhaps, did enthusiasm run higher in a church in any land than when Lacordaire was delivering some of his famous sermons. Unlike the often fugitive effects of eloquence, the words then listened to bore fruits in the hearts of thousands; and they continue to bear fruits in the traditions which to this day cause the thoughts of multitudes to be turned at this season to the pulpit of Notre Dame." Lacordaire remained the preacher of the cathedral church up to 1851, when he bade its pulpit a second and a final adieu. "O aisles of Notre Dame," exclaimed he in terminating his last conference in the famous church, "you who have borne my words to so many hearts and minds until then without God, I shall not be separated from you in thought. At the memory of what you have been to me I do but pour myself out before you now as the children of Israel poured themselves out when in exile they thought of Jerusalem."

Pere Lacordaire's successor in Notre Dame was Father Felix, an eloquent Jesuit, who, during his occupancy of the metropolitan pulpit, worthily upheld its reputation and won the name of a modern Bourdaloue, so eminent did he show himself in oratorical gifts. From him the honour of being the Lenten preacher passed to the unfortunate Pere Hyacinthe, of whom the world has already heard too much, and who doubtless, in his present degradation, remembers with the keenest regrets the days when he wore the frock of a Carmelite friar and was hailed by Catholic Paris as another Lacordaire. After his lamentable defection from grace the Archbishop of Paris turned anew to the Dominican cloisters in his quest of a Lenten preacher, and the man of his choice proved to be Pere Monsabre, who recently resigned the pulpit, after having brilliantly occupied it for a score of years. This Dominican, who was born in 1827, began his ministry as a secular priest in the diocese of Blois, and he had attained his 28th year before the idea of joining the Dominican order possessed him. He entered the novitiate at Chalais in 1855, and of that act of his life he has said: "I became a Dominican to seek perfection and to make sure of my salvation. I am not aware that I had any talent as a preacher when I was a simple *vicar* at Vendome. I owe all the eloquence I possess to St. Thomas, to our illustrious Order and to Father Lacordaire." After finishing his novitiate Fra Monsabre did missionary work in various parts of France, and his fame as an eloquent preacher soon attracted public notice. He went over to England one year and delivered a course of Lenten sermons in the French Church of the Annunciation, which stands near Portman Square, in London, and in 1870, after Pere Hyacinthe's defection, Monsignor Darboy, then the Archbishop of Paris, named him the Lenten preacher of Notre Dame. The breaking out of hostilities that year between France and Germany interrupted his conference.

but did not stop his preaching; and, in 1871, his sermons at Metz created such a popular furor that the French citizens, who became enthusiastic over his patriotic utterances, carried him in triumph through the streets of that city, which act, on their part, compelled him to hurriedly quit the town, in order to escape the attention of the German authorities. Of his eloquence a writer who had listened to some of his Lenten sermons said: "It is not only that the words of Pere Monsabre, as they fall from his lips, are listened to by church-going Catholics; in their pamphlet form they quickly circulate through Paris, and are discussed in various classes of society. The truth is, Pere Monsabre is a power. Steeped in the lore of schoolmen, the essence of his teaching, as might be expected, is drawn from St. Thomas Aquinas. But his ideas are conveyed in such an attractive, and, at the same time, so modern, a form that his hearers know they are listening, not only to a well-versed theologian, but also to one who is in the van of modern thought. This accounts for the number of men of letters and of science who each year take their places around his pulpit. To the doctrinal value of his teaching, his sermons in their printed form bear testimony; while for proof of the practical efficacy of his work we have only to look at the paschal communion at Notre Dame.

It was not until last year that this eloquent Dominican declared that he would, at the close of his Lenten conferences, retire from the pulpit he had filled almost uninterruptedly since his first appointment thereto in 1870. Rumour has already named as his successor in Notre Dame, Pere Didon, another Dominican, whose fame as a brilliant orator has constantly increased during the ten or twelve years that he has been before the public; and whose literary attainments are sufficiently proven by the praises which are just now being bestowed upon his latest work. Pere Didon has not yet passed his 50th birthday: he is tall, robust and commanding in appearance, and one Parisian has said of him that if he had his cassock off he would be taken for a cavalry officer by ten people to the one who would declare him a priest. He first came into prominence as a preacher about 1880, when occupying the pulpit of a somewhat obscure church in Paris; his sermons, nevertheless, were all the rage, as the saying is, and the one topic of religious circles. The little church where he held forth was speedily crowded, and soon proved inadequate to hold the crowds who flocked to hear the eloquent young Dominican. Pere Didon, at this date, was a member of the Dominican community whose convent was situated in the Rue Jean de Beauvois, in the Latin quarter of Paris, and up to the time that oratorical fame came to him his name was practically unknown to Parisians. Renown came to him mainly through his sermons on the sanctity of Christian marriage and the evils of divorce, on both of which subject the eloquent monk has repeatedly and forcibly spoken since. His oratory has been described as the sort that appeals directly to the consciousness of his hearers for proof of the assertions he makes, and which thus carries his audience along with him by apparently making each individual listener a participator in his argument and line of thought. Great as deservedly is his present reputation, Pere Didon is thought by many to have yet to reach the zenith of his fame and oratorical powers, and for that reason great things are expected of him in case he is chosen the successor of Pere Monsabre in the pulpit of Notre Dame. Besides Pere Didon, Monsignor d'Hulst, the distinguished Parisian ecclesiastical litterateur, has been mentioned in connection with the famous pulpit, but it appears to be generally conceded that the Dominican stands the best chance of succeeding Pere Monsabre.—*Boston Republic*.

Mr. C. Kegan Paul in a lecture lately delivered in London on Cardinal Newman said:

"At all times Newman was most kind and helpful; he was one of those who knew when to argue and when to be silent. He was an English gentleman and simple priest who had taught men of different persuasions to know and respect each other. He had been living in his Oratory at Birmingham doing what George Eliot had said of Thomas at Kempis—'Stretching out a hand to lay on our fevered hearts and still the tumult of our troubled brains.'"

THE DEATH OF MR. JUSTICE O'HAGAN.

ONE by one the poets and writers of the Young Ireland period are dropping away. The "boy" of the band has died in the person of John O'Hagan. After a long life of noble labour for high causes he has died, his last words a profession of faith in Irish nationality, to which he gave the fervent service of his first manhood; and the critic of his career must say that if a whisper of censure is uttered of it, the judgment would only be that he failed to reach his own honest intent, and failed through no will of his own. He was endowed with noble qualities of heart and with high intellectual gifts; and even when he failed to attain the right for which he aspired he aimed to serve his motherland. He has left behind him literary work which Irishmen will not willingly let die; and to those more intimate acquaintances who saw him in the more private circle of good deeds in which he moved the memory of a man of inexhaustible charitableness, of pure life, of unquestioning faith—the memory of an ideal Irish Catholic layman.

He was a native of that Newry where Ingram was born, and where Mitchel and Martin lie buried amid the scenes of their boyhood. He was born in 1827. His school days were spent in Dublin, where he was educated in the Jesuit School, now known as Belvedere College. He was just turning into manhood when Davis and Dillon and Duffy began their work, and he was one of the earliest contributors to the *Nation*. Though he was the youngest of them he was one of the most prized. "A boyish face, a frank smile, and a readiness to engage in badinage, seemed at first view to promise no extraordinary endowments," writes the surveyor of the group. "But behind these lay a judgment and sagacity notable at any age, and marvellous in one so young. He was the sagest in council, the most moderate in opinion, the most considerate in temper of the young men; and after a time any of them would have recourse to him, next after Davis, in a personal difficulty needing sympathy and discretion. His only fault, McNevin used to say, was that he was constantly disturbing your judgment of him by winning success in a quite new direction, for which you were in no way prepared." He won the liking of even the churlish old Sage of Chelsea, who had few words of encomium to spare. "Brisk, innocent, modest, young barrister—John O'Hagan," is an entry in Carlyle's journal of his tour. An able young barrister and a gifted young poet he was, too. No verses in the "*Spirit*" of the *Nation* teach so directly the maxims which those young reformers preached, and combine with the same teaching the grace and delicacy of true song.

The work that should to-day 'e wrought
Defer not till to-morrow;
The help that should within be sought
Scorn from without to borrow.
Old maxims these—yet stout and true—
They speak in trumpet tone,
To do at once what is to do
And trust Ourselves Alone.

Simple and tender, but at the same time fiery and vigorous his lyrics were admirably suited for their purpose. But they have a charm which has endured beyond the occasion of their birth, and which has won for them the admiration of those out of sympathy with the sentiments to which they give such fine expression. Unlike others of the versifiers of that period, his poetic talent and taste survived the inspiration of the feelings born of the hopes of that time. Like his friend McCarthy, he added to the wealth of English literature by a translation of one of the flowers of foreign song. "The Song of Roland," published in 1880, made his fame as a poetical translator, and proved the endurance of his poetic gifts. No one but a poet could have made the translation. He had his theory of what should be the poet's aim, and what should be the poet's style; and he refused to surrender his love of the poet whose fame was in its zenith when he first felt the attractions of the Muse. "It has happened," he wrote, rebuking the critics who can find nothing to admire in Moore, "now, as at other periods, that fashion has for a time forsaken what is essential and perennial in poetry for the worship of artificial and temporary form.

Height, tenderness, grace, simplicity, originality, are little thought of, and in their place what is labouriously sought after is a certain conventional turning of words and phrases, a frigid idolatry of sensual passion, and alliteration absolutely run mad." And in a criticism of some of Mr. Aubrey de Vere's later work he condemns those modern writers, of whom he says "it is hard to believe that they have not set before them as the deliberate goal of their efforts, and the inspiring principle of their effusions, to wean the hearts especially of the young from love of God and religion to the dreams of an earthly future in which every belief would be erased and every evil passion licensed." No such principle guided him. His first song was one to inspire love of country. His last verses were a children's paraphrase of the Rosary. Love of God and love of Ireland his Muse sought to win men to, and thus he fulfilled his vocation.

His life diverged from his own poetic ideal only in the measure that all human effort must diverge or fall short of its object. When the cause to which he gave the labour and the enthusiasm of his youth was for the moment eclipsed he turned to other walks. He was a friend and adviser of the men of '52, though he was not prominent in the movement. Later on he was associated with Cardinal Newman in his effort to found a University thoroughly Catholic and thoroughly Irish. O'Hagan filled the chair of Political Economy, and was a frequent contributor to the University magazine—the *Atlantis*—where he had as his collaborators in other departments O'Curry and Sullivan. To the end he was thoroughly devoted to the cause of Catholic education. His appointment to the post of Chief Land Commissioner was hailed by many as a proof that the administration of the Act of 1881 would be something new in the history of Irish experience of law and law courts. His first speech seemed to confirm the hopes; but his work disappointed them. How far the failure was due to a lack of strength in battling with intrigue or to the inherent difficulties of the position remains a matter of dispute. His work was to distribute the fruits of a long-expected social revolution according to the rules of *nisi prius*, and a failure should hardly have been a surprise. One thing must be counted to his credit. He did not fail, when the time came, to justify Mr. Parnell's policy of testing the Land Act; and in his evidence before the House of Lords Committee of Inquiry he put the blame for the unsatisfactory inconsistencies of administration, delay from frivolous appeals, and other sources of complaint against the Courts on the folly that locked up Mr. Parnell in Kilmainham in the autumn of 1881, when he was about to give the Act a fair and open trial. But those who are most inclined to judge him harshly here are not forgetful of the records of his youth; and to those who knew him within narrower spheres, where character, however, is not less severely tested, there will now come but the memory of an Irish gentleman of unlimited charity, not merely in deed, but, what is more rare to find, in thought and judgment and word.—*Dublin Nation*.

A VOICE FROM AFAR.

Weep not for me:—

Be blithe as wont, nor tinge with gloom
The stream of love that circles home,
Light hearts and free!
Joy in the gifts Heaven's bounty lends;
Nor miss my face, dear friends!

I still am near:—

Watching the smiles I prized on earth;
Your converse mild, your blameless mirth;
Now, too I hear
Of whispered sounds the tale complete,
Low prayers and music sweet.

A sea before

The throne is spread:—its pure still glass
Pictures all earth-scenes as they pass,
We, on its shore,
Share, in the bosom of our rest,
God's knowledge, and are blessed.

—Cardinal Newman.

THE BEGGAR OF ST. ROCH.

BY LADY GEORGIANA FULLERTON.

Continued.

My master's name was foremost in the list, and he received a friendly message that informed him of the fact, and enjoined him to seek a place of concealment for himself and his family. The announcement took him by surprise; but madame instantly suggested their retiring to a cottage among the hills, where an old maid-servant of hers resided, and which was as likely to escape observation as any spot in the neighbourhood. Thither they went by night; I helped them to pack up; I carried little Pauline in my arms part of the way. O my God, if that day, that hour, could but return! Could I but feel again that child's warm breath upon my cheek as I ascended the steep mountain path; or hear once again the sweet voice of his mother, as she urged me to sit down and rest! Rest! 'There is no rest for the wicked.' The curse of Cain is upon me. It is years since I mentioned their names; and I never thought to do so again; but now that I have begun, I will go on with my dreadful history; but I cannot linger over it. It must be short as the time I have yet to live. Well, I returned to the castle, and the commissaire and his crew came one day and took possession of it. They broke into the cellar; they brought out wine and drank all night, and I drank with them. They talked of the grand doings of the people at Paris, and sang wild songs till my brain was confused, and I sang and vociferated louder than any of them. They cheered and applauded; they called me a good patriot, and I felt as if a new world were opening up before me. There was a man amongst them who drew me aside, and showed me a printed paper, in which the revolutionary committee announced that they would bestow the property of the proscribed nobles on any true patriot who would discover their hiding-places. He assured me that, by revealing my master's abode, I should become entitled to the possession of the lands; and my brain maddened at the notion. I forgot all about the revolution and an equal division of property which we had been talking about a moment before, and I saw myself at once the lord and master of that house where I had spent my early years in servitude. I asked what they would do to my master, if they should happen to arrest him. The same man told me that, in that case, they would send him to join the exiled princes, who would be sure to provide handsomely for their friends, the aristocrats. I had heard my master speak of joining the emigration, and said to myself that there would be no hardship in being carried there by force where he had wished himself to go. Still I could not resolve to betray him, but drank again and talked boastingly of knowledge I could but would not give. They beset me sorely, and began to threaten also. They displayed the proclamation, and described all I should gain by giving information to the committee. They called me a cowardly slave and a miserable hireling, who dared not stand up for the people, or denounce his enemies; and when on the other hand I saw imprisonment, and death, perhaps, staring me the face, and on the other, riches and grandeur offering themselves to my grasp, the spirit got possession of me, and in an ill-fated hour I spoke the words that sealed the doom of my master and his family. I cannot dwell upon the subsequent details; I cannot dwell on the agonies I endured. I saw them hurried into the town. I saw their pale faces, my master's gray head bowed in anguish on his breast. I saw her, that gentle saint, whom from my earliest childhood I had revered, hooted at and jeered by the mob, and her young daughters weeping by her side. The little boy, too, rougher arms than mine were carrying him now, and when he saw me standing amidst the crowd (for a strange fascination made me follow them on their way to the prison), he called to Jacques to come and take him. 'Tis strange that a man lives through such a moment. I need not tell you the rest. They murdered them all—all but the boy. Him they kept in prison a long time, and then sent him away, I know not where, for I left my native place soon after my old master's execution, and became a wanderer on the face of the earth, a very Cain, with the stamp of reprobation on my brow.

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. F. J. Dowling, Bishop of Hamilton.
The Rt. Rev. Bishop O'Mahony, Toronto,
The late Archbishop Lynch.
The late Rt. Rev. Bishop Carbery of Hamilton.
The Rev. Father Dore of "St. Patrick's" Montreal.
And by the leading clergy of the Dominion

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TORONTO, SATURDAY, DEC. 13, 1890.

It is our good fortune to be able to give place in this number to an interesting sketch of the accomplished and patriotic Archbishop of Halifax. It is taken from a late issue of the *Week* of this city, and forms the latest addition to that journal's admirable series of sketches of "Prominent Canadians."

THE decision of the Archbishop of Canterbury in the case of the Bishop of Lincoln, lately arraigned in the ecclesiastical courts for extreme ritualistic practices, is generally regarded as a compromise, or rather, perhaps, as an attempt on the part of the Archbishop to run with the ritualistic hares, and hunt with the evangelical hounds. It is the very absence of colour or decision in the judgment that makes it in substance a victory for the High Church party in the Anglican communion.

Our excellent contemporary the *Milwaukee Catholic Citizen* sums up thus concisely the Irish situation of the hour:—

"A grand old man who has consecrated the last years of his life to doing justice towards a country not his own; who has sacrificed political power in his efforts to give Ireland Home Rule—to whom, if to anybody, this cause and its undelayed success is dear—has set an example in an open letter to the Irish nation. If the services of any one man are necessary to the cause of Home Rule, Gladstone would be apt to know it. If Gladstone can spare Parnell, Ireland can spare Parnell. If Gladstone believes Parnell's continuance in the Irish leadership would greatly injure Home Rule (and he does), Ireland can believe that Parnell's withdrawal from the leadership would not injure Home Rule."

"But, however," it concludes "this question may be viewed in Ireland, we have here a self-respecting public opinion. The Irish race in America is too great, too high in the esteem of its neighbours, too advanced and too Christian to submit to low and temporizing standards of morality. Irish-America has not delayed or wavered in this matter for an instant. Parnell is no longer recognized here as the Irish leader and the verdict of the Irish-American press is borne out by five-sixths of the Irish-American population."

"One has only to look at the splendour of the secular magazines for the month of December," says a contemporary, the *New York Catholic Review*, very truly and opportunely, "to feel how poor is the Christian body in America in spirit and understanding, when they leave to the agnostic and the indifferent all the splendour of current literature, and deprive themselves of weapons the most tremendous in behalf of the Christian idea." This month of December, as it says, should see the American world flooded with all that is beautiful in the printing and engraving arts, representing the Christian idea of the Nativity in its perfect beauty. Instead, however, it will be flooded with representations of the social features of the season, while a few religious journals of our own class will put forth their feeble, inadequate expressions of the Christian idea, as poor beside their secular brethren as Christ was on Christmas night before Herod. "What a deep and bitter shame it is," remarks our *comfrere*, "to those who understand. But the great body of American Catholics, the ten millions so busy in building up private fortunes and churches, high and low, ignorant and learned, do not understand. Their ignorance and indifference on this point is so dense that when the matter is brought before them, they can argue against its advisability on the ground that the secular publications are sufficient for Catholics."

A DESPATCH on Wednesday stated that the priests on Achill Island, have appealed to Mr. Balfour to aid 100 families who have been reduced to distress by the failure of the potato crop there. It is added that owing to the lack of proper food they are compelled to eat diseased potatoes to keep from starving. This sad and distressing news is supplemented by appeals that reach America through particular sources. The Archbishop of New York has written a pastoral saying that he has had letters from a Bishop and Sisters of Mercy in Galway and Mayo, beseeching him to come to the aid of those in actual want, or threatened by impending misery, especially the little ones. A like appeal from some nuns in Connaught lately reached the Bishop of Buffalo, and has been promptly answered by a sum of several thousand dollars subscribed by generous citizens of all creeds in that city. The Archbishop of New York, in his case, at once fixed a Sunday for the receipt of special relief collections, the amount received to be forwarded to the bishops and clergy of the distressed districts; his Grace adding in his Pastoral, that his own observation during his recent visit to Ireland enabled him to attest the reality of the distress. Though we do not like to say so, we feel convinced that this painful news, these cries for help that are becoming daily more frequent and urgent, will not tend to make those who think that the first duty of charity is to succour the distressed, more patient with certain much proclaimed "leaders" of the Irish people who were so quick to throw cold water on the collections in America for the relief of the Irish poor, and who have confined their own efforts to raising funds for the continuance of the agrarian warfare.

Any scheme which has for its end the lessening of crime and poverty and the moral and material betterment of men, has a claim, it need scarcely be said, to public respect and public sympathy. And yet we shall do well to bear in mind when we come to speak of the plan advanced by General Booth, and which has elicited, we think deservedly, so much discussion and approval, what our excellent contemporary

the *Weekly Register* is quick to point out, namely, that it is no more than a proposal to carry on, on a gigantic scale, the work which for years has been done in its limited way, by many a struggling Catholic charity. "Catholics have already" says the *Register*, "been doing in nearly every particular, what General Booth is now making a 'boom' by proposing. He is going to send carts round for broken meats—as the Sisters of Nazareth and the Little Sisters have long sent them. His doss house, at which fourpence is charged for a night's lodging and refreshment, he compares favourably with the casual ward; but he is not aware perhaps of Monsignor Gilbert's Refuge combining all the costlessness of the one haven of refuge with the privileges and comforts of the other. He has plans for the redemption of fallen women, but are they likely to lead to anything better than the system of the Sisters of the Good Sheppard? We could go on through one proposal after another showing that Catholics are already doing what General Booth proposes to do. There is not one of these works of ours, already in existence, which does not need money; the machinery is all there and is of the best, only money is needed to extend the field of its operations. We believe, therefore, that while Catholics will watch with interest, and some warmer feelings, the progress made by General Booth, they will prefer that their alms should go to the household of the Faith who are already humbly leading where, to the music of Salvation Army trumpets, he may well be proud to follow."

"PUBLIC OPINION."

Mr. W. S. LILLY, one of the most brilliant of present day Catholic writers and critics, contributes to the November *Forum* an incisive article on "The Shibboleth of Public Opinion." It is written in a most searching and convincing spirit, and teaches a return to first principles that in this day we are apt to lose sight of. In all ages of the world public opinion has been a great power, but in these days, owing chiefly to the almost universal establishment of representative government, the vast development of the newspaper press, and the increase of all facilities for intercommunication, it has acquired an authority unknown in any former period of history. To it must be made the ultimate appeal in all public issues and in all countries. "By it kings reign," we read "where they still reign, and princes decree justice, or what does duty for justice."

Mr. Lilly notes that the most thoughtful among our publicists are by no means inclined to regard the apotheosis of public opinion as an unmixed good. And he quotes some disdainful words of Mr. Carlyle, and the opinion of Mr. John Stuart Mill. "Public opinion Mr. Mill thought hostile to individuality," writes Mr. Lilly, "in which he rightly discerned one of the essential elements of well being. It cannot be doubted that too much justification exists for this view. As we look through the annals of the world, do we not find that in every age it has been the penalty of greatness—which is most individual—not to be understood. Superiority is a heavy burden. Every high mission means the cross. The bread of genius is always watered with tears. The false prophet receives the reward of divination. The true is killed and persecuted by those to whom he is sent, although their sons build his sepulchre. For it is his office to bear witness to the truth. And this witness—as the word gives evidence—is martyrdom. The democratic movement is unquestionably hostile to superiority. It cannot but be so; for it is impos-

sible for mediocrity to appreciate high gifts, and mediocrity is, and must ever be, the lot of the masses. . . . A short time ago, a friend of mine hearing something said about the infallibility of public opinion, observed, 'Quite so, it is infallible--infallibly wrong.' As a matter of fact it is not. But when we reflect upon the way in which it is generated, we may well wonder that it is in any case right. Look at a public meeting for what purpose does any one attend it save to obtain a confirmation of his own views? Did any man ever hear a crowd confess its ignorance, or interrupt an orator to say, 'We don't know; we don't understand?' One can comprehend, and sympathize with the refusal of an intelligent person to reverence a power thus generated. It is no humiliation if a man bow down before that which he believes to be higher than he, be it Zeus or Allah, be it Jehovah's awful throne, or the Word made flesh and dwelling among us. But to prostrate himself in adoration before the will or rather wilfulness of the multitude; before the dominant opinion of a number of men of like passions with himself, most of them under the sway of those passions, more ignorant, esurient, less self-restrained! No."

But though it must be confessed that the masses of men are more largely swayed by passion than by principle, "that they usually fall an easy prey to charlatans who adulate them in order to trade upon them; who tell them that they are light and leading," and so on, Mr. Lilly realises that there is another side to the question. He hastens to say: "I should like to put the claims of public opinion in another way. I should like to indicate what its true ideal is, what it ought to be, and what therefore wise and patriotic men will strive to make it. I say then that public opinion ought to be the public conscience, accompanying and ruling events." What the office of the individual conscience is should be that of the public. In all the tumult of conflicting interests it should dictate the law: "This" we read, "is the highest meaning, the true ideal of public opinion. It should be the expression of the national conscience. In this sense, and in this sense only, we may assent to the dictum '*Vox populi vox Dei*.'" In that lower sense in which public opinion is too often taken, as the expression of the popular humor of the moment, of party prejudice, of class hatred or greed, it would be more accurate to call it *vox diaboli*."

Mr. Lilly tells how in the middle ages it was, the function of the clergy to be the organ of public opinion in this higher and truer sense, and of what a grand conception it was—"that of a spiritual society which should be the embodied conscience of mankind; the witness to the world of righteousness, temperance, and judgment to come."

But in the age in which we live the secularisation of the public order is, almost everywhere an accomplished fact; the clergy, as Mr. Lilly writes, are no longer the accredited keepers of the public conscience. Now-a-days the teachers of the nations on right and wrong are the newspapers, and they are the chief exponents of public opinion. How far the new *clerus* is from walking worthy of its high calling, is another, and a large, question. But it is the duty of men of good will in these days, Mr. Lilly contends, to do all that in them lies for a reformation of journalism. "Our journalists," he says, "are the prophets of democracy. It is for democracy to insist that they be true prophets and not false. The value of a democracy, let us remember, is the value—the intellectual and moral value—of the men and women who compose it. And this value largely depends upon the teachings which a democracy receives."

General Catholic News

The Sisters of the Precious Blood opened their Christmas sale of fancy goods on Tuesday, in the convent, St. Joseph street.

The long announced Pontifical Encyclical on the Social Question will probably appear about Christmas.

The sub-Committee of the Newman Memorial Fund has resolved to recommend to the Committee that the site of the proposed statue of the Cardinal be in Oxford.

Mr. J. J. Dutton, Treasurer of St. Patrick's Branch of the St. Vincent de Paul Society, has been chosen by representatives of St. Patrick's ward as a candidate for Separate School Trustee in the forthcoming elections.

A concert in aid of the funds of the Sacred Heart Church, will be held in Temperance Hall on Tuesday next, Dec. 16th. Mrs. McKinnon, Mr. Ramsay and other talent have been secured, and a musical treat can be promised.

At the meeting of the Catholic Union on Wednesday evening, the newly elected officers were installed. The paper of the evening was read by Mr. J. C. Walsh on "The Life and Times of Sir Charles Gavan Duffy."

The students of St. Michael's College will give a dramatic entertainment in the College Hall on Friday evening next, the 19th inst. Taking the previous efforts of the students in this direction as a criterion, an enjoyable evening can be assured.

The Rev. Father Strubbe of Montreal has been conducting a retreat for English speaking Catholics in the St. John Baptiste parish during the past week, terminating on Sunday morning. It was very largely attended. In his closing remarks the reverend father strongly advocated the C. M. B. A. and urged his hearers to become members.

His Lordship Bishop O'Connor of London, who was a student at St. Michael's College some years ago, was given a public reception on Thursday Dec. 4 at the institution. A banquet, to which about 75 guests were present, was held, and his Grace the archbishop presided. The students of the college presented Bishop O'Connor with a beautiful address, to which he made a happy reply, and concluded by securing the promise of a holiday for the boys. An address was presented by the students to his Grace the archbishop, who briefly replied.

Mr. Chas. Burns, who so ably represented St. David's ward on the Separate School Board for over twenty years, and who had announced his intention of withdrawing at the close of the present term, has, at the special request of a large number of his leading constituents, consented to allow himself to be renominated for the position for the next two years. We are truly glad of this, as the Separate School Board can ill afford to lose so able and conscientious a member as Mr. Burns, during his long career, has proved himself to be.

The quarterly examination of the fifth class in instrumental music took place at the Loretto Abbey on Wednesday Dec. 3. The pieces selected for competition were Forsyth's "Lullaby" and the Polonaise in C sharp minor by Chopin. The latter piece was played by several of the young ladies in a most praiseworthy manner, and proved once more that the instruction given in this institution is equal to any in the city. Mr. E. R. Doward, the vocal teacher of the abbey, with the other members of the musical faculty, acted as judges and their decision is as follows:—1, Miss Wright, St. Catharines; 2, Miss Hawkins, Montreal; 3, Miss Miller, Toronto; 4, Miss White, Brantford; 5, Miss Stuart, Toronto; 6, Miss Ellis, Toronto.

At St. Basil's church on Thursday morning, Dec. 4, the "month's mind" solemn Requiem High Mass, for the repose of the soul of the late Very Rev. Father Vincent V. G., was celebrated by Bishop O'Connor, of London, with Rev. Father Marijou, Provincial of the community of St. Basil, as assistant priest, Rev. Fathers Teefy and McBrady, deacons of honour, Rev. Father Donoghue, deacon, and Rev. Father Guinane, sub-deacon, and Rev. Father Dumouchel, master of ceremonies. Among the prelates and clergy present were the following: His Grace the Archbishop of Toronto, Bishop O'Connor, of Peterboro'; Bishop O'Mahony, Vicar-General Rooney and Laurent, Dean McCann and Cassidy, and Rev. Fathers Walsh, the Archbishop's secretary; Flannery, Duffy, Egan, Whitney, McCrea, Finan, McMahon, McGinley, Cruise, Harris, Ryan, Witsle, Sheehan, Maddigan, LaMarche, McEvay, Gibney, McPhillips, Lawlor, Campbell, Morris, Gibra, O'Leary, Buckley, Chalandard, DuMouchille, Murray, Trailing, Crinnon, Jeffcott, Conway, Sheean, and many others. Mass was sung by the boys of the College, under the leadership of Father Chalandard.

Men and Things.

Archbishop Croke has sent the following message to Mr. Justin McCarthy as representing the views both of himself and of the clergy of Cashel:—

"We are all very sorry for Parnell, but in God's name let him retire quietly and with God's grace from the leadership. If he does so, the Irish party will be kept together, the honourable alliance with the Gladstonian Liberals will be maintained, success at the general election assured, and Home Rule will be certain.

"But, if he does not retire, the alliance will be dissolved, the election lost, the Irish party seriously damaged if not broken up, and Home Rule indefinitely postponed. Coercion will be repeated, the evicted tenants will be hopelessly crushed, and the public conscience outraged. Parnell's manifesto is flat and discreditable."

Archbishop Fabre, who has been absent in Rome for the past three months, has received the following letter from the Comte de Paris, dated Stowe House, Nov. 14:—

"My first care on arriving in Europe is to thank your Lordship for the manner in which I was received in your name by your Grand Vicar M. l'Abbi Marechal, assisted by a large number of the priests of the diocese. Knowing all that you have done to encourage the tokens of sympathy which I received in Montreal, I insisted that my first visit in Canada be at your archiepiscopal palace. I need not tell you how much I regretted that my visit coincided with your absence. Until I can express to you these sentiments in person I seize this opportunity to recommend myself to your good prayers."

Messrs. Cassell & Co., of New York, announce for publication by Jan. 1st, 1891, at latest, the "Life of John Boyle O'Reilly." It is written by James Jeffrey Roche, an intimate friend of the lamented dead during all his life in Boston, and for many years his associate in the editorship of the *Pilot*. This work has the full sanction of Mr. O'Reilly's family, and is the only authorized life.

It opens with a noble introduction by Cardinal Gibbons, Archbishop of Baltimore, who was always a warm admirer of John Boyle O'Reilly. The Cardinal's words at the announcement of Mr. O'Reilly's death will be remembered: "A loss to the country, a loss to the Church, a loss to humanity." In this preface, His Eminence has paid a most appreciative tribute to the life and the work of the dead poet.

Following the life come his complete poems and speeches, edited by his wife, Mary O'Reilly. Some poems unpublished at the time of his death are included in this collection, at the suggestion of friends unwilling to lose any word left by the beloved dead.

C. M. B. A. News.

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

We take pleasure in announcing to our subscribers, that at the last meeting of Grand Trustees, notice of whose proceedings we have published elsewhere, this Review was appointed an official organ of the C. M. B. A. Since establishing our C. M. B. A. column we have endeavoured to forward the interests of the Society by all means possible, and from the letters of approbation which we have received from members and others, we are assured that our efforts have been appreciated, thus encouraging us to still further redouble our exertions in this direction.

A meeting of the Grand President and Board of Trustees of the Grand Council of Canada of the C. M. B. A. was held in the Grand Secretary's office, London, Ont., Nov. 11th, 1890. There were present, Dr. John A. McCabe, Grand President; Rev. P. M. Bardou, Rev. M. J. Tiernan, O. K. Fraser, E. J. Reilly, T. P. Tausey, trustees; Rev. J. P. Molphy, D. J. O'Connor, Dr. Hanavan and Grand Secretary S. R. Brown.

The Grand President called the meeting to order as a meeting of the Grand Council of Canada. Many intricate questions, submitted to the Grand Secretary by Branches and members, were discussed and disposed of, and the Secretary instructed as to answers to be given. The Grand President was empowered to secure the services of a solicitor for this council whenever such was required; and the selection of said solicitor left in the hands of the Grand President. Representatives from the Grand Council of Canada to the late Supreme Convention made a report of their action, and also of the changes made in our constitution by the Supreme Council. The report was received and the following resolution adopted: "That a vote of thanks of this Council be tendered to Rev. J. P. Molphy, T. J. Finn and Chevalier F. R. E. Campeau, the representatives to the Supreme Convention, for the noble stand they took at said convention, in behalf of, and advocating the rights of, this Grand Council and the C. M. B. A. in Canada." The Grand Secretary was instructed to send a copy of this resolution to each of said Representatives.

The appointing of the following papers as the official organs of the association was ratified: CATHOLIC REVIEW, Toronto; Catholic Record, London; Irish Canadian, Toronto; North West Review, Winnipeg; Association, Quebec; C. M. B. A. Journal, Montreal; and Antigonish Casket, N. S.

The following members were elected officers of Branch 84 at their regular meeting on Dec. 3rd:

Spiritual Adviser, Rev. M. Auclair.	President, Jas. O'Fanell.
1st Vice-president, J. P. Bymer.	2nd Vice-president, B. Smith.
Recording Secretary, W. J. Stirling.	778 Sauguelnet Street.
Financial Secretary, M. J. O'Donnell.	Marshall James Lowe.
Guard, F. H. Murphy	
Trustees, J. Criswell, J. S. Loyer, James Lowe, J. H. Howard, F. H. Murphy	

On Thursday evening last 4th inst., Rev. Fr. McPhillips D. D., organizer of the C. M. B. A., organized Branch No. 145 in St. Basil's Parish. The following officers were elected:

Chancellor, Rev. P. O'Donohue, C. S. B.	President, L. V. Byrne.
1st Vice-president, M. Croke	2nd Vice-president, F. O. C. Higgins
Treasurer, G. H. Boulton.	Recording Secretary, W. T. Kernahan.
Assistant Secretary, Jas. Crottle.	Financial Secretary, F. J. Korman.
Marshall, Jas. H. Ellard.	Guard, Chas. Daniels.
2nd Year Trustees, Rev. P. O'Donohue and P. T. Mulloy.	
1st Year Trustees, Jas. J. Hayden, L. O'Byrne and H. E. Ellard.	

There are 17 charter members in this branch.

The election of officers for 1891 of Branch 49, C. M. B. A. took place in the Branch Hall on Tuesday evening with the following results:—

Spiritual Adviser, Very Rev. Dean Gauthier;	President, S. J. Geash;
1st Vice-president, R. McNabb;	2nd Vice-president, C. Peppin;
Chancellor, O. K. Fraser;	Treasurer, R. C. McHenry;
Financial Secretary, J. A. Fraser;	Recording Secretary, J. T. Noonan;
Assistant Recording Secretary, E. J. McGarigle;	Marshall, J. E. Cavanagh;
Guard, Geo. Morency;	Librarian, C. Brassor;
Trustees, W. Braniff, P. J. Vennoy, J. Girardin, M. J. Kehoe, W. H. Brown.	

M. P. J. Shannon, who for many years was in the employ of the Rathburn Co., and was also an active member of Branch 48, in which he held important positions, and who during his sojourn in Brockville had won for himself many friends by his courteous, capable and manly disposition, left Brockville last week for Seattle, Wash. Previous to his departure the members of his Branch expressed their high appreciation of his conduct by the following resolution.

After the elections were over it was moved by D. W. Downey, seconded by Wm. Braniff, and Resolved that this branch realizing the loss it is about to sustain by the removal of Mr. P. J. Shannon from Brockville, deems it right to put on record an expression of its high appreciation of the sterling worth of that brother as a member of the association and an officer of this branch, and to bear testimony to the zeal and efficiency with which he has at all times entered into the work of the association, and the promptness and correctness with which he has performed his arduous official and other duties therein; and further to express the heartfelt wish that the future in his new home may be bright and prosperous for both himself and his family and productive of every success his fondest hopes may suggest.

L'Association, the French official organ of the C. M. B. A., publishes the following episcopal endorsement of the association:—

"We, the undersigned, having given our official sanction to the Catholic Mutual Benefit Association, known under the title C. M. B. A., the principles and work of which we have approved, authorize the establishment of branches in our respective dioceses.

† E. A. CARD, TASCHEREAU, Archbishop of Quebec.

† C. E. FABRE, Archbishop of Montreal.

† J. T. DUHAMEL, Archbishop of Ottawa.

† L. F. LAFLECHE, Bishop of Three Rivers.

† L. Z. MOREAU, Bishop of St. Hyacinthe.

† ANTOINE RACINE, Bishop of Sherbrooke.

† N. Z. LORRAINE, V. A., Bishop of Pontiac.

† L. N. BEGIN, Bishop of Chicoutimi.

Branch 26 of Montreal held their election of officers on Tuesday last. This Branch, one of the foremost in the C. M. B. A. Association, can well be congratulated on the choice of officers that they have made. Bro. Nugent, has been long known as one of the ablest presiding officers in the order, and Bro. Jensen, the newly elected Vice-President, stands second to none in knowledge of, and interest in, the C. M. B. A. order. Bro. White, the Treasurer, is also a very able man. With such a well known trio of leading business men, assisted by the efforts of Messrs. Lawlor and McCaffrey, whose qualifications for their respective offices of Corresponding and Financial Secretaries are too well known to be enumerated, the wonderful progress made by this Branch during the past year, will be fully maintained during the future. The list of officers are as follows: Mr. J. P. Nugent was re-elected president; Mr. J. L. Jensen, first vice-president, by acclamation; Mr. P. Kelly, second vice-president; Mr. W. J. McCaffrey, financial secretary; Mr. J. T. White, treasurer; Mr. F. C. Lawlor, recording secretary, by acclamation; Mr. W. J. Scullion, assistant recording secretary; L. E. Simoneau, marshal.

In an editorial the Catholic News has the following, which it is to be wished all Catholics would take to heart: "There are many ways by which our newspapers could be aided, such as by saying a good word in their favour, by subscribing for them, and by patronizing their advertising columns and their job offices. If Catholics would but remember that they can frequently, without incurring a cent of expense, help to enlarge the usefulness of the Catholic press by patronizing these departments, every publisher in America would be enabled to furnish a larger or a better journal."

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

ST. ALPHONSUS'S CATHOLIC YOUNG MEN'S ASSOCIATION.

THE age in which we live has been aptly termed the age of progress, and the present year the year of surprises. Both of these features were fully manifested on Thursday night last, Dec. 4th, when the St. Alphonsus Catholic Young Men's Association gave their first Annual Banquet in Webb's parlour. Progress—in that an Association which has only been in existence some two years, should be in a position to show a gathering of members, of such creditable appearance, gentlemanly manners and literary ability. Surprise—that this Association could have done so much good work in such an unostentatious manner. It has been our good fortune to have taken part in many banquets, but, and we say this with all seriousness, seldom have we been present at a more intelligent gathering, or listened to abler speeches than those of the members of St. Alphonsus Association on that evening. We have devoted considerably more space to this than we have heretofore given to anything of like nature, feeling assured that the Association has well merited encouragement at our hands; and also with the fervent hope that it may be the means of promulgating similar societies amongst every parish in our Church.

The speeches made by these young men were creditable to themselves and an honour to the Catholic Church, whose battles they will fight, and whose interests they will maintain in the present army of her distinguished sons shall have passed away. The same work which has been accomplished by the St. Alphonsus Society can also be duplicated in almost every Catholic parish. The same ability lies dormant, waiting only for the spark of emulation and encouragement to fan it into a blaze of light. No greater blessing could be given to any Archbishop, bishop or priest than such a society of good, pious and able Catholic young men, by whose force of example and attainments the Catholic Church will be still firmer cemented on that high pinnacle which she occupies as the mother of Christianity, Civilization, Virtue and Learning. We have published the speeches of the members themselves more fully than those delivered by the guests, in order to show what these societies can accomplish.

Rev. Father Teefy, President of St. Michael's College, filled the chair, and seated on his right were His Grace the Archbishop of Toronto, W. P. Murray, H. T. Kelly, Wm. Burns and Jas. Way. Upon his left were Hon. Frank Smith, Rev. Father McBrady, William Ryan and R. Walsh.

The Chairman expressed himself as grateful for the privilege of presiding over the first annual banquet of the association, and proud of the fine body of young men it had drawn together. He hoped it was the first of a series of reunions of Catholic young men of the city. It was in social meetings they became acquainted with each other, proved their strength, and were a mutual support one to the other. He wished them God-speed for the year they were about to enter, and stated a belief that in another year there would be a similar association in every Catholic parish in the city to show the Archbishop what a support he had in the young generation. He read letters of regret for inability to attend from Rev. Fathers Laurent, McCann, Donahoe and McNerney, and Messrs. C. F. Fraser and J. J. Foy. The health of the Pope was then proposed and honoured.

Archbishop Walsh, who was received with loud and continuous applause, rose to respond to the toast. The Pope, he observed, was for Catholics the representative of the spiritual and religious order, the official head on earth of the Catholic Church. The Catholic heart turned with veneration to the Vicar of Christ and his holy office. There was no incompatibility between the duty of a Catholic to the Holy Father and his duty to temporal rulers. There was no conflict whatever, one being in perfect harmony with the other. In fact, the better Catholic, the better citizen and better subject. His Grace then reviewed the virtues and accomplishments of the present Pope, Leo XIII, and touched upon the works he had achieved during his reign. Among other things he had re-established the hierarchy in Scotland. When Germany had conquered France, Bismark sought to create a German church as well as a German Empire, and declared that he would not go to Canossa as had Henry IV of France to meet

Pope Hildebrand. But finally Bismark did go to Canossa, morally. In India and Japan, Catholic missions had entered upon wider fields of enterprise than ever before in the history of the Church. He (the Archbishop) attached a great deal of importance to such societies as St. Alphonsus Association. Parish organizations were better than central ones. The Catholics of the city wanted social as well as religious help. They could thus come to know one another and prize each other, for there was some good in everyone. Canada was a free country, and everyone had the chance to lift himself above his fellows; and he urged the Catholic young men, through the agency of their associations which they must strive to build up, to fit themselves for something better and higher in the future.

"The Queen" was the next toast proposed, the company singing the National Anthem.

"Our Retiring Officers" was replied to by Messrs. J. J. Travers and Thos. Callaghan, who briefly recounted the history and origin of the association, stating that it had been founded but two years ago by Rev. Father F. Henning, then rector of St. Patrick's church.

The association had been started in a very humble way, with rooms in rear of St. Patrick's church, but owing to the untiring efforts of the founder and officers the institution had grown and prospered in a most phenomenal manner. The aims and objects of the association are confined to an attempt to elevate the literary, local and religious standard of its members. Politics are strictly prohibited. The financial basis of the association is in a sound condition, and with a membership of over 200 the prospects for the future is most hopeful for the association.

Hon. Frank Smith was heartily toasted and in a neat speech, pregnant with words of sympathy and encouragement, assured the members of his hearty good will and co-operation. He stated that as this is a free country, where every man has a right to think and act, the possibilities for success, so far as young Catholic men are concerned, are simply unlimited. He pictured the vast difference between the opportunities afforded young men of to-day and those who found themselves stranded in Little York 59 years ago, when there was but one school here and the next available one at Hamilton. He counselled the members to remain temperate and industrious, and stated that with these two qualities combined with a firm resolve to persevere and remain good citizens, there was no possibility of failure attending their efforts.

In response to the toast of "Our Association, its Aims and Objects," Mr. J. F. Brown, the newly installed President, replied as follows:

When I suggested the idea of a banquet in connection with our inauguration, I had no idea it would assume the grandness of this affair, nor did I dream of having to address such honourable and distinguished company as I have the pleasure of addressing this evening. In unfolding to you, gentlemen, the objects of our association, I could possibly do so easiest, by saying, that its objects are the massing together of the Catholic young men of this city, to enlist them all under one banner, to cultivate a mutual love and friendship for one another, and the developing and enlightening of their minds through literary exercises and instructions, also to provide a resort or place of congregation for them where amusements and exercises can be provided, that their leisure hours may be harmlessly employed and their minds diverted from so many other societies and places of amusements that abound in this city, that have a tendency to divert their minds from the obligations they owe to their earlier trainings, and to make them indifferent to the duties imposed on them by their church. Our association is now about entering on its third year, and I think under much more favourable circumstances than in the previous years. I will not dwell long on the past, only to say that this association was founded by the Rev. Father Henning, former rector of St. Patrick's Church, who during his stay amongst us, laboured very earnestly for its advancement and welfare, and I am sure we owe to him and his associate Fathers of the Redemptorist Order, many thanks and praises for their kindness shown to us in so many ways, especially so, for the privileges we enjoy in being allowed to occupy the hall in connection with their house as our association rooms, and I am afraid that sometimes we have thoughtlessly abused the privileges conferred on us, and by so doing, have annoyed the good fathers by disturbing their quietness and rest, though they bear it like martyrs, never complaining, but going on just the same as if we were no trouble to them whatever.

Now gentlemen, during my incumbency of office, I intend to initiate a vigorous, progressive policy in this association. I ask the hearty and undivided support of every member, to assist me in carrying through such reforms as are necessary to successfully place this society in a position that it may command the respect and recogni-

tion of the Catholic populace of Toronto, and to do our work so well that it will be a guarantee to those who are anxious to assist us, either by subscribing themselves honorary members, thus adding dignity and power to our cause, or by their presence at our meetings as active members, or by material assistance in contributing to our funds. We must also ask the support of the Catholic populace of the whole City—not the parish alone, in which we may happen to be located in—but the whole city. They can assist us in many ways, by their good will and kind words of praise, and by recommending all whom they know, as honourable and respected men of either station, be it high or low, to throw in their lot with us, and by so doing assist in making St. Alphonsus Catholic Young Men's Association a fixture that has come to stay. He then went on at length to define the aims and objects in detail in the departments of music, literature and recreation. The literary department will establish a good library, and also arrange for debates and literary entertainments once a week, for some of which learned professors and other distinguished men will be asked to lecture.

The recreation room now has facilities in billiards, pool, checkers, chess, etc. To successfully carry on all these proposed departments different apartments will be required and as their present quarters cannot be enlarged, he stated that it would be necessary as soon as funds could be procured, to establish the Association in some building where all these needed requisites could be obtained, and asked the assistance of those present to carry out the improvements so that one of the best institutions in this city for Amusement, Recreation and Literature will be the St. Alphonsus Young Men's Catholic Association.

Mr. A. Cottam, chairman of the library committee, in response to the toast of "Catholic Institutions," said

"There is not and there never will be an institution on this earth like the Catholic Church," such were the words used by the great historian Macaulay. If there could be one thing greater than another which we, the Catholic laymen and Children of the Church venerate and reverence, it is our Institutions, and no matter what may be the opinion of those who differ from us in religion, as to our faith and form of worship, few indeed are wanting who would fail to accord unstinted praise to those institutions which we hold so dear and which form one of the strongest bulwarks of our Holy Church. I need not take you to the Old World and its different countries, nor need I refer to the immense effect on the civilization of Europe, Africa and Asia, caused by the influences of Catholic institutions, for it is parcel and part of the history of these continents. Need I tell you that if to-day the slave trade in Africa is dying the death, the credit belongs to the Catholic Church and her institutions, nor will I refer to that grandest of all institutions the Propagation of the Faith, which has done so much to christianize China and other heathen lands. No, I prefer to come nearer home, to our own continent where the little band which settled in Maryland, offering a home to all, irrespective of their religious belief, increased through the strength of their cause until to-day they number ten millions of people.

What a grand illustration the United States presents to us of the influence of Catholic institutions on its welfare, prosperity and political history. When we look at the extent of the know-nothing agitation in 1834 and contrast the present position of Catholics and their institutions in that country, we can truly draw the deduction that the result is marvellous. In the far North we find His Grace Archbishop Ireland not only building up grand seminaries for the higher education of Catholic youth, but like a second Father Matthew leading on a tidal wave of temperance, which will result in making happy homes for our people, and convince the Americans that all true and lasting reforms must have the active sympathy and support of the Church and her institutions.

In Washington, but a short time ago, was witnessed the crowning event in the history of our church, the opening of the famous Catholic University in the presence of the President of the U. S. and Cabinet. In the far West we find Trappist Monks, owners of thousands of acres of land, and by their piety and self denial casting an influence around them which will go far to shape future events in those parts.

In the middle and eastern states protestants cannot too loudly praise the good work of the "Little Sisters of the Poor," and the Catholic heart swells with pride at the great good accomplished by such institutions as the Westchester Protector and Father Druggold's home on Staten Island, besides the thousands of other equally meritorious institutions spread over the length and breadth of that prosperous land. In the South the burning question is what shall be done to elevate the standard of the negro? Only a short time ago, the grand spectacle of a Catholic coloured congress, presided over by his Eminence the Cardinal was witnessed in Washington, at which delegates, representing 260,000 Catholic negroes attended, and the "Sun," one of the ablest N. Y. daily papers, feels satisfied that now the institutions of the church have taken this momentous question in hand there can be no doubt as to the result. We find the lay institutions of our church in the representative C. Y. M. Union of America working for the amelioration of the Indian, whose destiny, unfortunately has, in the past, been in the hands of the unscrupulous politicians, and we hope the day is not far distant when, through the force of their agitation, justice will be done the Catholic soldiers by the appointment of Catholic chaplains to the army. I need not refer to the grand work done by such institutions as the Knights of St. John, C. M. B. A. and other equally meritorious shoots of the parent branch. Let it be known that if, to-day the United States is a prosperous nation, that if Catholics are a re-

cognized factor in that great land, the credit must be given to Catholic institutions. Here at home we are singularly blessed in the magnitude and glorious record of our institutions from the days of the Hurons and Iroquois, when in 1619 the Jesuit Fathers De Brobeauf and Lallemand laid down their lives for the faith, to our own day, when the late very Rev. Dean Proulx laboured so faithfully and successfully for the conversion of the Indians on the Manitoulin Island. After paying a high tribute to our Catholic institutions of learning, and recounting the noble work of Laval, and quoting Montreal, with its countless churches and institutions, with the lofty towers of Notre Dame bidding a welcome to heart-sore emigrants arriving on our shores, and speaking eulogistically of his old *alma mater* La Salle and St. Vincent de Paul Society, Mr. Cottam concluded with the hope that the society would be true to our Holy Church and her institutions, and not forget the trials and vicissitudes of those who have gone before, to maintain the honour and dignity of our Catholic institutions and a trust that they would have the guidance and support of those gentlemen, who by their presence there so highly honoured them in drinking the toast of our Catholic institutions.

Mr. V. McBrady, Vice-president, spoke eloquently in reply to "The Land we live in." A portion of his speech is as under.

I take it that we are all lovers of Canada, both those who are children of the soil and those who have been transplanted into it from other lands. As for me, it is the land of my birth, and I feel towards it as dutiful children are wont to feel towards the mother that nursed them; she is peerless—Canada is peerless in my eyes; she is for me what his bride is for the newly married husband, there is none like her amongst the lands of the earth; and indeed Sir, I think that you will bear me out in this whether we look at her as a *Political and Social* community, or take into consideration the manifold resources which she puts at the disposal of those who make here their homes. We are a free people. We are the heirs of all the old traditional liberties of England, those splendid Anglo Saxon liberties which are not of yesterday or to-day, but reach back to the good old times when England was a Catholic land, when her kings and rulers were saints of the Mother Church, and the great principles asserted by her Pontiffs found willing listeners in castle and in cabin throughout the land. These Anglo Saxon liberties, which the people never forgot, and for which they clamoured under Norman, Plantagenet and Tudor; these are our inheritance. Our government is a free government, a government that respects the freedom of the individual. It is no sneaking paternal government that steps in to control the whole life of its citizens, striking a blow at all free and vigorous action, and reducing the people to a state of terror, robbing them of manliness and vigorous activity. Such things may do elsewhere, but here upon our free soil, with our traditions and our memories, they could not endure.

Our laws too, are good, and our judges interpret them wisely. Crime and wrong-doing are punished, and there is no process by which the evil doer can defeat justice and revel in his wrong doing. Our schools are well taught as a rule, and though, as Catholics, we have reason to complain that our rights as citizens in the matter of education are not sufficiently recognized, yet when we compare our position with that of our co-religionists elsewhere we have every reason to be thankful that our lot has been cast in such pleasant places. And, if we cast our eyes over the land we shall find that in all departments we occupy a foremost place. In science, in industry, in mechanical skill, we are no laggards, our physicians are able guardians of the public health, our mechanics have all the skill of cleverest craftsmen, our men are good types of physical manhood, and whenever vigour and strength are required, power of arm or endurance needed, they stand not in the background. Our women and our girls are as good and as beautiful as heart can desire, if not more. Are not these things to be proud of? Are they not things to stir the heart of a Canadian whether the country be his by birth or by adoption, and urge him to cleave more and more closely to the land which invites him to share in so many blessings? And when to this is added the advantages presented by the land itself, its soil, its climate, its splendid rivers, its mighty lakes, its wealth in field and forest and running streams, can you be surprised that a Canadian, when he takes to day dreaming, should upbuild in his fancy a future for this country, for which we should find no parallel in the records of the world. And that future is right at hand, nay, it is at our very doors. He who listens can hear the thunder of its advancing head, already the foot prints of it are in our midst. Look at our cities. Look at Toronto, Quebec, Montreal, and Winnipeg. Do they not bear on their faces the evidence that power and wealth and all that go to make up material advancement are already in our midst, and in a few years more, when our mining wealth shall have been developed, do you not think that we shall present a spectacle for the world's wonder? A free country, inhabited by a free and manly people, in whose midst the refining and elevating influences of religion shall have kept pace with its growth in wealth and political power.

Mr. McBrady concluded his eloquent speech as follows:

Our boast is that we are a free people, loving God and our country, and worshipping of law and order, virtue and honour. Encouraging and supporting these by every means in our power, and upholding in this far West a land where the sons of every soil and clime will find a place of rest, where the poor man shall find food and comfort in his declining years, where the oppressed and the down-trodden can look up to Heaven and feel that they are free. A land towards which the citizens of the earth will turn their eyes with wonder, and envy those who live upon its soil and breathe its air. This, gentlemen, is

The land we live in, the land of our adoption, the land of our birth. Earth has none better. As for myself, it is my home, my birth-place, and I love it, my love for her is more than I can tell. Allow me therefore to express it in the words in which the Irishman Davis spoke of his native land:

Oh, she is such a rare land,
She is a true and fair land,
She is a brave and noble land,
This Canada of ours.

Able responses were made to the other toasts of "The Learned Professions" by Mr. J. M. Quinn; "Our Guests," by Messrs. H. T. Kelly, Wm. Burns, and Wm. Ryan; "The Press," by Messrs. Ph. DeGruchy, Harrington and Long; and "The Ladies," by Mr. Wm. Barron.

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

Many a once suffering consumptive has had reason to bless that valuable preparation, T. A. Slocum's Oxygenized Emulsion of Pure Cod Liver Oil. Every druggist sells it, whilst the office of the company at Toronto, Ontario, can bear witness to the daily increasing demand for it.

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

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.

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DONALD KENNEDY

Of Roxbury, Mass., says

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

TRENTON, TEXAS, Sept. 28, 1886.

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



To introduce them, one in every County or town furnished reliable persons (either sex) who will promise to show the Excelsior Music Box Co., Buxton, N.Y. City.

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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."

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CLASS D
The 40th Monthly Drawing will take place

WEDNESDAY DEC. 17th

At 2 p.m.

PRIZES VALUE

\$55,000

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

LIST OF PRIZES.

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

It is offered to redeem all prizes in cash, less a commission of 10 per cent. Winners, names not published unless specially authorized:

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Offices, 19 St. James street, Montreal Can.
TICKERS \$1, 11 TICKETS FOR \$10.00

The Province of Quebec Lottery

AUTHORIZED BY THE LEGISLATURE

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

MONTHLY DRAWINGS FOR THE YEAR 1890

FROM THE MONTH OF JULY

July 9, August 13, September 10, October 8, November 12, December 10.

SIXTH MONTHLY DRAWING DECEMBER 10, 1890

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

Ask for circulars.

LIST OF PRIZES.

1	Prize worth \$15,000—	\$15,000
1	" " " " " "	5,000— 5,000
1	" " " " " "	2,500— 2,500
1	" " " " " "	1,250— 1,250
2	Prizes " " " "	50— 1,000
5	" " " " " "	25— 1,250
25	" " " " " "	50— 1,250
100	" " " " " "	25— 2,500
500	" " " " " "	15— 3,000
500	" " " " " "	10— 5,000
Approximation Prices.		
100	" " " " " "	25— 2,500
100	" " " " " "	15— 1,500
100	" " " " " "	10— 1,000
999	" " " " " "	5— 4,995
999	" " " " " "	5— 4,995

3134 Prizes worth \$52,740

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81 St. James St., Montreal Can.



The Antidote to Alcohol found at Last!

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The Father Mathew Remedy

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

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

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

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

S. Lachance, Druggist, Solo Proprietor
1588 and 1540 Catherine st., Montreal

CONSUMPTION SURELY CURED

TO THE EDITOR:

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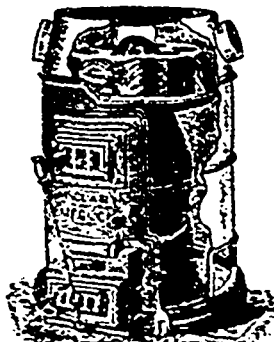
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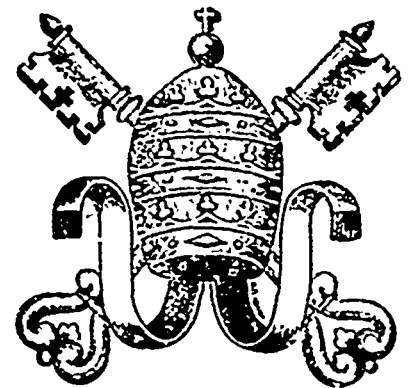
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All work absolutely painless. Vitalized Air
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TORONTO POSTAL GUIDE. During the month of December 1890, mails close as are due as follows:

	CLOSE.		DUE.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.00	7.35	7.45	10.30
O. and Q. Railway..	7.30	8.15	8.00	9.20
G. T. R. West.....	7.00	3.20	12.40	
			7.40	
N. and N. W.....	7.00	4.10	10.00	8.10
T. G. and B.....	6.30	3.45	11.10	9.00
Midland.....	6.30	3.35	12.30	
			9.30	
C. V. R.....	6.00	3.20	11.55	10.15
	a.m.	p.m.	a.m.	p.m.
G. W. R.....	2.00	9.00	2.00	
	6.00	4.00	10.30	8.20
	11.30	9.30		
	a.m.	p.m.	a.m.	p.m.
U. S. N. Y.....	6.00	4.00	9.00	5.45
	11.30	9.30	10.30	11.00
U. S. West States	6.00	9.30	9.00	7.20
	12.00			

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



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Can save half the hand-wearing-out toll of wash, day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flannels not to shrink, cotton not to harden, but soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it! Read the directions on the wrapper.

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Liverpool Service—Sailing Dates

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

No passengers carried Bristol

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Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects

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