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Vol. IV

Toronto, Saturday, Dec. 6, 1890.

No. 44

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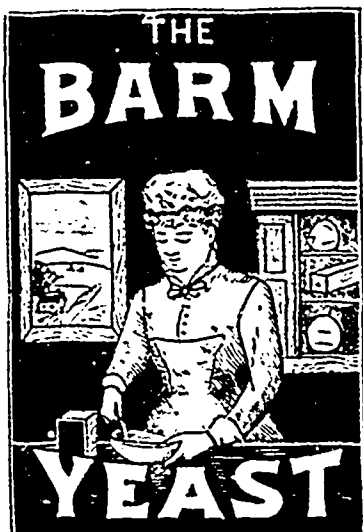


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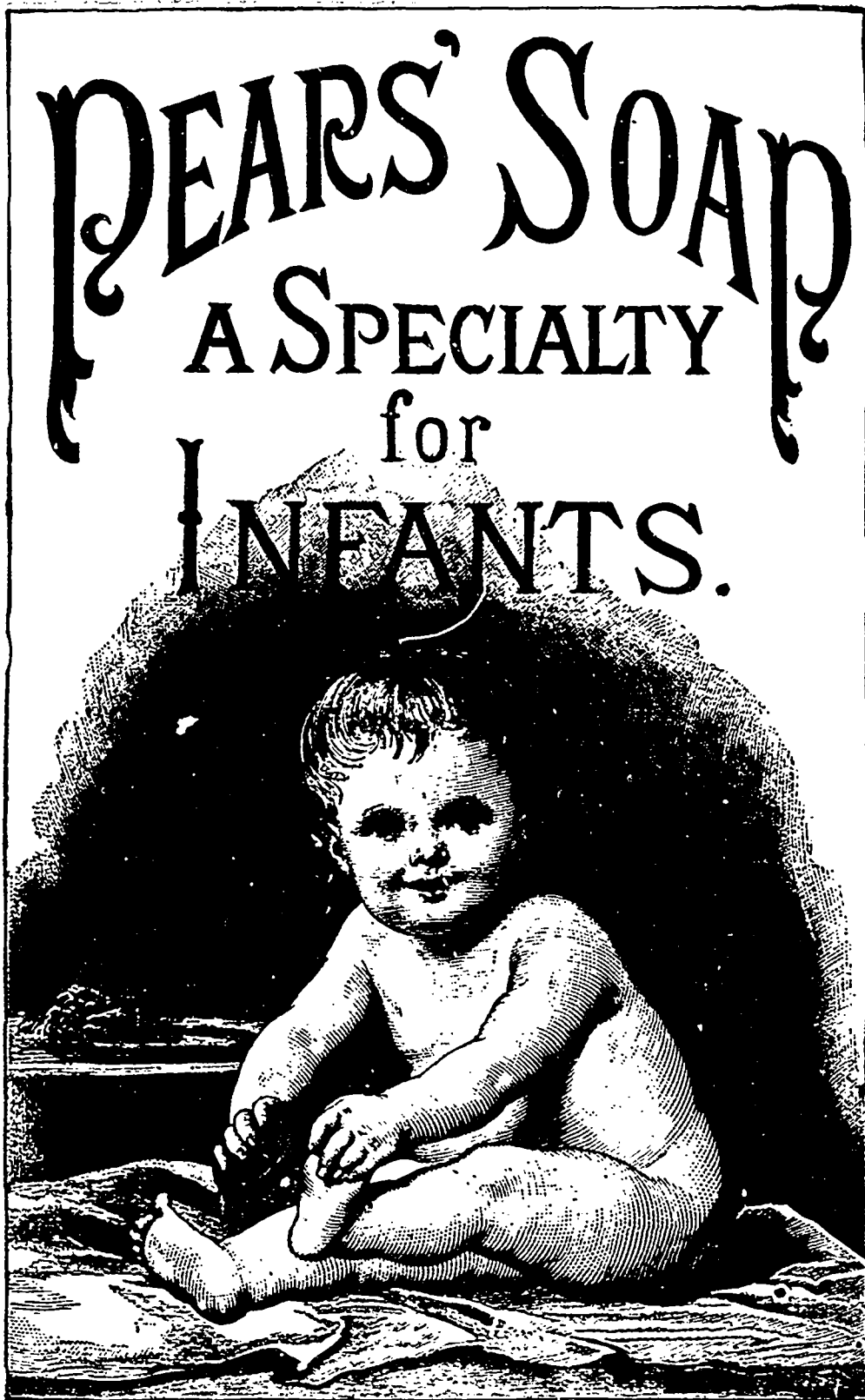


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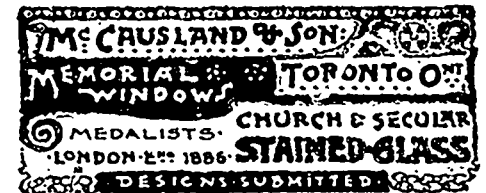
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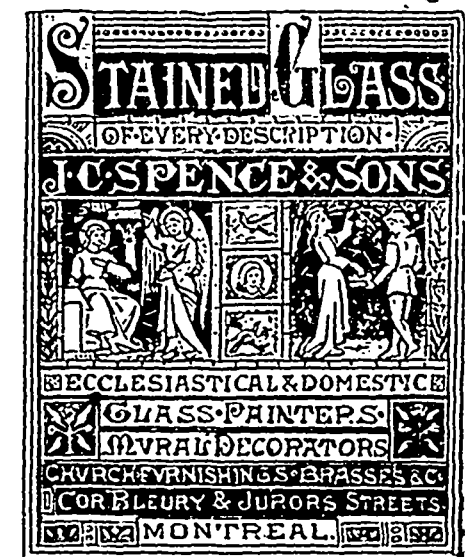
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The Catholic Weekly Review.

Vol. IV

Toronto, Saturday, Dec. 6, 1890.

No. 44

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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.

Notes.

A TELEGRAM from Chicago says that the American tour of the Irish Parliamentary delegates has been abandoned, and that Messrs. Dillon, O'Brien, Harrington and O'Connor leave for New York at once; the two former sailing for Paris on Saturday, the others going to Liverpool.

A despatch from Dublin says that at a meeting of the Irish Hierarchy held at the residence of Archbishop Walsh on Monday it was resolved to issue a manifesto declaring that the archbishops and bishops of Ireland consider Mr. Parnell unfit to remain leader of the Irish party. The objections to Parnell are based mainly on moral grounds, but it is also the opinion of the hierarchy that his continuance in the leadership would inevitably cause disunion in the party.

The manifesto declares that their judgment is not given on political grounds, but solely on the revelations of the divorce court, after which they are unable to regard Parnell in any other light than convicted of one of the greatest offences known to religion and society, which is aggravated in his case by almost every circumstance possible to give it scandalous prominence in guilt and shame. "Surely Catholic Ireland," the manifesto continues, "so eminently conspicuous for the virtue and purity of its social life, will not accept as a leader a man wholly dishonoured and unworthy of Christian confidence. Further, we cannot avoid the conviction that continuance of Mr. Parnell's leadership will disorganize

and range in hostile camps those hitherto united. With the force of our country confronted with the prospect of a continuance so disastrous we see nothing but inevitable defeat at the general election, and as the result home rule indefinitely postponed, coercion perpetuated, the hands of the evictor strengthened, and the evicted without the shadow of a hope of being reinstated.

In civic affairs Toronto seems to be threatened with the permanent rule of an Orange Tammany. Ever since the Editor of the *Orange Sentinel* ascended, three years ago, to the Mayor's chair, the city to all intents and purposes has been under the thumb of the Lodges, and their local satellites. Three years of power has only whetted in them the appetite of civic tyranny; and the result is that now, at the close of Mayor Clarke's third term, the members of this Toronto Orange Tammany are like municipal tigers who have tasted blood. The Mayor, it is understood, is to stand for a fourth term—a very unusual and undesirable proceeding—and, perhaps, if the "machinery" that elects him can be kept that long together, he may get even a fifth term. In the meantime the condition of civic affairs is currently believed to be far from satisfactory. The city's finances are low, and incompetence and extravagance have marked every branch of the administration. The civic departments are no better than so many Lodge rooms, and the "pass word" and the "grip" are the essential prerequisites for either municipal "deal" or emolument, or civic position.

RIGHTLY or wrongly the impression has crept abroad, furthermore, that not content with playing havoc with ordinary municipal matters the leaders of this local Tammany cast a lean and hungry look upon certain semi-public undertakings, which have hitherto chanced to be mainly controlled by Catholics, and which have proved enterprises of equal profit to the proprietors and convenience to the citizens. At all events such is the interpretation which many have placed upon the contest that has been waged in regard to the Street Railway lease; and much has been said and done to create that impression. Only the other day the Hon. Frank Smith wrote a letter to the press giving a complete answer to an absurd and outrageous charge brought against the Street Railway Company and the Home Savings Bank in a letter recently published in an evening paper in this city. The two institutions named were charged with practically shutting out Protestants from their employment. Mr. Smith shows that of the officers of the Street Railway Company three are Protestants, while only one is a Roman Catholic; and that of fifteen foremen and timekeepers eleven are Protestants. Of over seven hundred men on the pay-roll more than eighty per cent., on the authority of Mr. Franklin, are Protestants. Among the four chief officers of the Home Savings Bank only one is a Roman Catholic, while of nine men employed in Mr. Smith's own private business office only two are of that faith. This is sufficient proof of Mr. Smith's assertion that his principle is to employ only the best men, irrespective of creed or nationality.

BISHOP CAMERON OF ANTIGONISH ON THE EVILS OF INTEMPERANCE.

The Rt. Rev. Bishop Cameron of Antigonish, N. S., has published an earnest and outspoken Pastoral Letter to the clergy of his diocese, urging upon them to unite for the arrest of the spreading evil of intemperance. In this Pastoral Bishop Cameron has commemorated in the most practical and appropriate manner the centenary of Father Mathew, by urging upon his clergy the duty of continuing his labours and following his high example. Below will be found the opening and concluding portions of this important Pastoral.

To the Rev. Clergy of the Diocese of Antigonish:

DEAR REV. FATHERS, Not without acute pain do I learn that the evil of intemperance is on the increase in several localities within this diocese. This is a calamity for which you and all interested in the salvation of souls are bound to provide every possible remedy. It is a most melancholy fact that deep-rooted prejudices prevail among many concerning this degrading vice. Other sins find no sentimental excuse in public opinion, but that of intemperance is an exception. Those who engage in the ruinous traffic of intoxicating drink meet with wide-spread sympathy, and in favour of their besotted victims and their excesses silly pleas are put forward that would lead us to suspect that, in the opinion of many, drunkenness is no sin at all, but rather an excusable weakness. In vain does the inspired Apostle classify drunkards with fornicators, adulterers, idolators and thieves, and declare that they shall not inherit the kingdom of God (1 Cor. 6: 10); these perverse gospellers of intoxicants and intoxication shut their eyes to the truth and persist in finding fault with those who loudly denounce and spare not a traffic so fraught with mischief to souls, to health, to substance, to family and to society in general.

After a careful investigation extending over many years, the most renowned specialists of the age have unanimously concluded that alcohol, while it does warm the surface of the body, does not increase its heat, but diminishes it, does not give tone to the muscles but relaxes them and reduces their power, introduces into the human system a distinct element of excitement followed by muscular depression—the forerunner of a complete paralysis of the whole frame, and is neither a food nor a strength-giver, but practically a health-destroyer and rank poison, as a beverage. Again, experience proves that there is something so peculiarly deceitful and ensnaring connected with the use of alcoholic liquor in this age and country that the crime, misery and wretchedness arising from the existing abuse of it, immensely exceed the whole amount of good derivable from the right use of it. This is a most important truth never to be lost sight of. It shows us that it would be a most dangerous fallacy to contend that, in this matter as in others, alcoholic drink is entitled to the benefit of the adage which says that “The abuse of a thing good in itself does not afford a valid argument against the right use of it.” It proves most conclusively that the use of intoxicants is extremely dangerous, and we are assured by Holy Writ that “He that loveth danger shall perish in it,” and that “A hard heart shall fare evil at the last” (Eccli. 3: 27). The man who, in the face of indisputable facts, ignores that drunkenness is an enormous sin against nature, a hydra-headed sin against the family, against morals, religion, society, and God, the prolific source of so many other sins we deplore, the begetter of temporal miseries, and the bar to their social amelioration, is assuredly a man whose “heart” is indeed “hard,” or insensible to the teachings of wisdom and impervious to the voice of the God of truth as well as to the lessons of experience. And yet what more common than to hear professed Christians openly and persistently sympathizing with those who are illegally engaged in the liquor traffic, emphatically censuring its opponents, and palliating, when not excusing or defending, the excesses of its besotted victims? Latitudinarian views resulting from inveterate habit or deep-rooted prejudice seem to blind many people and make them leaders of the blind. A law framed in accordance with enlightened principles and pure morality may commend itself to the reason of intelligent individuals and be executed with all

possible wisdom; no matter; if it runs counter to the popular feeling fomented by these self-sent mischief-makers, it can never inspire the needed disgust of the prohibited action, nor bring about the permanent moral improvement which it is the legislator's object to secure. Let these voluntary advocates of the devil reflect on the tremendous evil they are guilty of in pandering to the unhallowed leanings of mortals in a matter so vital to the temporal and eternal welfare of man.

Let it next be remembered that many practically cannot, partly because of existing temptations arising out of the force of pernicious example, partly from want of the self-restraint proceeding from moral and religious culture, be temperate in the use of alcoholic drink; and that the reformation of the intemperate cannot be brought about by any means short of total abstinence from spirituous liquors. Further, from the strong encouragement which in various ways is given to the abuse of alcoholic drink, nothing short of total abstinence will prevent the continuance, in the rising generation, of the terrible evils which we have at present to deplore. Lastly, experience has also shown that this reformation cannot, morally speaking, be duly attained without the co-operation and example of the sober classes. In no case is the superiority of example over mere exhortation or precept more obvious than in this. The phrase, “I practice teetotalism myself,” is found to be worth more than any amount of preaching the most eloquent; and the lamentable failure of so many advocates, who are not in a position to use this argument, ought to lead all of you, dear Rev. Fathers, to a most serious consideration of the claims which your duty to your flock and to society should set up in this connection in opposition to your individual feeling of taste and comfort. Had the immortal Father Mathew never pronounced or acted upon his famous “Here goes in the name of God,”—as he proceeded to take the pledge—never could he have achieved one hundredth part of the marvels that crowned his apostolate, and his centennial this year would have passed without evoking any of the extraordinary enthusiasm which has greeted it on both sides of the Atlantic.

After treating upon the subject in its social, physical and religious bearings, His Lordship concludes in these words:

To attain this happy consummation, you are hereby requested to combine, to declare relentless war against the traffic and the use of intoxicants, and to insist prudently on every member of your respective flocks becoming, as soon as possible, enrolled under the blessed banner of the League of the Cross, and participating in the holy Indulgence which the Vicar of Christ has put at the disposal of all who join it, and observe its rules as far as practicable. In the name of God, then, let the campaign be at once opened in downright earnest and let it never be closed until “your adversary the devil” shall have finally ceased his rounds “as a roaring lion seeking whom he may devour” (Pet. v. 8,) and the last of the predestined souls shall have left earth, and gone to its eternal reward. Isolated efforts, however strenuous and enduring, will not do. Hence, dear Rev. Fathers, every one of you, who has charge of souls, is expected to do his duty in this crusade against the demon of intemperance. There must be no neutral, no laggard among you. Knowing, as I do, and thankful to God as I am, for the lively faith of the most of your parishioners, and their admirable unselfishness and self-sacrificing spirit whenever the glory of God and the good of souls are clearly concerned, as in the present instance. I feel confident that they will nobly respond to the earnest pleadings of your zeal, and that each of them will not only take the pledge, but keep it faithfully just as long as he or she may please, in other words, until he or she will have formally requested the parish priest to erase his or her name from the official list of teetotalers. This making of the duration of the pledge optional, shall make its infraction clearly inexcusable. Independently of this, let no man, not even the weakest, fear or despond at the thought of his frailty. Let him bear in mind that his “sufficiency is from God” (2 Cor., iii. 5), who has solemnly pledged His Word that “Every one who asketh, receiveth; and he who seeketh, findeth: and to him who knocketh, it shall be opened” (Matth. vii. 8). The weakest and the most sorely tempted has thus the omnipotence of prayer at his disposal. God is.

with him to prevent his fall, and he can confidently cry with St. Paul: "If God is for us, who is against us?" (Rom. viii. 31).

In order further to remedy, as far as in us lies, so great an evil, we hereby withdraw the jurisdiction *in foro interno* which priests of this diocese now have over those engaged in the liquor traffic or in the illicit distilling of liquor, so that no one except the Ordinary and his Vicar General can absolve them; and we ordain that the names of all who will have taken the pledge shall be entered in a book kept for the purpose by each Pastor, and that each Pastor shall, on or before the first day of January each coming year, inform the Bishop of the precise number of teetotalers in his parish.

Be pleased to impart, in season and out of season, the substance of all the foregoing principles to your respective flock, and believe me, dear Reverend Fathers, most faithfully,

† JOHN CAMERON,
Bishop of Antigonish.

PERE DIDON'S "LIFE OF CHRIST."

THE literary sensation of the hour in France is Pere Didon's book—the "Life of Christ," says the *Liverpool Catholic Times*. The work is bought and read with greater eagerness than that which was displayed on the production of Renan's shocking attack on Christianity, the "*Vie de Jesus*." Pere Didon has not written a direct reply to Renan. But the learned Dominican has presented to his readers an indirect refutation of the freethinker's subtle criticism by travelling over the same ground and describing the facts and the scenes of Our Lord's life so accurately and vivaciously as to bring the truth home to the mind with irresistible force. It was Renan's boast that his sketches, as he called them, were drawn in 1850, on the spot. He traversed the whole region covered by the gospel history; visited Jerusalem, Hebron, and Samaria; made himself familiar with all the sacred localities, and wrote his "Life of Christ" in a Muronite cabin on the top of Lebanon. In that respect he had no advantage over Pere Didon. The good father devoted several years to a pilgrimage in Palestine. His tour was not that of a smatterer in theology who desires to put forth novelties in the guise of an *esprit fort*. The beauties of the Galilean landscape, its thickets of flowers, its shady valleys, its harmoniously scattered hills, he viewed with the eyes of a man of faith who felt to the depths of his soul that he was treading on holy ground. A priest and a religious, his ambition was to contribute by his *magnum opus* to the development of the kingdom of God in the souls of men. The knowledge of the fact that he has succeeded in this aim must be to the author the highest recompense that he could desire for his labours.

Renan's shortcomings and the superficiality with which he treated his mighty theme have been again and again notified even by the members of the unbelieving and sceptical school; but there is one point on which he stands almost above criticism—that is the charm of his style. Graceful, limpid and yet full of colour, it is the perfection of destructive language. It is said that while at college he made Chateaubriand his model: certainly his style has Chateaubriand's brilliancy, delicacy and tenderness, and something of Chateaubriand's dreamy vagueness as of a man giving form to his reveries. Even in the matter of style Pere Didon can fairly bear comparison with the infidel stylist. He writes with easy grace, clearness and precision. His pictures are painted with the hand of a master; the colour is laid on judiciously, but never in excess. As a sample of his style, let us take a passage from his account of the circumstances attending the birth of our Lord:

"While the shepherds of Beit-Saour are holding their watch, a flood of heavenly light poured around them. Alarmed they see beside them an angel of the Lord. 'Be assured,' he says to them, 'I am come to announce to you a great joy for all the people. To-day there is born to you a Saviour, who is Christ the Lord, in the city of David. You will know him by this sign: "He is wrapped in swaddling clothes and laid in a stable.' At the same moment voices

filled the air. The multitude of heavenly spirits, in concert with the angel, were praising God and saying: "Glory to God in the Highest, and peace to men of good will.' The world of divine spirits leaps with joy at the birth of Jesus. Nothing is accomplished here below which has not been decreed on high; terrestrial phenomena are the consequences of celestial and impenetrable causes. All the future, all the mystery of this cradle is in those two words which fill space and time, glory and peace—glory to God, peace to man. Henceforward the earth, which despised God, has a Son who is to teach us His name and establish His kingdom. Humanity, delivered up to the brutal law of destruction in the struggle for existence, is to know the law of peace, because it is regulated by the law of love. The angels withdrew and disappeared in the heavens, and the shepherds said amongst themselves: 'Let us go up to Bethlehem; let us go see this Word which has just been accomplished, and which the Lord has made known to us.' They went, hastening forward, and found Mary and Joseph, and the Infant laid in a manger. On seeing Him, they understood what had been said to them of the Child. Simple souls enlivened by God have penetrating vision; they divine what sages with all their philosophy cannot understand. Faith alone knows God and His designs; reason discusses them in exalted language, but they escape and blind it. It desires to bend them to its exigencies and narrow formulas; it finishes only by denying them, or, oftener still, by disfiguring or minimizing them. The shepherds returned to their flocks and related what they had seen. Their story excites wonder, and they glorify and praise God. Still it does not appear that the testimony of these poor men moved Jerusalem, or troubled the peace and humility of the cradle of Jesus. He remained unknown between His mother and Joseph. But Mary preserved in her heart that what she had heard; like all mothers, she made a treasure of her memories, a sort of interior book, which she read over with tenderness. The shepherd's country is still there; the flocks feed there during the winter season, as in the days of Jesus, under the olives and through the land where the grass grows green again and the anemones flourish; cultivation has never deserted this spot where shone the first splendor of the dawn of Christianity. On Christmas night the Bethlehemites repair to the Church of Helena, of which the debris only remain, and in the half-ruined crypt they appeal to the intercession of the shepherds of the Beit-Saour, their ancestors, who were the first Apostles."

Pere Didon's work, has, as was expected, been subjected to a good deal of criticism, but the criticism has come mostly from those who hoped to discover in his writings symptoms of disregard for Catholic authority. At one time, when the burning eloquence of Pere Didon was thrilling vast masses of the people of Paris, vague baseless rumours were circulated attributing to him views which in the theological language are called temerarious. Pere Didon has had to suffer for the unfounded rumours thus circulated, but he has suffered as a man possessed of the virtues of humility and Christian fortitude and thoroughly loyal to the Church. Those who look for heterodoxy in this book have been disappointed. The objections which have been raised are of little importance, and have been met in advance by the censors of the work, Professor Lepidi and Rev. Father Berthier, of the faculty of theology in the University of Fribourg, who in giving their approbation to what Father Didon has written, observe: "If he speaks sometimes the language of his adversaries, it is easily seen that he desires to fight them on their own ground, especially when he invokes against their theories of impiety *a priori* the positive arguments of history."

The editor left a note on his desk:

"Be back in a year or so."

For he was a Georgia humorist.

And believed in a joke, you know.

But an old delinquent of fifteen years

Dropped in and wrote below:

"Came to pay, but you was away;

'Be back in a year or so!'"

CHATS WITH GOOD LISTENERS.

THAT man yelling in the stock-exchange, with veins swelling, and every faculty at its highest tension, is working hard. That man toiling all day in his office, too tired at night to do anything but drop into heavy sleep, thinking only of his law points and his probable gains, is working hard. The physician rushing in and out, the journalist, the business man—all these, in this country, have only one motto: work. And work with them means constant activity, feverish activity.

Ask the man in the stock-exchange, the lawyer, the merchant, why he works. He will probably answer, for his children. He fancies that he is a noble and disinterested father; his children, he says, are dearer to him than life; and yet he cuts himself off from their society; he leaves them to others; he becomes a stranger to them for their own sake. He is not satisfied with giving them, in a material sense, what he can; he strives to give them more than he can; he builds castles for them—and these castles are without foundations. He forgets that his children themselves are more important than their material environment. He forgets that, while he is toiling for them, they are becoming more and more strangers to him. Perhaps he lives to realise this with bitter disappointment; perhaps he dies, leaving them without a father's care before he realizes it.

In the first case, he must feel that the fault is entirely his own. He has withheld from these thirsty little souls the dew of a father's love. It is not enough that he should appear to them as the bread-winner, the giver out of money; and those children who have learned to look at their father in that light are prematurely orphaned. It matters little whether they are left with riches, but it matters much whether he has trained them to be all they ought to be. It is a general complaint that, particularly in this country, the sons of rich men do not turn out well. The reason is that rich men have to work so hard to acquire and keep their riches, that they lose their grip on their children.

Theories of social progress are vain unless we take the children into account. They are with us. We make the future what it ought to be by making the children what they ought to be. There is our work. The rich man who hopes to perpetuate his name and hand down his riches, hopes in vain unless he builds up the character of his children. And he can only do this by his own example and by constant contact with them. Two men out of twelve leave the direction to their wives. The whole burden of the children is thrown on the mothers. Evidently, God never intended this. It is the way with the lower animals, but it ought not to be so with us. The father's direction and consideration are as greatly needed in the education of children as the mother's. But fathers are too much engaged for this. They fix their eyes on the horizon line above their children's heads, and make for it; they see a promised land, which proves a mirage. And the children are left fatherless, though their father load them with gifts, the results of his days of toil.

And when the mother has struggled in vain to do the part of both father and mother, who is blamed? Not the father, who worked apparently for his children, but who really worked because he enjoyed the excitement of competing with other men, or because he had learned to love money and the luxury it brings. No, not the father, who deliberately made himself a stranger to his children. "It is the mother's fault, of course—the boys were under her care. Did they not have everything that money could buy?" "Everything," the mother might retort, "except a father's care."

The children are with us. They are plastic, pure-minded, loving. If they have faulty tendencies, the father and mother ought to be first to see them; for the children have probably inherited them. A father can, in most cases, discover what are the natural faults of his son by examining his own conscience. If half the intelligence, half the thought, were used by American fathers in really looking after their children that are used in business for the mere end of accumulating money, so many gray-haired men would not turn away from the wealth they have acquired, feeling the bitterness of having sold their own flesh and blood for gold—*M. F. Egan, in Arc Maria.*

MONTALEMBERT AND HIS DAUGHTER.

NEAR the end of his life an event occurred in his household which, though it was sudden, should not have been unlooked for. His youngest daughter, a brilliant girl, who possessed "much of her father's talent and many of his characteristics, who had made a brilliant entry into 'the world' some time before, announced her desire to become a nun. "One day," says M. Cochin, "his charming and beloved child entered that library which all his friends know so well, and said to him: 'I am fond of everything around me. I love pleasure, society and its amusements; I love my family, my studies, my companions, my youth, my life, my country; but I love God better than all, and I desire to give myself to Him.' And when he said to her: 'My child, is there something which grieves you?' she went to the book-shelves and sought out one of the volumes of 'The Monks of the West.' 'It is you,' she answered: 'who have taught me that withered hearts and weary souls are not the things which we ought to offer to God.'" Could pen have pictured a sweeter picture, or the imagination have conceived a day of purer recompense for the author of volumes consecrated to humility and heroism? "Some time after," continues the same sympathetic narrator, "I had the happiness of accompanying the family to the convent where the reception was to take place; the priest was at the altar to celebrate the bridal, and the bride, adorned for the ceremony with her jessamine flowers and bridal veil, knelt radiant at the altar. But there was no bridegroom there. The bridegroom was that invisible Husband, who for two thousand years has attached so many souls to Him by bonds which cannot be broken, and drawn them by a charm which nothing can equal." The reader, if he has perused "The Monks of the West," has read at the conclusion of one of the volumes treating of the Anglo-Saxon saints, what Mrs. Oliphant calls "one of the most affecting utterances of suppressed emotion which, perhaps, has ever been put upon record." It is a description of this episode.

This daughter was the favorite of Montalembert. She was the youngest of three—he never had a son. His favorite appellation in addressing her was "*Mon bonheur*." It was a sacrifice to part with her a sacrifice whose keenness only a parent can appreciate. His health was poor, his days were numbered, and the sweet ministrations of this dear child would have made anyone less human than Montalembert exclaim that she had left him to his great regret—a *ma grande desolation!* But this natural sorrow soon gave way to a deep and genuine joy that this tender scion had found a safe asylum for her innocence, where she would be happy and useful, free from the sorrows of the outer world. The time, too, for his leaving that world was as we have intimated, approaching rapidly. Soon society had to be given up. Then came the armchair. From 1867 his sufferings continued to be very acute down to the day of his death. Then the easy-chair had to be abandoned for the bed. Mrs. Oliphant, who knew him in these waning days, has devoted many pages of beauty and pathos to their memory. "Never," says she, was there a more striking evidence of that vigour and life of the soul which is independent of—nay, almost in antagonism with—the strength of the body. . . . Death had nothing to do with such a man. Looking at him, the spectator felt it to be of all things the least credible. He was an embodied contradiction to that condition of humanity, an assertion of immortality more triumphant than any argument. Physicians might say what they would, we believe that no one could have seen Montalembert in that prolonged and most painful passage of life without feeling a half-indignant, half-contemptuous inclination to deny the possibility of dying. With such a deathless, brave, bright and unconquerable individuality death had nothing to do.

Mrs. Bernard Beere, an actress, who in the course of the last ten years has fairly won for herself one of the highest positions in the dramatic profession, has been engaged for an American tour at a minimum salary of \$500 a week. Mrs. Bernard Beere is a Catholic.

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

THE BEGGAR OF ST. ROCH.

BY LADY GEORGINA FULLERTON.

A young priest attached to the church of St. Roch, at Paris, in the year 18—, had been in the habit of giving occasional alms to a beggar whom he passed every day as he went into the church. This man used to sit on the steps of the front entrance to solicit the charity of the faithful as they passed to and fro. He was old, and his countenance stern and sad. If any one addressed him he answered briefly and abruptly; nor had his features ever been seen to relax into a smile. He was known as "old Jacques of the steps of St. Roch;" and none had troubled themselves to inquire into his history or ascertain his origin. The good priest who had so often relieved him remarked that he was never seen within the church, and endeavoured at different times to find out from him whether he indeed neglected his religious duties, or performed them at such times as escaped his observation; but he always returned evasive answers to his questions, and shut himself up in the deepest reserve. Once or twice the Abbe — had perceived that he wore round his neck a black string, to which was attached a small enameled cross. When his eye had fixed upon it Jacques had hastily hid it from sight, and since that day had taken care to keep his poor ragged coat buttoned over it. It so happened that the priest was called away from his post during the winter that followed his first acquaintance with Jacques, and remained absent for some weeks. At his return he missed the beggar from his accustomed place, and when after a few days he still did not appear, his charity prompted him to make inquiries about the poor man. He found some difficulty in discovering his abode; but it was at last pointed out to him, his informant adding at the same time that, though Jacques was very ill, it was of no use for a priest to visit him, as he had absolutely refused to send for one, and seemed determined to die in sullen, obstinate silence. This account only confirmed the Abbe — in his resolution to seek him out, he thought of the cross which he had seen on the old man's bosom, and wondered that one apparently so poor should wear so rich an ornament, or one so irreligious the symbol of our Redemption. After groping up a narrow staircase in the house to which he had been directed, he succeeded in finding the garret in which Jacques was lying. His worn and emaciated appearance heightened by the progress of disease, had greatly increased since he had last seen him; the dark lines about his eyes and mouth, and the restless twitching of his limbs, seemed to indicate that life was drawing to a close. There was little furniture in that miserable room; the bed, if bed it could be called, occupied one half of it; a piece of stained, discoloured silk hung against the wall in the shape of a curtain. There seemed no particular reason for this contrivance, which scarcely harmonized with the squalid, neglected aspect of that poor abode. Jacques lifted up his eyes as the Abbe — approached, and made a sign of recognition. When the priest kindly addressed him he held out his hand and murmured a few words of thanks, but when the visitor, after alluding to his illness, and proposing certain measures for his relief and comfort, proceeded to speak of the preparation every Christian should make for death, and to express a hope that he would avail himself of the means of grace which a merciful God was placing within his reach, the old man's face darkened, the lines about his mouth grew harder, and he exclaimed with impatience that it was all of no use; that he had nothing to say to a priest, and only wished to be left alone.

"You are satisfied, then, to die in your present state of mind, my dear friend," the Abbe — said, with gentleness. "You feel easy at the prospect of death?"

"Easy, easy as the damned," murmured Jacques with an accent of such despair that it startled his companion.

"You are not an infidel, Jacques; I know you are not; then why will you not die as a Christian? I have observed that you always wear a cross."

Jacques looked up wildly at these words, and muttered: "It scorches my breast."

The Abbe — knelt down by the side of the bed, and with the earnest words that faith and love suggest in such an

hour he argued with the dying man. He implored him not to reject his good offices, and if he would not speak to him as a priest, to treat him at least as a friend, and disclose the secret that sealed his lips and withered his heart.

"My secret!" said Jacques, "Would you hear my secret? It will make your hair stand on end, and cause you to fly from my side with scorn and loathing. Well, be it so, when you know what a wretch you have been pleading with you will give up the vain attempt to console him or bring him to repentance. You will confess that there is no repentance possible for such guilt as mine. Remorse, indeed, there is, but no hope of pardon. Was Judas pardoned?"

"He might have been pardoned, if he had not despaired," said the Abbe, in a low voice.

"Well, I will tell you my story," exclaimed Jacques; and he lent his head on his hand, fixed his wild, expressive eyes on the calm, earnest face of the priest, and spoke as follows: "I was born on the estate of a nobleman who had been for many years the protector of my family. He took me into his service when I was very young, and I had lived some time in his house when the revolution broke out. He was a kind, generous master, and his wife an angel of goodness. The rich respected and the poor worshipped her. I used often to think, when she knelt in the village church, or visited the sick, or gave alms at the door of the castle, that she was just as good as any of the saints in the calendar. Her two daughters were just as good and as beautiful as their mother; and her son, who was but a little fellow at the time I am speaking of, the joy of their hearts.

"Well, the revolution came, and a strange madness took possession of men's minds. We were told that we were all equal; that masters were tyrants, and kings oppressors. We heard nothing else from morning to night, till we dreamt of riches and freedom, and doing our own will and not that of others, and cursed in silence every duty we had to perform as labourers or as servants. My master was not very eager about public affairs, but he hated new notions, and spoke out in favour of the king and of the Church whenever an opportunity offered, and went on much in his usual way, shooting over his grounds, visiting his neighbours, and little dreaming of the storm that was ready to burst over his head. His wife thought more about it than he did, and we could see that she was longer at her prayers than usual, and there were often traces of tears on her sweet face.

"The young ladies, poor things, were as merry as if there had been no such thing in the world as the revolution, and, except in my discontented and restless heart, there was peace in the old castle, till the day when the commissaire from Paris took up his abode in the neighbouring town, and drew up a list of persons accused of being counter-revolutionists and enemies of the people.

To be Continued.

THE MASONIC OATHS.

We have given heretofore the murderous oaths taken by Masons, on entering into the first three degrees: apprentice, fellow craft, and master Mason. The degree next in order is that of mark master; and here is the penalty of the oath taken by every one who enters into this fourth degree:

"I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less penalty than to have my right ear smote off, that I may forever be unable to hear the word, and my right hand chopped off, as the penalty of an impostor, if I should ever prove willfully guilty of violating any part of this my solemn oath, or obligation, of a Mark Master Mason, so help me God, and make me steadfast to keep and perform the same."

Can English language be plainer: and what interpretation is there for such an oath, except that the swearer agrees to have his ear cut off and his right hand chopped away, if he fails in compliance? What guarantee have we that men who deliberately impose such an oath, and blasphemously call upon God to witness it, would not execute the penalty, or one equivalent, should circumstances permit?—*N. O. Holy Family.*

The Catholic Weekly Review.

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

Commended by

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

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

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

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

The late Archbishop Lynch.

The late Rt. Rev. Bishop Carbery of Hamilton.

The Rev. Father Dowd of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion

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TORONTO, SATURDAY, DEC. 6, 1890.

PERE MONSABRE and the ex-Father Hyacinthe are both to preach during Advent in Rome, the latter having been summoned, as an anti-Catholic force, to counteract the effect of the famous Dominican.

THE Rev. Dr. McSweeney, makes this excellent suggestion in a letter to an American contemporary:

Allow me to express the opinion that in our cities and large towns at least, the hours of Masses should be advertised. I have travelled "considerable," and priest and all as I am, have felt and suffered a good deal of inconvenience because I did not find the Catholic services announced on the board in the hotels.

NATIONALIST and Liberal journals are alike commenting upon the improved tone in which Mr. Balfour has pitched his speeches since his Irish visit. Whether it is due to the experiences of the recent tour, or to the possible approach of a general election is uncertain, but the fact remains, as the *Nation* itself points out, that he has assumed once more the character which he has not played since 1886 of sincere well-wisher, sympathiser, friend, and, in a limited fashion, respecter of Ireland, and her peasantry. They are not the "Hottentots" of Lord Salisbury's jeering speeches. They are polite to strangers. Their priests are not the "villainous priests" Colonel Turner said they were. On the other hand they are rational men.

ANOTHER important admission which Mr. Balfour has made is that many of the districts described as "Congested" cannot properly be so named. Speaking of his visit to these parts he said: "On the whole the general impression left upon the casual traveller is that here you are dealing with a population not congested, in the sense of being crowded, but congested by not being able to draw from their holdings a safe and sufficient livelihood for themselves or their children; whose condition trembles constantly upon the verge of want, and when the potato crop fails, goes over that margin, plunges over that margin and becomes one of extreme and even dangerous destitution." On the other hand, there are vast expanses of unreclaimed bog and mountain, the bringing of which under cultivation, thus extending the area of productive land, is one of the chief duties imposed upon the statesmanship of the hour.

Mr. BALFOUR was impressed by another fact: that though the people in the distressed districts in Ireland are sunk in poverty, yet this want is neither so degrading nor demoralising as the poverty that huddles and struggles with starvation in the sweating dens of overcrowded cities. That is but to say that in the worst despair and in the most grievous afflictions, the Irish peasants preserve inviolate the affections and the virtues, and that even in the darkest hour of their lot, their lives are lit up with a simple trust in Heaven.

THE work of eviction has been continued with increased vigour during the last few weeks in some of the most distressed districts on the North-west coast of Ireland. It is quite noteworthy though, that the Archbishop of Cashel, fresh from Rome, has given the lead to his own people in the work of fortifying the defence of the peasants. "We are all publicly pledged" he says, "to sympathize with and support our evicted brethren throughout the country, and to see that they suffer nothing, or as little as possible, from landlord ruthlessness and rapacity." And his Grace renews his subscription of £500. The *Nation* says that this is an answer to those who were prophesying that the Bishops of Ireland would leave the people to fight their battle uncounselled and unassisted. Like the action of the Bishop of Raphoe, who personally intervened in the case of the Olfert evictions, the munificence of the Archbishop of Cashel will show, it thinks, that the old alliance stands for the protection of the evicted.

CARDINAL GIBBONS has been recently interviewed by the *New York Sun* on the subject of Sunday observance. His Eminence said:—

I think that Sunday should be, first of all, a day devoted to religious worship, and second, to innocent and healthful recreation, as being the only way in which the great masses of the people have time to seek relaxation from their work. The danger is in the excess either way, and I deprecate the closing of the art galleries and libraries. Presupposing that a certain portion of the day is set apart for religious exercises, I think that any recreation that will contribute to the physical, mental, and moral benefit and enjoyment of the masses should be encouraged. I think that baseball is a game that is in conflict with the quiet decorum and tranquility that should characterise the observance of the Lord's Day, and is too violent an exercise to be conducive to such harmony. But whatever may be the abuses arising from Sunday baseball, I regard the baseball players and observers of the game as far less reprehensible than those who would utter from the pulpit on the Lord's Day unjust and uncharitable statements about their neighbour. The Christian religion prescribes the golden mean between rigid Sabatarianism on the one hand and lax indulgence on the other. There is little doubt that the revulsions in public sentiment from a rigorous to a loose observance of the Lord's Day can be ascribed to a sincere, but misguided, zeal of the Puritans, who confounded the Christian Sunday with the Jewish Sabbath, and imposed restraints on the people which were repulsive to Christian freedom, and which were not warranted by the Gospel dispensation. The Lord's Day to the Christian heart is always a day of joy. The Church desires us on that day to be cheerful without dissipation, grave and religious without sadness and melancholy. She forbids, indeed, all unnecessary servile work on that day; but as the Sabbath was made for man, and not man for the Sabbath, she allows such work wherever charity or necessity may demand it. As it is a day consecrated not only to religion, but to relaxation of mind and body, she permits us to spend a portion of it in innocent recreation.

The Rev. Father Rossall, Emigrants' Chaplain and Chancellor of the diocese of Salford, has issued to the Members of the Salford Protection and Rescue Society, a report of the visitation of the children it has emigrated to Canada. The business of this society, as many of our readers know, is to counteract the work of proselytising, which has been shown to form so large a part of the working of the "Homes" of Dr. Barnardo. Under its auspices 144 children have been sent out to this country between September 1889 and April of this year; and these young emigrants have been placed in batches of from four to ten or twelve in a parish, and in parishes in the Province of Quebec exclusively. The task of visiting these children, though to him a very pleasing errand, was by no means easy, Father Rossall says; but the inconveniences and difficulties of travelling were more than compensated for, he adds, by the warmth of reception and generous hospitality extended to him, not only by the parish priests of the various parishes, but also by the farmers and others who had adopted or undertaken the care of the children.

The placing of these children on their arrival in Canada is arranged through the parish priests by the Montreal agent of the society, a member of the household of the Archbishop of Montreal.

Father Rossall describes the method of working as under:

"A few months before my departure with an emigrant party he, the agent, will visit a few country parishes and address a meeting of the farmers, previously convened by the parish priest. He will explain to that meeting that a number of orphan and deserted children are about to arrive in the Dominion, for the purpose of being placed with or adopted by French-Canadian farmers; and after telling them something of the history of those about to come, he will take a list of names of those farmers who would like to take a boy or a girl. This list is submitted to the parish priest for his approval or rejection, and for the best of reasons. A parish priest in Canada is a person of great local importance and influence. Not only does he know the precise position of his parishioners, concerning both spiritual and temporal matters, but he is often the judge, referee, adviser, and peace maker of the parish. His influence is immense. This is very important to bear in mind when I tell you that he, the parish priest, places our children. It has been my good fortune to secure the hearty co-operation of these excellent priests in our great work. They give much time and attention, and often expend much money in the interests of our little ones placed in their parishes. When the parish priest has sanctioned such of his flock receiving our children as he thinks advisable, the children are sent accordingly. In all cases I am happy to record here that I had found these good priests had taken a personal and a continual interest in the temporal and spiritual welfare of our little ones. No case of ill-treatment or over-working could occur without coming to the ears of our parish priest, and he would at once effect a remedy either by remonstrance with the farmer or removal of the child."

So much for their temporal affairs. As to spiritual matters, the Report continues, there is the same satisfaction. The piety of the French-Canadian family has not failed to impress the visitor. "It is a beautiful sight," he writes, "and one that I often witnessed, to see those in the fields stopping their work on hearing the sound of the *Angelus* bell from the neighbouring church or convent, and kneeling down with uncovered head to say the *Angelus*. Sunday is faithfully kept by all Canadians, as also are the holidays of obligation." Our readers will, we think, concur in Father Rossall's conclusion that these little rescued waifs and strays,

in such surroundings, are well placed both as respects their temporal and spiritual interests. It is conclusive evidence that the methods of proselytising exposed in the correspondence published some few months ago in these pages, are being effectually counteracted.

THE PARNELL IMBROGLIO.

We can no longer write a lenient word in behalf of the Irish leader. A week ago we wrote counselling as charitable, which as a rule is the only just judgment, as might be possible for him in circumstances which in themselves, it was not to be denied, left little room for extenuation. In the interval, brief as it has been, events, however, have moved rapidly, and at the present hour, thanks to what can only be called Mr. Parnell's unparalleled selfishness, only the shreds and tatters remain of what a few weeks ago was a strong and unbroken body—the Irish Parliamentary party. A day is a short time in which to undo the work of laborious years. Yet it has sufficed Mr. Parnell. By the publication of his Manifesto of last Friday he has inflicted, in the judgment of its best wishers, almost irreparable injury on the cause of Ireland, and erased from men's minds the recollection of his past services. At the present moment the alliance between the English Liberals and the Irish Nationalists is apparently hopelessly shattered; the Irish party is split into two warring factions; the friendship and confidence of Mr. Gladstone has been requited by Mr. Parnell with malevolent insult and betrayal: for all present purposes Home Rule has been dropped from the Liberal policy; and the cause to which the greatest of English statesmen had pledged his remaining years, his restless energy and his matchless intellect, has encountered, in what seemed the hour of its triumph, indefinite delay, if not disaster. The cup of political liberty has been struck from Mr. Gladstone's hands while he was raising it to Ireland's lips.

Mr. Parnell seems to have resolved that if he falls the Home Rule cause will fall with him. His Manifesto and his conduct through the week make that much evident. He is determined, so far as Ireland is concerned, to remain political Dictator. Whether he succeed or not remains to be seen; but his triumph can only be purchased at the cost of the cause of his country. Of Mr. Parnell himself, as the *Daily News*, Mr. Gladstone's organ, has said, nothing more can be expected; but if the Irish people will submit to his insolent supremacy, there will be an end to the confidence and sympathy which for the last four years have been fast growing between the English and Irish people. "It will be for the Irish members," as that most influential of journals says, "and the Irish bishops and priesthood to see to it that all the good work of these years is not swept away. It will be for the patriotic men who have been the mainstay of the Nationalist movement to stand like the priest of old between the living and the dead till the plague be stayed. They must make the Irish masses fully acquainted with the sad revelations of the Divorce Court, and they must make it clear to them that the whole of the present difficulties arises from the moral revulsion of the English people against the lawlessness which invades the family and destroys the sacredness of domestic life. The question before the Irish people is whether they will quarrel with their English friends on grounds like these, or whether they will go on to gain the freedom they desire under another leader."

Of the Manifesto of Mr. Parnell we do not know whether it is more detestable for the utter unconcern it evinces as to what may befall the cause of Ireland, or for the insulting malevolence which it manifests towards Mr. Gladstone, whose confidence Mr. Parnell, in a manner which is the very last word of dishonour, chivalrously hastens to betray. It is his answer to the representations made to him by Mr. Gladstone, with everything of good feeling and delicacy, through Mr. Morley, to whom he wrote that "notwithstanding the splendid services rendered by Mr. Parnell to his country, his continuance at the present moment in the leadership would be productive of consequences disastrous in the highest degree to the cause of Ireland"—in which Mr. Gladstone only expressed the overwhelming public sentiment upon the subject. Mr. Parnell's continuance as leader," he added, "would not only place many hearty and effective friends of the Irish cause in a position of great embarrassment, but would render my retention of the leadership, based as it has been on the prosecution of the Irish cause, as almost a nullity." To force Mr. Gladstone to abandon the cause to which it was his beneficent intention to devote the remaining years—and they cannot now be many—of his life, for no better purpose than to satisfy the selfish ambition of Mr. Parnell, would be to reward the Grand Old Man, who at no day perhaps stood higher in the affections of the English people, with ingratitude and treachery; and, in the case of unhappy Ireland, to throw back her people's cause by, perhaps, a generation.

Full of difficulties and perils as, which ever way we look, the situation is, and great as the disaster is that has so suddenly overtaken the national movement, it need not be feared that Mr. Parnell can permanently defy a public opinion which in this case is but the expression of the public conscience. Neither in Ireland, nor in England, will public sentiment sustain him, for he has himself dealt the *coup de grace* to whatever remnant of reputation he escaped with from the Divorce Court. In what light these more recent happenings will be viewed by former supporters, may be gauged by the tone of some earlier utterances. The *Irish Catholic* of Dublin, in its first comment upon the case, says:

"Two points, however, remain to be borne in mind by all Irishmen, and particularly by Irish Catholics. The first of these is that the present is no occasion for the glorification of Mr. Parnell; the second, that effort should be made to bring home to his mind that he has needlessly, by his wrongful action, created what may prove to be a barrier to the progress of the national cause. Mr. Parnell, it is evident, owes such reparation as he can ever make to more persons than one; but, in the sphere of politics, he owes, most of all, reparation to Ireland. He has forgotten his own dignity, his own honour, his own position and its responsibilities. For these things he owes Ireland something more than mere adroitness or callousness to public opinion; he owes her whole-hearted and earnest effort to minimise and reduce the wrong he has done her. He owes something to himself also. The truth is, that all that can be said now is that Ireland will not, if she can help it, allow Mr. Parnell's wrong-doing to be used as a weapon with which to strike at the life of the national movement. It is, indeed, still open to question how the blow of the dagger which he has himself poisoned can best be averted; and it is regrettable that the political circumstances of the present are such as to fetter the action of our people and to prohibit that free expression of an outraged public opinion which all would like to see."

The *Weekly Register* of London, a staunch supporter of the rights of the Irish people, and a journal which speaks for the most liberal section of English Catholics, points out the

difficulty the toleration of Mr. Parnell as a public leader presents to a Catholic people. "The offender himself," says the *Register* "is probably unaware of the strength of this Catholic sentiment; for we are told, with some pride, that his unconquered courage is exhibited now as ever and that he chats with his colleagues on indifferent topics, as if nothing had happened. What has happened he does not realise. If he did, he would make haste with a generous apology to those whose loyalty he has tried too severely, and should try no longer: to his colleagues and to the men behind them, to a Catholic population, and to those priests and Bishops who put aside many a prejudice, to extend to a Protestant a confidence he has held so cheap. Sooner or later he will have to face these facts." It is unlikely that later events have at all lessened these objections. Not less condemnatory was the judgment the delegation of the Irish party at present in America cabled to Mr. Justin McCarthy from Chicago on Sunday last. "We are driven," they said, "to choose between Mr. Parnell and the destruction of our country's cause." They condemn in turn his "cruel injustice" towards other members of his party, his "reckless and unjust" imputations upon Messrs Gladstone and Morley, and his "deplorable expressions of ill-will towards the British people." And they add: "In deliberately bringing things to this position, Mr. Parnell has entered upon a rash and fatal path upon which every consideration of Ireland's safety, as well as personal honour, forbids us absolutely to follow him. In the future of a party thus isolated and discredited, we cannot imagine how any Irishman can see anything but destruction of the hopes of self-government, happiness, and peace which, but a few weeks ago, were on the point of being realised for our people, so tried by many years of sacrifice and suffering. What Mr. Parnell asks us to do, stripped of all side issues, is to sacrifice all the hopes of an early settlement of the Irish struggle to his resolution to maintain his personal position. We are driven to choose between our leader and our cause. In that sad choice we cannot hesitate."

It is not easy to see how Mr. Parnell, in the teeth of all this, can remain in the leadership. His leadership has lost its *prestige* and its power. Even the reserve and seclusion, which in the public imagination, cast an element of romance and interest about the man, are now seen to be capable of the wretchedest explanation. It may be doubted if the Divorce Court made greater havoc of Mr. Parnell's personal honour than has his subsequent attack upon Mr. Gladstone. "A garrulous old gentleman," is his contemptuous description of the aged leader who was a statesman before Mr. Parnell was out of his swaddling clothes. His statement of his conferences with Mr. Gladstone and the Liberal leaders regarding the provisions of a prospective Home Rule measure, has been met by Mr. Gladstone and Mr. Morley, on the most important points, with an emphatic contradiction. As a consequence even communication, not to speak of confidence, has ceased between the allied leaders of a few days ago. Everything about the situation is distressing. Mr. Parnell's colleagues and the Irish people have shown themselves ever generous and loyal towards him; but it cannot be concealed that he has himself made it impossible for even generosity to restore him, suddenly, to public esteem.

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

Correspondence.

THE REV. MR. CHAMBERS AND CARD. NEWMAN.

To the Editor of THE CATHOLIC WEEKLY REVIEW.

SIR—I have to thank you very much for your courteousness in sending me a marked copy of your last issue, containing comments upon a letter of mine to the "Star." You will notice I stated that the "CATHOLIC REVIEW is credited with" the remark apparently so offensive to you *amour propre*. I made no charge, but corrected a statement made by a Review, you say not yours, quoted in one of the daily journals. Probably I should never have heard of your interesting paper, but for your kindness in mailing me a copy.

With the publications of sectarian houses I am not very familiar, but the Anglican Branch of the Catholic Church in all of her great hymnals, excepting the earlier editions of Bishop Bickersteth's books, prints the hymn "Lead Kindly Light," as Newman first published it. You are slightly in error about the place where it was written. At least Newman says "We were becalmed a whole week in the Straits of Benifacio. There it was that I wrote the lines "Lead Kindly Light."

As regards the concluding portion of my letter, it is evident, if you will permit what does perforce look like a *tu quoque*, that you fail to understand the reference there. Of course the words "though we have lately been shown" could hardly refer, as you appear to imagine, to the familiar statements in the "Apologia pro vita sua." The reference is to correspondence which appeared lately in a leading church paper in England, proving to us, who were most unwilling to believe it, but from incontestable evidence, that while on their tour in 1839 enquiries were made at Rome about the terms upon which Newman and his friend could be received into the Roman Communion. It would appear that on being told that unconditional submission was a first requisite, nothing more was said about leaving the Mother Church then. It required twelve years for Newman to bring himself to that point.

I will not encroach further upon your space, but conclude by thanking you for the opportunity of explaining what were to you difficulties in my letter to the "Star."

The Rectory Very truly,

Knowlton, Quebec, Nov. 26. W. PERCY CHAMBERS.

[NOTE.—What THE REVIEW mainly took exception to in Mr. Chambers' letter to the Montreal Star (quoted in our issue of the 22nd November) was the following extraordinary statement:

"Ofcourse everyone knows that it was while professedly an enthusiastic Anglican that these lines were written, though we have lately been shown, to the very great regret of those who wished to believe in his good faith at the time, that Newman was even then on his way home from an interview with the Bishop of Rome with reference to his reception into the Roman church."

This statement was shown, by the passage in the Apologia in which Newman records the details of his journey, to be untrue in every particular.

The Cardinal on the contrary says of himself and Froude that they "kept clear of Catholics throughout their tour," that shortly before leaving Rome they made two calls on Mgr. Wiseman at the English College, and attended a *Tenebrae*, and for the rest "saw nothing but what was external."

We said that Mr. Chambers owed it to himself, in our judgment, to withdraw his reckless and grave accusation. Whether the foregoing letter is an at all adequate explanation, our readers, and Mr. Chambers himself, must be the judges.

EDITOR CATH. W. REV.]

To the Editor of THE CATHOLIC WEEKLY REVIEW.

SIR,—Having read the letter, in your last week's issue, signed "English Catholic," I wish to say a few words in praise of the good work therein outlined. First of all (I write as a convert) what better proof can we show of loving our neighbour as ourselves than to do what lies in our power towards bringing them into the True Fold, where Almighty God, in His infinite mercy, has been pleased to lead us. Besides, we owe a perpetual thanksgiving to our dear Lord for having lightened our darkness, and this society, as sketched by "English Catholic," gives us a beautiful opportunity of offering up this thanksgiving, by devoting

our spare time to prayers and good works for the conversion of our fellow-countrymen.

I am sure all English Catholics, whether converts or not, who see the letter I have referred to, will come forward and help to form this society; and I would ask all Catholics, of whatever nationality, to offer up daily a "Pater" and an "Ave" for the success of this good work.

Let us pray for zeal and strength to carry on the good fight of those who embrace a life of self-denial and suffering, to bring back the land we love so dearly to the Faith of our fathers.

CONVERT.

Montreal, Dec. 2

Book Reviews.

Short Sermons on the Gospels for every Sunday in the year, by Rev. N. M. Redmond. New York: Fr. Pustet & Co.

These sermons which have here found their way into book form, were written in compliance with a wish of the Bishop of a Western diocese, and for the purpose of reaching a large number of people in distant missions who could not well avail themselves of the blessings of regular Sunday instruction. Beginning with the first Sunday of Advent, the sermons run the course of the ecclesiastical year, they are both brief and practical, and so far as we are able to judge, are admirably designed to realise the special end for which they were written.

Harmony between Science and Revelation by the Rt. Rev. Mgr. de Concilio. New York: Fr. Pustet & Co.

Mgr. de Concilio has here brought together in book form the series of articles which first appeared in successive issues of one of our New York contemporaries, treating upon the true relations between religion and science. In doing so he has rendered an additional service to the Catholic public. It is so persistently urged in this day, that the results of scientific investigation are in contradiction with the tenets of religion and revelation, that too great welcome cannot be given a work which has for its purpose to prove that between true science and religion, there can in fact be no real antagonism. Such is the scope of the present work. In the course of some thirty-eight articles the writer treats upon the most important points connected with the questions of evolution, and the origin of species, and it is of further value in his work that his answers to, and analysis of the claims of the modern school of science, are couched in such simple language as to bring them within the reach of all who have had so much as a common school education.

It is the boast of modern science that it has disposed of religion. It is in refutation of this assertion that Mr. de Concilio's book has been written, and it will prove of much practical instruction to inquiring men and women.

The Westminster Review for November, (New York, the Leonard Scott Pub. Co.) opens with an article having the ominous title of "Popery and Home Rule." It is of a commonplace character, the production apparently of a nonconformist Radical. The writer, Mr. Samuel Fothergill, would seem to be a victim to the vulgar prejudices against Popery, and his article is designed to show that "since the Reformation of three hundred years ago, few events have occurred so calculated to liberate the human mind from the most degrading and ruinous of all spiritual thralldom, or to give so powerful an impulse to true religion," as the intervention of the Pope in Irish matters. "Its effects" we read, "on the Irish people, in removing their abject submission to the priests of a false form of Christianity, and opening their minds for the reception of Christian truth, in its purity, it is impossible to estimate. The article as we have said, is a commonplace one, and calls for no comment.

The remaining papers are more in keeping with the character of the Westminster. "The Political Position of Holland" by Samuel R. Van Campen; "Luce Mundi" by Walter Lloy; "The Intellectual Cowardice of Woman" by Geoffrey Mortimer; "George Buchanan" by David G. Ritchie; "Should the Universities be International?" by Richard G. Janion, are all interesting articles. The number contains besides the usual careful review of Contemporary Literature and Home Politics.

General Catholic News

It is reported that the great Catholic historian of Germany, Dr. Janssens, is to succeed Cardinal Hergenrother as keeper of the Vatican archives.

The agitation for the recall of the Jesuits continues in Germany. Meetings are being held daily in various parts of the Empire to promote petitions on the subject, and there is good hope that the movement will be successful.

Archdeacon Farrar, in a discourse on General Booth's scheme, delivered in Westminster Abbey, said the Anglican Church had lost the great mass of the working classes. Not more than ten per cent. attended the ordinary services.

It is rumoured that the Holy Father is occupied in preparing an Encyclical on the necessity of promoting Biblical studies in view especially of current controversies in which the authenticity and the inspiration of the Holy Scriptures are called in question.

In the new Victorian Cabinet, Mr. Allen McLean, a Scottish Catholic and a most eloquent speaker, takes office for the first time as Minister of Lands. As we have already stated, the Hon. John Gavar Duffy, son of Sir Charles Gavan Duffy, is to preside over the Post Office.

Rev. Richard Lalor Burtzell, formerly pastor of the Church of the Epiphany, New York City, has submitted to his superiors, and his submission has been accepted by the Propaganda. He has been assigned to the pastorate of St. Mary's Church, Rondoht, N. Y., and has taken charge of the parish.

A dispatch from Milwaukee, saying that Archbishop Ireland has been summoned to Rome in connection with his recent utterances on the public school question, is emphatically denied by his grace. His position is well known, and his stand in this, as on all other questions, is a conscientious one.

The number of persons applying for permission to study and refer to documents in the Vatican Library at Rome, have of late become so great that the rooms allotted to students have become too small. Leo XIII. has consequently had a new reading room constructed.

The *Gaulois* is responsible for the statement that Cardinal Lavignerie is a candidate for the late M. Emin Augier's chair in the French Academy. His Eminence certainly deserves better than any living Frenchman to be ranked amongst "the Immortals." M. de Freycinet is also said to be a candidate.

His Grace Archbishop Croke, on his way from Rome, granted an interview to a representative of the *Paris Univers*. His Grace found the Holy Father in excellent health and fully *au courant* with Irish affairs. The relations between Catholic Ireland and the Holy Father the Archbishop described as those of confidence and affection.

The discovery in Detroit, of an anti-Catholic society, whose sole object is the defeat of all Catholics running for office in the recent election, caused wide-spread commotion and the most bitter feeling among the religious people. The society, which is known as the Sons of America, attacked both parties alike where the candidates were Catholics.

The "Catholic Union" is the designation of one of the best literary and debating societies in the city, the members of which meet weekly in St. Michael's College, though the membership is not confined to St. Basil's Parish. Some of the papers which have been read at various times, and the discussion amongst the members which followed, have been such as would have reflected credit on a far more pretentious organisation. At a meeting of the Union on Wednesday, 19th ult., the Society presented a gold headed cane to Mr. W.

MacBrady the Vice-president, on his leaving the city. Mr. MacBrady acknowledged the gift in a graceful speech.

A paper discussing the relations of the State to education, was read by Mr. J. C. Robertson, and gave rise to an animated debate.

At their last meeting on Dec. 3, the following officers were elected for the ensuing year. *Hon. President*, Rev. R. MacBrady; *President*, Mr. J. C. Walsh; *Vice-Presidents*, Messrs. W. O'Connor and Jas. Kernahan; *Treasurer*, W. Moylan; *Secretary*, H. Ferguson; *Librarian*, T. Winterbury. The debate of the evening was upon the question of State Interference in Education, which principle was affirmed after a lengthy discussion.

The presentation of a testimonial from citizens of Ottawa of all creeds and nationalities to Father Dawson, took place on Monday afternoon last. The address accompanying the testimonial, presented by ex-Mayor McLeod Stewart, president of St. Andrew's society, recounted the leading events of the Father's useful career, and expressed the delight felt by the subscribers to greet him on the completion of this his eightieth year.

In the course of the proceedings the following communication from Bishop Macdonell was read:

BISHOP'S HOUSE, ALEXANDRIA, NOV. 29th, 1890.

Very Rev. Dr. McD. Dawson:

VERY REVEREND AND DEAR SIR,—Having learned with pleasure that some of your friends intend to manifest their sentiments of esteem and affection for you by making you a public testimonial on the completion of your 80th year, and wishing to join them to do you honour as one to whom honour is due, I avail myself of this occasion to do so by appointing you, which I do by these presents, an honorary Vicar-General of my newly created Scotch diocese of Alexandria.

Your long and blameless life in the sacred ministry, the eminent services you have rendered religion by your writings and public lectures, together with your many admirable qualities of head and heart entitle you, in my humble opinion, to this compliment. Wishing you many years yet of health and usefulness, I subscribe myself, your obedient servant in Christ,

ALEXANDER MACDONELL.

Bishop of Alexandria.

The presentation consisted of a fur coat and gauntlets, accompanied by a purse.

ARCHBISHOP WALSH of Dublin has written to the press as follows:

The Parnell matter is altogether too grave to enable me as an individual bishop to feel warranted in making any public statement of my opinion with reference to it until I have had an opportunity to consult with my episcopal brethren. I understand that the Irish Parliamentary party will meet on Monday to decide what action shall be taken in the lamentable crisis with which it stands confronted. It is easy to conceive that the decision of our Parliamentary representatives may have the effect of opening up a new phase of the Irish National movement, and that the situation resulting from their decision may be one that will put upon the bishops of Ireland, collectively as well as individually, the very grave duty of considering whether or how far it will be in our power to continue in future to place in the Irish Parliamentary party that confidence which as a body we have felt justified in placing in it in the past.

The Archbishop adds that he would be unable to support in any conceivable circumstance the suggested new Irish National Liberal party. He concludes as follows:

Let me in conclusion say that for the last few days certain events of not very remote occurrence, which seem, however, just now to have almost passed from public attention have been very prominently before my mind. With the recollection of these before me I am, I confess, unable as yet to feel absolutely convinced that we are even now in a position to form a final judgement on the case out of which the present unhappy crisis has arisen. In this I may be illogical, but it is better to be illogical than to run the risk of being uncharitable or unjust. At all events this is a matter that must now be decided one way or the other before many days.

C. M. B. A. News.

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

The advice which we gave recently about nomination of officers for branches, holds good also for election night, and should be borne in mind by all when placing their ballots.

We welcome the *C. M. B. A. Weekly* as a valuable addition to our exchange table. It is well edited and thoroughly devoted to the interest of the C. M. B. A.

The C. M. B. A. was the first Catholic Mutual Benefit association organized, and has always kept the lead as the best of its kind, having not only the largest membership, but the lowest death rate, never having reached eight, per thousand members, and its average cost to each member is as low as the average cost of any other sound mutual benefit association, whilst it pays its death benefits within ten days after proper proof of death has been filed with the supreme recorder.

The membership of the order on July 1st, 1890, was:

New York.....	148 Branches	12,000 Members.
Pen'vania	90	"	5,000
Michigan	54	"	4,000
Canada	136	"	5,600
Ohio	35	"	1,500
Sup. Councils ...	19	"	900
	480		29,000

The C. M. B. A. is an association of Catholics of all nationalities combined, and one in which distinctions of birthplace or residence should be merged into the greater and more Catholic principle of brotherhood, the principle upon which the C. M. B. A. was founded. It is an association for dioceses, and not for countries. What is law for the C. M. B. A. in one Catholic diocese, should be the same in every other diocese where the C. M. B. A. has been introduced.

To become members applicants must be practical Catholics in good physical health and vaccinated at some time within ten years before admission, must pass a medical examination, must be eighteen years of age, and under fifty when initiated, must be able and willing to support their families, and to aid and assist needy members according to their means.

If there is a branch in your parish go to the secretary, get an application blank, answer all the questions correctly, sign it, get two members to recommend you, take it to the parish priest, get his signature to it that you are a practical Catholic, go to the Branch medical examiner, be examined, pay him the examination fees, take your application to the secretary, pay three dollars, wait till you are notified that you have been elected, then go at the time named, to the place indicated, where you will be initiated into your branch, pay one assessment, and 25 cents for a month's dues; but if you are rejected you will have your three dollars returned to you and you may try again after six months. At your initiation you will take an obligation to be faithful to the laws of the C. M. B. A. and you will receive a copy of them. You will become liable to assessment on the first death after you sign the roll book; notice by mail will be sent, and you will have 20 days thereafter to pay every assessment.

The cost of membership in the C. M. B. A. is as follows:—

	\$2,000 BENEFIT	\$1,000 BENEFIT
Class 1. 18 to 25 years,	\$1.00 per assmt.	\$0 50 per assmt.
" 2. 25 to 30 "	1.10 " "	55 " "
" 3. 30 to 35 "	1.20 " "	60 " "
" 4. 35 to 40 "	1.30 " "	65 " "
" 5. 40 to 45 "	1.45 " "	75 " "
" 6. 45 to 50 "	1.65 " "	85 " "

Entrance Fee, \$3.00. Medical Examiner Fee, \$2.00. Monthly Dues, per month, 25 cts.

The average number of assessments per year, for 10 years have been only 16.

In connection with the elections which take place the first meeting night in December we beg leave to remind the members that there is a certain qualification that prevents a member from voting and from holding office.

It is that voters must be in good standing, they must not be in arrears for any assessments and must not owe for more than three months dues. Members assist their friends to obtain office. If they owe any assessment that is past due they are suspended, and can neither vote nor hold office until reinstated. If they do not owe for any assessment but owe for four months dues or any number of months more than three, they can neither vote nor hold office. But they can pay up between now and the night of the election in their respective branches and be in good standing on the day of the month their branches meet on.

MY LADY WAITS.

Beneath the splendor of the southern sun
A woman waits; dark chestnut is her hair,
And like a clean cut cameo her face,
By some pale artist wrought and dwelt upon
'Till life breathed in the stone; and she is fair,
Like some slim lily in the garden-place.

That in her heart my life should find a place,
That she should wait for me at set of sun,
That she should name me "Love!" a boon more fair
Life cannot give, than I should press the hair
Back from her low, white brow, and gaze upon
The love-lit frankness of her pure young face.

If this may be, then I must turn my face
Away from her, and win the right to place
My life at her command, strike heel upon
All that is false, nor must to-day's spent sun
Know me untrue. I may not touch her hair
Unless I be as true as she is fair

She hath not spoken aught, or cold or fair,
Nor have I asked. I have but read her face,
And watched the sunlight glinting on her hair,
And loved her. If for me there be a place
In her pure heart, I know not. Now the sun
May kiss what I would lay my hand upon.

I know not what may be, but thus upon
My heart is put a pledge for purpose fair,
Whatever else may chance. Beneath the sun
Men are but human; so this woman's face
Would keep me strong and pure; then I may place,
As doth the sun, my kiss upon her hair.

And this I know—my lady waits, her hair
Back from her low, white brow, a blessing on
Her lips. Against my heart my hand I place
And pray that I be true as she is fair,
So that at last I may look in her face,
Beneath the splendor of the southern sun.

O heart of all doubts displace—the prize is fair,
That I may kiss her hair, as doth the sun!
Strive bravely on, thy shield her pure young face.

Charles Washington Coleman in *Lippincott's Magazine*.

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

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

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

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

What Northrop & Lyman's

A Miraculous Medicine.—Mr. J. H. CREPAIN, St. Camille, writes: "Send me at once three dozen NORTHRUP & LYMAN'S VEGETABLE DISCOVERY. It is a miraculous medicine and has performed great cures, testimonials of which we can give you."

Know it is Good.—Mrs. C. JOHNSON, Melville, writes:—"I have great pleasure in recommending your VEGETABLE DISCOVERY. I have used two bottles, and it completely cured me of a bad case of Dyspepsia. I also found it an excellent Blood Medicine, and sure cure for Kidney troubles."

The Best Medicine.—Mr. JNO. BLACKWELL, of the Bank of Commerce, Toronto, writes: "Having suffered for over four years from Dyspepsia and weak stomach, and having tried numerous remedies with but little effect, I was at last advised to give NORTHRUP & LYMAN'S VEGETABLE DISCOVERY

Vegetable Discovery

It Gives Strength.—Mr. J. S. DRISCOLL, of Granite Hill, writes: "I have derived great benefit from the use of your VEGETABLE DISCOVERY. My appetite has returned, and I feel stronger."

A Pleasure to us.—Mr. L. N. BOERGER, of Ripon, P.Q., writes: "It is with great pleasure I

If you are Despondent, Low-spirited, Irritable and Peevish, and unpleasant sensations are felt invariably after eating,

a trial. I did so, with a happy result, receiving great benefit from one bottle. I then tried a second and third bottle, and now I find my appetite so much restored and stomach strengthened, that I can partake of a hearty meal without any of the unpleasantness I formerly experienced. I consider

Has Done.

inform you that your VEGETABLE DISCOVERY cured me of Dyspepsia. I tried many remedies, but none had any effect on me until I came across NORTHRUP & LYMAN'S VEGETABLE DISCOVERY; one bottle relieved me, and a second completely cured me; you cannot recommend it too highly."

then get a bottle of NORTHRUP & LYMAN'S VEGETABLE DISCOVERY, and it will give you relief. You have Dyspepsia. Mr. R. H. DAWSON, of St. Mary's, writes: "Four bottles of VEGETABLE DISCOVERY entirely cured me of Dyspepsia; mine was one of the worst cases. I now feel like a new man."

it the best medicine in the market for the stomach and system generally."

Mr. GEO. TOLAN, Druggist, Gravenhurst, Ont., writes: "My customers who have used NORTHRUP & LYMAN'S VEGETABLE DISCOVERY say that it has done them more good than anything they ever used."

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

CATARRH

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

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Caisson," will be received at this office until Friday, the 5th day of December next, inclusively, for supplying, erecting and completing in place, a Wrought Iron Caisson for the Dry Dock now in course of construction at Kingston, Ont., in accordance with the plans on exhibition at this office, and at the Engineer's office, 30 Union Street, Kingston, and with the conditions and stipulations contained in a Form of Tender, copies of which can be obtained on application to the undersigned and W. O. Strong, Esq., Resident Engineer, 30 Union Street, Kingston, Ont.

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

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

The Department does not bind itself to accept the lowest or any tender.

By order,

A. GOBEIL,

Secretary.

Department of Public Works,
Ottawa, 19th Nov., 1890.

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

THE BOILER INSPECTION and Insurance Co. of Canada

Consulting Engineers and Solicitors of Patents.

—HEAD OFFICE—

46 King St. West - - - Toronto

G. C. Robb

A. Fraser

Chief Engineer

Sec.-Treas.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Iron Superstructure, York Bridge," will be received until Tuesday, the 9th day of December next, inclusively, for the construction and erection in place of the Iron Superstructure of the bridge now in course of construction across the Grand River at the Village of York, Haldimand County, Ontario, according to plans and specification to be seen at the Department of Public Works, Ottawa.

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

An accepted bank cheque, payable to the order of the Minister of Public Works, for the sum of eight hundred dollars (\$800 00) must accompany each tender. This cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,

A. GOBEIL,

Secretary.

Department of Public Works,
Ottawa, 18th Nov., 1890.

DONALD KENNEDY

Of Roxbury, Mass., says

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

TRENTON, TEXAS, Sept. 28, 1886.

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



ST. LAWRENCE CANALS.

RAPIDE PLAT DIVISION.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the St. Lawrence Canals," will be received at this office, until the arrival of the eastern and western mails on Wednesday, the 3rd day of December next, for the construction of a lift lock, weirs, etc., at Morrisburg, and the deepening and enlargement of the Rapide Plat Canal. The work will be divided into three sections, each about a mile in length.

A map of the locality, together with plans and specifications of the respective works, can be seen on and after Wednesday, the 19th day of November next, at this office, and at the Resident Engineer's Office, Morrisburg, where printed forms of tender can be obtained.

In the case of firms there must be attached to the tender, the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, an accepted cheque on a chartered bank in Canada for the sum of \$6,000, must accompany the tender for Section No. 1, and an accepted cheque on a chartered bank in Canada, for the sum of \$2,000 for each of the other sections.

The respective accepted cheques must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The cheques thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,

A. P. BRADLEY, Secretary.

Department of Railways & Canals
Ottawa, 7th November, 1890.

Advertise in
The Catholic Review

NATIONAL COLONIZATION LOTTERY

Under the patronage of Rev. Father Labelle.

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

CLASS D
The 40th Monthly Drawing will take place

WEDNESDAY DEC. 17th

At 2 p.m.

PRIZES VALUE

\$55,000

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

LIST OF PRIZES.

1	Real Estate worth	\$5,000	5,000
1	do	2,000	2,000
1	do	1,000	1,000
4	do	500	2,000
10	Real Estate	300	3,000
30	Furniture sets	200	3,000
60	do	100	6,000
200	Gold Watches	50	10,000
100	Silver Watches	25	2,500
100	do do	15	1,500
100	do do	10	1,000
1000	do do	10	10,000
1000	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 1890

FROM THE MONTH OF JULY

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

SIXTH MONTHLY DRAWING DECEMBER 10, 1890

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

Ask for circulars.

LIST OF PRIZES.

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

3134 Prizes worth \$52,740
S. E. LEFEBVRE, -- MANAGER,
87 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 teaspoonful will remove all mental and physical depression.

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

When the disease is 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
1588 and 1540 Catherine st., Montreal

CONSUMPTION SURELY CURED

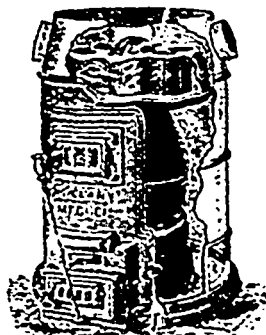
TO THE EDITOR:

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully,
T. A. SLOCUM M.C., 185 West Adelaide St., TORONTO, ONTARIO.

D. B. DENISON

581 Queen St. WEST

General dealer in **Stoves Ranges Heating Apparatus** Etc.



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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

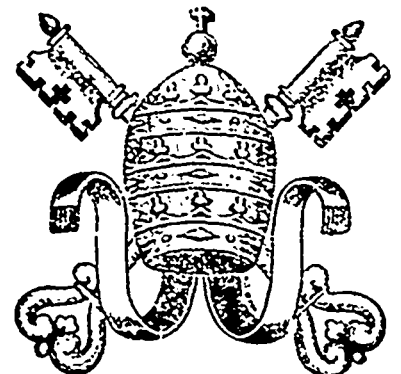
TORONTO POSTAL GUIDE. During the month of November 1890, mails close and are due as follows:

	CLOSE.		DUE.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.00	7.30	7.45	10.30
O. and Q. Railway	7.30	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
				9.30
G. W. R.			a.m.	p.m.
			2.00	9.00
	6.00	4.00	10.30	7.30
	11.30	9.30		8.20
			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	5.45
	12.00			7.20

English mails will be closed during Nov. as follows: Nov. 3, 5, 6, 10, 12, 13, 17, 19, 20, 24, 27.

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 sts. Toronto. Telephone 1-78



FRECHON & CO.

All kinds of Vestments and **CHURCH ORNAMENTS**

1645 NOTRE DAME ST. MONTREAL.

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MANUFACTURER AND DEALER IN

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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. 21th
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 \$ 0. \$70. and \$60. Return \$80. \$90 \$110. Intermediate \$25. Steerage \$20.

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

G. W. TORRENCE, DAVID TORRENCE & Co
 18 Front St. W Gen. Agts.
 Toronto. Montreal & Portland



A NATURAL REMEDY FOR

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

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

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 \$1 per Bottle. 6 Bottles for \$5.
 Agents Lyman & Co. Toronto

ASTHMA CURED DR. TAFT'S ASTHMALENE
 THE DR. TAFT BROS. CO., ROCHESTER, N.Y. FREE

POEMS
 OF
Pope
Leo XIII.
 English and
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 WITH BIOGRAPHY
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Supreme Pontiff
 In Morocco : \$3.50
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WEEKLY REVIEW

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

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 the Newest Shades and finished perfect

We have no branches or agencies.
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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

KEIRAN & McADAM

WHOLESALE & RETAIL

COAL and
WOOD

Best qualities of Hardwood. Pine, Slabs
 and Coal, on cars at all times and for
 prompt retail delivery and lowest prices.

We also handle an article in bundles
 Kindling at \$1. per hundred bundles,
 which gives great satisfaction.

SEALED TENDERS addressed to the
 undersigned and endorsed "Tender for
 Dormitory, Royal Military College, King-
 ston, Ont.," will be received at this office
 until Friday, 12th December, 1890, for the
 several works required in the erection of
 Dormitory Building, Royal Military Col-
 lege, Kingston, Ont.

Specifications can be seen at the Depart-
 ment of Public Works, Ottawa, and at the
 office of Messrs Power & Son, architects,
 Kingston, on and after Friday, 21st Nov-
 ember, 1890, and tenders will not be con-
 sidered unless made on the form supplied
 and signed with the actual signatures of
 tenderers.

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

The Department does not bind itself to
 accept the lowest or any tender.

By order,

A. GOBEIL,

Secretary.

Department of Public Works,
 Ottawa, 30th October, 1890.

BRODERICK & HERBERT
 Undertakers and Artistic Embalmers
FUNERAL DIRECTORS
 Open Day and Night. Charges moderate
 675 QUEEN STREET WEST



THE
GREAT
REMEDY!

By Destroying all Living Poisonous Germs
 IN THE BLOOD,

RADAM'S MICROBE KILLER

is a Safe and Sure Cure for all Diseases of
 Throat and Lungs, Kidneys, Liver and Stomach,
 Female Complaints and for all
 Forms of Skin Diseases.

Making Inquiries; no charge; convincing
 Testimonials at hand, write to, Ask
 your druggist for it, or write to

WM. RADAM MICROBE KILLER CO. LTD.,
 130 KING ST. W., TORONTO, ONT.

Beware of Imitations. See Trade Mark
 Please Mention This Paper

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Dialogues for Christmas, by Margaret Holmes.
 Price 25 cents. Send for our full descriptive
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 logues, Readings, Recitations, Speeches, Char-
 itables, Talismans, Pantomimes, Books of Games,
 Sports and Amusements, Athletic, Gymnas-
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