

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
									<input checked="" type="checkbox"/>		

The Catholic Weekly Review.

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

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

Vol. IV

Toronto, Saturday, Feb. 15, 1890.

No. 1

CONTENTS.

NOTES.....	1
THE DISAPPEARANCE OF JOHN LONGWORTHY.....	M. F. Egan 2
THE POPE'S ENCYCLICAL.....	4
FIRST IMPRESSIONS OF CORK.....	4
A MARTYR OF CHARITY.....	5
CHURCH, STATE, AND SCHOOL.....	J. T. Tracy 6
EDITORIALS—	
Father Damien's Successor.....	8
Dr. McCosh in Europe.....	8
The Late Dr. Dollinger.....	8
The Death of Father Perry, S.J.....	8
His Scientific Attainments.....	8
The Debate on Mr. Mulock's Resolution.....	9
Professor Goldwin Smith on Canada.....	10
The Race Question.....	10
The Holy Father's Encyclical.....	10
General Catholic News.....	7
Men and Things.....	11

Notes.

The following form has been adopted by the Archbishops and Bishops of Ontario for notification to the clerks of the municipalities in which Separate Schools are established. Although it does not appear wholly certain that this notification has been rendered necessary by the interpretation put upon the Amendment of the Separate School Act by the Court of Chancery, it is a duty to run no risk in so grave a matter, and to guard against the probable danger of losing our school taxes by the act of any assessor who may choose to enter the names of Catholics on the roll of Public School supporters in default of notice to the contrary :

To the Clerk of the Municipality of.....

Sir:—I hereby give you notice according to the Roman Catholic School Act, Sec. 40, R. S. O., 1897, Ch. 227, that I am a Roman Catholic and a supporter of the R.C. Separate School situated in the said municipality (or in the municipality of.....), and I require to be rated as such.

Dated.....February, 1890. Name of person in full.....
Residence.....

It is desired by the Archbishops and Bishops of the Province,

1. That the foregoing notice be sent to the proper Clerk, that is the Clerk of the municipality in which the assessed property is situate ;

2. That the name of the Separate School supporter be written in full, and that his residence be distinctly specified, as there may be two or more of the same name in the same municipality ;

8. And that in the case of unoccupied land the signature of the owner be obtained, whosoever he may reside, and that the notice signed by him be forwarded by the pastor to the Clerk of the municipality in which the property lies.

The disgraceful disturbances which have occurred within a few days past in Hull, and the cowardly attacks made upon the meetings of the evangelists who were holding revival services in that city, will be deplored by every right thinking man in the Dominion. It only remains for us to hope that the criminals who were engaged in it may be speedily found out, and exemplary punishment meted them.

In connection with these Hull outrages it is some consolation that the conduct of the demagogue, Charlton, in seeking to introduce on Wednesday last, a second time, and in an exasperating spirit, the subject of the riots in the House, met with the angry reprobation it deserved from both sides of the Chamber. The conduct of Mr. Charlton was as stupid as it was wanton and unreasonable. He had already brought the matter up on the Monday previous and drawn from the leader of the Government and the leader of the Opposition brief references to it. The Premier, while expressing his horror at the circumstances, added that the law is strong enough in either Ontario or Quebec to put down all such breaches of the peace, and that the authorities of the Province of Quebec would no doubt take steps to prevent the recurrence of any such unfortunate outrage. Mr. Laurier followed the Premier in a few words. He said ;

"I may be permitted to say, perhaps, that some expressions of opinion should come from this side of the House, especially from myself, as I happen to belong to the same creed that the rioters are supposed to belong to. They are supposed to belong to the Roman Catholic faith, but I am sure they have not learned the spirit of the religion which they profess when they behave in such a manner. I am glad to say that I have reason to believe that the authorities of Hull, who are Roman Catholics, will take steps to vindicate the majesty of the law, and to make every one understand that in this country every form of opinion is free and must be protected."

But temperate and prudent counsel of this sort did not content Mr. Charlton who inquired on Wednesday why the military had not been ordered out, and why the government had not treated the riot with the seriousness of a rebellion. Mr. Charlton is one of the "noble thirteen," and a zealous declaimer on anti-Jesuit platforms—which is understood to account for the unique interest he is taking in regard to the Hull outrages.

THE DISAPPEARANCE OF JOHN LONGWORTHY,

M. F. KOAN IN AVE MARIA.

No Thoroughfare.

Miles Galligan solemnly examined the handkerchief, while the sounds of gay music came from below. There was no mistaking the little Maltese cross embroidered in the corner. John Longworthy, like many bachelors of his age, had been a very methodical man, and he had, like all bachelors, idiosyncrasies. One of these was the practise of having in his desk hundreds of envelopes, of all sizes, marked with the little cross. They were convenient, and he never paid a bill except in clean notes or absolutely bright silver, enclosed in a suitable little envelope. He held the opinion that much handled paper money carried contagion, and at frequent intervals he instructed his clerk to change all the currency that happened to be paid him into fresh crisp notes or glistening silver. This "crank" of John Longworthy amused his friends, and his superstition about the Maltese cross amazed them. But as the most "advanced" and unbelieving of them had superstitions of his own, it was not so wonderful, after all. There was old Bob Akers, for instance, an agnostic of the most pronounced type, who felt nervous all day if he spilt the salt, there was Miss Wesley Horton, who declared that religion was a failure, and yet believed in palmistry and a whole group of the credulous incredulous.

Miles had gathered every possible point of interest about John Longworthy from that gentleman's servant, and had made enough notes of all the minute details of his surroundings and habits to satisfy the most scrupulous detective. He knew the Maltese cross well, and as he held the marked handkerchief in his hand trembled.

"Where did Arthur Fitzgerald get that handkerchief?" he asked himself. Was the long-sought clue in his hands at last? He sat down near the table, a changed man. He did not hear the soft sound of music or the echo of pleasant chatter from the parlor. Arthur Fitzgerald had become a person of immense importance to him; for the moment there was no one in the world so important to Miles as the young man who had carelessly entered the house an hour or so before. Miles locked the door and examined the handkerchief again. There could be no mistake about it: it was John Longworthy's; his servant had shown many of the same kind to Miles, saying that his master had bought a large supply of them at Belfast. Miles felt that this was a golden opportunity; but how was he to make use of it? Should he return the handkerchief to Arthur Fitzgerald, and at the same time point out the tell-tale initial? Perhaps. And, as this thought flashed through his mind, he said to himself that he had never cared much for Fitzgerald, anyhow, that man down-stairs knew too much about Longworthy's taking off.

Miles thought and thought, oblivious of all except his thoughts; and at last he came to one determination. He would not take anybody into his confidence; he would watch and wait. If Fitzgerald—and just then he caught sight of the slight drop of blood on the linen and shuddered—had helped to put Longworthy out of the way, some motive for it must turn up.

He forgot that Fitzgerald was his old schoolmate, and that the worst thing he had been hitherto able to say of him was that he was "stuck up." Fitzgerald suddenly became lurid; and Miles' imagination, slow enough at ordinary times, was made vivid by suspicion. How could Fitzgerald afford to dress so well and go out so much, and be seen with lots of "swell" whose names Miles barely knew? The money must come from somewhere. And of late Fitzgerald had seemed more than usually prosperous. It was understood that he had a little money of his own, for he was sent to the Jesuits' school by his guardian; and the girls, who know him by sight, often said he was acquainted with socially nice people, but everybody was aware that it took as much money to keep "in the swim" with people who were socially nice as with people who were not socially nice. Miles knew this to his cost; for his associates, the ward politicians, were not nice; but, nevertheless, they were expensive. From these Fitzgerald

had always held aloof, and some of Miles' irritation against him was due to this fact.

It must be admitted that the thought of Fitzgerald's social superiority gave him great pleasure now. Miles reflected how bitter was the fate of a man who went out to dinner in a "swallow-tail coat" three or four nights in the week—and this, he heard, Fitzgerald was in the habit of doing. It must lead to all sorts of extravagance, and finally to ruin. A fellow that would lie in that polite way—and wasn't it as bad as he to induce another chap to tell stories about old school-days just as a blind?—would steal. And if a man begins to steal, where will he end? Miles felt a thrill of pity for his old school friend as he heard his voice, a fair baritone, begin the recitative to "Rest thee, O Mother!" from "Trovatore":

"If the dread moment of darkness oppress me—"

Azuccia's words, in Arthur Fitzgerald's voice, sounded weird and terrible to Miles; and when Esther's pure soprano came in, with the soothing notes of Manico, he felt a certain sorrow for his old schoolmate.

"After all," Miles said, his eyes moistening as he thought of his own magnanimity, "I could not give him up to justice, and perhaps he may only have been accessory to the crime. If he'd tell me the whole thing I'd be satisfied, though I'd like to have that reward. Justice or no justice, reward or no reward, I must find the clue to the mystery."

And yet Miles could not decide on any course of action. His brain was in a whirl. He raised the window-sash and looked out. The moonlight and the keen air cleared his head. After all, Arthur Fitzgerald could not be a villain; he was a fool, of course—he always had been a fool, but Miles had never been quite sure of it until he played that mean trick by which he deserted him and got into the parlor; and yet he was incapable of serious crime. The fresh air helped Miles to this conclusion.

"It seems to me they've grown very well acquainted," he said, as the parlour door opening, he heard Arthur Fitzgerald, in a buzz of laughter, saying good-bye, and gaily promising to come again. Then Mary's voice called out:

"Miles! Miles! Mr. Fitzgerald is going."

Miles took his resolution. He would try the effect of a surprise. He unlocked the door, took the handkerchief in his hand and walked slowly down-stairs into the brightly lit hall, where his sisters were standing; for they were not fashionable enough to say a cold good-bye at the drawing-room door. Fitzgerald had put on his own coat, and stood hat in hand.

"Don't forget the music from 'Mignon' when you come," Esther was saying.

Fitzgerald looked radiant—in the best of humour with all the world.

"Good-bye, old boy!" he said, extending his hand. "I've had a jolly evening, thanks to you."

Miles, with a grave air that struck his sisters as rather funny, nodded his head, and put the fateful bit of linen into Fitzgerald's hand.

"There's your handkerchief," he said.

Fitzgerald thanked him, and carelessly tucked it into his pocket. He had started down the steps when Miles darted toward him and whispered:

"That's not *your* handkerchief."

Fitzgerald probably did not hear the words, for he responded, making his way down the stoop: "Thanks! It was careless of me to drop it. Thanks!"

Miles' face, when he closed the door and turned to his sisters, betrayed conflicting emotions. Mary looked at him in surprise and doubt.

"O Miles," she said, "I hope you have not been drinking—"

"I haven't," he answered. "I've been thinking—about, that brass-faced monkey."

A little later Mary knocked at his door timidly, and handed in the pitcher of lemonade. He felt the reproach, but he only ground his teeth. "Girls are such idiots!" But what was he to do now? All night he stayed awake and through the long hours Arthur Fitzgerald took many shapes before him.

VI.—A Social Question.

Mary and Esther went back to the parlor after Fitzgerald had gone. Mary was a trifle subdued by her surmise about Miles. She parted the lace curtains and look out into the street; this was a habit of hers when she was disturbed.

Esther was in the highest spirits. Her face was very bright and saucy; she sat down on the piano stool and tried softly over again the last few bars of the duet she had been helping to sing.

"He has a good voice—of its kind," she said suddenly, turning around on the piano stool.

"Miles—yes, but he hasn't sung since—"

"Bother Miles!" responded Esther. "He has no more voice than a bear. I mean this Mr. Fitzgerald. I enjoyed his visit very much. I wonder how Miles came to introduce him: he never does introduce anybody; in fact, he never comes in here of evenings, if he can help it. You know you only lured him in the night Eleanor Murphy was here by promising him stewed kidneys for breakfast." Esther laughed—a low, soft laugh, full of enjoyment, and quite as pleasant as her smile, which is saying a great deal of a laugh.

"Poor Miles!" said Mary, moving toward the large picture in oil of Washington at Wilmington, and brushing some imaginary dust from the heavy gilded frame. "Poor Miles!" she repeated with a sigh.

Esther struck a chord with a crash.

"Really, Mary, you do 'aggravate' me, as the children say. Its always 'poor Miles!' Mamma was always saying that too. If there was only one apple-dumpling left, 'poor Miles' had it invariably; if there was a tender bit of steak, 'poor Miles' was made to gobble it up—and I must say I never knew him to refuse it: if anybody took the newspaper before the sweet boy had read all about the police news—"

"O Esther!" cried Mary, in a shocked tone, "I've never heard you find fault with Miles before."

"That's true enough," said Esther, standing up and taking her sister's arm. "I've had vague thoughts of doing so, but until to-night I fancied there was a certain halo about our Miles. You know I love him as much as you do; but to-night when I looked at this Mr. Fitzgerald, and heard him talk so well, and thought that Miles and he had equal opportunities, I felt mad at Miles—there!" And Esther sat down again, and struck another vicious chord. "I never felt exactly that way before," she went on. "And you know I don't care overmuch about how a man dresses or compliments, but I do like good manners."

"I am sure Miles did not mean to be rude to Mr. Fitzgerald to-night about the handkerchief," began Mary, a slight flush rising to her cheeks. Esther's answer dissipated a certain fear she had.

"I didn't notice that," went on Esther, marching up and down the parlor, and making Mary keep step with her. "I'm not saying anything against Miles' manners, though I know they're bad—now, let me have my grumble even at the sacred object, Mary,—but I wish Miles and Miles' friends were not so—so—so impossible!"

"You seem to be very much interested in this Mr. Fitzgerald," said Mary, assuming a cold tone. She was afraid to let Esther run on; whatever critical thought of Miles might intrude in her own loyal mind, it was never wilfully retained there, much less uttered.

"I am," smiled Esther, taking a gorgeously painted and beribboned tambourine from a gold-headed nail and beating a tattoo. "I am."

"O Esther!" said Mary, stopping before her. There was the same reproach in her tone as when she had suggested to Miles that he had tasted something besides lemonade.

Esther laughed. "Of course I am. I don't intend to marry him, though."

"O Esther!"

"Well, Thackeray says that a woman can marry any man she wants, if she knows how to go about it; and Father Mullaney said at the mission last spring that no girl ought to be an old maid. If you don't marry, you've got to go into a convent—"

"O Esther!"

"That's what he said!" exclaimed Esther, with an almost

imperceptible twinkle in her eyes. "I'd navor make a good Sister. Fancy, teaching the young idea how to play scales on worn-out pianos all one's life! I couldn't do it. You see the alternative—"

"Come, go to bed," Mary interrupted.

Esther seized her by the arm again, and went on in a more serious tone:

"Now, we can't marry Miles' friends,—not any of them."

"They are as good as we are."

"They may be. They live in the same part of the town; their fathers and mothers quarrelled with our father and mother in prosperity, and helped one another in adversity, after the manner of most Irish fathers and mothers; we played together when we were small children. Oh, yes, they're as good as we are, no doubt, but they're not so nice or clever as we are. We are nice and clever, and you know it, you dear old sis!"

Mary said nothing. In her heart she admitted that Esther was nice and clever.

"And, to take the edge off that conceited assertion, I may say that the sisters of all Miles' friends are nicer and cleverer than their brothers. Now, what's the reason?"

"I don't know," answered Mary, forgetting in the interest of the question her non-committal policy. "I wish—"

"I am not a snob, I hope, but I wouldn't marry one of the men that Miles knows for a fortune. We haven't the religious vocation; we will never make a 'mixed' marriage; and, after what Father Mullaney said, I feel that it would be a sin to even *think* of being an old maid."

Mary laughed a little in spite of herself.

"And Mr. Fitzgerald suggested all this?"

"Yes, because he is the only nice young Catholic I have ever met."

"You're a snob, Esther," said Mary, trying to be angry.

"No: I told you I didn't intend to marry him; but he makes me mad at Miles, all the same—what's this?"

Esther had swung the tambourine out of her hand, and it fell on the floor with a jangle. Picking it up, she touched a little white envelope.

"It's something Mr. Fitzgerald dropped," said Mary.

Esther held it up. "There's a Maltese cross on the flap. How pretty! Miles can give it to him to-morrow."

She laid it on the mantel, and the girls knelt down very gravely and said their beads, Mary thinking very lovingly of Miles all the while; for him her prayers were said.

To be continued.

"L'ANGELUS"

(After Jean-Francois Millet.)

The faint bells chime athwart the low lit leas.
And all the air is mellow with their sound;
With bowed, bared heads, upon the tillage ground,
Still as the sculptured marbles of Old Greece,
Two toilers stand, in reverent surcease,
With burdens laid aside, with bonds unbound,
Their humble brows, their heavy labors crowned
At eventide with sunset-gold and peace.
Shall not Death's music sweetly call to us?
All we who till our bare, unfruitful land,
Our fields bestrewn with stones and sterile sand
For scanty harvests, poor and piteous!
Shall we not joyfully arise and stand
To hear the sound of our last Angelus?

—Graham R. Tomson.

Col Elliott F. Shepard offers to pay \$500 for the privilege of writing the inscription on the monument of the late Henry W. Grady. The Colonel bids too little. We know several persons who stand ready to pay \$1,000 for the privilege of writing inscriptions on Col. Shepard's monument, and, as a private tip, we may mention that one of them will make it \$5,000 for immediate delivery. On the other hand there are men of only moderate means who would gladly pay \$500 to prevent Col. Shepard from writing inscriptions on Grady's or any other public monument. Some of these persons are moved by moral considerations, some by an affection for the rules of English grammar and some only by a broadly general sense of decency and propriety. But they are all equally earnest.—N. Y. World.

THE HOLY FATHER'S ENCYCLICAL.-- THE DUTIES OF CITIZENS.

One of the most important Encyclicals, from a worldly point of view, at least, issued by Leo XIII since his accession to the Papal throne is that which has just been made public defining the principal duties of Christian citizens. It is a long document, dealing with the relations of Church and State the duty of the Catholic citizen, his obligations to his church and the extent of his obedience to the State. The letter argues that all power comes from God. States that neglect God in the administration of their affairs, the Pope contends, cannot long remain safe, because "when Christian institutions and morals fall away the principal foundations of human society must crumble." He says that if the natural law ordains that Catholics should protect, with particular affection, the land in which they were born and reared, with greater reason ought they to be animated with similar sentiments toward the Church, the city of the living God from whom she had received her constitutions.

The native land in which we have received mortal life is, then, to be loved, but it is necessary to love with a more ardent love the Church, to which we owe the immortal life of the soul, because it is right to prefer the welfare of the soul to the welfare of the body, and to regard our duties toward God as more sacred than our duties toward men. "If the laws of the state are in open contradiction of the Divine law," says Leo XIII, "if they command anything prejudicial to the church, or one hostile to the duties imposed by religion, or violate in the person of the Supreme Pontiff the authority of Jesus Christ, then indeed it is a duty to resist them and a crime to obey them—a crime fraught with injury to the state itself, for every offence against religion recoils on the state. To love the two fatherlands, the earthly and heavenly, but in such a manner that the love of the heavenly prevails over the other and that human laws are not preferred to the laws of God—such is the essential duty of Christians from which spring, as from their source, all the other duties."

An extended re-statement of the claims of the church to infallibility in matters of faith follows. Leo says that the administration of church government is difficult and gives rise to numerous conflicts. "For the Church rules people scattered throughout all parts of the world," he adds, "different in race and manner, each of which peoples owes obedience at once to the civil and the religious power." The Church approves of all governments that respect religion and divine law in different parts and, according to the Pope, "to seek to engage the Church in the quarrels of the parties and to attempt to make use of its support to triumph more easily over adversaries is to commit an indiscreet abuse of religion."

The Pope believes, however, and so advises, that "in politics, which are inseparably bound up with the laws of morality and religious duties, men ought always and in the first place to take care to serve the interest of Catholicism. As soon as these interests are seen to be in danger all differences should cease between them, so that, united in the same thoughts and the same designs, they may undertake the protection and defence of religion, the common and great end to which all things should be referred." The Pope says two things are to be avoided—false prudence and temerity—and he has nothing but words of condemnation for those who would shirk the duties he outlines under the plea that it would not be politic "to resist iniquity lest we exasperate the enemy." On the other hand, he warns over-zealous men to do nothing of their own motion.

"It is a duty assigned to the Church by God," continues the encyclical, "to offer opposition whenever the laws of the State injure religion, and to endeavor earnestly to infuse the spirit of the Gospels into the laws and institutions of peoples,

and since the fate of States depends principally on those at the head of the Government, the Church cannot grant its patronage or favor to men whom it knows to be hostile to it, who openly refuse to respect its rights, who seek to break the alliance established by the order of things between religious interests and the interest of the civil order. On the contrary, it is its duty to favour those who, having sound ideas as to the relation between Church and State, wish to make them both harmonize for the common good."

"These principles contain the rule according to which every Catholic ought to model his public life; that is to say, whenever it is lawful in the eyes of the Church to take part in public affairs, men of recognized probity and who promise to merit well of Catholicism ought to be supported, and there can be no case in which it would be permissible to prefer to them men who are hostile to religion." A reference which may be considered to have a local application is that in which the Pope declares that the clergy and laity should live in direct union with the bishops and that if any one of the clergy or laity "should lay himself open to criticism, either in his conduct or in the opinions he maintains, it does not belong to any individual to arrogate to himself in his own regard the office of judge. The action of a superior ought not to be struck at with the sword of speech, even when they appear to merit a just censure, as St. Gregory the Great has said."

FIRST IMPRESSIONS OF CORK.

Citizens of Cork are boastful of their advantages, and I have recognized the type of the Cork-man, who, when he was told that a certain city was ornamented with a pillar of silver, instantly replied: "Oh, that is nothing. We have a pillar of gold in Cork!" However, Cork is really an extremely good city, for Ireland, with several fine, well-built streets, and a good many picturesque features, though with of course the inevitable fringe of squalor and dirt which we cannot ignore, however patriotic we may be, as the hall-mark upon all Irish towns and settlements, barring the establishments of the religious communities.

Turning into Patrick Street from the Imperial Hotel, that pleasant street has a very imposing appearance. It is wide, with fine shops and houses, and looking upward from this and across the bridge flanked with shipping, and towards the steep fantastic hill with its white flights of up going steps and its coronal of trees, gardens and villas, all green, and while aloft in the blue sky, one is reminded of some picturesque continental town, whether German or Italian, one can scarcely decide.

Looking down Patrick Street it is all the more imposing, because one does not see the lower and on account of the double curve, in reality a winding of the river which once pursued its way through this centre, dividing the city. Where this curve begins the street takes an aspect somewhat reminding one of Regent Street in London, but a little country cart, laden with turf and an old woman in a hooded cloak, comes along led by a barefooted boy, and the resemblance disappears. Over yonder, to one side of the fine bridge, lie the boats to take you down the river for a day's pleasuring, a day to be remembered, for the river Lee is, in its own wild sweet way, as beautiful as the Rhine. Its curves and bends are full of lovely surprises, and as the steamer stops at one picturesque riverside sojourning place after another, one is reminded of the Lake of Como, with its villages hanging over the water. Turning your back on the boats and crossing the bridge you hasten to ascend the white hill with its upgoing flights of steps, eager to discover what kind of city may lie yonder at the top against the blue. So steep a hill, lined with houses and used for daily traffic, I have never seen anywhere except in Heidelberg, where to ascend a certain street is like walking up the wall of house, and to descend it in a vehicle is like travelling in a sleigh. In Cork the vehicle is a "jingle," cabs and jaunting cars being alike useless. If you take a rather shallow box, remove the lid and hang a curtain across the opening, then set the box on its end upon two wheels, you will have a perfect jingle. If the horse falls up the hill or down the hill the jingle remains standing upright, calmly

undisturbed: when you ride in a jingle you had better sit at the lower end if you can, as it is pleasanter to establish yourself there at once than to be shaken down gradually. If you take the upper seat you must hold on to a cord to save yourself from sliding into your neighbor's lap. Bearing these things in mind, you may venture to go up Patrick's Hill in a jingle, but it is better to walk.

All the way up the hill are handsome houses. As you come near the top the houses become smaller and more peculiar, like the storm pines on the higher Alps. Trees and gardens climb the hill with the dwellings, and at the very top is a terrace forming a little boulevard from which, over a low wall and between the trees that stand in a row, you can look down on the city of the Lee, lying in its valley of green, much as you look down upon Cologne from the top of its Cathedral. You can count all the churches and other monuments where they stand, and listen to the chimes of Shandon bells. Linger here, it is really hard to believe that you are looking down upon an Irish city.

Having explored the high ground on that side, and returned to the ancient river bed of Patrick Street, you will take your way through the level town and find three or four very fine streets, as George Street, the South Mall, the Grand Parade, all wide, nobly planned, solidly built streets, which would do honor to the finest city in the world. Away beyond these again you come upon a stream of the river and get out by another bridge to the Cathedral of St. Finbar, which, though it is the Protestant Cathedral, must take precedence of all our own churches as the most splendid monument of any kind which the city of Cork possesses.

It is Norman Gothic, and has that fortress-like look of solid strength and dignity which impresses the imagination so forcibly in a sacred structure. The heaviness of the style is in the exterior relieved by the startlingly beautiful flight of spires from the roof to the sky, chasing each other like the notes in a fugue, and ending in the tapering belfry that seems to rock in the sky from its great height as one stands to look up at it. The interior is a little disappointing as to size; one feels that rather too much has been sacrificed to those winged spires, the pillars have rather too tun-like a circumference and the walls and windows are a little over-suggestive of the fortress. The ancient Cathedral at Treves impressed me as having been built in a terrible age with a view to keeping out an enemy, a mindfulness of warfare with others besides Satan, but in that interior there was a wild free space, and a curious quaintness of detail which looked like happy accident. The interior of Saint Finbar's at Cork, is too ponderous and unrelieved by detail. However, it is a truly noble Cathedral, the only thing seriously wanting being a high altar for the Holy Sacrifice to the living God. On the whole, the part of this great building of which I have the happiest recollections is the sculptures in three doorways. In the central porch are the five wise and five foolish virgins, with the mystic figure of the Bridegroom standing between, dividing the two doors under the arch. Here the carver has evidently shown his sympathy for the woe of the unready ones, who, with their sad eyes and unbound tresses and in the stricken despondency of their attitudes, are even more appealingly beautiful than their clear-browed, veiled, alert, and lamp-bearing sisters.

Nevertheless, though St. Finbar's bears the palm, the Catholics of Cork are rich in their fine churches, more than one of which far excels any church we possess in Dublin, notably St. Peter's, where the carved confessionals and other decorations remind one of Antwerp. A dear old quiet, brooding church is the Church of the Holy Trinity, in the care of the Cistercians, where the dark, high-walled benches take you in as if they expected you to stay and live there. The Cathedral is fine, the Dominican's church is spacious and well-appointed, and some of the very old chapels are even more interesting than the newer edifices.

I must say I think the Cork people are the pleasantest people to speak to in all Ireland. It is a pleasure to have to ask your way in the street, so kindly and helpful is the response you are sure to meet with, and in the shops you are tempted to buy merely through the civility of the attendants. Here and there you meet with charming surprises in ways and things unusual to a person whose ideas of an Irish city are founded on Dublin. For instance, I bought a rose for a

penny on the pavement in Patrick Street. It is true that of late years in Dublin primroses and daffodils are in their season offered for sale in some of the thoroughfares, but we have not yet got so far as the picking up of vagrant roses in the course of our wanderings. My Cork rose vender was a fresh, comely woman in a white frilled cap and neat shawl, wearing a green bow strapped round her neck, in the holes of which stood rows of roses. I found later that Cork excels Dublin even more in its flowers than in its churches, producing roses more richly-hued and scented geraniums more brilliant than are to be found in less genial and southerly atmospheres.

But I must tell you the rest in another letter, for it is past time.—*Rosa Mulholland in Boston Pilot.*

A MARTYR OF CHARITY.

BOUND FOR THE LEPER ISLANDS.

On board the ss. Bothnia, which leaves Liverpool to-day for the other hemisphere, there is a lonely girl passenger. Her name when she went on board was Miss A. C. Fowler, but from the hour when she will step ashore on the leper island in the South Sea, she will lose her name and become Sister Rose Gertrude, Superior of the leper's hospital at Kalawao. A few days ago the Prince of Wales, in a speech at the banquet at the Metropole, publicly announced that a young lady was going out to nurse the lepers among whom Father Damien had worked and suffered and died a martyr's death, and on the day after our representative called on Miss Fowler at her home in the village of Combe Down, some miles from Bath.

It was a long drive (writes our representative) from Bath to the village on the hills. The night was dark and wild, the sky all torn, and the blustering wind drove the rain against the carriage windows. Sometimes the branch of a fir tree lashed us from above as we drove up some steep black road; the lights of Bath were flickering in the distance, and before us all was in utter darkness until we reached the village, at the further end of which Miss Fowler lived with her parents. Her father, the Rev. F. Fowler, has not, as was stated by His Royal Highness, gone over to the Roman Catholic Church, but is a clergyman of the Church of England, well known in Bath, where he has worked for many years as chaplain of the infirmary.

I had only a moment to wait in the drawing-room, which seemed the more quiet and peaceful for the whirlwind outside, before Miss Fowler came to greet me. A few minutes more and we were deep in a conversation concerning the young lady's heroic undertaking. As she sat opposite to me, her head slightly supported by her small white hand, I was at once struck by the brilliancy of her eyes and the unusual sweetness of her voice. Behind and around her the knock-knacks of a drawing-room into which as yet no trace of the modern quasi-artistic element has entered, stood out of the semi-darkness; on the table a white hyacinth, with magnificent blossoms filled the room with its sweet breath, and quietly and very cheerfully the young lady sat in her arm-chair and gave me a few glimpses of her past life and of the future which she had sketched out for herself. What will the lepers say when they greet her on their lovely islands, and find that the English nurse who has come to work out in the most literal sense the clause in her favourite exposition of what a Catholic's life should be—namely, that "Suffering is our vow and our profession; love which cannot suffer is unworthy of the name of love"—is a young, fresh, beautiful girl with large eyes of the deepest blue, and a fair, rosy complexion! In every movement of her little figure activity and energy are expressed, notwithstanding the occasional dreaminess which comes like a thin veil over the bright face. Mrs. Fowler, a tall, stately lady, joined us for a few moments, and then we began our talk at once.

"What made you wish to go in for this particular branch of sick nursing, Miss Fowler," I asked, and after a moment's pause the answer came: "I have had it in my mind for many years, long before Father Damien's illness and death drew special attention to the Molokai lepers. Seven years ago, shortly after I became a Roman Catholic, I wished to go, but I was too young then. Now I have the necessary ballast and

experience, and am able to decide for myself. When young one doesn't know one's own mind, and my friends did not wish me to decide on what I might perhaps afterwards regret."

She is very young still, with her nimble, girlish figure and her maidenly blushes, this sweetest of "sisters," but after a few minutes' conversation it becomes very evident that she does indeed know her own mind, and has grasped the full significance of the post which she has undertaken to fill. Presently she continued "It had always been my wish and my desire to do some of God's work on earth, into which I could throw my whole being, where there was scope for the fullest self sacrifice and where I could follow Him who said: 'Greater love hath no man than this, that he lay down his life for his friends.' But truly," she went on with a bashful puzzled look, "I do not think it is at all interesting to anybody besides my own friends to hear anything about me. I am a very unimportant person indeed, and if you publish anything about me I shall feel like the Pharisee standing in the market place, and that would be very far from what I wish to be. It seems like hypocrisy to make me appear in the light of one who makes a great sacrifice, for it is no sacrifice to me. It is only the fulfilment of a wish I have had for many years. If, as you say, it may draw more sympathy and attention to the lepers, I must have no objection, but promise me to say nothing till I am gone. I leave on Friday." "Who put you into communication with the Hawaiian Government?" — "Some Hawaiian friends and another friend, who lives in Paris, and of whose help and sympathy I cannot speak highly enough. When I was studying he gave me type writing to do for his firm, in order to enable me to buy the medical books I required, and he has been a friend to me in every way he could. The Government at Honolulu accepted me at once, and unconditionally." "Now, may I ask, Miss Fowler, when and why you became a Roman Catholic?" — "Certainly. It was when I was quite a child that I first thought how much more beautiful than our Protestant faith was the religion which thought so much about the angels, prayed to them, adored them, and kept them constantly around us, as it were. Later on I inquired deeper into the Roman Catholic religion, and eight years ago I was taken into the Church. You can think that it was not an easy thing to do, and that my father, a clergyman of the Church of England, and my mother, and none of my friends liked it, but my father was very good, and when he saw I was determined he gave in. It is the same now. My parents are naturally not in favour of my going out to Kalawao, but they do not think it right to put obstacles in my way. I have an elder sister who is just coming home from her work in South Africa, and who feels my going dreadfully, and I have also a younger sister and brother, but I feel I must leave them: the call has come to me. As Cardinal Manning said when he gave me his blessing before I left London: "My child, you have had a special call; a great task has been given to you to do; and I would not, could not, prevent you from following the Voice which calls to you."

I rose to go; a photograph on which the sweet young nun had written her name and her motto was given to me as a souvenir of our meeting, but as I turned to go she hesitated, her happy eyes became once again very grave and dreamy, and with the hot blood rushing into her cheeks, she handed shyly an old little prayer-book over to me, and turning to the fly leaf at the end said, in bashful confusion, "I don't know whether I ought to tell you, but unless I do I shall not have explained one of the reasons of my great wish to go and live with and help the lepers." In Miss Fowler's small, clear handwriting a prayer was written on the leaf, the touching, pathetic prayer which is said to have been found on the chest of the Prince Imperial when he was carried dead from the battlefield in Zululand. Miss Fowler pointed to the passage, "If Thou only givest on this earth a certain sum of happiness, take, O God, my share and bestow it on the most worthy.

"If Thou seekest vengeance on man, strike me."
"Good bye," she said, as we stood at the door, and looked out into the stormy night. "Good bye, and think sometimes of me; perhaps we may meet again." Perhaps who knows? Have not men gone forth unscathed from the "burning fiery furnace," and have not the hungry "beasts of the desert" refused to touch the white-robed martyr, but crouched down at her feet, and obeyed her?—*Pull Mall Gazette.*

CHURCH, STATE, AND SCHOOL.

The history of civilization tells us the value of religion to society considered apart from its governmental functions. Industry, the arts, the sciences, sanitation, commerce, discovery have received their strongest impulse from her. If there be any advance which man has made in which positive dogmatic religion has had no hand, then that advance is not yet catalogued.

It is, moreover, entirely to the Church that society owes the Home, where man finds his purest and completest earthly bliss.

But it is in the moral sphere that the Church has rendered society untold benefits. It is popular to speak of religion in one breath and morality in another. Separate them, and what have you on the moral side? At best utilitarianism.

This could no more produce the high standard of actions religious motives put before man than the cracked, kernelless acorn shell could grow the oak tree. Sun would shine, rain fall in vain, the germ of life would be wanting. A moral code without inwardness, with a temporary value and without absoluteness, so that it would be within "the competence of any man or all men to altar or abolish it," would certainly be a sorry standard of social virtue, a veritable dummy toggled out in "the clothes of religion." To such a standard, to this kind of a god alone, has society a right if it be separated from religion.

Still, it has been objected that the union of religion and society tends rather to corrupt the former "by debasing the spiritual to the love of luxurious ease, as in the case of the monastic orders," or to disorganize the latter "by proclaiming beggary [voluntary poverty?] the symbol of its ruin, more honoured than productive industry." To confuse beggary with voluntary poverty, the proximate cause of the greatest philanthropic industries the world has seen, is to outrage language; as well call property theft.

Could such results as those objected come to pass, they would be the effect of pure accident, and could be quoted no more fairly as reason why the Church and society should be entirely cut asunder than a child's destructive carelessness in handling matches could be urged as ground sufficient for the prohibition of their manufacture. It is true that "each institution has its essential place and function," but this does not disprove their mutual usefulness. As religion makes of the individual more than a worm of earth, and of his life more than "an idiot's dream," so does it, and must it, lift society up out of the slough of natural satisfaction on to the highlands of spiritual endeavour. If in performing this duty the Church would stoop to functions unworthy of itself, or run a risk of debasement, than would it be inherently unfit for the work it was set to do; namely, to make the natural a path to that which is above nature and rounds out man happiness, the divine.

So much by way of introduction to what we have to say of religion and education.

"The ultimate end of education," says Professor Huxley, "is to promote morality and refinement, by teaching men to discipline themselves, and by leading them to see that the highest, as it is the only content, is to be attained not by grovelling in the rank and steaming valleys of sense, but by continually striving towards those high peaks where, resting in eternal calm, reason discerns the undefined but bright ideal of the highest good—a cloud by day, a pillar of fire by night." The quotation is pertinent, because it defines the position of the "advanced" scientific school of the day as to the work education should do. This school, of course, regards religion as a detected superstition of no future influence. The work it did is, under the new regime, the province of education. The inference is an easy one: granting religion, it and education should go hand-in-hand, since their ultimate end is the same, raising men up out of "the rank and steaming valleys of sense."

In other words, the object of education is the formation of character; character is a matter of principle, of motive; these are subjects of the spiritual order; consequently, they belong to this order's authoritative representative, organized religion. It is begging the question to claim for the state absolute control of education because its own protection and the public good require educated citizens. It has already

been shown that for the same reasons the State needs religious citizens. Should it, therefore, usurp a spiritual function?

The core of the matter is, secular society is unable to discharge its proper functions without the co-operation and aid of the spiritual society. Civic virtues no more than personal are the proper effects of purely secular training, uprightness, honesty, (except as advantageous policy) fidelity, loyalty, regards for authority, are not direct consequences of reading, riting, and rithmetic. Secular studies are undeniably valuable auxiliaries to spiritual progress, for religion, being a revelation of God, requires an intellectual worshipper. Of all religions the Catholic most thoroughly realized this truth, also why is her history the history of universities? If the Church neglected education, she would deprive herself of the surest means of self-development, for her progress, nay, her existence, if you will, depends on her members having a secular education deficient in not an iota to that which others would possess. Fostering of ignorance by the Church would be suicidal. There need be no apprehension that the Church will play into the enemies' hands by doing herself what they have been struggling in vain to accomplish time out of mind.

However, to hold that secular schools in which religion is neglected or tabooed are not *godless*, in the sense Catholics use the term, because secular knowledge prepares the way for religious, or because therein truths of nature are taught, and all truth is God's, is quibbling unworthy serious minds. "The truth of mathematics," writes a present-day sophist, "the truth of history, the truth of science, truth anywhere round the globe, is just a word of God, and just in so far as children are taught that truth they are taught religion. . . . At any rate, by taking away from the schools all formal teaching concerning religion, suppose they are *godless*, they are at least harmless as far as they go." The assertion ament "the truth of mathematics," etc., proves altogether too much, namely, the utter impossibility of an atheistical school of science. Unfortunately for the proposition's defender there have been such schools.

And the trend of "advanced" scientific teaching at present, is it for or against God? Is the whole truth or a half-truth taught when the fundamental principle of things is left as a matter of conjecture, of opinion? If the visible things of the world reveal the invisible, can the explanation of the one be given without any reference to the other? And will such reference be either theistic or atheistic? Such reference *must* be made, or the existence of God treated as an *unnecessary* fact. And is not that just how it is treated? Then how can schools of this complexion be harmless? Can there be a harmless neutral stand in regard to God, or materialism, or positivism?—Joseph V. Tracy in *Catholic World*.

General Catholic News

Cardinal Rampolla has written to Cardinal Gibbons that His Holiness is well pleased with everything done at the recent Catholic Congress in Baltimore, and regards it as "worthy of a people universally admired for their energy and civil progress."

Archbishop Corrigan, of New York, has purchased the famous old estate of South Yonkers, known as Valentine Hill, as a site for a new Catholic seminary, the erection of which has for some time been contemplated in his diocese. The estate includes sixty acres, and was sold for 70,500 dollars.

His many friends will learn with regret of the premature demise of the Rev. Chas. J. O'Hagarty, pastor of St. Mary's church, St. Catharines, Ont. The late priest was born in Montreal some thirty-five years ago, graduated from "All Hallows" college, Dublin, eight years since, when he was ordained for the archdiocese of Toronto. He first filled the position of secretary to His Grace the late Archbishop Lynch, and by him was appointed to the position now left vacant by his death. His loss will be deeply deplored by his people of St. Mary's, and by the people in general, by whom he was

held in high esteem. The rev. gentleman succumbed to an attack of the prevalent scourge, influenza, which developed into pneumonia.

From statistics which have just been published it appears that the following sums were received as Peter's Pence last year. From Austria came about £16,000, Spain, £8,000, Franco, £12,000, Germany, £7,200, Ireland, £6,000, England, £8,800, Belgium, £6,200, Switzerland, £2,200, Poland, £3,400, North America, £7,400, South America, £12,400, Africa, £3,800, Asia, £1,000, Roumania, £1,000 Italy, £11,200, and Portugal, £6,000. Other sums, making up £1,000, were collected in Australia, Oceania, Russia, Sweden, Norway, &c. The whole sum received was about £120,000, being less by £6,000 than what was received in 1888. The European States which contributed nothing to Peter's Pence were Turkey, Montenegro, Greece, and Serbia.

A short time ago a Roman correspondent of the *Pall Mall Gazette* had a conversation with Mgr. Satolli, the representative of the Pope at the American Catholic Congress and the inauguration of Catholic University at Washington. To the correspondent Mgr. Satolli recounted at length his impressions of America. Being asked by the reporter if he saw anything of Canada, Mgr. Satolli answered. "Oh, yes; I went to Canada, and Monsignor O'Connell, the Rector of the American College in Rome, accompanied me, and, of course, Dr. Howlett, who acted as secretary to me. My reception was enthusiastic; when the railway company there heard I was going to visit Cardinal Taschereau, they not only put a special car at my disposition, but they sent word to the Cardinal that a special train to go when and where we pleased was at our disposition, and to stop when and where we listed. At Quebec, too, Premier Mercier and all the members of the Cabinet came to meet me, and although two of them were Protestants, they told me they had a great admiration for the Holy Father, and fully recognized the claims of the Holy See, and therefore they had passed the Jesuits Estates Act, by which as a simple act of justice they made an act of restitution to the Jesuits of \$445,000. They expressed the great satisfaction they had in making this act of restitution, which they said no foreign power could force them to do; but above the natural law they recognized the law of God, which had to be satisfied if they wanted to gain happiness and prosperity."

Sister Rosa Gertrude, known in the world as Miss Amy C. Fowler, the young English convert who lately volunteered to serve the lepers in Molokai, was in New York recently, on her way to the Sandwich Islands. Interviewed by a representative of the *New York Sun*, she stated that her purpose to devote herself to the lepers dates almost from her conversion to the Faith, seven years ago. She wanted to go to Molokai then, but friends prevailed on her to wait and learn something of the dreadful disease which she would have to minister to. She went to Paris, and under the direction of Pasteur, made scientific acquaintance with the disease in the Paris hospitals. She also studied Pasteur's methods of discovering the micro-organisms of various diseases, assisting at his experiments in inoculation. The Hawaiian Government has ruled that only those belonging to religious orders shall be allowed to work in the leper colony. Miss Fowler, therefore, has affiliated herself to the Third Order of St. Dominic. She is a small, slender, and girlish looking woman, with the gentlest voice and manner. Questioned further about her preparations while in England, Sister Gertrude said:—"I had business to finish up and arrangements to make with my brother and sister for the disposition of my affairs, for you know it was like dying. I think I realize just what I am venturing into, and I have no hope of escaping the disease. Then, you know, after I am once on the island with the lepers there is no turning back, for the Government does not allow it. I do not expect to take any but ordinary precautions against the disease." Sister Gertrude hopes that her scientific training will enable her to make studies in the treatment of her patients which will be of value to the medical world. She will be employed in Kalawao. Her father is an Anglican clergyman, stationed at Bath, Eng.

The Catholic Weekly Review.

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

Commenced by

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

Published by

The Catholic Review Publishing Company, (Limited)
Offices, 64 Adelaide St. East, (opposite Court House).

A. C. MACDONELL, Managing Director

PH. DEGRUCHY, Business Manager

Terms: \$2.00 per annum, payable strictly in advance. Advertisements unexceptionable in character and limited in number, will be taken at the rate of \$2 per line per annum 10 cents per line for ordinary insertions. *Cr. in notes: 10 copies, \$15.*

All advertisements will be set up in such style as to insure the tasteful typographical appearance of the REVIEW, and enhance the value of the advertisements in its columns.
Remittances by P. O. Order or draft should be made payable to the Business Manager.

TORONTO, SATURDAY, Feb. 16, 1890.

The successor to Father Damien has been found in the person of a gentle blue-eyed English girl of twenty seven. We publish in another column a short interview with her previous to her departure for the leper islands.

The Rev. Hugh B. Chapman, Anglican Vicar of St. Luke's Camborwell, Eng., and a devoted friend and helper of Father Damien during his life time, has this word for the martyr priest's slanderers:—

"I have been asked to refute certain libels upon the character of the late Father Damien, published in an obscure party journal, but my only answer is a reference to his life and a respectful suggestion that his detractors might do well to imitate the same."

The ex-President of Princeton College, the Rev. Dr. McCosh, in a recent publication makes this striking comparison between the state of religion in a Catholic and a Protestant country in Europe: "I have gone on Sunday to a large number of the churches of Hamburg and Berlin. They are few in number in proportion to the population; they are very large, and in most of them I found an attendance of only a few hundreds. On one Sunday there were thirty thousand people of good standing at a masked ball. . . . I charge the theologians with having produced this state of things. They sent out ministers who had no faith in the inspiration of the Bible. The people were shrewd enough to see this, it came out incidentally in a number of ways, and they ceased to read their Bibles and to attend church regularly, as they do in this country. I confess that in passing out of Protestant Prussia into Catholic Austria I felt as if I were passing out of an Arctic into a tropical zone, with no temperate region between."

Death has been busy with some well known names lately, and a figure of some activity, if not prominence, in the Anglican ministry is among the number of those who have passed away. We mean the Rev. Richard F. Littledale, the anti Pope of the Anglicans. During the last thirty years

Dr Littledale issued a succession of works nearly all marked by a zest for controversy in its least lovely form, and by an inability to be fair with opponents when those opponents were, as was nearly always the case, Roman Catholics. His best known book, "Plain Reasons Against Joining the Church of Rome," was answered by Father Ryder; and Father Richardson and others were kept busy in correcting the crops of errors which grow up under Dr. Littledale's prolific pen. The *Daily Telegraph* says that "by the death of Dr. Littledale the Established Church has lost its most celebrated free lance in modern days. He was an Irishman and a born controversialist. Although a Ritualist, and a favourite 'Father Confessor' to crowds of devotees who flocked to him for advice, the reverend gentleman was a strong opponent of Roman Catholicism. Dr. Littledale never did much parish work not only on account of chronic ill health but because he preferred controversy to parochial labour, and the writing of articles for church papers to the composition of sermons."

In a former issue we referred to the religious opinions of the late Dr. Dollinger, whose death a few months ago called up many melancholy reflections. For the forty years previous to 1870 he was known only to the world of scholars as a literary worker and a student of history. It was not until 1870, the year of the Vatican Council, that he became a man of European notoriety. As an opponent of the dogma of Papal Infallibility, both before and after the definition, he at once became a hero. Opposition to Rome was his passport to the admiration of tens of thousands who had hitherto never heard his name; and the University of Oxford, suddenly discovering his merits, conferred upon him the degree of D.C.L. Many other degrees and honours were conferred upon him, and in 1874 the German Emperor "in recognition of his services in opposition to the Ultramontane party," gave him the Order of the Eagle. In 1874 he presided over the "Old Catholic Conference," convened at Bonn, the first synod of the new sect of which he was the leader. The organization did not last long, and with the death of Dr. Dollinger the last trace of it crumbled away. It was a sad irony of fate, says the *Weekly Register*, "that the author of 'The Church and the Churches,' who could write so well of the difference between Rome and the Sects—with a chapter on the Anglican Church among these latter—should himself have added to the number of churches; and that his funeral obsequies should be performed by Professor Friedrich, his ally among the Professors of Munich, assisted by the Greek Archimandrite, and the English clergy."

An account of the death of the Rev. Stephen Perry, S. J. the illustrious scientist, has been received by the Provincial of the society in England, from a brother priest who attended him during his last hours. Father Perry, as our readers know, died at the Salut Isles off the coast of French Guiana whether he had gone in charge of the expedition sent by the Government to observe the eclipse of the sun. He may truly be said to have been a martyr to science, for on his previous missions to tropical climates in fulfilment of the trust of government he had suffered such illness as must have warned him of the danger of such voyages for him. Of his death the *Weekly Register* says: "He went on his last quest in deference to a charge which as an Englishman he felt it an honour to receive, and in obedience to the wish of his own Superiors who rated highly the value to religion of his first class attainments. In the ruled proportion which the members of a

Religious Society keep in their view of spiritual and mental things it must have been a humble part that an astronomer, however eminent could bear in the eternal interests of mankind. Humble, inasmuch as it is to their minds indirect, must be the relation of their Brother, as a scientist, to the one thing needful. Nevertheless they assuredly know that his work and its influence were great in their place; that no small effect was produced, in a world devoted to the quest of the natural Revelation, by the office of a Jesuit astronomer. His service, therefore, was prized by the great order that nurtured him. But his scientific vocation was all the more precious in their eyes because it never rivalled the spiritual work to which he had given himself up as a whole offering."

With Father Perry science was the handmaid, not the mistress, of religion. One of his fellow Fathers of the Society of Jesus has written of him that "Fathers Ricci, Secchi, and others before him, and some of Father Perry's own advanced disciples that are still to come, may be taken to form a catena of evidence, that the heavens which show forth the glory of the First Cause, and the firmament that declares the work of His hands, can never be unfaithful to His yet higher message through the Church of nations, however much the perverse desires of men would have it so.....The beloved and respected priest who has now gone to his reward has been another leader on the same path, to convince the world, if only the world will hearken to the patent fact, that all truth, really so-called, must lead towards the author of all truth, and to the possession of that supreme science which is the knowledge of himself."

THE DEBATE ON MR. MULOCK'S RESOLUTION.

We commend a careful reading of the debate which took place on Mr. Mulock's loyalty resolution in the House of Commons last week to our contemporary the *New York Freeman's Journal*, the most pertinacious paper of any with which we are acquainted in proclaiming that the Dominion of Canada is on the eve of applying for admission to the American Union, and that from sea to sea Canada is in a blaze about annexation. That debate, not less than the adoption by a unanimous vote of Parliament of Mr. Mulock's motion—a motion designed to counteract the effects of the misrepresentation of Canadian opinion so grievously and persistently indulged in by certain American papers—brought out one fact unmistakably, namely, that whatever political change may be in store for the people of Canada, it will not be annexation, if Canadians are able to exercise any control over the direction of their political development. A few extracts from the remarks of the members who spoke on the occasion will, we think, make this apparent. To begin we find Mr. Mulock recorded in *Hansard* to have spoken as follows.

"That the American people seriously believe that Canada, a land so full of promise, is now prepared in her very infancy, to commit political suicide, I cannot for a moment believe. Do the American people believe that this young country, with her admirable resources, with a population representing the finest races of human blood, with political institutions based upon a model that has stood the strains of ages, and has ever become stronger, possessing within her own limits all the essentials for enduring national greatness, is now prepared to abandon the work of the Confederation fathers, and pull out from the Confederation edifice the cement which holds the various parts of the edifice together? Do they believe that the people of Canada are prepared in that way to disappear from the nations of the earth amidst the universal contempt of the world? No, Mr. Speaker, the American people are too

intelligent to believe any such thing...But whether they believe it or not, I venture to say the Canadian people do not believe it."

Mr. Mulock's motion was seconded by Col. Amyot, a French Canadian Liberal.

"For my part" said Mr. Amyot "I do not believe—and I know that I express the views of my constituents when I say that they do not believe, in the republican form of government under which a president or an executive becomes an autocrat for four years after an election. We believe in our own constitution under which the majority of the people are always and every moment commanding."

The Hon. Mr. Laurier, in like manner, speaking in support of the motion, said this:

"My hon friend, said that our aim was to create a great nation on this side of the ocean. Well if this is our aim, as it is, to create a great nation based, as I hope, on British institutions, this brings us to the fact that our connection with Great Britain cannot remain forever what it is at the present day. As long as our powers of self government, which we now enjoy, are adequate to our national requirement, for my part I endorse every word contained in this address, but—I speak with all candour—I do not expect that Canada will remain forever a colony. There is no necessity to enter into this question at present; now our citizenship is adequate to our requirements."

The Hon. Mr. Mitchell in the course of his speech said "I am no annexationist. I am no advocate for independence. But as my hon friend the leader of the opposition has said, I recognise that Canada cannot and will not always remain a colony; but I am willing to abide the tide of events."

The last speaker was Mr. Patterson, of Essex, a Conservative member, and the representative of a section of Ontario in which it from time to time is reported that the Annexation idea is making much headway. We find Mr. Patterson speaking as follows:

"I would not have trespassed upon the time of the House were it not that I have seen in the newspapers lately some reference to my constituency, and to the town in which I live. Well, Mr. Speaker, although I do not think it necessary to contradict any newspaper report, I take this opportunity to say there is no truth in the newspaper statements derogatory to the loyalty of my constituency, or of the town of Windsor in which I live. I believe it is as loyal a town as is to be found in Canada, and I would like no easier task than to contest that constituency with an annexationist. Some statements have been made affecting a fellow-townsmen of mine, Mr. Solomon White, lately a member of the Provincial Legislature. I have Mr. White's personal assurance that what he did say was, that if our relations were to be changed, while he is perfectly satisfied with our relations with the mother country now existing, rather than support independence he would go in for political union with the United States."

For my part I hope the time is far distant when there may be any severance of the tie binding us to the mother country. I believe there is no possibility of annexation to the United States under their present constitutional system. Our own constitution rests on a far higher basis of liberty; we are more in touch with popular sentiment, and the people have a more direct control of those who serve them in a public capacity. During a lifetime I have had opportunities of witnessing the two forms of government, and I have no hesitation in saying that all my sympathies are with our own system, and all my energies will be devoted to supporting and continuing the system of government which we possess."

We submit the above excerpts to the consideration of our *New York contemporary*. They indicate the real trend of Canadian opinion. The *Freeman's Journal* is an excellent, and in all other respects a well informed, paper, but in dealing with matters Canadian it invariably makes an invasion upon the confines of the Long Bow.

THE LATEST ENCYCLICAL.

Another noble Encyclical has been issued from the Eternal City, that "On the Principal Duties of Christian Citizens," in which the Head of the Church sets forth the principles of Christianity in their relation to civil society. From the document, which is of considerable length, some passages will be found elsewhere. The Holy Father speaks of the great evils caused by disregard of the principles of Christian wisdom to which the peoples should return. While enjoining the love of country, for which men should even lay down their lives, Christians should cherish a still higher love for the Church, their divine country here below, which inculcates upon them their duties toward God as more sacred than their duty to man. When conflicts arise between the calls of the State and the rights of the Church it is better to obey God than man. The Church regulates the various ideas which prevail under various Governments. Where a delimitation of rights and duties may be necessary the Church seconds the State by respecting its rights. But the Church is not in subjection to any political party, and approves all systems of civil government that respect religion and the Christian discipline of morals.

The words of the Holy Father on this latter point are clear and explicit, and we shall do well to quote them here. The Christian commonwealth, the Church, differs, the Sovereign Pontiff sets forth, from every kind of political empire: and though it resembles them in having the form of a kingdom, its origin, cause, and nature are widely unlike theirs. And, therefore, the Holy Father declares "as she (the Church) is not only a perfect society in herself, and that of an order superior to all human societies, she absolutely refuses by right and duty to mix herself up in the strife of parties or to subserve the changes and turn of politics. And jealous as she is of her own right, the Church is not less observant of those of others. She does not claim any voice in the matter of determining what particular form the civil government should take, or by what institutions the civil life of the nations should be carried on; there is no form of civil government that has not her approval, provided only due regard be had for religion and moral discipline."

Another timely point touched upon in the Encyclical is the attitude of independence and impartiality observed by the Church towards the conflicts of political parties. "In politics," we read, "there is, beyond doubt a kind of strife that is lawful, when, i. e., without detriment to truth and justice, men strive for the practical adoption of views and policies that seem likely to conduce more than others to the common good. But to seek to draw the Church into the struggle, or seek her aid in any way towards overcoming political opponents, is an intemperate abuse of religion. On the contrary, religion should be held sacred and inviolable by all." Where, of course, Christian principles are endangered by the machinations of adversaries then all discussion must be laid aside, and minds and counsel joined in the defence of religion, which is the great common good and to which all things else should be referred.

We presume these wise and authoritative counsels of the Sovereign Pontiff will be translated by the *Mail*, the chief opponent of anti-Christian principles in our midst, as an attack upon the entire order of modern civilization. It is in reality no more than a calm and luminous statement of the Christian principles to which individuals and nations must alike conform if the evils of the day are to be met, and others impending averted.

MR. GOLDWIN SMITH ON THE FUTURE OF CANADA.

Mr. Goldwin Smith's address before the Nineteenth Century Club of New York, at its recent meeting, was a fine dierial of Canada, and an elaborate argument in support of Mr. Smith's cherished opinion that the Confederation cannot last and that the country can have no future independent of, or apart from, the United States of America. To do him justice Mr. Goldwin Smith can draw a forbidding picture; he is the exponent of a school of painting all his own; and in bringing Canada to the view of an audience of distinguished Americans the dark colours went on not by the phial, but by the bucket full. The diversities of race and of language in the Dominion; our commercial isolation; the apparent opposition of interests, in an economic sense, between the remoter sections of the country; the mediæval twilight enveloping Quebec; the subjection of that Province to a theocratic government; and the flash over the whole face of the afflicted country of the dark lantern of the Jesuit—these were a few of the details that entered into Professor Smith's delineation.

While Mr. Goldwin Smith is thus engaged in telling Americans that the germ of disunion is actively at work in our political system, that nothing can stay the hour of ultimate Canadian disruption, and that it is the "manifest destiny" of the Dominion to be absorbed by the Americans, it is refreshing to turn to the manly, hopeful words of confidence in, and of fidelity to, our young country, and the permanency of our Canadian national character and existence, spoken in Parliament a few days ago by some of the best public men in the country. To these words we have called attention elsewhere in this number. Encouraging, too, is it to know that those diversities of race which Mr. Smith regards as fatal to the continuance of Confederation, furnish, in the judgment of a statesman skilled in the knowledge of peoples and affairs, no obstacle to Canadian prosperity, progress, or permanency; but rather for any inconvenience they cause, work their full compensation. In one of his memorable Canadian speeches, Lord Dufferin spoke on this subject as follows:—

"It is quite true that the distinctions of race which exist within the borders of Canada, complicate to a certain degree those problems of government with which the statesmen of the country are periodically called upon to deal, but the inconveniences which may sometimes arise from this source are more than counter-balanced by many advantages which ensue from it. I do not think that ethnological homogeneity is an unmixed benefit to a country. Certainly, the least attractive characteristic of a great portion of this continent is the monotony of many of its outward aspects, while I consider it fortunate for Canada that her prosperity shall be founded on the co-operation of different races. The interaction of national idiosyncrasies introduces into our existence a freshness, a variety, a colour, an eclectic impulse, which otherwise would be wanting, and it would be most faulty statesmanship to seek their obliteration." Mr. Goldwin Smith spoke despairingly of a Confederation which contained Quebec—a Province of Catholic, French-speaking Canadians in whom there lives such a spirit of Faith as existed in the martyr ages. The presence of such a people, the existence of such a province, constitutes, in Mr. Smith's judgment, an effectual clog upon progress. But how did Lord Dufferin regard Quebec and our French-Canadian compatriots? "My warmest aspiration for this Province," he said in the speech from which we have already quoted, "has always been to see its French inhabitants executing for Canada the functions which France herself has so admirably performed for Europe. Strike from European history the achievements of France, subtract from European civilization the contributions of France, and what a blank would be occasioned."

Men and Things.

Cardinal Pecci, the brother of the Pope, died on Saturday, the 8th inst., of pneumonia, after a short illness.

Cardinal Guissope Pecci was born at Carpineto, Italy, on Dec. 13, 1807, of wealthy and noble parents. In his youth he was a great student. He entered the Society of Jesus, and became Professor of Philosophy at the Roman College. In this position he established a high reputation, and on his retirement in 1851, he was looked upon as a high authority on all matters connected with the Thomist Philosophy.

During his Professorship at the Roman College Father Pecci withdrew from the Jesuit Order and became "mnuntante" in the library of the Vatican, in which humble employment he continued till his brother's election to the Pontificate. Leo XIII. valued his counsel highly and intrusted him with several delicate missions, which he conducted successfully, such as securing the submission of the illustrious Father Curci and inducing the dying scientist, Volpeccilli, to disavow his act in signing an address to Dr. Dollinger. May 12, 1879, the Pope raised his brother to the Cardinalate. The creation by a new Pontiff of the near blood relative when he has one in the Church is customary. The Pope was, however, disinclined to do an act which might look like nepotism, and his brother shrank from the honours and dignities attached to the purple till the Cardinals repeated their recommendation in an urgent manner. Though the senior of his illustrious brother, Cardinal Pecci looked much younger. He was a simple and modest man. Until the day on which he was made Cardinal he went every day to the Jesuit Church of St. Ignatius to say Mass. Cardinal Pecci was a book-hunter of the most enthusiastic kind.

Father Nugent, the able editor of the Liverpool, England, *Catholic Times*, who attended the Catholic Congress at Baltimore last November, is a very observant man. He has written, since his return home, a lengthy article on Catholic journalism, in which he plainly lays great blame upon the Catholics of this country for their great remissness. Father Nugent draws a severe parallel. He attributes the rise and comparative success of Protestantism in certain countries to the general circulation of their sectarian journals. In conclusion he takes the ground that in pulpit oratory the Catholic Church has had the advantage; but in journalism Protestants have been in the lead, and largely because the Protestant laity have cordially supported their newspapers.

The *News* of Philadelphia, referring to the late Father Damen, S.J., the celebrated missionary, says. We remember calling on Father Damen when he was conducting a mission in the Cathedral parish of Philadelphia. We explained to him the ravages of intemperance among the Catholics of the parish and asked him to preach a special temperance sermon during the mission. "My child," said he, intemperance is the curse of every Catholic parish in America. It is not confined to the Cathedral. I will only be too glad to preach upon the subject." And such a sermon as he delivered. It electrified the immense congregation; it made strong men weep, it gave strength to the weak; and many a poor drunkard's salvation dates from that night when Father Damen's words encouraged him to join the temperance society.

The *Weekly Register* is authority for the statement that the rumours about the economies within the Papal household are in part true, and will be entirely welcome to Catholics all the world over. When Leo XIII. became Pope so many retrenchments were made that it will be news to some people that any were left to be effected now. Surplus carriages and horses have been sold, coachmen and grooms pensioned, and the *frulloni* at the disposal of the inferior employes of the Vatican utterly abolished. The "Confessor in ordinary to the Pontifical family" has his yearly salary reduced from 1800 fcs. to 1200 lire; and the Secretary of State has written to the Nuncios Apostolic to inform them that the Pope is inaugurating now and vigorous economies in the administration of the

Apostolic Palace, "in order the more generously to subsidise schools and seminaries." On one point, however, visitors to the Vatican need not be alarmed. There is no truth in the statement that half-a-franc will in future be charged for admission to the Vatican museums.

Mr. Gladstone has gone up to Oxford to live in bachelor seclusion and academic meditation until Parliament meets on the 11th. A suite of apartments in his old college of All Souls has been turned over to him, and, though he dines in the hall, it is understood, for the rest that his privacy will not be intruded upon. He declined to receive an address from the Liberal Association of the University because he desired absolute immunity from speeches, but strong pressure is being brought to bear to get him to attend a non-partisan meeting of the Oxford Union, the famous debating society of which he was president in 1828. From this calm and scholastic retreat the old man will emerge to lead an impetuous and fierce attack on the ministry, with his lean forefinger pointing in trembling indignation at Mr. Balfour and with wild cheers of the Irish members punctuating his periods.

Another paper says of Mr. Gladstone's visit to Oxford that "he is going up *en garcon*, and is to occupy a set of rooms in All Souls' College, which have been placed at his disposal by the Warden and Fellows. A large crop of articles in the monthly reviews, English and American, may confidently be expected as the result of this academical seclusion. Meanwhile Mr. Gladstone is still entirely engrossed by the laborious task of transferring 18,000 volumes from Hawarden Castle to the iron library, which he has prepared for their reception. The immense amount of labour involved in this transfer is performed not merely under Mr. Gladstone's personal direction, but mainly by his own hands."

The Rev. H. B. Chapman, Anglican rector of Camberwell and secretary of the Father Damien Fund, travelled to Liverpool to bid farewell to Sister Rose Gertrude a sketch of whom will be found elsewhere in this number. He writes:—"I have been requested by Sister Rose Gertrude, who sailed on Saturday for Molokai, to express her humble and deep gratitude for the many proofs of kindness received in answer to the appeal on her behalf. The money given amounted to £120, and five cases of various articles have been despatched to the leper island. A society will shortly be formed for the regular supply of extra comforts which may be required, embracing also other leper communities conspicuous for similar sadness and similar heroism. Sister Rose begged me, as a last favour, to ask that her secular name might not be mentioned, and expressed her intense regret that she had fallen an unwilling victim to a most distasteful publicity. I need only say that her heroism is not more remarkable than her humility. God grant that her example may do much to shame us men out of our selfishness by the sight of what a woman can do when she truly loves. She left this country absolutely alone, and without a sixpence of her own."

The death of Lord Napier, the hero of Magdala, says the Liverpool *Catholic Times*, revives recollections of a man associated with him in the same campaign, whose action, though it lay in a different sphere, was not less glorious in the field of duty. This was a Belgian Jesuit, Father Goffine, who attended Napier's expeditionary force as chaplain. Where the fight was thickest Fr. Goffine was to be found ministering to the wounded and dying. On the occasion of the final charge at Magdala, he entered the King's Palace abreast with the troops, and is reputed to have been the first who discovered Theodore prostrate in a chamber, with his life-blood ebbing fast away. He sought to staunch with his handkerchief the wounds of the dying chief, but the King soon passed beyond the reach of succour. For many years Father Goffine preserved the handkerchief as a memento of the Abyssinian expedition. His intrepid conduct in this ordeal was only one episode in a career full of adventures, not the least notable of which was an encounter in India with a bear which he succeeded in killing with a clasp-knife, after a desperate struggle. In 1876, the year in which Lord Napier retired from his post of Commander-in-Chief, the veteran missionary met with his death in a railway accident.

NATIONAL COLONIZATION LOTTERY

Under the patronage of Rev. Father Labello.

Established in 1861, under the Act of Quebec, 22 Vic., Chap. 86, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

CLASS D
The 31st Monthly Drawing will take place
WEDNESDAY FEBRUARY 19th
At 2 p.m.
PRIZES VALUED
\$50,000
Capital prize—One Real Estate worth \$50,000

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	600	2,000
10 Real Estate	300	3,000
30 Furniture sets	200	3,000
60 do	100	6,000
200 Gold Watches	50	40,000
1,000 Silver Watches	10	10,000
1,000 Tullot Sets	5	5,000
2,377 Prizes worth	\$50,000.00	

TICKETS - \$1.00

It is offered to redeem all prizes in cash, less a commission of 10 per cent.
Winners, names not published unless specially authorized.
S. E. LEFEPVRE, secretary.
Offices, 19 St. James street, Montreal, Can

DEVOTIONAL & INSTRUCTIVE BOOKS.

For the Season of Lent and Holy Week.

- The Lenten Manual and companion for Passion time and Holy Week.....50c
- The Lenten Monitor.....60c
- The Devout Communicant.....35c
- Meditations for the Holy Season of Lent 35c
- The Elevation of the Soul to God.... 35c
- The Love of our Lord..... 35c
- Reflections on the Passion..... 35c
- Considerations on the Passion..... 18c
- The Clock of the Passion..... 18c

MONTH OF MARCH BOOKS.

- A Flower for each day of the Month of March, 10cts each or \$6.00 per hundred.
- The Month of St. Joseph cloth..... 60c
 - The Power of St. Joseph..... 50c
 - The Crown of St. Joseph..... 90c
 - Devout Client of St. Joseph..... 35c
 - Life of St. Joseph paper 25cts cloth .. 68c
 - Novena to St. Patrick..... 20c
 - Imitation of Christ in all styles from 25cts each and upwards.

HOLY WEEK BOOKS

With instructions when to stand and when to kneel cloth 35cts ch, red edges 70cts, French Morocco \$1.00.
Any of the above books mailed free of Postage to any address, on receipt of price.

D. & J. SADLER & CO.

Catholic Publishers, Booksellers and Stationers, Church Ornaments, Vestments and Religious articles.
115 Church Street, TORONTO
1669 Notre Dame Street, MONTREAL

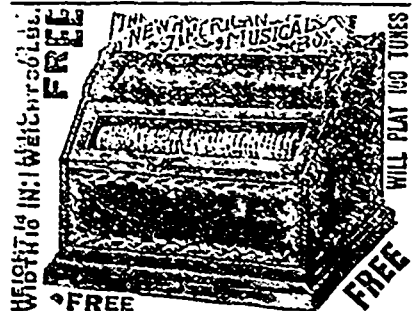
TORONTO POSTAL GUIDE. During the month of January 1890, mails close and are due as follows:

	Close.		Dux.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.00	7.30	7.45	10.30
O. and Q. Railway.....	7.30	7.45	8.00	9.00
G. T. R. West.....	7.00	3.20	12.40	7.40
N. and N. W.....	7.00	4.40	10.00	8.10
T. G. and B.....	7.00	3.45	11.00	8.30
Midland.....	6.30	3.30	12.30	9.30
C. V. R.....	7.00	3.20	9.00	9.20
	a.m.	p.m.	a.m.	p.m.
			12.50	
G. W. R.....	2.00	9.00	2.00	
	6.00	4.00	10.30	4.00
	11.30	9.30		8.20
	a.m.	p.m.	a.m.	p.m.
U. S. N. Y.....	6.00	4.00	9.00	
	11.30	9.30	10.30	5.45
U. S. West States	6.00	9.30	9.00	3.44
	12.00			7.20

English mails will be closed during January as follows: Jan. 2, 6, 9, 13, 16, 20, 23, 27, 30

McShane Bell Foundry.

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



To introduce them, one in every County or Town, furnished reliable persons (either sex) who will promise to buy it. Borden Music Box Co., 7 Murray St., N. Y.

I CURE FITS! THOUSANDS OF BOTTLES GIVEN AWAY YEARLY.

When I say Curo I do not mean merely to stop them for a time, and then Epitony or Falling Sickness a life-long study. I warrant my remedy to Curo the worst cases. Because others have failed it is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my Infallible Remedy. Give Express and Post Office. It costs you nothing or a trial, and it will cure you. Address:—M. G. ROOT, M.C., Branch Office, 180 WEST ADELAIDE STREET, TORONTO.

AGENTS

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

ASTHMA—CURED DR. TAYT'S ASTHMA CURE never fails; send us your address, we will mail trial bottle FREE. DR. TAYT BROS., ROCHESTER, N. Y.

AGENTS WANTED by an old reliable firm large profits, quick sale. SAMPLE FREE. A rare opportunity. Geo. A. Scott, 842 Broadway, N. Y.

ALEXANDER & GABLE

Lithographers

Engravers Etc.

MAIL BUILDING

- Toronto -

SEALED TENDERS marked "For Mounted Police Clothing Supplies," and addressed to the Honourable Minister of Railways and Canals, will be received up to noon Wednesday, 26th February, 1890.

Printed forms of tender containing full information as to the articles and quantities required, may be had on application to the undersigned.

No tender will be received unless made on such printed forms. Patterns of articles may be seen at the office of the undersigned.

Each tender must be accompanied by an accepted Canadian bank cheque for an amount equal to ten per cent. of the total value of the articles tendered for, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to supply the articles contracted for. If the tender be not accepted the cheque will be returned.

No payment will be made to newspapers inserting this advertisement without authority having been first obtained.

FRED. WHITE,
Comptroller, N. W. M. Police
Ottawa, January 24th, 1890

John McMahon

MERCHANT TAILOR

39 King St. W., : Toronto

- Church Pews -

SCHOOL FURNITURE

The Bennett Furnishing Co., of London, Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brantford Catholic Church, and for many years past have been favoured with contracts from a member of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing pews for new churches in that country and Ireland. Address **BENNETT FURNISHING CO.,** London, Ont., Canada



THE OLD, OLD STORY.

A little cough; a feeling ill;
 A headache oft; a daily chill;
 A slower, walk; a quiokened breath;
 A frequent talk of coming death.
 No strength to rise from day to say;
 From loving eyes he fades away.
 Now lifts no more the weary head,
 The struggle's o'er; the man is dead.

Such is the fatal progress of consumption. How often is repeated the old, old story. Yet not half so often as it was before the knowledge came to mankind that there was a discovery in medical science by which the dread disease could be arrested at its early stages and the patient restored to health. This wonderful remedy, is Dr. Pierce's Golden Medical discovery.

Thousands of cures follow the use of Dr. Sage's Catarrh Remedy. 50 cents.

TO OUR SUBSCRIBERS.

The SPECIAL ANNOUNCEMENT which appeared in our columns some time since, announcing a special arrangement with Dr. B. J. KENDALL Co., of Enosburgh Falls, Vt., publishers of "A Treatise on the horse and his Diseases," whereby our subscribers were enabled to obtain a copy of that valuable work FREE by sending their address (and enclosing a two-cent stamp for mailing same) to Dr. B. J. Kendall Co. Enosburgh Falls, Vt, is renewed for a limited period. We trust all will avail themselves of the opportunity of obtaining this valuable work. To every lover of the Horse it is indispensable, as it treats in a simple manner all the diseases which afflict this noble animal. Its phenomenal sale throughout the United States and Canada, make it standard authority. Mention this paper when sending for "Treatise."

Current Catholic Thought.

"WAR TO THE DEATH"

This is the phrase in which the brewers and liquor-dealers announce through the mouth of Sir Hamer Bass their future attitude towards the temperance movement and its advocates. They "must carry on war to the death with these people." "We thank thee, Jew, for teaching us that word." It is time that men of all ranks and classes should join in a life and death struggle against those who have too long been allowed to carry on "war to the death" against the people. One in every fourteen of the population of this country dies a pauper, and one in eleven is in receipt of relief from the poor rates, Who are chiefly responsible for this appalling state of national destitution? Is it not the brewers and the licensed victuallers, who are daily paralysing energy, reducing men to poverty, and filling our workhouses, gaols, and asylums? We are glad to perceive that Catholics are everywhere awaking to the necessity of struggling against them. Last Sunday the Bishop of Salford told the Catholics of his diocese that if they wanted an opportunity of saving their neighbours they should give their services to the temperance movement. The people need to be saved, but saved they cannot be unless all who have their interests at heart take up the challenge of the publicans and carry on a "war to the death" against the destructive liquor traffic.—*Liverpool Catholic.*

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 Youngs St., 2 doors north of King.

CONSUMPTION SURELY CURED

TO THE EDITOR: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOCUM, M.C., 186 West Adelaide St., TORONTO, ONTARIO.

DO NOT FORGET TO

Advertise in
 THE CATHOLIC WEEKLY REVIEW
 and it will pay you.

POEMS OF POPE LEO XIII.

With Biography

AND FULL PAGE ENGRAVING OF THE SUPREME PONTIFF

The entire edition of this grand publication—the most elaborate Catholic work ever issued in America—is now controlled by THE CATHOLIC WEEKLY REVIEW. The volume contains the

LATIN POEMS OF POPE LEO XIII.

done into English Verse by the Jesuits of Woodstock College,
 PUBLISHED WITH THE APPROBATION OF HIS HOLINESS

With a Life of the Pontiff, by Fr. Charles Piccirillo, S. J.

Morocco and Gold with full page engraving \$3.50

In Red Cloth and Gold, " 2.50

Also bound up in Enamel Paper and Gold, without engraving, which will be sold at \$1.50, thereby bringing This Edition de luxe within the reach of all.

To be had only from the Catholic Weekly Review.

ORDER DIRECT FROM THIS OFFICE

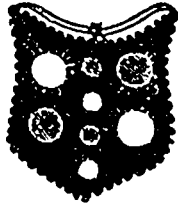
— THE —

CLIMAX OF ABSORPTION

A CURE

WITHOUT MEDICINE.

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



All diseases are successfully treated by

CORRESPONDENCE,

as our goods can be applied at home.

STILL ANOTHER NEW LIST.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

Mention this Paper. Illustrated Book and Journal FREE.

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

A STEM-WINDING FREE FOR 60 DAYS FREE BEAUTY

POSITIVELY THE FIRST & FREE



1200 of these beautiful 15k. gold plated watches to be given absolutely FREE to 1200 persons who will read this advertisement and help introduce new subscribers to the HOUSEHOLD COMPANION—Offer No. 1. The HOUSEHOLD COMPANION will be sent six months FREE to 1200 persons who will answer this advertisement and send us the address of 20 newspaper readers, representing different families. Premiums sent same day subscriptions are received. The old reliable and popular Illustrated HOUSEHOLD COMPANION of New York, is a complete family paper in its fullest sense; each issue profusely and beautifully illustrated, containing several complete and serial stories of fascinating interest, and a rich variety of funny sketches, anecdotes, news, condensed notes on fashion, art, industries, literature, &c., and stands conspicuous among the illustrated Metropolitan Journals of the country. Remember we gained and maintain our immense popularity and circulation by giving only valuable and useful premiums, and that it would not pay an old established prominent New York paper to disappoint its patrons. If you want one of the above premiums, and will promise to assist us each 15¢ cents, in silver or stamps, to help pay postage, packing &c., and you will get prompt attention by return mail. Address HOUSEHOLD COMPANION, P. O. Box 2114, New York City. Offer No. 1 for 25 cents will be a paper one year and a SOLID GOLD Hunting Case, Stem Winding, Stem Setting Watch with Lever Movement, Expansion Balance, and all modern improvements, either Silver or Waltham make, for a list of 10 subscribers. If you want the Gold Watch send 25 cents and the names of 10 newspaper readers.

Str Alex Campbell, John L. Hatkey, Esq.
President. Vice-Pres.

THE BOILER INSPECTION and Insurance Co. of Canada
Consulting Engineers and Solicitors of Patents.

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

W. K. MURPHY
Funeral Director & Embalmer
407 QUEEN ST. WEST TORONTO
Diplomist for Embalming



With a remarkably beautiful Frontispiece in Gold and Colors
Price, free by mail, 25 Cents
Per dozen, \$2.00; per dozen, by mail, \$2.35
The Best Writers! The Best Illustrations!
The Best Family Reading for Winter Nights.

Catholic Worship.

The Sacraments, Ceremonies, and Festivals of the Church explained in Questions and Answers. From the German of Rev. O. Giesler, by Rev. Richard Brennan, LL.D. Tenth Thousand.
Paper, 15 CTS.; per 100, \$ 9.00.
Cloth, inked, 25CTS.; per 100 15.00.

sold by all Catholic Booksellers and Agents
BENZIGER BROTHERS
Printers to the Holy Apostolic See,
Manufacturers and Importers of Vestments and Church Ornaments,
New-York, Cincinnati, and Chicago.

GREAT SALE.

M'KEOWN & CO.

WILL FOR ONE WEEK OFFER OVER.

2,000 PAIRS OF LACE CURTAINS AT 50¢. ON THE DOLLAR.

Prices will range from 50c, 65c, 75c, 85c, \$1, \$1.25 to \$4 pair.

Blankets, Comforters and Silk Sealettes at less than half price.

Great drive for ten days in White and Grey Cottons, Table Linens Napkins, Towellings, etc., etc.

McKEOWN & CO.,
182 Yonge Street.

ALICE McLAUGHLIN M.D., O.M.
 233 Church St. (opp Normal School)
 Office Hours 8 to 10 a.m., 1 to 4 p.m.
 Telephone 1813

STAUNTON & O'HEIR
Barristers, Solicitors in Supreme Court
Notaries Public
 Office—Spectator Building, 18 James St.
 HAMILTON, CAN.
 Geo. Lynch—Staunton Arthur O'Heir

O'SULLIVAN & ANGLIN
Barristers, Solicitors, Notaries, Etc.
 Offices—Medical Council Building, corner of
 Bay and Richmond streets.
 Next door to the Registry Office
 TORONTO

D. A. O'Sullivan F. A. Anglin
FOY & KELLY,

Barristers, Solicitors, Etc.
 Office—Home Savings and Loan Co's Bldg
 71 Church street,
 TORONTO

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

MURRAY & MACDONELL.
Barristers, Solicitors, Notaries, Etc.
 Offices—Quebec Bank Chambers,
 No 2 Toronto Street.
 Toronto.

Huson W. M. Murray. A. C. Macdonell.

FREDERICK C. LAW
Architect
 Office and Residence, 168 Sherbourne St
 TORONTO

DR. GREGORY A. FERÉ
 119 McCaul St. Toronto
 Consulting Hours
 8 to 10 a.m. - 1 to 3 p.m.
 and 6 to 8 p.m.
 Telephone No. 2006

RUBBER BOOTS, COATS
 And other Rubber Goods Repaired
-H. J. LA FORCE-
 Fine Boots and Shoes Made to Order
 117 Church St. - - - cor. of Queen

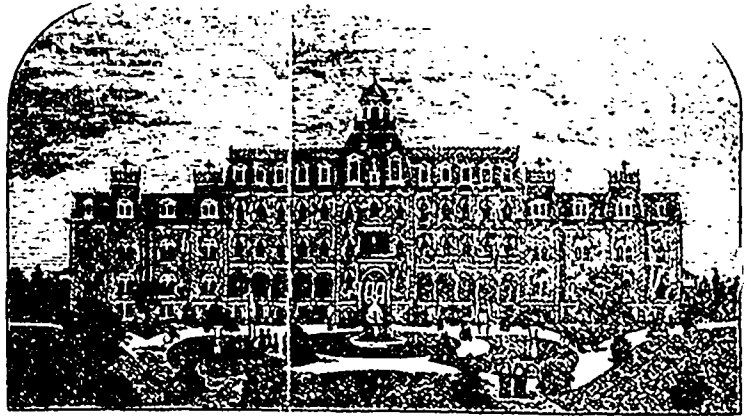


STATUTES OF CANADA
 AND
OFFICIAL PUBLICATIONS.

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

B. CHAMBERLIN,
 Queen's Printer and Comptroller of Stationery.
 Department of Public Printing and Stationery.
 Ottawa, May, 1889.

The Great Secret of the Canary breeders of the Hartz. **NIND BIRD** MANNA restores song to caged birds and preserves them in health. 15c. by mail. Sold by druggists. Directions free. Bird Food Co., 400 N. 42 St., Phila., Pa.



Loretto Academy, Niagara Falls, Ont

Academy for the education of young ladies.
 This institution is beautifully situated on a high and healthy location, overlooking the Falls on the Canadian side, and cannot be equalled for the sublime and extensive view which it affords of the Falls, Rapids and Islands in the vicinity.
 For particulars address. **LADY SUPERIOR.**

LORETTO ABBEY.
Wellington Place, Toronto.

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

St. Jerome's College
 Berlin, Ont.

Complete Classical, Philosophical and Commercial courses, and Shorthand and Typewriting. For further particulars address,
REV. L. FUNCKEN, C. R., D.D.,
President.

St. Michael's College,
TORONTO.

(In Affiliation with Toronto University.)
 Under the special patronage of the Administrators of the Arch-diocese, and directed by the Basilian Fathers.

Full Classical, Scientific, and commercial courses.

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

LORETTO CONVENT, LINDSAY.

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

A. J. McDONAGH
DENTIST

Office and Residence, 250 SPADINA AVE
 TORONTO
 Third door south of St. Phillips' Church'
FIRST CLASS WORK. TERMS MODERATE
Night calls promptly attended

"Best cure for colds, cough, consumption in the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For a large bottle sent prepaid

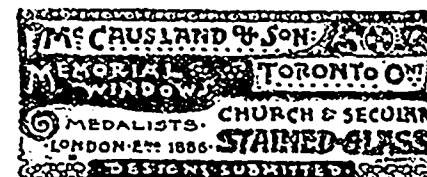
Stained Glass Co.

DOMINION
FACTORY
 77 Richmond st. W
 TORONTO
MEMORIAL : WINDOWS :
ART GLASS.
 and every description of Church and Domestic Glass
 Designs and estimates on application.
W. Wakefield & Harrison,
 Proprietors.



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

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



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

ROYAL BAKING POWDER

Absolutely Pure.



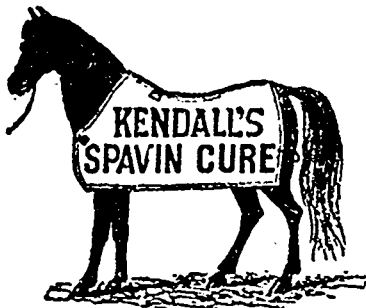
This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 100 Wall St., N. Y.



BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

TEETH WITH OR WITHOUT A PLATE

Best Teeth on rubber, \$3; one-half doz \$10. All work absolutely painless. Vitalized Air G. H. HIGGS, L.D.S., South east cor. King & Yonge sts. Toronto. Telephone 1476.



The Most Successful Remedy ever discovered, as it is certain in its action and does not blister. Read the following.

KENDALL'S SPAVIN CURE.

OFFICE OF CHARLES A. SYDNER, BREEDER OF CLEVELAND BAY AND TRITTING BRED HORSES, ELWOOD, ILL., Nov. 21, 1888.

Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles. I would like prices in larger quantity. I think it is one of the best liniments on earth. I have used it on my stables for three years.
Yours truly, CHAS. A. SYDNER.

KENDALL'S SPAVIN CURE.

BROOKLYN, N. Y., November 2, 1888.

Dear Sir: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for Lameness, Stiff Joints and Spavins, and I have found it a sure cure. I cordially recommend it to all horsemen.
Yours truly, A. H. GILBERT, Manager Troy Laundry Stable.

KENDALL'S SPAVIN CURE.

EAST WYTON COUNTY, OHIO, Dec. 19, 1888.

Dear Sir: I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had Spavins, ten of King Hens, nine afflicted with Big Head and seven of Hip Jaws. Since I have had one of your books and followed the directions, I have never lost a case of any kind.
Yours truly, ANDREW TRIMMER, Horse Doctor.

KENDALL'S SPAVIN CURE.

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

Dominion : Line : Royal : Mail STEAMSHIPS WINTER SEASON

Liverpool Service—Sailing Dates
Bristol Service from Avonmouth Dock
SAILING DATE.
From Avonmouth. From Portland.
TEXAS about Feb. 6th about Feb. 19th.
TORONTO " " " 28th.

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

CABIN, Portland to Bristol (direct Steamer), \$40, Return, \$80.

ALLAN LINE ROYAL MAIL STEAMSHIPS

WINTER RATES. Reduction in Cabin and Intermediate fares.

First Cabin (choice of berths) by any steamer of the line, Montreal or Quebec to Liverpool or Londonderry \$60, return \$110. First Cabin (2 berth rooms saloon deck, inside rooms) \$50 and \$100 return. Intermediate \$25. Liverpool, Derry or Glasgow: London \$28. Steerage, Liverpool, Londonderry, Belfast, Glasgow, London, \$20.

H. BOURLIER,
GENERAL PASSENGER AGENT
er King and Yonge Street
TORONTO



CURED AFTER SIX YEARS.

MANKATO, MINN., Sept. 30th '87.
To whom it may concern—I hereby certify that I have tried many great physicians ("by reputation") in the large cities in the west, and for six years I sought for one skillful enough to cure my daughter of a nervous disease, but without success I was then induced to try the Rev. F. KOENIG, of Fort Wayne, Ind., who was reported as being very successful in treating diseases of this character, and I am pleased to say that by his skillful treatment my daughter was in a short time completely cured, and he refused to accept any compensation for his services. I cheerfully recommend him to any parties needing his services. My daughter and myself will ever hold the reverend gentleman in grateful remembrance.
JOHN SCHWEITZER.

Subscribed and sworn to before me this 30th day of September, A. D. 1887. W. B. DAVIS, Clerk of Municipal Court, Mankato, Minn.
Our Pamphlet for sufferers of nervous disease will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the
KOENIG MEDICINE CO.,
50 W. Madison cor. Clinton St., CHICAGO, ILL.
SOLD BY DRUGGISTS.
Price \$1 per Bottle. 6 Bottles for \$5.
Agents, Lyman & Co Toronto.

The Father Mathew Remedy



The Antidote to Alcohol found at Last!
A NEW DEPARTURE

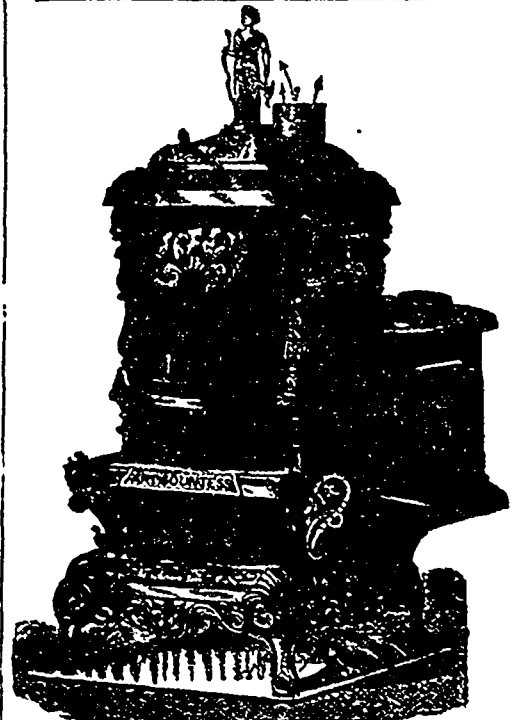
The Father Mathew Remedy
Is a certain and speedy cure for intemperance and destroys all appetite for alcoholic liquor. The day after a debauch, or any intemperance indulgence, a single teaspoonful will remove all mental and physical depression.

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

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

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

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



WILL. J. HALLAR

The one price Importer and dealer in
House Furnishings, Stoves, Lamps,
Oils, Paints, Etc.
200 QUEEN ST. W.
Telephone 1290 TORONTO