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# 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, Jan. 24, 1891.

No. 51

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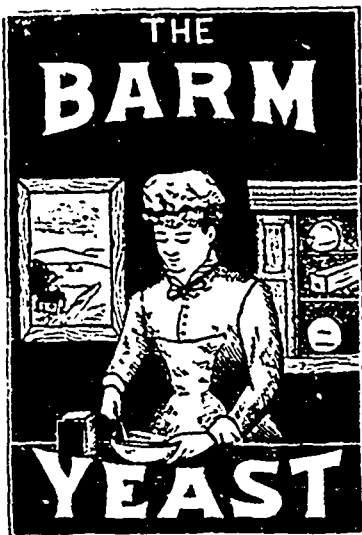


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# The Catholic Weekly Review.

Vol. IV

Toronto, Saturday, Jan. 24, 1891.

No. 51

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## Notes.

### PUBLISHERS' NOTICE.

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

THE Cardinal Newman Memorial Committee have resolved to drop the third object of the fund—a scholarship for the study of Newman's works—and substitute a fund for a Memorial Church at Birmingham Oratory.

THE report of an outrage on the Most Rev. Dr. Healy, Coadjutor-Bishop of Clonfert, has caused much indignation amongst Catholics in Ireland. It appears that his Lordship preached against secret societies in the parish of Mullagh, and that whilst he was sleeping in the parish priest's house that night a shot was fired into the dining-room. A picture was injured, but no other damage done.

THE Very Rev. Canon O'Mahony, Administrator of the Cork Cathedral, addressing a meeting in Cork a few days ago, said there was something which was known to the Irish Parliamentary party, but which was not yet made public, that was a greater reason than anything that had yet come to light why Mr. Parnell should be deposed from the leadership of the Irish party. It would, he said, horrify the public more than the proceedings in the Divorce Court, and if the Parnell propaganda continued he would take upon himself to make the matter public.

THE Canon, who by the way was Mr. Parnell's proposer when he first stood for Parliament, but who is now strongly resisting his attempts at dictatorship, in a letter to a liberal candidate further says that the delirium which had seized a large portion of the Irish people is cooling down. Mr. Parnell's trust, the Canon says, was in mobs. Some of his supporters were honest, but brainless enthusiasts, Tories, publicans, and physical force men. His main hope is that the arrogance and insolence of Mr. Parnell, whom he describes as a "despot"

may not permanently alienate the good will of the English Liberals.

ABSDURD stories about the Holy Father have been more than commonly abundant of late. One day the Queen Regent of Spain is represented as sending the Pope a walking stick from the pommel of which, on his leaning upon it, a shower of gold fell. The Queen of Spain, it is very likely, is far too well-bred a woman to treat the Pope like a school boy to be "tipped," and the story might have been left to the sensational Paris paper which originated it and not telegraphed gravely to the four corners of creation.

WE referred in a previous issue to Professor Huxley's cynical description of Cardinal Manning's dictum that every man has a right in this world to bread or to work, as "a very mischievous error." In regard to this the Cardinal said, some days ago in reply to an interviewer, that he had not the patience to read Professor Huxley's letters to the *Times*, in face of the actual starvation and misery under his eyes. Professor Huxley, who thinks it mischievous that a man should have a right, in a rich community, to either work or food, has no reluctance, however, to accept a yearly State pension for himself—for what services has never yet been discovered.

IMMORAL is a mild word by which to describe the course pursued by the out and out Parnellite papers—of which, however, there are now but two or three in all Ireland—in their endeavours to re-invest the "uncrowned King" with the sceptre of leadership. Their persuasions and arguments can only be described as debasing, and are throughout of a sort to secure public condonation or extenuation of Mr. Parnell's intrigues and delinquencies, by undermining the strong regard in which the Irish people have always held social purity, and by making them to think lightly and pleasantly of moral offences which hitherto they had held in detestation.

THE *Irish Catholic* of Dublin does well to point out that pictorial as well as literary garbage is now being pushed before the eyes of the people in the interest of the Parnell leadership. "Last week," it says, "*United Ireland*—the edition brought out by Mr. Parnell's pirates—gave to its readers a cartoon which no right-minded man or woman could regard otherwise than as a scandalous representation. It exhibits the convicted co-respondent as a white and stainless figure, standing on a pedestal, smiling serenely, while some wicked pressmen are making vain endeavours to soil him with the dirty stuff of calumny. Such a representation of such a man, under all the circumstances of the present time, is really a greater outrage on the feelings of decent people than any of the music-hall posters against which so vigorous a protest was raised not long ago. It is a cruel and a pitiable thing that such shameful work should be carried on, in the desecrated name of patriotism, amongst our pure-minded and honest people. It constitutes a peril to the interests of our nation and the honour of our race." We do not know to what extent this paper now circulates in Canada; but a few years ago, and in some circles, we believe it was read somewhat widely. Such a paper as it has since become should not get inside the door of any Christian home.

## DANGEROUS LITERATURE.

There are crying evils in this country no doubt—many of them; but the reformers who point some of them out seem to confine their attention to those only which have no immediate effect on the everyday life of the people. There is one, however, which we can point out, and which demands immediate attention. This is the flood of actually and openly vicious literature which deluges some of the railroad trains. It is safe enough to send a young girl on a long journey so far as her environment is concerned. She will not be molested in any way, even if she be without a chaperone; she is safer in our country than in any other country in the world; she is as secure as the Irish maiden in Moore's famous melody. But, nevertheless, she cannot avoid an insult which in France or England she would be free from. The most shameless books are thrust into her hands by the agents of the news companies that monopolize the business of distributing literature on the trains. During the past summer the pest of evil literature was rampant. Old French novels, whose immorality was their only claim to recognition by the English-speaking world, were circulated openly on the cars.

The worst novels of Zola and his *confreres* were thrust on the attention of the boy on his way to school. "Marion Lescant" was paraded everywhere as a pleasant book for youth. And, although "Marion Lescant" was written by an abbe, its author was one of those abbés who assumed that title in order to enjoy the incomes of church property—who were made possible by Gallican Caesarism. In France such books are put out of the sight of young girls. Prohibition in France means prohibition of bad books for the young. In our country we allow young people all the mental poison they can buy. For some reason or other the railroad stands and some book stores were never so overloaded with vile books as they were during the summer of 1890. The parody written by some clever paragrapher came near the truth—

"Where are you going, my pretty maid?"  
 "I'm going to the book store, sir," she said.  
 "May I go with you, my pretty maid?"  
 "If you're not too modest, sir," she said.

The truth is, that only the worst French novels are translated for the American market. The present writer knows of a publishing firm, happily now no more, that found the works of Paul de Kock entirely too moral and consequently employed a man "to fix them for the American taste!"

The flashing dramatic poster must go; why not the evil book? Burton's "Arabian Nights," which is suppressed publicly and carefully locked up in great libraries, would be harmless compared with the novels that are sold without remonstrance or protest to the young on some of the railroad trains.

And yet we Catholics who value purity above all virtues, calmly see this horrible blight increasing without a word of public protest. If mothers knew what some of their daughters read, they would bow their heads in shame and feel that the worst of cankers had entered their homes.

"Ouida" and "George Sand" are virtue itself compared to the new school of authors. The first are divided from the last by the line that divides chastity from bestiality. This is plain talk. If it shocks mothers and teachers and men of public influence into recognising the evils of this frightful disease, we shall not regret. To mention the names of the vilest of these novels would be to advertise them; and yet, if we thought it necessary, we should do it. The most unspeakably vile book in the French language—a book which lost its author a seat in the French Academy—is sold everywhere openly. The French—"the immoral French"—guard their youth from it; the "moral American" calmly sees his daughter buy it in a car and asks no questions! "I should as soon think of letting my daughter enter a smallpox ward," the Count de Keratry is said to have remarked, when he was here, "as to permit her to read such a book."

But we are progressive. We teach everybody to read, which is right; and we protect nobody against the evils of reading, which is wrong. Let us begin the reform by exercising a censorship in our homes.—*M. F. Ryan.*

## ARCHBISHOP RYAN ON "OUR CHRISTIAN CIVILIZATION."

MOST REV. ARCHBISHOP RYAN of Philadelphia delivered a lecture on "Our Christian Civilization and How to Perpetuate It" last Sunday evening, Jan. 11, in the Metropolitan Opera House, New York.

The object was to establish a fund for the benefit of St. Benedict's Home for Destitute Coloured Children. Many prominent citizens were present. Archbishop Corrigan and many priests from all parts of the city and vicinity occupied seats upon the stage. Archbishop Corrigan introduced Archbishop Ryan. He spoke for two hours and was frequently applauded. He said in part:—

Most Rev. Archbishop, Reverend Fathers of the Clergy, and Ladies and Gentlemen:—I am very grateful for these kind words of introduction, and only fear that the lecturer may not prove worthy of them and of the cause in favour of which I appear here to-night. This cause should enlist our sincerest sympathy, for two reasons. The first is that we owe a natural debt to the coloured race on account of slavery, which we can now pay only to its present representatives, and, secondly, because, as the protection from vice is much better and easier than its reformation, there can be no charity greater than the care of poor exposed orphans.

The brave young priest who, in the face of great difficulties, undertook this work of providing a home for coloured orphans deserves the encouragement of all citizens, irrespective of their religious, political, or national distinctions. He has had to beg for food for these poor children, and, what was more trying to him, has had to refuse, for lack of room, some two hundred applicants for his charity. He is already \$49,000 in debt, and has commenced to build an asylum for 200 children which will cost \$40,000 more without any prospect of assistance from the City or State. This may seem imprudent, but it is not. St. Vincent de Paul, the great modern apostle of charity, laid down and acted upon the true principle that whatever is necessary is possible. This supposes, of course, that we do our part to aid such good works. The building of the asylum already commenced will have to be stopped unless the necessary assistance shall be rendered.

Your presence in such numbers here to-night is evidence that you will not permit the failure of an admirable project. The subject I have chosen for this lecture, which I trust you will not think inappropriate to the occasion, is, as announced, "Our Christian Civilization and How to Perpetuate it."

To some persons it may appear unnecessary to speak of perpetuating Christian civilization as it is in no danger of being lost. Of course it cannot be entirely lost to the world, because it is inseparably connected with Christianity itself, which is imperishable, but it may be lost to individuals, and even to nations, as it has been to many Oriental peoples. It is all important we should secure its preservation in this glorious young Republic. Now, Christian civilization was formed by three factors, first, the personal character of the founder of Christianity impressing itself on its followers; second, certain great doctrines which He taught, which give motives for the ethics of Christianity, and third, by a living, powerful organization which has been established to preserve His personality.

The Archbishop then dwelt with much feeling upon the position of the Christian church, and the influence its civilization has had for the betterment of the position of children and women. Continuing he said:—"It was a common practice in the early ages for parents to expose their children to death. The yellow Tiber, as it swept by the marble palaces, by the temples and luxurious baths of ancient Rome, bore away the bodies of innocent holy childhood! Such, ladies and gentlemen, was the state of the world when a voice was heard from obscure Palestine. It was but the feeble cry of a child, but it was to reverberate in thunder tones through the universe, and to awaken and purify the echoes of the seven-hilled city. It was the cry of infancy from the stable of Bethlehem. It was the deep, solemn protest of the child-God against the barbarism of infanticide. It was the proclamation of the young King that infancy should be revered, that Divinity itself had descended from on high and appeared

in the vesture of infantile humanity. Behold this child afterwards in that sweet scene of His public life when the children clustered around. He restrained His disciples with this: "Suffer little children to come to Me and forbid them not, for of such is the Kingdom of Heaven."

Then the reverend lecturer took up the condition of women under Christianity.

"Before the advent of Christianity," said he "woman was in most countries little more than the slave of man, who had dominion over her property and in some places her life. The degradation which polygamy stamped on her was everywhere felt. It was sometimes simultaneous polygamy when a man had several wives at once, and sometimes it was the no less criminal but more comfortable and convenient successive polygamy of divorce. Woman was exalted in the person of the Mother of Christ. The Christian church abolished at once simultaneous and successive polygamy, and thus preserved the dignity and freedom of woman. Should she ever become degraded again it will be by the modern paganism that ignores Christianity. Already perils surround her. For nearly nineteen centuries Christianity, organized in the Catholic Church, has contended for the indissolubility of the marriage tie, which is woman's only hope of retaining the position which she now possesses. Unfortunately, this doctrine has been disregarded and divorce, with permission to marry again, is drifting us back to successive pagan polygamy. The twentieth century will see and feel and acknowledge the wisdom of the old Church in repressing, rather than partially indulging, human passion by sweeping away the very possibility of marriage after divorce.

"And not only over woman, noble and virtuous, but over her fallen sisters, who are popularly supposed to be like fallen angels, destined never to rise again, has Christianity spread theegis of her protection, and inspired hope of reformation. Under Pagan civilization this unhappy class was simply ignored. Of all the beings on the earth who drink the bitter waters of human misery they are without hope. Only Christian charity can reach them, and fallen as they are, they are glorious subjects for that charity. That charity yet remembers that there was a time when that young heart beat high and joyous to a pure and holy love. There was a time when a mother's kiss was imprinted as a signet upon the yet unprofaned lips; when the eyes now closed in sorrow and searching under warm tears, laughed out the ingenuousness of her simple heart. There was a time, but it is gone forever; then why recall it? The world that allured and fascinated and ruined her now flings her from its bosom like a scorpion, or smiles scornfully at her misery, looks upon her as Satan looked upon Eve after he had wrought her fall. But how is she considered in the new, the Christian era. She has become a factor in the great work of Christian civilization. From the time of Magdalen, the fallen, penitent woman became a favorite object of Christian charity, and institutions for their reformation have sprung up in every portion of the Christian world.

#### THE POET BROWNING.

While Browning in his own way holds by some truths of Christian revelation, he cannot in any sense or under any circumstances be set up as an expounder of Christian doctrine. At least we Catholics prefer receiving the teachings of Christianity from our Little Catechism, from the decrees of the councils, and the decisions of the Popes. Therein may we find the fulness of God's revelation to men so far as is needful to men's souls. Therein might Browning have received light regarding many a problem upon which he has left enigmatic utterances.

And yet Browning seemed to take an especial pleasure in dealing with Catholic ecclesiastical subjects: now it is monks, now it is bishops, now it is legates, now it is popes. But his treatment of these subjects is in the main void of sympathy. For a man so bold, so outspoken, and so apparently above human respect, it is astonishing to note the persistence with which he ignores what is good, and what makes for

good, in our Catholic faith, and misrepresents our ritual and ceremonies, our history, our popes and cardinals, our bishops and priests and monks.

In "Christmas Eve" he describes the solemn hush, the awe and reverence accompanying the consecration of the Host like one initiated. Elsewhere in the same poem he takes care to tell us what he thinks of it all. Cunning and worldliness and deep-laid selfishness are to his mind the leading traits of our churchmen. Mediaeval Catholicity in the poems of Browning is far from being the garden of virtue Keble and Digby have so glowingly described. The sanctifying influence of the sacraments is beyond his power of realizing. This is all the more astonishing when we remember that Browning spent the best and happiest portion of his life in Catholic Italy. "Italy," said he, "was my university." Except Pompilia, in "The Ring and the Book," of all his elaborately written characters he has scarcely left one in which the spirit of Catholicity has had a wholesome influence. He never learned to appreciate the earnestness and sincerity of this people's faith, except in the case mentioned, and perhaps in the beautiful character of Pippa, he has given but little evidence that he realized how to every Catholic his faith is as much a living presence as the material world. He simply presents those types of Catholics that constitute the stock-in-trade of Protestant fiction. That a man of his intelligence and natural inquisitiveness could have lived his days without ever noticing the flowers of Catholic piety that must have bloomed in every village in Italy is another instance of the power of prejudice to blindfold the acutest, so that having eyes they see not.

Cardinal Newman told us long ago, as a deliberate opinion learned from his own experience, "that no conceivable absurdities can surpass the absurdities which are firmly believed of Catholics by sensible, kind-hearted, well-intentioned Protestants."

There are noble exceptions to this imperviousness. Francesca, who has given us the pathetic "Story of Ida," lived in the same town and breathed the same atmosphere with Browning. Her womanly, sympathetic soul learned to appreciate the inner Catholic spirit that she perceived. She found the beautiful way-side flowers of peasant poetry in Catholic Tuscany, so instinct with fervid Catholic devotion, possessed of a fascination that she could not resist, and gathered a charming bouquet, fresh with the morning dews of piety, and large-hearted, noble-thinking John Ruskin tied them together with a beautiful ribbon of praise and commendation, and we inhale their fragrance and find it refreshing.

And passing from the pages of this simple poesy, which reveals to us genuine Catholic Italian life, and which is so redolent of earth and sky, back to Browning's interpretations of Italian sentiment—to his record of crime and sinister motive and rampant passion—is like shutting out the light and air of heaven and working amid the sickening odors of the dissecting room. The Puritanism of Browning's nature entered into his art and made it as cold and crotchety and narrow in sentiment as the religion of Puritanism itself.

No doubt the poet's aptitude for interpreting certain phases of life were better than for picturing certain other phases. He has to consult his limitations. We dare say Browning could interpret the soul workings of a Fra Lippo Lippi far better than those of a Fra Angelico, or the grovelling of a jealous Spanish friar more accurately than the aspirations of Philip Neri; or he could concentrate the bad side of the Renaissance spirit—"its worldliness, inconsistency, pride, hypocrisy, ignorance of itself, love of luxury, and of good Latin," to borrow Ruskin's words—in his poem, "The Bishop orders his Tomb," more powerfully than he could the good spirit of that period as illustrated in the words and acts of a Carlo Borromeo.

But while we accept his work at its full value, it is proper that we enter protest against his interpretations being taken as the correct measure of Catholic life and Catholic faith. It is proper that, while we may admire his soul studies—whether he depicts the disintegration of a soul which has

been strong in adversity made dizzy by success, as in "A Soul's Tragedy," or whether he shows the budding forth of a soul into life and light, raised up beyond the ambitions of place and power at the first touch of true love, as in "Columbe's Birthday"—we should refuse to accept his spiritual and religious teachings, wherever they in the least diverge from what we as Catholics believe to be true in faith and morals.

But in spite of all Browning's shortcomings—and his shortcomings are numerous, as regards both matter and form—he is still a great poet, the full measure of whose greatness the present age has not yet taken. He is truly many-sided in his themes. He can be tender and delicate and pathetic. He can be humorous and tragical: he can be lyrical at times, though his lyrics not unfrequently halt; he can tell a story with a life and energy that specially fit into his verse—witness "The Good News from Ghent" and "Hervo Riel"; he can build up a philosophical thought in his rugged verse. He is unique as a master of the monologue. Take, for instance, one of the most perfect poems he has written, "Karslish, the Arab Physician."

The masterpiece of his life is "The Ring and the Book." The poet comes across the verbal process of a domestic tragedy that happened several hundred years ago. An Italian nobleman murders his young wife and her parents under peculiar circumstances and suffers the death-penalty. The poet breathes a spirit into the document and resuscitates the life of the period. He gives the very throbbings of the popular pulse under the consternation caused by the red-handed act. You have the version of the ordinary people, and their comments upon the motives that led to it, upon the morning after it had been perpetuated; you have the version manufactured by the cultured half of Rome; you have a third version after the excitement has abated and men's minds have cooled down; you have the special pleadings pro and con in the courts; you have the cool and cynical version of the murderer, confident in the prestige of his noble name—biting, sarcastic, thoroughly wicked; you have the pathetic story of Pompilia before her death, the child-wife and mother—parting with her two-weeks-old babe—so tender and pure, so docile in her obedience to parents and husband, so strong to resist temptation, so resigned to God's will in her sufferings and in her tragic death; altogether, you have ten different versions of the same event according to the various points of view and the degrees of interest different persons or classes of persons take in it;

. . . . . "Learn one lesson hence,  
Of many which whatever lives should teach  
The lesson that our human speech is naught,  
Our human testimony false, our fame  
And human estimation words and wind."

It is a lesson that Browning has been inculcating from "Sordello" to "Fifine"; namely, that words frequently fall short of the full expression to be found in the representation of art:

. . . . . "It is the glory and good of Art,  
That art remains the one way possible  
Of speaking truths to mouths like mine, at least.  
But Art—wherein man in nowise speaks to men,  
Only to mankind.—Art may tell a truth  
Obliquely, do the thing shall breed the thought,  
Nor wrong the thought missing the mediate word.  
So may you paint a picture, twice show truth  
Beyond mere imagery on the wall—  
So note by note bring music from your mind  
Deeper than ever the Andante dived,—  
So write a book shall mean beyond the facts,  
Suffice the eye and save the soul beside."

Such is the kind of book Browning has been striving to give us all along:

. . . . . "A book shall mean beyond the facts,  
Suffice the eye and save the soul beside":

and it is for us to get at the meaning beyond the facts and learn the greater truth. Furthermore, it is because of this deeper meaning, and of the poet's many-sided manner of regarding truth, that he seems so lavish of phrase and clause, each throwing light on different aspects of the proposition he would state, and employs involved sentences with parenthetical side glances and elaborate digressions. The reading of

such sentences is wearisome work, but when they are grasped in all their bearings you find no line or clause, or phrase can be spared. In the long list of his writings, from "Pauline," with its immaturities, to "Asolando," in which the poet for the last time runs his fingers along the various chords of his lyre, and strikes clearly and accurately the diverse notes at his command, there is much that is obscure and unsatisfactory to the ordinary reader, but there is also much that is intensely earnest and suggestive. Browning is one of the great forces in English literature.—*Brother Azarias, in the Catholic World.*

#### THE CHRISTIAN FAMILY.

THERE can be no graver responsibility for those concerned than that implied by these remarkable words nothing of more potent significance to those who found, control, and constitute the family; for it involves all that the Christian is, all that he hopes to be.

In the wide world there is no more beautiful interior than the ideal Christian home. It is not difficult to paint the picture in the mind's eye; but, looking about and around us, standing perhaps on the threshold of our own abiding place, do we not find it less often real than ideal? Does our roof-tree cover it? Do the four walls wherein we have established our *lares* and *penates* enclose it? Do its angels hover about our firesides, and its household sprites flit cheerfully in and out the lights and shadows of the hearth? Ah, that we Catholics at least might be able to declare ourselves enamored of its charms, dwellers in its atmosphere of purity and peace!

Alas! we, too, yield to the worship of Mammon—the lust of power, the race for precedence, the pursuit of riches; to the so-called culture of the mind which is often but another name for barrenness of soul; to the fleet and fanciful aestheticism of the hour. The old-fashioned Christian virtues are dead letters among us; we have no time for them; they are too plainly appalled; to wear them in the face of worldliness would make us feel ashamed. The husbands of to-day are busy with money-getting; the wives must go abroad to spend it.

Home is not large enough for the ambition of a woman when her soul become touched with the craving for display; her children are either pushed into the background of the tableau, or made to serve as puppets whereon she may hang the tinsel embroideries of her own vanity.

In many homes the principal desire of the inmates seems to be to rush away from all social intercourse as quickly and as far as possible; the father to his business or club; the mother to her shopping calling, literary or musical entertainment; the older sons and daughters to their varied and independent amusements; while the most required of the younger children is that they "keep out of the way." And if by chance it happens that all are obliged to spend an evening together, there is a general weariness, not to say inharmoniousness, that speaks pitifully for the degeneracy of family life.

Where are the evenings of long ago, when, gathered around the fireside, father and mother and children passed the pleasant hours in reading aloud, or in cheerful, stimulating conversation, varied by entertaining games, with perhaps occasional music? Where are the ballads of the olden time—"the songs my mother sang"? Piles of music are heaped upon the rack; but, if not Wagnerian, it too often consists of selections from immoral French operas or popular songs of the "Annie Rooney" style. There are pictures on the walls and in the portfolios that litter the tables; but the Madonnas among them are easily numbered, and one would rather miss them altogether than find them amid such objectionable company. Books, magazines and newspapers may not be wanting; but the unspeakable French novel, the trashy American-English love story, or the boys' *Blood and Thunder Weekly*, are not worthy inmates of a Catholic home. Our own periodicals are generally absent. So milk-and-waterise, if not absolutely dry! remarked a progressive young lady to the writer not long ago.

So at one end the social scale. At the other, struggling humanity battles with poverty, and all its attendant circumstances, in the fight for existence. Yet it is among the homes of the lowly that we may look for the truest Christianity, the

perfection of resignation, the sublimity of patience. And in that rank of life, above pinching want, yet far removed from riches, we may still find many of the domestic virtues and Christian ways of regulating the household which formerly prevailed. Let us picture to ourselves such a home.

The parents are united in love and community of interest; their highest human aspirations are centred in each other and the family God has given them; consequently their children, the offspring of the purest conjugal love, are reflexes of the father and mother—bright, happy, healthy, frolicsome, obedient, affectionate and good-tempered. Devoted to their parents and to one another, home is all the world to this happy band. The day is begun and ended with family prayer; the blessing of God is invoked at every meal, during which the father and mother—neither too much engrossed with outside pursuits to consider the welfare and happiness of their children a secondary affair—join with them in pleasant and intellectual conversation. But no petty gossip or uncharitable discourse is permitted around that board, or at any time in the household; all such tendencies are carefully checked. In the evening the happiest hour is that between supper and the children's bedtime; for then innocent mirth is given full play; it is "the children's hour." Birthdays—and they are not a few—are all holidays in that home; and on these anniversaries a special bouquet of flowers is placed upon Our Lady's altar, where a taper burns perpetually before her image and that of the Sacred Heart.

Parents and children mutually confide in one another; their interests are identical; their joys and pleasures, their hope and plans, are one. Therefore, there can be naught of unhappiness in such a home. For, we must remember, sorrow and unhappiness are not the same; the first is often a dispensation from God, the second not seldom an aberration of man.

It is within the power of all of us who are fathers and mothers so to govern and direct our households that each may be a model Christian home. We should devote a little less time to business, to society; a little more to the needs and amenities of family life. It is not a matter of choice, but a divine command. Anarchism, socialism, the jails filled with criminals, the streets with idlers, the world grown mad after fads and follies,—these are the baneful results of the abolition of Christian Catholic home influence; with the relaxation of morals come corruption and ruin.—*Are Maria.*

## Book Reviews.

The *Westminster Review* for January (Leonard Scott Pub. Co., New York), opens with a paper on "Patriotism and Chastity," by Elizabeth Cady Stanton, for which recent events in Irish politics furnish a text. A paper on "A Privileged Profession" points out the advantage nursing offers to women. An exhaustive article on "The Decline of Marriage" deals with the relations between marriage and culture and presents some conclusions that will attract wide attention. R. Seymour Long writes on the "Continuity of Parties in English History," and Frederick Dolman on "Hereditary Peers and Practical Politics." A brilliant essay on "The Social and Political Life of the Empire in the Fourth and Fifth Century," recalls the early days of this ancient though ever young review. The department of Contemporary Literature, which furnishes one of the most reliable, as well as the most accessible guides to the best literature of the day, well maintains the standard it has made for itself. Books are reviewed in science, philosophy and theology, sociology, history and biography and *belles lettres*. The number closes with its usual review of current English politics, which without being heavy or too light enables one to obtain a clear idea of the latest movement in England.

The importance of Catholic literature and the Catholic press must not be forgotten. They are schools, and schools not only for the days of youth, but for the entire time of life, and they deserve and should obtain our warmest encouragement.—*Archbishop Ireland.*

## AN UNPUBLISHED ANECDOTE OF CARDINAL NEWMAN.

THE many touching anecdotes about the late venerated Cardinal Newman that are now circulating illustrate his greatness of soul, and prove how deeply rooted was the veneration in which he was held by people of all classes. No man of our century has been more highly honoured, and to few has honour been more justly due. The following incident, which occurred during the last months of his life, comes to us from a friend in England, and has never been published: There is a large and highly respectable firm of Quakers—C & Brothers—in Birmingham, who employ a large number of workmen, among whom are more than a hundred Catholics. The priest in charge of the parish to which these men belong discovered that they were accustomed to attend prayers at the establishment every morning before business began. He remonstrated with his people, assuring them that such a proceeding was against the law of the Church; and they, in turn, assured him that they must either attend the prayers or lose their employment. This was a *sine qua non* with all the employees.

Father H. went thereupon to the head of the establishment himself, to request that the Catholic workmen might be excused attendance. He was politely but firmly refused. Mr. C. said that he could not conceive that any large-minded ecclesiastio, such as Cardinal Newman, for instance, would object to a workman saying a prayer to God before he began his day. He was sure Father H. took an exaggerated view of the matter—anyhow, it was the universal law of the establishment; he could not relax it.

Father H. then went to the Bishop of the diocese and laid the case before him, but only to get the answer he expected—"This must not be done. See Mr. C. again." With a heavy heart the good priest determined to go to Cardinal Newman, and tell him he had been referred to him by Mr. C.; that it was a serious matter to get a hundred men thrown out of employment when work was scarce. Perhaps his Eminence might suggest something. The Cardinal had no suggestion to make—the case was clear. The men could not continue doing what was plainly against the law of the Church. If Mr. C. would not relent, they must seek employment elsewhere. The great-hearted Cardinal was moved, but said nothing.

Nothing remained to be done now but to make another attempt to move the manufacturer. Father H. felt certain it would be a failure. Next day, however, when he paid his visit, he was received with the greatest affability, and on repeating his request it was immediately granted. "To be frank with you," said Mr. C., "His Eminence Cardinal Newman was here last evening on this very business. He was so condescending and so persuasive I couldn't resist him and he put the argument in quite a different light. He said: 'Will you, Mr. C. force these men to do what they think wrong, because it is against the law of their Church, or give up their employment, which is the bread of their wives and families?' And I answered: 'No, Your Eminence: I will not. The Catholics shall be excused from attendance.'"

Our correspondent continues: "So the dear old man of ninety, without saying a word to any one, had got into his carriage and driven straight to C.'s, where by his kindness, gentleness, and tact, he won the employee's heart, and by his skill put the question in the only light in which a conscientious Protestant could possibly grasp it. It was so like Cardinal Newman.—*Are Maria.*

On Sunday evening next, the 25th inst., at 7 o'clock, grand musical Vespers will be sung in St. Michael's Cathedral, and a lecture will be delivered by Rev. Father McBrady, of St. Michael's College, under the auspices of the sanctuary boys. The learned speaker has chosen for his subject "Considerations on the Divinity of Christ." St. Michael's full choir, assisted by the sanctuary choir, will render some choice selections. The collection taken up will be to assist in defraying the expenses connected with the repairs now going on in the Cathedral.



## The Catholic Weekly Review.

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

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. T. J. Dowling, Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto.

The late Archbishop Lynch.

The late Rt. Rev. Bishop Carbery of Hamilton.

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To Daniel O'Connell are credited these impressive, and seemingly prophetic, words:—"It seems to be the mission of the Irish people to be nailed to the cross and to suffer."

CARDINAL MANNING writing to Cardinal Moran of Sydney, Australia, a short time ago, in reply to congratulations on his Silver Jubilee, said: "The Cardinal Archbishop of Baltimore, in the name of the Archbishops and Bishops of the United States, greeted me from the West: and in a little while the Cardinal Archbishop of Sydney, and the Archbishops and Bishops of Australia, in Synod assembled, greeted me from the South-eastern Star. These two voices of brotherly love come to me as strength on either side now that the weakness of age begins to weigh. They seem to tell me that I have not stood all the day idle."

THE *Register* commenting thoughtfully upon these words says that these three Cardinals and Archbishops of the English tongue—Manning, Gibbons and Moran—are united by singular bonds. "Though they are only three against thirty Italian Cardinals, we to whom the English tongue is dear, and the ties of race are binding though elastic, shall be forgiven if we count the Sacred College by personalities rather than by hats. The name of Lavigerie which occurs so often in our pages just now, reminds us indeed that we are not monopolists of Cardinals who are great men as well as great ecclesiastics."

A FEW days ago Mr. Gladstone quietly celebrated his eighty-first birthday. Our excellent contemporary, the *Weekly Register*, always graceful and scholarly in its comments, speaking of those two contemporary great old men, Cardinal Manning and Mr. Gladstone, and of their innumerable activities, says that the little difference of age between the two men, whose careers have formed curious contrasts, is in favour of Mr. Gladstone; but the world may well forget that he is eighty-one, and that the other is eighty-three, when it has before it the record of their daily doings. "The Churchman's work is mostly hid—hid with Christ in God, hid with his clergy, hid with members of his devoted flock.

But enough remains that belongs to the observing world to make young men wonder at what age the real work of life began."

THE Capuchins who are about to establish a house of their society in Ottawa, are a branch of the great order of St. Francis. That saint was born at Assisi in Italy in 1182, and in 1210 he founded the company of friars minor (in England long known as minorites). The Capuchins date from 1528, when a bull of Clement the Seventh authorized Matteo da Bassi, of Ancona, to found his reformed order. The popular name is taken from the peculiar hood worn by the brothers and was at first a nickname (cappuccino.) The new order, notwithstanding the opposition of the older Franciscans, soon spread over Europe and have long had establishments in the East and in the New World. They have gained a high reputation as preachers and for their skill and power in converting infidels and heretics to the true faith. The order has its saints and martyrs (the latter being numerous), and some of its members have been admitted to the Sacred College. The mother house is in Rome. The present master-general is the Very Rev. Father Bernardinus. There is a provincial house in Cincinnati, the head of which is Father Hieronimo, and there is a branch at Chatham, in the diocese of London, Ont., in charge of Father William, whose colleagues are Father Michel and Pacificus. The province of Cincinnati has also convents in the dioceses of Detroit, Louisville, Vincennes, Fort Wayne, Peoria, Leavenworth and Marquette. There are 62 fathers—in all, 92 professed religious of the first order—25 brothers of the 3rd order and 15 novices.

THE *Catholic Review* of New York, commenting upon the fact that in a committee of forty-four members appointed by the liquor-dealers to look after the saloon interests throughout the State, twenty-four were Catholics, truly said that it was in such facts that Catholics found their shame. In a subsequent article our contemporary glancing at the composition of the New York Board of Aldermen, points out that the liquor-sellers of the Board are almost to a man Catholics. "What a showing," it says, "for the great Catholic body of the greatest city on the continent! Where they have the opportunity of displaying their good qualities to the world they seem to take delight in showing their worst. Perhaps eight Catholics on the city's legislative board all liquor sellers! We know what use these men will make of their position as far as their own business is concerned. They will do all in their power for the spread and continuance of liquor selling. What is the Council of Baltimore to them? Perhaps they are not so very much to blame, since their brethren tolerate them, elect them, support them."

The condition of things to which our New York contemporary refers, is not peculiar to that city. We believe that it is one that obtains in other large cities in America; certainly it is one that is reproduced, and on quite as large a scale proportionately, in our Canadian cities. The business, it is idle to deny, of retailing liquor, and of fostering and extending the traffic in intoxicants, is in the hands chiefly of Catholics. So long as it is so the enemies of the Catholic body will use the damaging fact against us; and so long as our condition in that regard remains unchanged or unimproved, it will be scarcely within the power of our friends to say anything in our defence.

## MORALITY BY ACT OF PARLIAMENT.

A WRITER in the *Contemporary Review* for January, in a thoughtful article on "Morality by Act of Parliament," points out some of the difficulties that lie in the path of the philanthropist and the social reformer. "If," we read, "General Booth proceeds with adequate resources to bring the pauperism of London within his 'cab-horse charter,' as he describes the duty of raising the fallen, he will attract the paupers of the world to the metropolis of the world in increasing hordes. If he wastes his energies in trying to reclaim the irreclaimable he will find that the only cab-horse instinct they possess is the dangerous propensity to kick out at those who try to raise them. For such there is no hope save in the Divine philanthropy of Redemption. But in the floating prison population of our towns he will find a sphere in which the philanthropy of the 'cab-horse charter' will reap a rich and early harvest. The only danger is lest the popularity of the scheme with which his name has now become connected should draw away support from those who have long laboured with devotion and success in this very field. These are public benefactors and deserve the gratitude of the nation, and it is earnestly to be hoped that the interest excited by 'In Darkest England' instead of diverting the supply of needed funds, will bring them increased support in their beneficent and holy work."

Not less practical are the writer's views in regard to corrective and repressive measures in the treatment of crime, and the precise fields in which each should find separate exercise. All classes will be agreed in assigning the highest importance to preventive measures, aimed at checking the current that ever sets strongly from the direction of mere poverty and vice towards open and systematic crime. But measures of repression, the writer contends, must by no means be neglected. "If it be certain," we read, "that men can be made 'moral by Act of Parliament' it is no less certain that they can be made *immoral* 'by Act of Parliament,' and that this is the natural and immediate result of bringing the law into contempt. And the law is always deserving of contempt when it ceases to be 'a terror to evil doers,' and tends rather, as in fact it now does, to encourage the evil doer in a career of crime. For the young, and the weak, and the unfortunate, I appeal for consideration and compassion now denied them. But for those who deliberately and openly declare war upon society and the State, I claim the penalties of outlawry. And I make this claim, not only in the interest of society in general, and of the immediate sufferers by their crimes; I urge it also in the name of that large class of criminals who are ever gravitating towards the circle of habitual crime, and who are now drawn in by the comparative immunity which habitual crime enjoys. So far as human influence can avail, the hardened criminal is hopeless; and if influences of a higher kind seem equally powerless in Christian England, it is the fault of England, and not of Christianity. In one sense, the conversion of a criminal must always be a miracle, but in many of our prisons it would be a miracle of the same kind as was the feeding of the Hebrew prophet in the days of Ahab, King of Israel. This, however, opens out questions far too large and too important for discussion here. They will force themselves to the front hereafter, when public opinion becomes educated upon the subject, and refuses any longer to tolerate the misplaced leniency now extended to inveterate professional criminals."

## MR. BALFOUR'S RELIEF PLANS.

WHATEVER may be thought of the methods in which during late years they have administered the government of Ireland, the Lord Lieutenant and Mr. Balfour have, it must in fairness be said, done a good and praiseworthy thing in making a public appeal for funds for the relief of acute distress now so prevalent in the poor and congested districts of Ireland. It is gratifying to observe, too, with what promptness and liberality the appeal for aid has been already answered, the subscriptions within a few days after the opening of the fund amounting to £20,000. To the work of relieving the distress Mr. Balfour himself contributed the munificent sum of £2,500, and Mr. Gladstone is another liberal giver. That it should have been left to Mr. Balfour and the Lord Lieutenant, the heads of the Dublin Castle Executive, to project the only scheme for the relief of the distressed tenantry that has been put forward in their present hour of need, in either of the three Kingdoms, must be held to be an evidence of how greatly the once virile and stalwart form of Nationalism has been laid low by the warfare of the past few weeks. The spirit and life of that once powerful body must be held to be reduced indeed when even the arm of philanthropy is found to be paralysed.

It is said that demur is made in some circles to the acceptance of relief for the sufferers because it comes from the hands of Mr. Balfour and Lord Zetland. That form of demurring, it need not be said, is the demurring of self-seeking demagogism. At such a time it will be the honest wish of every honest sympathizer with the Irish peasant poor that any efforts made in their behalf, no matter by whom they be put forward, shall be crowned with all success. Not only is it sincerely to be hoped that the relief measures at present on foot may prove wholly effectual for the alleviation of the existing distress in the wild and unfertile coast districts, but that Mr. Balfour, the actual head of the Irish administration, who appears to have made an honest endeavour to inform himself of the condition and requirements of the people in these congested and poverty-stricken districts, may be successful furthermore in carrying out such public works as will be of advantage to the inhabitants of these distressed settlements, such, for example, as the building of railways, the developing of the coast fisheries, and the opening up of the rich granite quarries that abound in Donegal—thus preparing the way for the permanent improvement of their condition, and the gradual eradication of the distress that now periodically visits these districts.

## THE FRENCH CLERGY AND THE REPUBLIC.

CARDINAL LAVIGERIE'S fearless declaration in favour of the French Republic has received the support, it is stated, of the Archbishops of Tours, Cambrai and Rouen, and of several bishops and clerical dignitaries. It is further said that in a recent interview with the Sovereign Pontiff, Mgr. Fuzet, Bishop of St. Denis, urged that in the interest of the Church, the French Catholic clergy ought to sever all connection with the Monarchical party, since the Monarchists were now powerless to conserve or found anything, and since they had so far forgotten the dictates of conscience as to resort to the weapons of corruption and conspiracy. Doubtless the revelations lately made public of the nature of the intrigues carried on between the Monarchical party and the fallen Boulanger, who is now seen to have been no other than an unprincipled charlatan, will tend to turn many of even the more

conservative section of the French clergy, to this way of thinking.

In a letter to Cardinal Lavigerie, Mgr. Fuzet writes favourably as to the results of his interview with the Pope. His Holiness remarked that the Republicans ought to be satisfied with the sentiments of Cardinal Lavigerie's toast, to which Mgr. Fuzet replied that Cardinal Lavigerie had struck a most fortunate blow in behalf of the Church, which could not identify the cause of religion with opposition to the established Government. This would be a pernicious alliance, sterilizing the Church's ministry among the French masses by making the priests supremely unpopular.

Addressing Cardinal Lavigerie, Bishop Fuzet remarks:—"The great Pope who governs the Church seems to have initiated you into all the counsels of his wise policy," and he adds:—

"We will not identify the cause of religion with that of parties opposing the established Government—a pernicious alliance which would sterilize our Ministry among the masses by making us supremely unpopular. We shall let the dead bury their dead. Men of everlasting life, why should we remain buried under the ruins of the old Europe which is crumbling on all sides? We ought, with the Divine breath which we bear, to animate the new world which has arisen with this century and is growing and triumphing. We have no right to moor the vessel of the Church to a shore abandoned by the waves. It must for the salvation of the world follow the stream into the new lands, where its course is traced out, in order to sow with the seed of Christian teaching, the principles of true justice and true liberty."

Mgr. Fuzet's letter is countersigned by many bishops, and is believed to be tantamount to a definitive submission of a large section of the clergy to the Republican Government.

Mr. L. J. JENNINGS, M. P., who sends the interesting cable letters to the *New York Herald* signed "A Member of Parliament," contributes to the current number of the *Contemporary Review*, an entertaining and clever review of Parliamentary men and Parliamentary manners at Westminster. In the course of his article, Mr. Jennings makes an appreciative, and, as we think, altogether pathetic reference to Mr. Gladstone as he appeared in the House after the Parnell-O'Shea proceedings. Circumstances may be all against him, we read, but they never spoil his speech. "On the first day of the November session of 1890, it was known that he had received a great and bitter shock of disappointment and mortification. The Parnell scandal was uppermost in everybody's thoughts; there was a certainty of a great disruption in the Home Rule party if the Irish leader persisted in remaining at the front. Mr. Gladstone had brought all his influence to bear for the purpose of inducing Mr. Parnell to resign, Mr. Parnell took no notice whatever of his menaces or letter. He entered the House as if nothing had happened, or as if such a person as Mr. Gladstone did not exist. It was known to everyone that Mr. Parnell had decided to 'hold on,' and at the first meeting of his party, at which they agreed to his continued leadership, Mr. Gladstone and his communications did not receive the slight compliment of a passing notice. Such an insult has rarely been inflicted upon an eminent public man. That Mr. Gladstone felt it, and felt it deeply, was evident from his dejected look, his bowed head, and the silence in which he enshrouded himself. The cause for which he had sacrificed so much and worked so hard was the greatest peril. Yet when his time came to reply to the mover and seconder of the Address, he was perfectly ready

for what must have been an inexpressibly irksome task. He was not for a moment at a loss, not even in paying a graceful compliment to the two Conservatives who had preceded him. With a feeling that must have been near akin to despair in his heart, he spoke with cheerfulness of the work which lay before himself and his party. But his weary air when he sat down, and his drooping gait as he left the House shortly afterwards, told a tale."

## THE ORGANIST'S VIGIL.

BY DAVID BEARNE.

### II.

SUDDENLY the voice ceased. The soft accompaniment still flowed on, rhythmic and beautiful; then, like a voice from the forgotten dead, the old melody recurred. Now, however, it could not be mistaken. The player was using a stop for which the old organ was even more famed than for its *vox humana*.

Father Litchenberg sat down upon a chair in the nave. There was no mystery after all, except that of the "strange yearning after we know not what, and the awful impression we know not whence," produced by exquisite music.

It was very soothing now, thought the priest, indeed he feared that it might prove to be of too lulling a character for the prayerful watch he had proposed to himself. Certainly he was more fatigued than he had thought. The air of the church had become stifling, and the incense he had burned for the incensing of the body hung about the place in a thick cloud. Yet he must go back to his place at the *pre-dieu*. But the good man's labours of the preceding day had been greater than he imagined. Anxious as he was to spend a great part of the night in devotion, tired nature insisted upon sleep. Before the Father could rouse himself sufficiently to pursue his holy work he had fallen into a deep slumber.

As the night advanced the lightning appeared to brighten. A muffled moan of thunder reached the ears of the organist, and he almost prayed that the storm might gather and break. Dear to him as were the tones of the organ, he loved the splendour and majesty of heaven's own music. He told himself that if the thunder came nearer he would leave the instrument. To play at such a time would have seemed to him a sacrilege, his music a discord in the ears of the angels.

Still he remained at the key-board, running his fingers over the choir-manual, and again came the half-stilled words—phrases from the Church's psalms, praises, petitions and vocations:

"*Benedicite, luc et tenebra, Domino: benedicite, fulgura et nubes, Domino.*"

With these words the organist sprang to his feet. The storm had broken over the church in great magnificence. Making the sign of the cross, the musician fell upon his knees. Heavy peals of thunder shook the tribune, and the very organ pipes appeared to thrill and to emit a half-stilled sound as the awful crash broke upon the unnatural quiet of that morning hour.

Herr Grafmann rose from his knees. That this was no passing storm was now evident. He was faint and dizzy with the heat of the high gallery; surely, he thought, it will be less stifling below. Then, slowly and cautiously, he descended the winding steps; slowly and cautiously he made his way down the broad, high nave. He would kneel where, a few hours ago, he had received his God—*there* he could pray peacefully and without distraction. He remembered that at Communion he had placed himself at the extreme end of the screen, under the shadow of Our Lady's shrine at the gospel side of the altar. Before the tabernacle of Jesus, and under the shelter of Mary's mantle, he would kneel and pray.

He had reached the end of the nave, and knew that he was approaching the entrance to the sanctuary, when his foot struck against some metallic substance. At the same time his hand came in contact with one of the tall candles at the bier. For a moment he imagined that he had arrived at

the foot of the Lady statue—he knew that candles had burned there during the day—but, behold! immediately in front of him shone the sanctuary lamp! Putting out his hand, he touched the drapery of the bier. Another second, and a vivid flash of lightning showed Herr Grafmann that he stood in the presence of the dead.

“My God!” the organist cried aloud, as he knelt at the screen. “Art Thou not truly here! Am I not Thy child! why, then, should I fear?”

But the perspiration stood thick upon his brow, and his whole frame shook with a nervous tremor he had never known before. Still he knelt and tried to pray.

The storm abated a little, the peals of thunder lost something of their appalling loudness, but the s. ue lightning flashed incessantly.

Herr Grafmann gradually forced himself into a state of calmness. Now and then he prayed aloud with an intensity rare even in a man of his excitable temperament. More than once he paused and stole a glance at the coffin. Again he redoubled his supplications, and prayed for the living and the dead. Bye-and-bye, the presence of the corpse served only to stimulate his devotion; after a while, however, he found his thoughts again wandering to the subject of the unknown dead. Several times he rose from his knees in order that he might scrutinize the coffin more closely.

“Not the body of a man,” he ejaculated once; “perhaps a boy or girl. Ah! dear God! grant them eternal rest!”

He was ashamed of his distraction, and told himself he ought to be content with the knowledge that there was another poor soul to pray for.

It suddenly occurred to him that one of his singing boys had been ailing for some considerable time, and that the preparations for the festival just celebrated had made it impossible to visit the sick child as was his wont. Yet, thought the organist, it could hardly be that the boy should die without his hearing of it.

Herr Grafmann had risen to his feet, and was trying to make out the probable size of the coffin. The darkness was still very heavy, and only an occasional flash of lightning made an object visible. Stretching out his arms until they reached the extremities of the coffin, he decided that it was too big to contain the body of a young boy.

“Yet Carl was tall for his age,” the organist said to himself, “I know no other person that was sick. Still, in a neighbourhood like this—ah! it is foolish!”

But he could no longer pray. Resolutely stretching out his hand, he clutched the pall. If only he could get a light—there must be a name on the coffin lid.

Already the pall was half removed, when suddenly a more than usually vivid flash of lightning seemed almost to strike the coffin-plate, playing and scintillating upon the name and age of the dead.

“Merciful God!”

The cry rang through the church—a cry of agony and despair, succeeded by a loud crash. Herr Grafmann had fallen heavily, overturning one of the great candlesticks by the bier.

That cry of agony, together with the crash of metal, had roused Father Latchenberg from a slumber which had been too deep to be disturbed by the storm. As yet, however, he scarcely realized what had happened. Hastening to the sacristy, he obtained a light. When he returned, the organist lay still clutching the pall, and with his head resting on the sanctuary step. But he was conscious.

“Ah! my Father—do you know?” He could only gasp and speak in a broken whisper. The priest placed a soft cushion under his head, at the same time bidding him be silent.

*To be Concluded.*

O'Donovan Rossa, whose term of banishment from Ireland expired a few weeks ago, says he will return to that country, and threatens that he will, if requested, accept a seat in Parliament and address the House in pure Gaelic.

## Men and Things.

Chauncey Depew, after listening to Archbishop Ryan's lecture in New York, declared him the greatest orator he had ever heard.

The Baltimore *Mirror* says: The usual new-year reception given by Cardinal Gibbons at the archiepiscopal residence took place on Sunday last after High Mass at the Cathedral, and was largely attended by Catholics and non-Catholics. These receptions are purely informal affairs and afford a convenient opportunity for the numerous friends and acquaintances of His Eminence among the citizens of the community to pay their respects in person. They have become an established institution by long usage, and are greatly enjoyed by those who attend. Many distinguished strangers and visitors in the city avail themselves of the opportunity they afford for the testimony of that personal esteem in which the foremost churchman in America is held by all classes of citizens.

The motto of the modern newspaper man, says the Liverpool *Catholic Times*, is, “be first in the field with sensational news and don't verify.” A number of daily journals in this country and on the Continent have been informing their readers with much elaboration that the Pope has sent the Golden Rose to Madame Carnot. It was, of course, but natural that such a favourable opportunity should be improved upon by the pens of fertile writers. The merits of the French Republic and its President were sounded in various keys, but it was cautiously added that Madame Carnot was afraid of compromising herself by accepting the Pope's gift. Now the Golden Rose is blessed by the Pope, and exposed at Mass upon the altar of the Apostolic Palace on the fourth Sunday of Lent. This year the fourth Sunday of Lent will fall on the 8th of March. It will, therefore, be seen that the pressmen have been, as our American friends would say, a little too previous. The recipient of the Golden Rose this year will be, not Madame Carnot, but the Empress of Austria.

The casket presented to Mr. J. J. Curran, M. P., with the \$7,000 testimonial mentioned some days ago in our columns has been on exhibition in the establishment of H. Birks & Co., St. James Street, Montreal, and is certainly a magnificent piece of work. It is 14 inches long and 10 inches wide, is of inlaid Dresden china and magnificently mounted, and having two silver cherubs in the front corners. The inside is of satin and the style in general is that of Louis XIV. The inscription is as follows:

MR. J. J. CURRAN, Q. C., M. P.

Presented by his constituents of Montreal.

Centre, December 20, 1890.

The casket is valued at about \$100.

The Ottawa correspondent of the Montreal *Gazette* says: Mr. A. J. Horan, of the Department of Justice, is about to resign his position in the secretary's office and enter the Capuchin Order. Mr. Horan, it will be remembered, recently left St. Alban's Anglican Church, of which he was a leading member, and entered the Roman Catholic communion, connecting himself with the Basilica, where he was baptized, Sir John Thompson being his sponsor, and latterly with St. Bridget's, the new Irish Catholic church. He is influenced in joining the Capuchin Order by a desire to devote his life wholly to the cause of religion and will be the first Canadian to enter the Order, the monastery here being the first established on this side of the Atlantic. Several other Canadians are to follow in the spring. The Capuchins are a preaching Order, and Mr. Horan will have to pass five years of study before he can obtain the priesthood. The first will be spent in complete seclusion, the novices during that time keeping to their own rooms in study and meditation, speaking to no one except the superior. The new monastery on the Richmond road will be ready for occupation in about a month. At present there are twelve members of the Order. In the spring there will be about twenty. Mr. Horan formerly preached at various Anglican meetings.

## General Catholic News

Archbishop Fabre will return to Montreal before Lent.

Mr. Cremer has volunteered to go to Trinidad to aid in the mission of Archbishop Flood.

Mr. Spilling, another student of this Archdiocese was in Toronto this week. He was on his way to Guelph to attend the funeral of his mother.

Madame Rouner, the wife of the great Minister of the Second Empire, who died in Paris on Christmas Day, expired on her knees before a crucifix.

The Holy Father's alms to the poor and various good works during last year amount to upwards of 400,000 francs, including 40,500 francs to the poor of Rome.

The many friends of Mr. J. C. Carberry, a student of the Archdiocese of Toronto will regret to hear that he is lying ill at the Hotel Dieu, Montreal.

Mr. Coyle has been ordained deacon at Brignole-Sale, Genoa, and will return here a priest about June next; Mr. Coyle is one of the students maintained by this Archdiocese.

The will of the late Emma Abbott, the opera singer, leaves a large portion of her extensive estate to charities, among them being the Foundling Asylum of the Sisters of Charity in New York.

All the available property in France of some of the religious orders was recently transferred to English banks, and letters of administration were duly taken out there. This is the result of the recent legislation in France on the property of the orders.

In St. Michael's Cathedral at High Mass on Sunday last, His Grace Archbishop Walsh announced that Very Rev. Dean McCann had been duly installed Rector of St. Michael's parish. In making the announcement feeling reference was made to the late Vicar-General Laurent and the good work he had accomplished in the parish.

In St. Helen's, Brocton, Very Rev. Archdeacon Cassidy made his own announcement, while in St. Mary's, Rev. Father Minnehan, Rev. Father Davis' successor, preached in the evening.

Archbishop Cleary, of Kingston, in the course of his address to the congregation of St. Mary's Cathedral, on the occasion of the 10th anniversary of his episcopal consecration, announced that it is his fixed intention to found a Catholic High School in that city for the higher education of young men in all the branches requisite for their entrance upon the several professional careers of life: "I refer to the higher education of our growing youth, whom I desire to provide with a first-class literary, classical and commercial training that will enable them to enter on the various professional lines of life and win for themselves honour and high position and the substantial rewards that come in due time to the learned and virtuous."

On Friday evening of last week a pleasant event took place in the priest's house of St. Helen's church, when a number of the parishioners assembled and presented the Rev. Dean McCann with a handsome address, laudatory of his many excellent qualities, and of the esteem in which he is held by the people of St. Helen's parish, and expressive of their regret at his severance from the parish. The address was accompanied by a well-filled purse. In reply the eloquent Dean thanked the gentlemen and expressed his regret at leaving St. Helen's church. An informal reception then took place, when those present took leave of their much-loved pastor. Dean McCann also received from the Ladies' Sodality a substantial expression of their appreciation of his

work. The Altar Society and the C. M. B. A. presented Rev. Father McPhillips, curate of St. Helen's, with a purse and address. The people of St. Helen's recognise the great loss they have sustained by the severance of the ties that bound them and Dean McCann and Father McPhillips so closely together, and trust that in their new field of labour they may find as warm and affectionate a place in the hearts of their parishioners as they held in those of the people of St. Helen's.

The following is a complete list of the secular priests of the archdiocese, with the date of their ordination. Great care has been exercised in compiling the dates, so that they may be taken as being absolutely correct.

Rev. Rooney, Very F. P.	.....	Ordained	Aug. 30, 1857
" Gibra L.	.....	"	Nov. 20, 1857
" Voisard J. A.	.....	"	Sept. 15, 1858
" Finn A. F.	.....	"	Nov. 20, 1861
" Keane P.	.....	"	Apr. 6, 1862
" Campbell K.	.....	"	Sept. 22, 1864
" McSperrit F.	.....	"	Jan. 29, 1865
" Laboureaux Ph.	.....	"	Jan. 17, 1866
" O'Reilly M. Mc.	.....	"	Aug. 24, 1866
" Cassidy J. P., D.D.	.....	"	Oct. 18, 1865
" McCann J. J.	.....	"	July 21, 1867
" Sullivan T.	.....	"	Aug. 15, 1868
" Cassidy E. J.	.....	"	Oct. 4, 1868
" Killeullen J.	.....	"	May 30, 1869
" Harris W. R.	.....	"	June 11, 1870
" Bergin W.	.....	"	July 9, 1870
" McEntee J. J.	.....	"	Oct. 18, 1870
" Gibney H. J.	.....	"	Aug. 2, 1872
" Rohleder F. F.	.....	"	June 29, 1873
" Egan J. J.	.....	"	June 29, 1873
" Kiernan P.	.....	"	Aug. 15, 1873
" Sheehan D.	.....	"	Sept. 8, 1875
" Harold P. J.	.....	"	Aug. 15, 1876
" Gallagher E. J.	.....	"	Sept. 21, 1877
" Kiernan E. J.	.....	"	Mar. 19, 1878
" McBride J. F.	.....	"	Apr. 23, 1878
" McColl P.	.....	"	May 12, 1878
" McMahon P.	.....	"	June 24, 1878
" Allain L. A. H.	.....	"	Sept. 21, 1878
" Duffy F. W.	.....	"	Mar. 8, 1879
" Davis R. M.	.....	"	Jan. 16, 1881
" Lynett J. F.	.....	"	Dec. 17, 1881
" Jeffcott M.	.....	"	July 9, 1882
" Whitney P.	.....	"	Sept. 23, 1882
" Hand J. L.	.....	"	Nov. 1, 1882
" Gibbons J.	.....	"	June 29, 1883
" Gearin M. J.	.....	"	Mar. 25, 1884
" Morris D.	.....	"	June 23, 1884
" McCabe P. F.	.....	"	Feb. 24, 1884
" Minnehan L.	.....	"	Dec. 20, 1884
" La Marche P.	.....	"	May 19, 1885
" Trayling	.....	"	Dec. 8, 1885
" McRae K.	.....	"	Dec. 18, 1886
" Lynch J. J.	.....	"	June 19, 1887
" McPhillips H. J.	.....	"	July 10, 1887
" Cruise J. M.	.....	"	Nov. 20, 1887
" Smyth F.	.....	"	Jan. 29, 1888

## C. M. B. A. News.

(OFFICIAL)

SUPREME PRESIDENT'S PROCLAMATION.

To the officers and members of the Catholic Mutual Benefit Association.

Take notice that, in accordance with the constitution, I have appointed and commissioned the following brothers supreme deputies from date of their commissions:—

F. R. E. Campeau, Ottawa, Ont., for the Provinces of Quebec, New Brunswick, Nova Scotia, Prince Edward Island and Counties of Carlton, Russell, Prescott, Glengarry, Renfrew, Stormont, Dundas, Guy, Lanark, Leeds and Grenville, and that portion of Nipissing District extending to Sudberry on the C. P. Railway, Ont.

John Fitzgerald, New York, N. Y. for States of New York and New Jersey.

Martin Carey, Buffalo, N. Y., for Massachusetts.

T. H. McDonald, Denver, Colorado.

J. T. Kinsler, Omaha, for Nebraska and Iowa.

William J. Bulger, Chicago, for Illinois.

James A. Burns, Pittsburg, Pa., for Pennsylvania.

L. J. McParlin, Lockport, N. Y., for Maine, New Hamp-

shire, Vermont, Rhode Island, Connecticut, North Dakota, South Dakota, Wyoming, Montana, Utah, Idaho, Nevada, Oregon, Washington.

Frank Randel, Cleveland, O. for Ohio.

J. B. Todenbier, Detroit, Mich., for Michigan.

P. O'Reilly, Montreal, Canada, for British Columbia and the North Western Territories, Canada.

Francis Cleary, Windsor, for Province of Manitoba and all of the Province of Ontario in the Dominion of Canada excepting the City of Ottawa and the Counties of Carleton, Russell, Prescott, Glengarry, Renfrew, Stormont, Dundas, Guy, Grenville, Leeds and Lanark and that portion of Nipissing District extending to Sudberry on the C. P. Railway.

John J. Gilligan, Grafton, W. Va., for West Virginia.

Daniel M. Clark, Brainard, Minn., for Minnesota.

J. A. Skelley, McKeesport, Pa., for Maryland.

Peter C. Becker, Leavenworth, Kan., for Counties of Leavenworth, Wyandotte, Atchison, Johnson, Jackson, Dompson, Douglas, Miami, Line, Anderson, Allen, Bourbon, Woodson, Wilson, Neosho, Crawford, Montgomery, Labitte, Cherokee, Kansas.

Daniel J. Kelly, Beatti, Kan., for Counties of Nemaha, Marshall, Washington, Republic, Jewell, Smith, Osborne, Brown, Kansas.

T. J. Buterly, Topeka, Kan., Shawnee, Osage, Coffey, Wabannsee, Lyon, Greenwood, Elk, Davis, Morris, Chase, Butler, Sedgewick, Sumner, Harvey, Marion, Reno, McPherson, Kansas.

Dr. Gallagher, St. Mary's, Kansas, for Counties of Pottswatomie, Riley, Clay, Dickinson, Saline, Ottawa, Cloud, Ellsworth, Rice, Lincoln, Mitchell Kansas.

W. J. Bulger, Chicago, Ill., for Indiana.

P. J. Kelley, Salamanca, N. Y., for Kentucky.

I regret being compelled to say that if all appointees had responded with acceptance in a reasonable time this official list would have been published much sooner. Even at this late date there are appointees who, if they have accepted, have signified the fact by silence.

It was and is my purpose to appoint only those who are active and zealous in the spread and perpetuity of our noble association, and with that end in view I now present the above named supreme deputies.

All officers and members of councils and branches within the jurisdictions above named will govern themselves accordingly.

Given under my hand and seal of the supreme council this 15th day of January, A. D. 1891. Signed,

J. S. McGARRY.

Supreme President C. M. B. A.

From the columns of that most able of all Society journals the *C. M. B. A. Weekly*, we take the following:

The annual *per capita* tax is now due from all branches of the C. M. B. A. to their councils, and must be paid before the first day of February, or the Supreme and Grand Presidents are authorized to suspend all such branches that neglect or refuse to pay within the prescribed time.

This tax is the sum of fifty cents for each member in good standing upon the branch roll books on the 31st of December annually. A suspended member is not a member in good standing; therefore, the tax is to be paid only for those who are not in arrears for an assessment, or have not been suspended for any other cause.

Grand Councils must pay to the Supreme Council on or before the first day of March annually thirty per cent. of the total sum received annually from branches, for *per capita* tax.

The Supreme President has the power, and the constitution says he shall suspend any Grand Council neglecting or refusing to pay this tax within thirty days after the first day of March.

Members who neglect to pay their monthly dues for twelve months expell themselves; from the monthly dues branches have to meet their current expenses, and unless large ones, cannot do so unless the monthly dues are promptly paid. At the end of each year there are more or less expenses to meet, such as rent, officers' salaries, gas bills, supplies from councils, and the *per capita* tax. In some branches these expenses cannot be promptly met because too many of the members are largely in arrears for dues.

In a few days the revised constitution will be ready, and the Supreme President will issue his proclamation putting it in force. A review of the principal changes showing what will have to be provided for may be useful.

Persons wishing to join branches in adjoining parishes, or elsewhere, are no longer required to procure the consent of the branch in their place of residence, but only the "approbation of the Spiritual Adviser of the branch in the parish to which they belong."

Financial secretaries will be required to give bonds with at least two approved sureties, before entering upon their duties, each branch to determine the amount required. See Sect. 5, Art. 7, revised con.

Recording secretaries will be no longer required to notify the recording secretaries of other branches in their respective districts of the rejection, suspension, re-instatement, and expulsion of members; but only the Grand Secretaries or Supreme Recorder, Sect. 4, Art. 7.

Applicants must pay the local Medical Examiner not less than \$1.50, who shall forward 50 cents of the amount received to the Supervising Medical Examiner. Supervising Examiners must look to the local Examiners for their fees. Applicants must have been successfully vaccinated at some time prior to making application.

Members that have been granted withdrawal cards may become charter members of new branches without any further proceedings being had. See Art. 12, revised Sup Con.

The Local Medical Examiners will continue to be appointed at the same time and in the same manner as at present, but, all such appointments will be subject to the approval of the respective Supervising Medical Examiners. Secretaries of the appointing boards must hereafter submit the list of appointments to the Supervising Examiner and await his approval before notifying local examiners of their appointment. The power of removal of local examiners will hereafter be vested in the Supreme and Grand Presidents acting with the Supreme and Grand Trustees for each respective jurisdiction.

New members must be initiated at a regular meeting within one month after their election, unless prevented by sickness.

Branches are expressly prohibited from balloting for applicants until a favorable report has been received from both the Supervising Medical Examiner, and the Board of Trustees.

Line 9, Sect. 5, Art. 7, Branch constitution will forbid financial secretaries from receiving any moneys "from any suspended member" unless in open branch meeting. Nor may they receive it until the regular order of payment of dues and assessments:

Branches should not hold regular meetings on Sundays nor on legal holidays: legal holidays are those days set apart by the laws of the several states or provinces, in many places known as bank holidays, or days upon which certain judicial proceedings are not valid. They vary in the several states and provinces, and must be observed accordingly by branches, so that their business transactions may be legal and binding in law.

The following will be the law regulating the distribution of the Beneficiary when no proper designation has been made by the member during his lifetime:

Where a member has failed to make a legal appointment, or for any reason his designation is imperfect or inoperative, the beneficiary fund shall be payable to the following persons in equal shares: First to his wife and to his children: next to his father and mother; next to his brothers and sisters; and if such parties have all predeceased the member, then to the next of kin of the deceased in the proportions fixed by, and in accordance with the laws of the state or province in which the branch to which the deceased at the time of his death was a member was located.

When branches have but one Chancellor, any officer who is holding, or has held an elective office in his branch becomes eligible for alternate; not otherwise.

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

A house containing twelve apartments and with all modern improvements, situated in its own grounds at five minutes walk from the pilgrimage church of the good St. Anne. There are gardens, orchard and ice-house adjoining.  
Apply on the premises or to M<sup>me</sup> P. Poste Restante, Ste. Anne de Beaupre.

**A STRANGE VERDICT.**

HAVE THE JURY ARRIVED AT AN CORRECT CONCLUSION?

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

Piso's Remedy for Catarrh is the Best, Easiest to Use and Cheapest.

**CATARRH**

Sold by druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa., U. S. A.

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

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46 KING ST. WEST . . . . . TORONTO

G. C. Robb A. Fraser  
Chief Engineer Sec.-Treas.

**NOTHING LIKE IT.**

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

**WONDERFUL CURES.**

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

**INDISPUTABLE EVIDENCE.**

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

MERCHANTS

**GARGLING OIL**

—LINIMENT.

**CURES** Rheumatism, Burns, Scalds, Chilblains, Frost Bites, Sprains and Bruises, Chapped Hands, External Pains, Flesh Wounds, Toothache, Cramps or Internal Pain, Bites of Animals and Insects, Galls of ALL kinds, Lame Back, Spasms of the Stomach, Asthma, Ringbone, Stiff, Colic, Garget in Cows, Spavins, Pail Evil, Internal PAINS, Sweeney, Stringhalt, Foundered Feet, Foot Rot in Sheep, Scratches or Grease, Roup in Poultry, Windgalls, Contraction OF THE Muscles, Fistula, Cracked Heels, Mange in Dogs, Epizootic, Chills and Fever, Sand Cracks, Caked Testes, and many other diseases incident to human, fowl and animal FLESH.

Large bottles, \$1.00; medium 50c.; small 25c.; small size for family use 12c. Sold by all druggists and dealers in general merchandise. Manufactured by Merchant's Gargling Oil Co., Lockport, N. Y., U. S. A.

JOHN HODGE, Sec'y.

**A. J. McDONAGH**  
DENTIST  
Office and Residence, 250 SPADINA AVE  
TORONTO  
Third door south of St. Phillips' Church

**DONALD KENNEDY**

**Of Roxbury, Mass., says**

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

Frenton, Texas, Sept. 28, 1886.  
"To Kennedy of the Medical Discovery, Roxbury, Mass. I am so proud of my recovery as to express my feelings in thanks to you. The RHEUMATISM has made me four legged for six years. At last I have traded off two of them to Bell—Druggist—for four bottles Kennedy's Discovery. I am yours gratefully and unsolicited,  
J. B. Ivy."

**CATHOLIC** Approved by the Clergy. A beautiful Work of Art. Chromo-Lithographed in Eleven Colors. Size, 7 1/2 x 10 1/2. Contains a faithful portrait of the Pope **DAILY** taining a faithful portrait of the Pope and engravings of St. Peter's at Rome, and the University Buildings at Washington, D. C. Each **CALENDAR** daily Calendar Slip has the name of Saint, particular devotion; also, the Feast, Fast and Ember Days, Holy days of Obligation, and Devotion of the **FOR 1891** Month; also the Movable and Immovable Feasts and other data of interest. For sale by all booksellers, at 50 cents, or will be sent, postage paid, on receipt of price. EDWARD STERN & CO., 31, 33, 35 North Tenth St., Philadelphia.

**NATIONAL COLONIZATION LOTTERY**

Under the patronage of Rev. Father Labelle.

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

**CLASS D**  
The 40th Monthly Drawing will take place  
**WEDNESDAY JAN. 21st**  
At 2 p.m.  
PRIZES  
**\$55,000**  
Capital prize \$5,000.00

**LIST OF PRIZES.**

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

It is offered to redeem all prizes in cash, less a commission of 10 per cent.  
Winners, names not published unless specially authorized:  
**A. A. AUDET, Secretary**  
Offices, 19 St. James street, Montreal Can.  
**TICKETS \$1, 11 TICKETS FOR \$10.00**



**The Province of Quebec Lottery**

AUTHORIZED BY THE LEGISLATURE

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

**MONTHLY DRAWINGS FOR THE YEAR 1891**

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

**EIGHTH MONTHLY DRAWING FEBRUARY 14, 1891**

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

Ask for circulars.

**LIST OF PRIZES.**

1 Prize worth	\$15,000	\$15,000
1 " "	5,000	5,000
1 " "	2,500	2,500
1 " "	1,250	1,250
2 Prizes	500	1,000
5 " "	250	1,250
25 " "	50	1,250
100 " "	25	2,500
200 " "	15	3,000
500 " "	10	5,000
Approximation Prizes.		
100 " "	25	2,500
100 " "	15	1,500
100 " "	10	1,000
999 " "	5	4,995
999 " "	5	1,995

**3134 Prizes worth \$52,740**  
**S. E. LEFEBVRE, MANAGER,**  
**81 St. James St., Montreal Can.**

**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 teaspoonfull will remove all mental and physical depression.

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

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

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

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

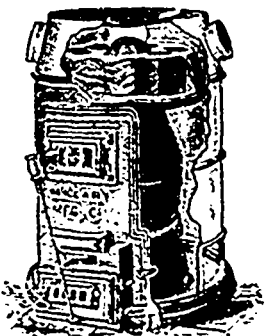
**CONSUMPTION SURELY CURED**

TO THE EDITOR:

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

**D. B. DENISON**

581 Queen St. WEST  
General dealer in  
**Stoves Ranges Heating Apparatus**  
Etc.



A complete line of Tinware, Coal Oil, etc., always on hand  
Agent for the celebrated

**McClary's & Copp's FURNACES**

These Furnaces cost 25 per cent less and consume only half the quantity of fuel than most other Furnaces

References given. Estimates Furnished  
Eave Troughing and Jobbing attended to

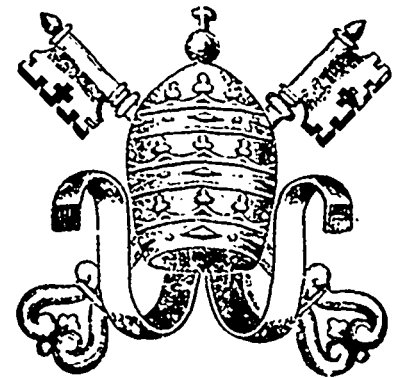
**TEETH WITH OR WITHOUT A PLATE**

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

**TORONTO POSTAL GUIDE.** During the month of January 1891, mails close and are due as follows:

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

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



**FRECHON & CO.**

All kinds of Vestments and

**CHURCH ORNAMENTS**

1645 NOTRE DAME ST.

MONTREAL.

**R. BEULLAC**

MANUFACTURER AND DEALER IN

**Church Ornaments**

1674 NOTRE DAME ST.

**MONTREAL.**

Send to us for Catalogue & Price List





**Dominion : Line : Royal : Mail**

**STEAMSHIPS WINTER SEASON.**

Liverpool Service—Sailing Dates

FROM PORTLAND	FROM HALIFAX
Ontario.....about " 10th	Sat.....Dec. 29th
Toronto.....Thur. " 13th	
Dominion...about " 25th	
Vancouver. " Jan 1st	Jan. 3rd

No passengers carried Bristol

**RATES OF PASSAGE.**

Cabin from Portland or Halifax to Liverpool \$40, \$50 and \$60. Return \$90, \$90, \$110. Intermediate \$25. Steerage \$20.

\* These Steamers have Saloon, State rooms, Muster-rooms and Bath-rooms, amidships, where but little motion is felt, and carry no Cattle or Sheep

G. W. Torrance, D. Torrance & Co.  
 18 Front St. W. Gen. Agts.  
 Toronto. Montreal & Portland



**The Best Remedy**

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

**Prejudiced, yet Convinced.**

So, Norwalk, Con., May, 1890.  
 Although I took Pastor Koenig's Nerve Tonic with a certain prejudice, it has done me so much good that I must thank him for it, because now I can sleep again. Since the terrible catastrophe of the Johnstown flood, where I lost five members of my family, terrible fictions occupied my mind, so that I was since quite despondent. But now I come to myself again, and attribute this to the good effect of the Tonic.  
 Box 557. B. CUNZ, Pastor.

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

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

**KOENIG MEDICINE CO., CHICAGO, ILL.**

SOLD BY DRUGGISTS.

Price \$3 per Bottle. 6 Bottles for \$5

Agents Lyman & Co. Toronto

**BRODERICK & HERBERT**  
 Undertakers and Artistic Embalmer  
 FUNERAL DIRECTORS  
 Open Day and Night, Charges moderate  
 675 QUEEN STREET WEST

A few thoughts concerning

# ASTHMA

Its Cause and Cure

Must interest every one afflicted with this terrible disease. To describe this disease to one that has suffered for years the untold agonies of suffocation and distress night after night and who (in many extreme cases) would only gladly welcome death in order to be relieved from such suffering with no prospects of ever being any better is not pleasant to contemplate. All the boasted remedies heretofore claimed to cure Asthma have failed or only given temporary relief. The smoking of leaves and barks, saturated paper and pastilles has been resorted to as the last means for only a temporary relief anything being considered a blessing that will release the grasp of the fingers of death (even for a short time), which seems to be tightening every moment more and more. the sufferer knows that this is Asthma.

To-day suffocating, in a few days relieved, and no good reason can be given as to the cause of these sudden changes and return of suffering, only by the poisonous blood acting on the nerves producing the disease. In Asthma there is a

**SPECIFIC POISON** in the Blood that must be **DESTROYED**  
 before Asthma can be

# CURED

This poison is oft-times inherited and passed through many generations, like Scrofula, never losing its power to produce Asthma and oft-times affecting the lungs and bringing the sufferer down to a Consumptive grave. Location, with surrounding causes will arouse and set to work this poison in the blood, so that in some sections of the country an Asthmatic cannot live, even in one part of a city their suffering is intense, move to another part and they are entirely free from Asthma. Thus you learn that there exists a certain poison in the system, that when certain influences are brought to bear that exist in the Atmosphere in many localities will develop this poison in an unusual degree thereby affecting the NERVES, producing spasms and difficult breathing, which every Asthmatic has had such sad experience with, suffering, and no hope of being cured, for having tried every known remedy, exhausted the skill of the physicians, have given up in despair.

After years of study and patient research and watching this disease in all its various phases under various circumstances we present a cure for Asthma known as **DR. TAFT'S ASTHMALENE**, which will entirely destroy this poison in the blood and restore the nerves to a healthy condition and when this is done the spasms will cease, the choking will subside, and the injury done to the lungs will begin at once to be repaired and the nerves restored to perfect health. **ASTHMALENE** is unlike all other so called Asthma cures, as it **CONTAINS NO** Opium, Morphine, Ipecac, Squills, Lobelia, Ether, Chloroform or any other Anodyne or Narcotics, but its combination is of such a nature that it will destroy every particle of this poison in the blood and eliminate it from the system, effect a cure and give a night's sweet sleep. We have received thousands of testimonials from every State in the Union of the marvelous cures from the use of the **ASTHMALENE**. We have never published them, for testimonials have been manufactured so extensively and sold so cheap that people have no confidence in them.

**WE DO NOT WANT YOU TO SEND US MONEY**

We do not make out a long list of prying, personal and impertinent questions, nor do we resort to any clap trap or any nonsense of any kind in order to make monthly or permanent patients; we only ask any one suffering from Asthma to **TRY A FEW DOSES** of Asthmaleene. We make **NO CHARGE FOR** a trial bottle to sufferers from this terrible malady. Send us your name on a postal card and we will mail

# FREE

enough of Dr. Taft's Asthmaleene to show its power over the disease, stop the spasms and give a good night's rest, and **prove to you** (no matter how bad your case) that **ASTHMALENE CAN CURE ASTHMA**, and you need no longer neglect your business or sit in a chair all night gasping for breath for fear of suffocation. Send us your full name and post office address on a postal card. - **THE DR. TAFT BROS. MEDICINE CO., ROCHESTER, N. Y.**

THE ROYAL

## Steam Dye Works

706 Craig St., Montreal

Suits, Dresses, Table and Piano Covers Cleaned or Dyed.

Lace Curtains Cleaned or Colored in all the Newest Shades and finished perfect

We have no branches or agencies. Express orders promptly attended to  
**JNO. L JENSEN, Proprietor**

C. M. B. A.

We make a specialty of manufacturing C. M. B. A. Pins & Emblems in Gold from \$1. upwards.

These Pins are of best workmanship and will be sent to any address on receipt of price.

T. WHITE,

Watchmaker and Jeweller  
 1947 NOTRE DAME ST., MONTREAL