

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

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

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

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

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

# The Catholic Weekly Review.

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

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

Vol. IV

Toronto, Saturday, Jan. 10, 1891.

No. 49

## CANDLEMAS DAY

We solicit your orders for the following:

### Moulded Bee's Wax Candles.

1, 2, 3, 4, and 8 to the lb. per lb. 45 c.  
" " " common " 30 c.

### Wax Sauches, Unbleached.

12 & 15 to the lb. .... per lb., 40 c.

### Wax Tapers.

2, 4, 6, 8, 10, 12, 16, & 20 to lb.  
Per lb., 30, 40, and 45 c.

### Stearic Wax Tapers.

4 & 6 to the lb. .... per lb., 20 c.  
8 & 12 " " " " " 25 c.

### Paraffine Wax Candles.

6 to the lb. .... per lb., 16 c.

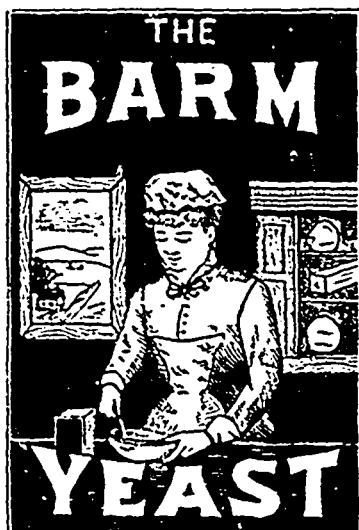


## D. & J. SADLIER & CO.

Catholic Publishers  
Booksellers and Stationers  
Church Ornaments, Vestments,  
Statuary and Religious Articles.

115 Church Street, TORONTO  
1669 Notre Dame Street, MONTREAL

## Delicious Home-Made Bread



Celebrated for the purity of its ingredients and the excellence of its results.

The Barm Yeast Manufacturing Co.,  
35 WELLINGTON ST. EAST.  
Telephone 1920.



## CASTLE & SON

40 Bleury Street, MONTREAL, AND NEW YORK,

— ARTISTS IN —

## STAINED GLASS

Figure Subjects and Memorial Windows,  
Ornamental and Emblamatical Designs  
in Colored Glass.

Our reputation for successful results in stained glass, whether a simple colored window or an elaborate subject window, is such that it affords a guarantee to those intending to bestow commission.

### A FEW EXAMPLES.

St. Johnsbury Church of Notre Dame, Vermont, U. S.  
Church of the Rev. Leonard Batry, V. G., Milwaukee.  
(Also endorsed by His Lordship the Rt. Rev. Bishop Otto  
Jarditte, St. Cloud, Minn.)  
Chapel of the Sacred Heart Convent, Montreal  
St. Bridget's Church, Ottawa, Ont.

### TESTIMONIAL.

#### ST. THERESE.

Messrs. Castle & Son have put in stained glass in all windows of our church. These windows present a magnificent sight, and add greatly to the beauty of our temple. It would be very difficult to be better served than we have been by Messrs. Castle & Son. The figures placed in the six windows in the Transcept are perfection. The best workmen in Europe could not give a better or more perfect finish. Messrs. Castle & Son deserve the patronage of all who intend having this kind of work done in their churches.

L. A. CHARELEBOIS, PRIEST,  
Curate of Ste. Therese.

Testimonials and designs submitted. Our work is guaranteed. We understand requirements, having made church glass a special study.

Agents for Harrington's Tubular Chime Bells. These Bells are sweeter in tone and one fifth the cost of ordinary bells.

## Chronological Gothic Window OF ALL THE POPES

We have the sole control in the Dominion of this greatest "Catholic work of Art," ever produced. Size of picture 48 x 32 inches showing the entire succession from St. Peter to the present Pontiff by special permission dedicated to the Holy Father Pius the Great and approved by him further ENDORSED AND BLESSED by the present Holy Father Leo XIII. and is the work of art of its kind bearing Autographs of these beloved Pontiffs.

This GRAND PICTURE sells at sight. Agents will be allotted territory in order of application, first come first served. Address

Canadian Subscription & Pub. Co.

647 CRAIG ST. MONTREAL

## 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. Ivr."

Sir Alex Campbell, President.  
John L. Blunkie, Esq., 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.

## A. J. McDONAGH

### DENTIST

Office and Residence, 250 SPADINA AVE

TORONTO

Third door south of St. Phillips' Church

**O'SULLIVAN & ANGLIN**

*Barristers, Solicitors, Notaries, Etc.*  
**OFFICES**—Medical Council Building, corner of Bay and Richmond streets.  
 Next door to the Registry Office  
 TORONTO

*Money to Loan Money Invested*  
 D. A. O'Sullivan Q. C. F. A. Anglin

**MURRAY & MACDONELL,**

*Barristers, Solicitors, Notaries, &c.*  
**Offices**—Quebec Bank Chambers,  
 No 2 Toronto street  
 Toronto.

H. W. M. Murray Q. C. A. C. Macdonell B. C. L.  
 J. W. Seymour Corley.

**FREDERICK C. LAW**

*Architect*  
**Office and Residence**, 408 Sherbourne st  
 TORONTO

**DR. GREGORY A. FERÉ**

119 McCaul St. Toronto  
 Consulting Hours  
 8 to 10 a.m. - 1 to 3 p.m.  
 And 6 to 8 p.m.  
 Telephone No. 2006

**St. Jerome's College**

Berlin, Ont.

Complete Classical, Philosophical and Commercial courses, and Shorthand and Typewriting. For further particulars address,  
 Terms including all necessary expenses, except for books \$141 per annum.

REV. THEO SPETZ, C. R., D.D.,  
 President.

**St. Michael's College, TORONTO.**

(In Affiliation with Toronto University.)

Under the special patronage of His Grace, the Archbishop of Toronto and directed by the Basilian Fathers.

*Full Classical, Scientific, and Commercial Courses.*

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

REV. J. R. TEEFY, President.

**FITS** Sent at once for a FREE BOTTLE and a valuable Treatise. This remedy is a sure and radical cure and is perfectly harmless as no injurious drugs are used in its preparation. I will warrant it to cure **EPILEPSY OR FALLING SICKNESS**

In severe cases where other remedies have failed. My reason for sending a free bottle is: I want the medicine to be its own recommendation. It costs you nothing for a trial, and a radical cure is certain. Give Express and Post Order. Address: **CURED**

H. G. ROOT M. C., 188 West Adelaide St. Toronto, Ont.

**ALEXANDER & GABLE**

*Lithographers Engravers Etc:*

**MAIL BUILDING**

- Toronto -

**THE GREAT ENGLISH REMEDY**

OF PURELY VEGETABLE INGREDIENTS AND WITHOUT MERCURY, USED BY THE ENGLISH PEOPLE FOR OVER 120 YEARS, IS

**Cockle's Compound ANTIBILIOUS Pills**

These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chamomile. They will be found a most efficacious remedy for derangements of the digestive organs, and for obstructions and torpid action of the liver and bowels which produce indigestion and the several varieties of bilious and liver complaints.

Sold by all Chemists.  
 WHOLESALE AGENTS:  
**EVANS AND SONS, LIMITED, MONTREAL.**

**- Church Pews -**

SCHOOL FURNITURE

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

**BENNETT FURNISHING CO**  
 London Ont., Canada

**McShane Bell Foundry.**

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

**BUCKEYE BELL FOUNDRY.** Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, FULLY WARRANTED. Catalogue sent free. **VANDUZEN & T. T. CINCINNATI, O.**

Invitations \*  
 \* Tickets \*  
 \* Programmes \*  
 and  
 Every Description of  
 Church, Society,  
 and General  
**PRINTING**  
 executed by  
 The Catholic Review

**RUBBER BOOTS, COAT**

And other Rubber Goods Repaired

**-H. J. LA FORCE-**

Fine Boots and Shoes Made to Order

125 Church St. - - - cor. of Queen



**DOMINION Stained Glass Co.**

FACTORY  
 77 Richmond st. W

TORONTO

MEMORIAL : WINDOWS :

ART GLASS.

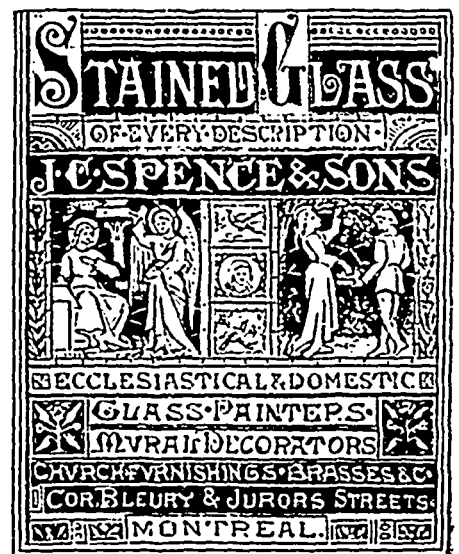
and every description of Church and Domestic Glass

Designs and estimates on application.

W. Wakefield & Harrison, Proprietors.



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



Estimates and designs furnished on application.

**O'MEARA THE-**

**TAILOR**

HAS OPENED HIS NEW STORE  
 561 QUEEN ST. WEST,  
 With an entirely new and select stock of Irish, English and Scotch Tweeds, Worsteds, &c.  
 Good Fit & Workmanship Guaranteed  
 561 Queen Street West,  
 Oppos Denison Ave.

# The Catholic Weekly Review.

Vol. IV

Toronto, Saturday, Jan. 10, 1891.

No. 49

## CONTENTS.

NOTES.....	763
CATHOLICS AND THE STAGE.....	764
ARCHBISHOP CLEARY AND THE KINGSTON Freeman.....	765
POVERTY AND ITS CAUSES.....	766
MIL. P. O'DONOHUE AND THE BOSTON Pilot.....	767
AUBREY DE VERKE.....	763
THE CONVENT KEYS.....	767
EDITORIAL—	
The Archbishop of Halifax on the Irish Crisis.....	768
Professor Huxley on the Right to Live.....	768
The Boulogne Conference.....	768
American Opinions.....	768
The Publication of Marriage Banns.....	769
The Case of the Bishop of Lincoln.....	769
The High Church Party.....	769
The Late Municipal Elections.....	770
STORY—The Priests Escape.....	769
MEN AND THINGS.....	770
GENERAL CATHOLIC NEWS.....	771
C. M. B. A. NEWS.....	772

## 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.

IN answer to the appeal made by the Earl of Zetland Viceroy of Ireland, and Mr. Balfour, Chief Secretary, asking assistance for the suffering poor of Ireland, £10,000 have already been received, while many contributions of clothing have also been sent in.

THE Holy Father is in enjoyment of excellent health, notwithstanding the persistent rumours to the contrary of persons whose wish is father to the thought. On Monday last, on the bi-centenary of the Roman Arcadian Academy, of which he is a member, he composed two Latin odes, which were read by Cardinal Parocchi, Vicar-General of His Holiness, in the Hall of the Cancellaria. So that instead of being ailing Leo XIII., boasts of the sound mind in the sound body.

It is said that an authorized statement has been issued by the Irish leaders who have been present at the conference at Boulogne-Sur-Mer which terminated on Wednesday, and that, beyond that, both parties interested have resolved that the proceedings should be regarded as of a confidential nature. It is understood, however, that the exchange of views that has taken place has led to the hope that a peaceable settlement of the matter in dispute will ensue. An arrangement satisfactory to all is believed to have been arrived at and the nature of that arrangement must be made known in the course of time.

BISHOP GRANDIN, of St. Albert, has issued an appeal to the parish priests of the Province of Quebec, in which he asks them to use their influence in inducing French Canadian Catholics, who desire to emigrate, to make their future homes in the Canadian North-West, instead of going to a strange land. The North-West of Canada the bishop says, was discovered chiefly by French-Canadians whose missionaries had brought out to those regions the blessings of Christianity and civilization, and he deplors that so few of their descendants have gone there to take advantage of the opportunities that are placed within such easy reach of them.

THE *Daily News* of London says of the address of the Earl of Zetland and Mr. Balfour that it publishes it in behalf of the Irish poor with mixed feelings of satisfaction and shame. While most anxious not to check the flow of charity it cannot refrain from recalling the ignoble ridicule which a portion of the Tory press threw upon its repeated warnings concerning the potato famine. The response to the appeal from the Castle, it says, should be full, hearty and immediate; but the letter, it adds, demands from every thoughtful Englishman a serious examination of and an answer to the question: "Why is the Irish Government dependent upon charity?"

MANY rumours and contradictory statements are in circulation as to the outcome of the conference, and the *New York Herald's* correspondent at Paris cables that according to his information, Mr. O'Brien has accepted Mr Parnell's terms. These are said to be that Mr Parnell on the one hand is to nominally retire for a period from any active prosecution of his campaign, say until the general election, when he would presumably come forward in order to nominate candidates. Mr. Parnell to make a monetary concession to Mr O'Brien by transferring to him £10,000 or £15,000 to enable him to fulfil his financial obligation to the Tipperary tenants. On the other hand Mr. O'Brien pledges himself to use his influence to secure the deposition of Mr. McCarthy, and to secure his own election to the post of leader of the reunited party.

POPE LEO has just issued his Encyclical on the Slavery Question, in which, after a careful discussion of the best means to abolish the evil, his Holiness ordains that on the Feast of the Epiphany, when the Church commemorates the manifestation of Christ to the Gentile world, a collection in aid of the work with which Cardinal Lavignerie's name is identified should be taken up in all churches where the Holy Sacrifice is offered. The money thus collected is to be sent to the Sacred Congregation of Propaganda, whose Prefect will divide it among the missions established in Africa for the abolition of slavery. The rule which is to govern the disbursement of these funds is that money collected in countries having missions for the liberation of slaves shall be appropriated for the support of those missions; and the remainder is to be divided equally among less favored establishments.

## CATHOLICS AND THE STAGE.

A good friend of *The New York Catholic Review* writes to us as follows:

"I do not understand how your journal can give to the stage the moral support of reviews and criticism of current dramas. I am certain that the prominence you have given to notices of plays and actors has influenced many young people to attend the theatre. Is this safe and proper conduct on the part of a journal supposed to be fit for reading in Catholic families? I know what the stage is sufficiently well to keep away from its contamination, and I am pained and astonished to see *The Catholic Review* not ashamed to aid in popularizing the theatre among Catholics."

This letter is a sample of many received lately, and it needs some reply. To our good friend with his very Puritanical tastes we could say many things privately which would make him feel ashamed of himself. To all like him we address these remarks publicly in the hope that they will not be too proud to change their opinions when they see the weak basis upon which they stand. There are hosts of reasons why *The Catholic Review* and every other Catholic journal in the country should have a department of dramatic criticism. We shall recount them one after the other, beginning with the least and closing with the most convincing and pungent. The first is that for every expression of condemnation against our dramatic criticism we have received one hundred in approval from persons in every class of life; good Catholics, whose principles are as sound as those of the Pope, whose lives are holy, and who are well acquainted with the old prejudices against the stage, and their utter superfluity under present conditions. They rejoiced to see a Catholic paper of the standing of the *Review* throw off the Puritan tradition in this respect, and begin to deal with a great social influence like the stage in a sensible fashion. For the stage in modern society is a great influence, which the servants of Satan have done much to capture with the aid of the sleeping servants of Christ.

So great is this influence that European Catholics have recognized it, long ago, and all their journals have for decades given the drama a place in their columns. So conservative a journal as the *London Tablet* devotes several columns a year to criticisms of notable plays, and only last week it concluded a long and able review of the production of *Anthony and Cleopatra* by Mrs. Langtry.

*L'Univers* and *La Defense* of Paris, the leading Catholic journals of France, and *Le Correspondent*, one of the finest reviews in any language, all devote a good share of their space to excellent reviews, notices and criticisms of all the plays produced at the respectable French theatres, praising the good, and condemning the bad, and noting judiciously the points scored by managers in the production of the ballet! We have not attempted to follow the leading Catholic journals of the world in their devotion to the drama. We doubt if we could bring ourselves to review anything by Mrs. Langtry, or anything in the shape of a ballet. But surely we are in good company on this occasion, and both precedent and approbation warrant a continuance of the mild, inoffensive criticism on the drama in which we have lately indulged. National decorum will, no doubt, prevent us from chronicling the terpichorean feats of Mademoiselle Danseuse in the same column with the dedication of a church, an incident not infrequent in the sprightly columns of our most Catholic French contemporaries.

To all this our correspondent will say that the position of Catholics with regard to the stage is purely a moral one, and the present discussion is not at all affected by the conduct of European Catholics. The stage is unclean, a force for evil, and therefore approval of it is sinful. That the stage is unclean is not at all evident to the experienced. At the present moment there is nothing very clean in the world, so invaded is it in every part with materialism; but apart from that, the American stage is undoubtedly the cleanest feature of the public life of the nation. Indeed it is much cleaner than the very society it depicts, for while divorce has become a common and accepted fact in American social life, the American drama refuses to use for its heroes and heroines the people of the divorce court. The existence of God, the

Divinity of Christ, the force of Christianity, the need of grace, the efficacy of prayer, the decencies of Christian life are so recognized as a rule on the American stage, that atheism, agnosticism, immoral suggestion are as completely banished as if they had no existence. In France parents rarely bring their children to the theatres, although they tolerate dramatic criticism in Catholic newspapers. In America there seems to have been but one play in a decade to which an innocent young person could not be taken without injury. The American public will not tolerate the slightest hint at un-Christian behavior or immoral suggestion, for the reason probably that the best and most careful husbands bring wives, sons and daughters to the play regularly. As an example of comparative decency the stage far excels the daily newspaper. There is more filth in one month's issue of a New York daily, than in all the dramas brought out in New York city in one year. This is an actual fact, and can be proved to the satisfaction of the most exacting. Yet we hear not a word of protest from the critics of the stage against the admission of the daily papers into the household. In fact the stage cannot be brought down to the level of the daily press, for its pictures of life even in the most sensational dramas are decent, always depict the triumph of virtue, and avoid everything that would offend the sensitive American public.

The moral character of American actors may or may not be easily defended. We have not inquired particularly into it. But this we do know that a large percentage of American actors, probably one-third or even more, is Catholic, and that these Catholics, in a majority of the instances we inquired into, are leading decent Catholic lives. That every actor can be religious if he chooses, and find as little temptation in his profession as in any other is a proposition which men like AUGUSTIN DALY and FRANK MURTHA would willingly defend, and both are theatrical managers and Catholics of good standing. So that with Catholic European journals as its models, good men approving, a clean stage to write about, and the dramatic profession filled with Catholics, *The Catholic Review* had certainly reasons enough for introducing into its columns notices of eminent Catholic actors, dramatic actors, and plays; reasons strong enough to shake the confidence of our correspondent.

Yet these were not the reasons which induced this journal to turn its attention to the stage. They were not even clearly known to us when the first dramatic criticism was published in our columns. Had the stage been what our good friend has pictured it to his own mind we would all the more readily have entered upon the work of denunciatory and purifying criticism. Looking about us we saw the drama one of the popular institutions of the time, increasing in power and influence each year, doubling every decade its resources for amusing, instructing and moving the people. We examined its present-day principles and found them good. We analyzed its patrons and found them Christians of all denominations, and Catholics of high virtue. We saw experts in moral theology shelving the old *principia* on spectacles as not applicable to this time, confessors omitting questions concerning the theatre, and preachers no longer denouncing the drama. History had made us acquainted with the antiquity of the stage, and its everlasting favour with the people; and had warranted the conclusion that it is an institution fated to die only with man himself. We asked ourselves if it was safe, and right for a Catholic journal to adopt a Puritan attitude towards a power, whose influence is undoubted, whose power for good is incalculable, and whose machinery will certainly be seized and used by atheists, as they have seized the education of the children in almost every civilized country, to turn its full force against the Christian faith and principles of the people. We decided that neglect of the stage on the part of a Catholic journal is as criminal as neglect of the cause of Christian education. We would have so decided had the stage been a thing of evil influence. We determined to give all the strength we possessed towards keeping the stage what it is in America, saving it from lowering influences, and aiding it to reach better things. To do that one must not be a mere denouncer but a sympathetic friend, and a friend to the stage we intend to be in right good earnest henceforward. The support we have received in taking this position has been gratifying and not unexpected. Opposition



has been sincere, but not extensive. It would vanish altogether if it could see the editorial smiles in foreign sanctums when our European contemporaries learn we have had to defend ourselves on a matter quite stale in the effete civilization of Europe.

It is true that many based their objections not on the character of the stage but on the religious character of our journal. To them we make answer that the Catholic journal of the hour is not a prayer book, or a tract for circulation among virtuous people alone, or a collection of religious essays for young girls. It must talk on occasions of drunkenness, divorce, diminishing populations, Catholic sloth, indifference, enmities, and other strong-smelling subjects. Lately it discussed the Parnell difficulty in such company as the bishops of Ireland, and that was a question of adultery. To-morrow it may be compelled to tell why education in the public schools has so many immoral features. And shall we, who must discuss these immoralities on proper occasions refuse to admit to our columns notices of the clean and inspiring play, to which throng our good fathers and mothers and their blooming children, without a thought of sin, and with not a single theological principle to condemn them? The absurdity is manifest. The abuse of the pleasure can be condemned, as every abuse must be; the stage can be condemned when it has become a thing of evil influence. For all that Catholics are doing to prevent it falling into the hands of Satan, it might easily be turned to the devil's use next year.

#### ARCHBISHOP CLEARY AND THE KINGSTON FREEMAN.

The following letter has been received by us for publication:

ARCHBISHOP'S PALACE, KINGSTON, New Year's Day, 1891.

To the Editor of the *Canadian Freeman*:

DEAR SIR,—Your retraction and explicit condemnation of the editorial article published in your journal on the 10th ult., and officially censured by me in my letter addressed to yourself and given to the public in your issue of the 17th ult., is quite satisfactory; and accordingly I cancel the supplementary letter of censure I had prepared for publication.

The letter in yesterday's issue of your journal, signed "The writer of the offensive article in the *Freeman* of the 10th inst.," has relieved my mind of much anxiety, and has been to me a veritable New Year's happy augury. It appears to be the genuine expression of an honest mind, which unaccountably went astray for a moment, and now frankly, unselfishly, and in clear, definite terms avows its errors and condemns them.

The Church's complaint has been heard by him and you with just respect and adequate satisfaction has been given her by you both.

It only remains for me to congratulate you on this happy result of your loyalty to your religion. From my heart I bless you, and pray God to direct you in His wisdom and multiply His bounties upon you.

I remain, yours faithfully in Christ,

JAMES VINCENT CLEARY,  
Archbishop of Kingston.

The author of the offensive article in the *Freeman* of the 10th December, writes in the course of a long letter in the last issue of that paper as follows:

DEAR SIR,—No one regrets more fully than I the scandal that appears to have been given to our Catholic people, and the pleasure afforded to the professed enemies of our holy religion, by the editorial article published in your issue of the 10th inst., on the subject of education. Little did I think when penning that article, that it would have any such effect. It was only when public attention was called to it, and I had read the Archbishop's condemnation on one side, and the approval of irreligious journals on the other, and I examined it carefully, in order to ascertain for myself whether the article taken in its entirety and its general scope may

not have justly provoked the censure of the Church, and given occasion to the odious and insulting approbation of unbelievers. The result of my revision of the whole article, and special scrutiny of the terms and obvious tendency of certain passages contained in it, is that I, myself, have been greatly shocked and profoundly pained on recognizing, as I candidly confess I do, the grave errors that slipped from my pen in the hasty preparation of that unhappy document, and the obvious liability of some ambiguous words and sentences to be interpreted as contumelious to religion. In all the sincerity of my heart, and of my own free accord, without any pressure or solicitation from the Archbishop of Kingston, who has no means of knowing the writer, and who has been heard to say that he does not wish to know him, I retract and explicitly condemn that article in its entirety, and pray that it be regarded as abhorrent to the mind of the writer, who is, and hopes ever to be, a loyal and devoted son of the Holy Catholic Church.

In closing his letter he says:

I hope I have sufficiently repudiated all that is offensive to religion and to the Church in the editorial article of which I have been treating. It is needless to single out any more passages for particular consideration. As I have said, I retract the entire article and condemn it, because on revision, I perceive that it abounds in errors against religion, and offensive language towards the holy Catholic Church. Without in the least attempting to justify myself for having written it and too hastily despatched it to the press, I wish to say that my mind was under the influence of harsh and indignant feelings at the time, by reason of something I had just read concerning the action of an individual ecclesiastic towards his clergy and people in a province of the Church remote from Ontario. It is very likely that I was unconsciously moved by soreness of mind occasioned by the sense of public wrong, to express myself in over vigorous and acrid language, and neglected to guard by just restrictions and qualifications against the extension to the whole Church and her rulers generally of the strictures which, if justifiable at all, should have been applied solely to the person whom I had before my mind as the wrong doer."

The *Freeman* publishes in its editorial columns a further article in explanation and apology. In it it says:

"Since we have exposed, though in a very imperfect manner, in another column, in our editorial on "The Catholic Church," the principles and their logical conclusions which we had before us when we wrote our offensive editorial in the *Freeman* of the 10th inst., and have expressed our repudiation of the sense of the words in it as they stand in print, as being contrary to Catholic teaching; and since our venerable Archbishop has been obliged by unavoidable circumstances to postpone his promised further condemnation for another week, we would respectfully ask him, in view of our sincere profession of loyalty to our Church and her authority, that he would graciously condone our regrettable mistake, as it was altogether a material, not a formal one on our part. We know that the Catholic Church is essentially a church of law, and our Archbishop is simply an agent in her hands for its enforcement. By that law our words, as they stand in said editorial, are all that His Grace said they were, and as neither the Church nor her representative can pass judgment on one's intentions, but only in so far as they are expressed outwardly in words, he was forced, although reluctantly, to the painful course he did take. For us, we honour him the more for his condemnation, because it is indicative of his high regard for official duty; and is well calculated as a practical lesson against the commission of like mistakes in the future. Our love and respect for him in his personal and official character remain undiminished, they are both increased many fold in view of recent events."

Pere Didon's "Life of Our Lord" has proved to be the great literary success of the Paris publishing season. It is a book in two large volumes, and sells at the price of twenty francs; nevertheless, 15,000 copies have already been sold.

## POVERTY AND ITS CAUSES.

THE *Lyceum Magazine*, of Dublin, quoting General Booth, of the Salvation Army, has this:

"Nine-tenths of our poverty, squalor, vice and crime spring from the poisonous taproot of intemperance. There is universal agreement on this point; in Ireland, Mr. Justice Fitzgerald says that intemperance leads to nineteen-twentieths of the crime in that country, but no one proposes a coercion act to deal with that evil."

In a recent number of the *New York Independent Justice* Killreth expresses himself similarly about New York city.

Now, you know that General Booth proposes to save the paupers and quasi-paupers of Great Britain, that is, three millions out of thirty millions of the population, by a draining off scheme, that is, by removing them as fast as made. That is, he will draw the water off the swamp as fast as it runs in. It strikes me that the swamp will never cease to remain a swamp. What is the use of rescuing from starvation and barbarism one hundred thousand persons a year, if another hundred thousand is getting ready to fill the vacancy? If "nine-tenths of the poverty, squalor and crime spring from the tap-root of intemperance," why not destroy the tap-root? Why not shut off the spring if you want to dry the morass?

And yet, as far as I have read, General Booth does not broach prohibition, much as he must feel the need of it. It is this that makes one hesitate to suggest this obvious and simple remedy for all the trouble, to see one of the best Christians and greatest geniuses of the age completely ignore it.

Again: a priest recently proposed that the Irish should abstain from intoxicants for a week or two, and thus stave off the famine. For seven or fourteen days. Just think of it! Yet the suggestion was deemed so impracticable, if not heartless, that only one of his sacerdotal brethren seconded the proposal, and two others of them actually attacked him in the public press for his hard-heartedness! Actually wanting to deprive poor people who were in want of potatoes, of their "drop of poteen" too! Positively asking comfortable P.P.s and C.C.s and Regulars of both sexes, bishops, too, as well as the well-off laity of Ireland, to forsake their midday glass and their after-dinner punch for from seven to fourteen days! What a cruel monster!

Once more: I notice that General Booth makes no mention of the single tax doctrine which so many eminent economists seem to think would root out the cancer of pauperism. It is impossible that the leader of the army has not heard of Henry George, nay, even read his book, or at least listened to one of his discourses. Or—may this be the case?—just as Henry George probably scouts the methods of the Salvationist and never gave them thought, so it may be that the latter is so wrapped up in his own pet schemes, that he has not even dreamed of any other plan for redeeming the lowest tenth.

Meanwhile, the General's plan has this in its favour, that it is partially in actual operation, and the *Lyceum* thinks it worth a trial. Cardinal Manning has since expressed his sympathy with the movement, the Marquis of Bute has contributed five hundred dollars, and indeed, two hundred and fifty thousand dollars of the half million he wants for a start, has been subscribed.

Nevertheless, as long as the "tap-root" flourishes, as long as whiskey, wine and beer flow freely, the "Slough of Despond," the "Dismal Swamp," of pauperism, will still remain a reeking, filthy, poisonous mass of corruption, every year increasing in horror, as well as becoming more and more a source of danger and destruction to the whole land.

The "tap-root of intemperance," that is according to General Booth, but the "tap-root" of uncontrolled land-grabbing, according to General George. Some "tap-root" there must be. To this the axe must be applied or the poisonous growth will never die.—*Rev. Edward McSweeney.*

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

## MR. PATRICK DONAHOE AND THE BOSTON PILOT.

MR. PATRICK DONAHOE'S resumption of the *Pilot*, which he founded and for forty years controlled, but which passed out of his hands at the time of his financial embarrassments, fifteen years ago, is an event without precedent, we believe, in the history of journalism. Many men have founded newspapers, brought them to success, sold them to advantage, and retired from journalistic life, or engaged in other enterprises. Others, like Mr. Donahoe, have been forced out of journalism by financial disaster. But none, as far as we know, except Mr. Donahoe, having sold or lost his newspaper, has ever returned to the control of it.

The *Pilot* passed from Mr. O'Donahoe's hands in 1876, under peculiarly sad circumstances. It was the culmination of a series of disasters, beginning with his heavy losses in the great fire of November, 1872. He found himself in April, with nothing left out of the vast business, newspaper, book-publishing, bank, foreign exchange, of which he was once the head, except the passenger and foreign exchange agency. And he was already sixty-three years of age.

In 1872 Patrick Donahoe was, without doubt, the richest and most influential Catholic in New England, and in the front rank, both in means and influence, among the Catholics of America.

The granite block on Franklin st., in which the *Pilot* offices, publishing house, etc., were located, was one of the handsomest buildings in Boston. He had a fine private residence on Boylston st., the scene of constant lavish hospitality; he had other valuable property, and from all sources a splendid income.

The memorable fire of 1872 came, destroying his splendid buildings, stereotype plates, book stock, and other property to the amount of \$350,000. He at once resumed business on Washington st., but was burned out again in May, 1873. Still full of courage, he built again, this time on Boylston st., moved into the new structure, and was burned out a third time. The insurance companies had nearly all collapsed in the great fire, so the usual help in rising from such losses as his was not to be had. He had endorsed heavily for friends. Through this dangerous form of generosity he lost a sum total of \$250,000.

Then the panic came, and friends who had advanced money to Mr. Donahoe, to help him carry on his business, felt constrained to withdraw their assistance. Finally, the climax of his misfortunes was reached in 1876, when his bank, previously alluded to was obliged to suspend payment. At the time of its suspension, Mr. Donahoe was indebted to \$78,000. He put everything he possessed at the disposal of his creditors; but property had shrunk in value, and his had been heavily mortgaged in the interests of his business.

Here Archbishop Williams came to his relief, purchasing three-fourths' interest in the *Pilot*. John Boyle O'Reilly purchased the remaining fourth. The Archbishop added to the editorial charge which Mr. O'Reilly had from Mr. Donahoe for some years previous the entire business management of the paper.

John Boyle O'Reilly threw himself with characteristic ardor into the work of the paper. The creditors were soon paid off in yearly instalments. The national fame and circulation of the *Pilot* was maintained, despite the multitude of competitors springing up on every side to divide the field; existing features were developed and new ones created, and the distinction of the greatest name ever won by an Irish-American Catholic—a name great in America without reference to race or religious lines—added to both. No one is more anxious than Mr. Donahoe that the spirit of Mr. John Boyle O'Reilly shall be perpetuated in the *Pilot*, and his memory duly honoured in its pages.

Meantime, the veteran journalist, amid constant reminders of his old-time affluence, was beginning his business life anew. He resumed his foreign exchange and passenger agency in Boylston st., and in 1878 he established a monthly magazine, which, under the name of *Donahoe's Magazine*, has attained wide circulation and popularity. With characteristic courage, he personally established its circulation; going over the same ground that he traversed in his young man-

hood for the *Pilot* many years before. He endured his altered fortunes manfully. No one ever saw an abatement in his cheerfulness and energy.

His attention to his duties, his interest in all Catholic matters, his confidence in God, and his hopeful views of life were increased.

Success had to come to such a man. Gradually his business developed, and he found himself again in the enjoyment of a competence; and better still, in the enjoyment of the esteem and affection of his fellow-citizens.

The story of his resumption of the *Pilot* has already been told in these columns. It only remains to add that there are tens of thousands who wish Patrick Donahoe prolonged life, and much happiness in his old field of labour.

#### AUBREY DE VERE.

THE *Pall Mall Gazette*, in its series of "Men and Women who Write," gives a sketch of Mr. Aubrey de Vere:

"One of the loveliest and most interesting places in Ireland, although it has never been a resort of tourists, is the district of Adare, which lies some twenty miles to the south-west of the city of Limerick. Not far from Adare stands the mansion of Curragh Chase, the home of the Vere Hunts, now De Veres, for about two hundred years. It stands on the slope of a green height, which descends gently to the shore of a small lake. On the farther side are dark woods, while in one place the rocky bank rises abruptly and boldly to the sky, and is crowned with an Irish cross. The owner of the estate is Sir Stephen de Vere, author of the admirable translations from Horace, which have lately become familiar to English readers. But Sir Stephen de Vere has long been a recluse, and the actual seigneur of Curragh Chase is his younger brother, Aubrey de Vere, the last heir to the title and name.

"Mr. de Vere was born at Curragh Chase in 1814. Much of his life has been spent in travel, and much in his Irish home. He is conversant with public affairs, and has written several valuable treatises on Irish questions, among which may be mentioned 'English Misrule and Irish Misdeeds,' (1848) and 'The Church Settlement of Ireland' (1869). His ideal for Ireland is, however, one against which the destinies seem to have declared, namely, that she should abandon her political aspirations and aim at becoming a spiritual force, and the regeneratrix, in the religious sense, of the British Empire. Always an advanced High Churchman, he joined the Catholic Church in 1851, a step also taken by his mother and brothers. He is a Catholic of the type of that Howard who led England's fleet against the Armada, and whom Mr. de Vere has glorified in a fine sonnet for his brave resolve that, come what might, no 'foot of Parma' should 'stain the household floors' of England. Though not a Nationalist, Mr. de Vere has also keen sympathies with Irish character and history—especially religious history. Many of his poems, such as the 'Foray of Queen Meave,' or 'Bard Ethell' or 'The Sisters,' deal with themes drawn from Celtic legend or from Irish social life, while his 'Innisfall' is a ballad chronicle of Ireland such as Thomas Davis pointed out as a worthy work for Irish genius to undertake.

"Among the most characteristic and satisfying of Mr. de Vere's works are those in which some great historic theme is treated in a mood of imaginative meditation, as illustrating some movement or conflict of spiritual forces in the world. Such are his well wrought dramas so full of intellectual and moral interest, 'St. Thomas of Canterbury' and 'Alexander the Great.' Yet it is in dealing with Irish themes that we find his tenderest touches. The 'Year of Sorrow' a threnody on the Irish famine of forty years ago, is, perhaps, the most impassioned utterance to be found in all his works. It certainly deserves to be included in the Selections lately edited by Mr. John Dennis, and published by Messrs Cassell. But Mr. de Vere has hope for Ireland as well as sorrow, and he sings it as well:

'The little black Rose shall be red at last!  
What made it black but the east wind dry.

And the tear of the widow that fell on it fast?  
It shall redden the hills when June is nigh.

The milk of the kine shall rest at last!  
What drove her forth but the dragon fly?  
In the Golden Vale she shall feed full fast.  
With her mild gold horn and her slow, dark eye."

#### THE CONVENT KEYS.

THE Abbess of Lechtenthal assembled her Community in the chapter room.

Every face among them was sorrowful, for evil times had fallen on the fair abbey.

It was in 1689, and war devastated the country round.

"My daughters," said the Abbess, "our peaceful days are over, and it is not Our Lord's will that I at least should die as my predecessors have in the midst of that peace which I sought in the shadow of the Tabernacle. Heavy clouds are passing over us; let us humble ourselves, and, by earnest prayer, seek to make reparation to our offended God. Let us trust in His mercy which never forsakes us even when the sword of His justice is unsheathed. It we could die on the altar steps I would let you remain, but it is my duty to guard you in safety, dear flock, whom the Master has given into my care. The army is advancing and its trumpets break in upon our prayers. Children, we must fly. Fear not, the Lord will send his angels to guard you."

The weeping religious knelt for their Mother's last blessing.

"Let us go into the chapel," said the Abbess, "for it will be long probably ere we can again assist at the Holy Sacrifice."

The Mass was finished, the tabernacle was empty. The Blessed Sacrament, in a silver pyx, rested on the chaplain's breast; the Abbess, with her own hands, extinguished the light in the silver lamp. The nuns, prostrate on the ground, recited the *Miserere*, then they rose up bathed in tears.

"Weep not," said the Abbess, "all is not lost—the protection of Mary is still ours."

She went towards the image of Our Lady, taking with her the convent keys.

"Oh, my Lady," she said, "I confide these to thy care. This house is thine; defend it from stain and sacrilege—thou art more powerful than an army in battle array; do thou put our enemies to flight. Tower of David, from which floats the standard of victory; Tower of Ivory, containing heavenly weapons! Most powerful Virgin, House of God! keep this dwelling in which Thy praises have been so often sung! Protect these cloistered walls which have sheltered the innocent consecrated to Thee!"

Then the Abbess laid the keys in the hand of the statue, and the nuns slowly left the chapel and convent singing the litanies as they went.

They had hardly reached a safe refuge in the mountains, when a band of troops arrived at the convent door. They were in high spirits, for rich plunder was expected—the ornaments of the chapel were numerous and precious. They broke into the place and rushed to the chapel. The door was shut. They stepped back in order to rush with all their united force against it, when suddenly it opened of its own accord.

A lady, around whom shone a splendour before which royal magnificence grows pale, stood on the threshold, holding in her hand the Abbess's keys.

The soldiers, overwhelmed with terror, took to flight, falling over each other in their haste; nor did they draw breath until they were far away from Lechtenthal.

When they were gone the chapel doors were closed again. The Abbess and the nuns returned to the abbey; they found all their property untouched.

From that day forward Our Lady of Lechtenthal was held in veneration.—*From the French, by the Author of "Tyborne."*

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



## 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

Published by

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

A. C. MACDONELL, President

PH. DEGRUCHY, Business Manager

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

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

TORONTO, SATURDAY, JAN. 10, 1891.

In another column will be found some interesting reminiscences of Mr. Patrick Donohue, the founder of the *Boston Pilot*, who with the first number of the present year has resumed control of it. In common with so many of its contemporaries THE REVIEW sincerely congratulates the veteran editor—who has many friends in this city—upon the return to him of the fine newspaper property which his ability and energy built up.

His Grace Archbishop O'Brien, of Halifax, expressed himself in the following terms a few days ago in speaking of the Irish crisis: "There is no consideration under which Mr. Parnell can continue to lead the Irish people. Whatever may be the result of the first outburst of passion, I am convinced that the moral sense of the Irish people all over the world will reassert itself. Mr. Parnell may triumph over political obstacles, but he cannot succeed against moral force."

VERY REV. DEAN J. J. McCANN, who, previous to the appointment of Vicar-General Laurent as such, was rector of St. Michael's Cathedral, will be transferred back to his old position, made vacant by the death of Father Laurent. Dean McCann is one of the ablest priests of the parish, a fine public speaker, and is popular with all sects wherever he goes. At St. Helen's, where he has done wonderful work, and which he has made one of the first parishes in the archdiocese, he will be succeeded by Dean Cassidy, of Barrie.

PROFESSOR HUXLEY, who has "had his attention drawn" to Cardinal Manning's recent manifesto on the labour question, in which His Eminence stated that "Every man has a right to bread or to work," writes to a correspondent in these words: "My opinion of the dictum of Cardinal Manning is that it is a very mischievous error." The brutality of the remark is characteristic of this heartless and cynical sceptic. Natural rights and natural sympathy are seemingly terms that have no place in the cold and forbidding gospel Professor Huxley would apply to society. In this world, Mr. Huxley appears to be of opinion, the race is to the swift and the battle to the strong, therefore the poor should starve, and the weakest go to the wall.

THE *Paris Gaulois* announced that at an next meeting of the Consistory, the Pope will create Father Monsabre a Cardinal. Father Monsabre, as our readers know, belongs to the Dominican Order.

If it be true that Pere Monsabre, who has just resigned the pulpit of Notre Dame, Paris, is to be made a Cardinal, thousands outside France will think the honor well conferred. Not only by his eloquent delivery, but also by the thought and vast learning displayed in his discourses did he draw the scholars of the French capital around him, often with happy results. His reputation is world-wide, for his masterpieces—and every sermon was such—have been translated into all civilized tongues. He is the Cardinal Newman of France.

THE apparent inconsistency of certain members of the Irish party, in supporting Mr. Parnell at the Leinster Hall meeting, and now opposing his attempt at rebellion, has been commented on very freely by his followers. To grasp the significance of that meeting the *Nation* says that the circumstances under which it was held must be considered. In spite of Mr. Parnell's disgrace, the men who had fought their country's battle under his nominal leadership were anxious that his retirement from the post which he could no longer honourably hold should be as easy and dignified as they could make it. Ireland and her representatives expected that this man, whatever had been his crime, could not forget the duty he owed his country. His friends whispered that this was understood, and sedulously was it rumoured that Mr. Parnell desired re-election as Chairman of the Party, in order to surrender his public trust with dignity. Mr. Parnell the *Nation* affirms knew of these rumours; he passively contemned them; he used them to secure his re-election, and having first traded on the generosity of his colleagues, he then used it against them when he had forced on them the choice between himself and Ireland.

THE *New York Freeman's Journal* speaking in its last issue on the trouble in Ireland says that it is not a question of what William O'Brien and Parnell can patch up between them in Paris that interests the well-wishers of the Irish people throughout the world, for the reason that Mr. O'Brien has no more right than any other man of the Irish Party to speak for the race. "Whatever others may think of it, to our mind," it says, "the Paris farce is a big piece of impertinence. The Irish people, so far as heard from at Kilkenny, have spoken for themselves. Their faithful hierarchy have interpreted their verdict in advance, and, except as a discordant element, we see no future for Parnell or those who enter into alliance with him. It is not any longer a question of Parnell. The verdict at Kilkenny and the opinion of Ireland settled that."

"THE subject before the public" it adds, "is, how can the people best give voice to what they want and how quickly can their propositions for a practical settlement of the Anglo-Irish feud be put in shape for an early decision. If a word from an interested looker-on be permitted, we would say that a national convention in Dublin, called by Archbishops Walsh and Croke—a States-General as of old in France, is what is demanded by this crisis in the Irish cause. The deliberations of such a body at this time will command respect the world over just as its programme must command the prompt consideration of the English Parliament and the

English people. We see no other way out of the difficulty. Confidence, so far as leaders go, is gone. Sympathy for Ireland is just as strong as it ever was, but the world is beginning to tire of this eternal grievance business and to expect in return for its support some intelligent action upon the part of the masses of Ireland themselves, expressed in some such manner as the above that will give evidence of their determination to force things to an issue, leaders or no leaders, in the common acceptance of the term."

"There never was a time, in their history, the *Freeman* continues, when the Irish people had better opportunity of showing their capacity for self-government than now. A national convention, voicing the sentiment of all the elements of Irish life, could quickly agree it is of opinion, upon a programme that will find us strong a backing as did the late Land League movement. "No secret conclave," it says, no "hole-in-the-corner arrangement in Paris, or anywhere else, is needed to 'harmonize' inharmonious and discredited personalities. Let the Irish people speak openly and emphatically for themselves just as they did at Kilkenny, and all will end well for the cause which is above persons, and not dependent upon its self-constituted guardians, who for the moment pose and pose—and then pass away—leaving but legacies of promise for all the agitation and sacrifice to which they have put the people."

#### THE BISHOP OF LINCOLN CASE.

THE judgement of Dr. Benson, the Anglican Archbishop of Canterbury, in the ecclesiastical *cause celebre* of the Bishop of Lincoln, who was lately arraigned for extreme Ritualistic observances, was upon all sides pronounced to be an obvious compromise. It left the real matters in dispute between the High Churchman and the Evangelical within the Anglican communion, to all intents and purposes matters of individual judgement and of individual preference. In substance it may be said to have been a triumph for the High Churchmen; and so far as Catholics took an interest of any sort in the proceedings, all things considered, they probably viewed the judgement with some favour, on the score that it was an evidence that the High Church party in that communion was too powerful and influential a body to be disturbed with safety. Despite all the anomalies and incongruities of the logical position of the Ritualists, it is very probable, we think that Catholics can still feel something of sympathy for those who though, "not of their fold," are yet endeavouring to throw a little of the glow of Catholic devotion into the sombre, Puritanical methods of worship. At any rate however impatient they may be of even Ritualism in itself, in a case such as that of the Bishop of Lincoln, their sympathies will have been wholly with him, if only because the attack upon him was an attack led by Puritanism and the unlovely spirit of decaying fanaticism. On such minor grounds as the methods to be observed in the administration of the Anglican Sacraments, Catholics who do not acknowledge their validity cannot of course feel themselves greatly interested. It is only from a more general point of view that they will welcome any tendency in that communion towards Catholic observances from the same point of view that led Dryden to distinguish the Church of England from the other Protestant bodies, "as the least deformed became reformed the least." "The remnant of Catholic practice which she has preserved," said the *Weekly Register*, writing on the judgement some weeks ago,—“the Christian year, the decent ordering of

public worship, the very names of priest and bishop—have made the English people, we believe, less Protestant and therefore more Christian than their neighbours in Scotland, Holland and the North." And on this ground, if on no other, it would deplore the Puritanism of the establishing Church.

It was in some such frame of mind as this that Catholics looked upon Dr. Benson's judgment in the case of the Bishop of Lincoln. In a document, however, which the Archbishop of Canterbury has since issued, dealing with the late judgment, in which, while at great pains to say nothing of the really vital points of the question, he indulges in something very like a sneer at the Catholic Church. "I do not fear," he says, speaking of the evangelical dread of the "Romanward" tendencies of the Ritualists, "that men are in danger of being led to the Church of Rome. . . . No. The ancient Church of England is with us. I do not fear that the new Italian mission will make anything of our clergy or people." When Dr. Benson speaks in terms like these there is no room for mildness. The very stones of his own Cathedral, as the *Register* truly says, cry out against him. In seeking to identify the religious community over which he presides with the ancient Church of England, the "State Archbishop," says our contemporary, makes a baseless and a fraudulent claim. The question is not one of names, but of facts. Dr. Benson no more represents St. Augustine than the Moderator of a Presbyterian Assembly represents St. Columba. "The temple in England and in Scotland alike, remains," says the *Register*, "the outer fabric is fair and stately: but in that barren shrine, and on that cold altar, the Shecinah—the Presence of the Holy—is not found. The relics of the past remain, like the grave clothes in Christ's sepulchre; but Christ is departed. 'Why seek ye'—a voice calls to us out of the deserted sanctuary—the living amongst the dead?'"

A BALTIMORE daily paper has been advocating the publication of marriage licenses when they are obtained, and it has been interviewing the ecclesiastical authorities there on the subject. Cardinal Gibbons, it says, expressed himself as decidedly opposed to the publication of the licenses—first, because of its being an interference into the private affairs of people and families, and second, on the ground of human frailty. "There are daily cases which come before him, he said, where it is almost a necessity that the date of marriage should be kept secret. For instance, only a short while ago an application was made for a dispensation, and it was granted because of the fact that the young woman was with child, and it was to the interest of the parties to conceal the exact date of the marriage. If the issuance of the license had been published the woman's reputation would have been blighted and the marriage prevented. Another was that of a young man who applied at the cardinalate for permission to have a private marriage. He said that his stepmother was violently opposed to his marriage, and so determined was she in her opposition that she had threatened to attend the wedding and assault him at the altar side. His request was complied with and the marriage was solemnized. This, of course, is sound and true. But the publication of the licenses in the daily papers would prove equally objectionable to perfectly innocent parties, except chronic notoriety hunters, for fear the garbage agents of the daily press should come around to interview them as to the why and wherefore of the coming marriage. This would be intensified if there were

hints of any family opposition. In regard to impediments, the Church provides for them by requiring the bans to be read at the High Mass on two previous Sundays. That, we think, is sufficient publicity.

In the expiring City Council no member professing our faith had a seat. In the incoming Council, however, we will have three representatives—Messrs. Burns, in St. Andrew's Ward, Malloney, in St. Mark's Ward, and Pape in St. Lawrence Ward—all of whom are men of undoubted ability, sterling worth, and, above all, good Catholics. It is especially gratifying for us to chronicle this result, as tending to show that the spirit of intolerance and fanaticism is dying out, and that when a Catholic, if he be an able man, is nominated for a public position, he will receive the support of the citizens, irrespective of creed or race. This was fully demonstrated in St. Andrew's Ward, which has a Catholic vote of about 500, and where Mr. Wm. Burns was placed at the head of the poll by a vote of over 1000, giving him a majority of 223 over the next successful candidate. Messrs. Pape and Maloney also received substantial majorities, and Mr. Flanagan, the only other Catholic candidate for municipal honours, ran a good race with four of the strongest men in his ward. He secured fourth place, and, were it not for the overconfidence of his friends, would undoubtedly have been elected.

As many measures of deep interest to Catholics will probably be brought up this year, the presence of our co-religionists will be of the greatest service to us in the Council Chambers and Committee Rooms.

#### THE DEATH OF MGR. LABELLE.

The announcement received on Monday from Quebec that Mgr. Labelle, the celebrated apostle of colonisation and Deputy-Minister of Agriculture, had died suddenly at his residence in that city, caused wide-spread regret in Montreal, and in fact throughout the Lower Province. The first intimation of the news received by the public was at Mass in the various Catholic churches of Montreal, where the priests announced the death, and asked the prayers of the faithful for the repose of the deceased's soul. The intelligence of his death was a surprise to everyone. It was only a few days ago that he expressed his intention of resigning his position in the Government and returning to St. Jerome to spend the remaining years of his life with his aged mother. It was known that he was not in the best of health, but nobody dreamed that he was in any danger of death. The fact is that his death was due to an accident arising from a long standing case of hernia. Father Labelle was troubled with extreme obesity, which gave him great trouble, and hernia eventually set in and finally became so bad that he had to take to his bed. Saturday afternoon he decided to undergo an operation which was intended to reduce the hernia. Two operations were performed, but without effect, and the doctors gave up the case as a hopeless one. When Father Labelle was told that his end was near, he replied: "I know it; God is mightier than science. I expected it, but all I regret is leaving my poor mother behind me." Father Turgeon, of the Jesuit Order, administered the last rites of the Church, at 2.40 in the morning the famous cure breathed his last.

Mgr. Labelle was undoubtedly one of the most widely known ecclesiastics in the Province of Quebec. His was a remarkable career. He was born at St. Rose, Quebec, in 1834. In 1844 he entered the Seminary of St. Therese, where he completed his course, and passed several years as a teacher. In 1855 he entered the Grand Seminary at Montreal, where he devoted himself to the study of theology. He was ordained as a priest in 1856, when he was only 22 years old. Shortly afterwards he was appointed Vicar of the

wealthy parish of Sault-au-Recollet, near Montreal. In 1850 he was appointed parish priest of St. Antoine Abbe, where he resided four years. In 1863 he was transferred to Lacolle, and in 1868 to the parish of St. Jerome. In later years he devoted himself untiringly to the work of promoting colonisation, and in 1888 was appointed by Mr. Mercier Deputy Minister of Agriculture for the Province of Quebec, and was shortly afterwards appointed a Monsignor by Pope Leo. Last year while in Europe he visited Rome, and had several conferences with the Pope.

The remains were interred at St. Jerome on Thursday. R.I.P.

#### THE PRIEST'S ESCAPE.

*Concluded.*

THERE was no time for more, the farmer could barely close the doors of the bed and regain his seat at the table when the thundering rap of the gendarmes was heard demanding admittance.

Francois bravely advanced to the door and opened it at once; he knew hesitation or resistance was worse than useless.

The farmer, his wife and Marie stood pale and trembling at the table, as if suddenly roused from their meal.

"What in the name of the nation do you want?" began Francois, but his voice was drowned in the storm of voices.

"Tell us which way the old dog of a priest has gone, Citizen, and that quickly," said the leader as soon as he could make himself heard, while his followers helped themselves to the wine on the table.

Poor Farmer Mathurin! he had only to say, down the back garden path to the river, and open the back door, and the house would be cleared, but he dared not disobey orders given in God's name by His minister, so he said in a voice that sounded strange to himself and all who heard it, "Messieurs, he is under the bed in this room." An oath followed and a blow which sent him reeling.

"A likely story that! as if you would have opened the door so obligingly if he had not been off long before this! Speak, man, or we will make you. Has he gone down the river or across the country? This accursed snow leaves no tracks, and we've been on one wild goose chase already to-night to Citizen Jourdain's, and don't want another through your lies. Then turning to Catherine, "Be wise, Citoyenne, and save your husband's neck by speaking for him!"

"The one you are seeking is under the bed, good sir," said the trembling Catherine, who believed she heard the priest moving in readiness to come out if she said ought else.

"Bah!" said the angry leader, giving her a blow which felled her to the ground; "if he were you would be the last to say so! What do you mean by delaying us here with your lies? Here, my men, since they will have it so, we can't waste more time in parleying; search the premises quickly so as to satisfy the Maire on his return, and then on and down the river bank; here you young fellow and make yourself useful and open out that bed: we'll soon see if he is there!"

The farmer's heart sank and all stood waiting the result. Francois obeyed and the leader himself made a hasty plunge into the bed with his bayonet, and uplifted the valance that hung below and looked under, but the light was dim, and the bed wide, and the priest had gathered himself up into a corner; so while his friends quaked and prayed in their agony to Him who had Himself become invisible to His enemies when His Father's time was not yet come that He should fall into their hands, the good Father Drouit remained hidden and in perfect safety.

The soldiers then rushed over the house, awakening the terrified children and asking them with savage threats if they had seen the priest. The younger of the two only screamed in reply; but the elder, with a steady voice, answered:

"Baby Jacques is very little, monsieur, and he does not

remember; but I saw the good Pere on Our Lady's birthday in the fields beyond farmer Jourdain's when the harvest was gathered in, and he blessed me and gave me this medal—see, monsieur,—but I have never seen him since, though he promised me a picture if I could say the Credo as well as the Pater and Ave, and ——" here she was interrupted by an oath as the man turned away, saying:

"Well, we got the truth from her, anyhow; he has never been here since, or I warrant she'd have got her picture; much good would it do her!"

After a hurried search of the outhouses, and interrogation of honest Pierre, who knew nothing of the priest's arrival, the troops departed, bestowing some more kicks and curses on the farmer and his wife for having delaying them on their way after a useless search.

When they had fairly started and the doors were again locked, peace restored, and the two children brought down by Marie to be consoled and reassured, the priest slowly crawled out from his place of concealment, and, looking on them with a bright smile, said: "Now, my children, let this be a lesson to you that God's truth never needs man's lie to sustain it, and let us join in a Magnificat of thanksgiving for our deliverance."

By this time it was nearly midnight and the good Father prepared to hear the confessions of his trusty friends, and then offered the Holy Sacrifice for the last time for many months in those parts. As soon as day broke, he, with Francois as guide, made his way to the coast and from thence he escaped to England with many other refugees.

Here he found shelter till the Terror came to an end, when he returned to his old flock who quickly gathered round to welcome him once more; and foremost among them was the good old farmer and his wife with Francois and Marie who were only awaiting the return of better days for their old pastor to make them man and wife.

The old farmstead became in time a well-known place of interest, and visitors were shown the homestead which had never been used since it served as the priest's hiding-place, and now had an inscription placed over it, "*Magna est Veritas, et praevalabit.*"

## Men and Things.

In "Occasional Papers," by Cardinal Moran, Archbishop of Sydney, there are some charming, interesting, and edifying passages. The Cardinal's reminiscences especially are full of interest. There is one in which Cardinal Mozzofanti figures, showing that the great linguist had not a mere parrot-like knowledge of the half-hundred languages, including English, with which he was said to be conversant. Cardinal Moran observes:

"More than once, in familiar conversation, I myself have heard him speak in a most learned way about our national literature, and cite long passages from Moore and Milton and other classical writers. On one occasion, in 1847, I accompanied the late Archbishop of Tuam to some solemn ceremony at the Sistine Chapel in the Vatican. While waiting in the vestibule, Cardinal Mezzofanti happened to be passing, and stopped to speak with the Archbishop. After a few sentences in Irish, the Cardinal continued the conversation in English, expressing his regret that he had not had leisure to devote more attention to the Celtic, a language that he prized so much. When His Grace addressed some complimentary words to him on his wonderful knowledge of so many languages, the Cardinal exclaimed: *Vox et praterca nihil*—'I am a voice and nothing more.' He was then old, and the words seemed most appropriate; for he was so remarkably thin and slender and weak that one would fancy the first breeze would carry him away. Two years later he died, and his remains were deposited at San Onofrio, where Tasso rests in peace."

The late Mgr. Labelle was one of the most remarkable of Lower Canadians. The Montreal Star speaking of him says, that in founding the fifteen parishes in the north of

St. Jerome, he used to leave his parish with his faithful servant, Isidore Gauthier, who was as well known as the cure himself. The trip would extend to from 100 to 120 miles. At every every house the cure would stop and there would be the guest. Looking into his settlers' affairs, he would settle their difficulties and give them every encouragement. When occasion would permit it, he would be the central figure in a merry-go-round party, in which he delighted. Taking the young men apart, he would ask them if they were in love, and often before he left a marriage ceremony was performed. "You must marry," he would tell them, "marry a good strong wife, one who is not afraid to work and assist you on your farm." Any number of marriages have taken place which might never have been celebrated had he not interfered. He established no less than fifteen parish missions, and his name will live in that region. To railway matters he gave up much of his time, and it is due to his energy that a railway now runs to and beyond St. Jerome. Here is a pleasant anecdote which may or may not be true, but which shows how his mind was bent on having a railway. He had heard the confession of one of his parishioners, and when the time came for the good priest to pronounce the penance, he merely said: "*Vous ferez deux chemins de fer.*" (You will make two railroads.) The poor habitant was astounded. "You know, father, that it is impossible for me to do that, I am too poor."

"Why, no, we are never too poor to do good."

"Yes, that is true; but you know I cannot build two railways."

"Railways!" exclaimed the cure. "*Je n'ai pas dit deux chemins de fer, mais deux chemins de croix.*" (I did not say two railways, but two ways of the cross.)

Here is one of his *bon mots*:—Being told that the new law regulating the Crown lands was a work of genius, he replied, "That is too bad, because few people will understand it." He always had a joke to tell, and he even perpetrated one on His Holiness Leo XIII. when received by him in private audience on his last visit to the Vatican. The interview being finished, the cure rose and walked to the door of the chamber, the Pope accompanying him. The cure made an unsuccessful attempt to open the door, when the Pope said: "Pardon me, I will open it," and suiting the action to the words, Leo XIII. opened the door with a turn of the hand. "It is naturally very easy for you to do so, your Holiness, since you hold the keys."

On Wednesday the remains of Mgr. Labelle lay in state in his presbytery at St. Jerome, and thousands of people flocked from all the northern counties to take a farewell look at the Apostle of Colonization. A touching scene was presented when the train arrived at St. Jerome with the remains. There were several thousand people at the railway station, which was draped in mourning. As the remains were conveyed through the streets the people knelt in the snow with uncovered heads, feeling that they had sustained an irreparable loss. The obsequies took place Thursday morning, and all the members of the Cabinet and many other prominent men attended.

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.

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

## General Catholic News

It is stated in Montreal that Mgr. Langevin, Bishop of Rimouski, is to retire in two weeks, and that his coadjutor, Mgr. Blais, will be appointed his successor.

Within the past year no fewer than fifty Jesuit Fathers from the Province of Lyons, France, have gone to the foreign missions of Syria, Egypt and Armenia.

Thomas Toohar of Kingston has given His Grace Archbishop Cleary a cheque for \$100 for the purpose of erecting a statue of St. Vincent de Paul over St. Joseph's altar in St. Mary's Cathedral.

Archbishop Duhamel of Ottawa in conversation since his return from Rome says that although Pope Leo is stooping beneath the weight of eighty-one winters, he is still vigorous and apparently in good health.

In all the Catholic churches of the city on Sunday last prayers were requested for the repose of the soul of the late Rev. Father Thomas Fitzhenry, who died of old age on Saturday in Milwaukee, Wis. The Rev. Father was 20 years ago attached to the parish of St. Paul's in the east end and was one of the most popular priests in the archdiocese.

Rev. Father Teefy on next Sunday evening will deliver a charity sermon in St. Mary's Church, Bathurst street, the proceeds to be devoted to the poor fund of St. Vincent de Paul Society. In speaking of the matter in St. Mary's on Sunday last Rev. Father Davis said never before had the calls on the society been so numerous and so urgent.

His Grace Archbishop Walsh has issued a circular to the priests of the diocese, which was read in the city churches on Sunday last, setting apart by direction of the Pope a special collection at all the services on Tuesday (The Epiphany) or following Sunday, the proceeds to be devoted to the freeing of the slaves in "The Dark Continent."

While the citizens of Rome were indulging in the excitement caused by the general elections, the church of S. Andrea delle Fratte, in which Ratisbonne was miraculously converted by an apparition of the Blessed Virgin, was entered by thieves, who despoiled the Madonna del Miracolo of the precious jewels and *ex voto's* with which it was covered. This outrage has aroused public indignation against the Italian soldiers and police, many of whom are established in a barracks adjoining the church. The Cardinal Vicar has ordered a triduum of reparation to our Blessed Lady.

At a special audience on the 18th December, his Holiness was pleased to honour Vicar-General Routhier, who accompanied the Archbishop, by conferring on him the title of Monsignor, and appointing him apostolic protonotary. His Holiness remarked at the same time that the title was due to him long ago. Monsignor Routhier wore the costume attached to his new dignity for his first time at one of the Holy Father's public audiences.

Archbishop Duhamel of Ottawa, accompanied by Vicar General Routhier, returned to Ottawa from Rome on Monday last. Their arrival home after their prolonged visit to Rome was awaited with general interest, and a large number of persons were at the station to receive them. The moment the train stopped, the special car in which they were besieged with friends, who entered one end of the car, one by one, knelt down and kissed the archbishop's hand and passed out. Among those present were the pastors of the various city parishes, the friars and a number of priests of the Ottawa College, and a number of citizens, including ex-Mayor McDougall, Dr. J. A. MacCabe and others.

The Archbishop was then ushered into a sleigh and driven to his palace. His arrival there was signalled by the ringing of the bells of the Basilica.

On the 4th inst. the semi-annual election of officers for the St. Paul's Literary Association took place, with the following result: Chas. Burns, hon-pres. (acclamation); M. J. Quinn, pres.; J. F. Hughes, 1st vice-pres.; D'Arcy Hinds, 2nd vice-pres.; Jos. Larkin, rec-sec.; Jno. Sheedy, ass't rec. sec.; J. Cadarack fin. sec.; Rev. J. J. Lynch, treas.; R. Whalen, lib.; J. Wright, ass't lib. Committee—Messrs. Duffy, Quinn, Mulqueen and Burns.

The Association rooms on Power st. are open every evening for the use of members. Various amusements are provided and the committee will do everything in its power to make the premises pleasant and comfortable. The membership is steadily increasing and a cordial invitation is extended to all Catholic Young men to become members.

Ex-pupils of De La Salle Institute, to the number of 90 or 100, assembled in the board-room at the institute building yesterday afternoon for the purpose of taking preliminary steps towards the organization of an alumni association. Bro. Odo took the chair and called the meeting to order. Mr. Andrew Cottam was then elected chairman, and in returning thanks for the honour he expressed his pleasure at meeting so many of the ex-pupils once more at their old alma mater. Mr. T. B. Winterberry was appointed secretary *pro tem.*, and the work of organization was commenced. On motion of Mr. J. P. Mallon, seconded by Mr. C. T. Long, it was decided to appoint a committee to prepare rules and constitution, which should be submitted at a subsequent meeting. The following gentlemen were then chosen to form the committee, viz.:—Messrs. A. Cottam, T. Rahelly, W. A. Pape, J. McCarthy, J. P. Mallon, Bro. Odo, and the secretary, T. B. Winterberry. Another meeting will be held on Sunday next, when officers will be elected. All ex-pupils of De La Salle who desire to join the association are requested to attend the meeting.

At the last regular meeting of the Catholic Celtic League, Branch No. 518, Irish Catholic Benevolent Union, held in their hall, Bathurst St., on Dec. 29th, 1890, the following resolution was passed unanimously:

Moved by Bro. W. L. Hart, seconded by Bro. John Walsh that:

*Whereas* God in his infinite wisdom, saw fit to remove from our midst our late president, and beloved brother, Joseph James Henry. That while we bow to His inscrutable will, we cannot but convey to his mother, brothers and sisters our heart-felt sorrow and sympathy for them in their affliction, and our earnest wish is, that God will permit the burden of their grief to rest upon them lightly, and that through His mercy and love the whole family will be re-united in the "Hereafter."

*Whereas* the Catholic Celtic League has sustained an almost irreparable loss through the death of our beloved president.

*Resolved* that for the space of sixty days the charter be draped, and that a short account of his connection with our society be recorded on the "minutes" as an example for all to emulate, he having filled in the highest degree the essentials of Irish and Catholic.

*Resolved* that a copy of this resolution be sent to our late brother's family, also copies to the *Irish Canadian* and *Catholic Review*.

The following was recorded on the "minutes":

Bro. Joseph James Henry was one of the Charter members of the Catholic Celtic League, and although only eighteen years of age at the time of its formation, he was immediately elected to the office of Recording Secretary, which office he filled for two years. He then occupied the office of 1st Vice-president for a short time, and upon the retiring of the former president, was unanimously elected to that position, which he held till his death, Thursday, Dec. 8th, 1890.

Bro. Henry was energetic, full of ardour, and placed the Celtic League always first. He was the foremost to answer to the call of a brother in distress, and we will all remember the genial countenance and cordial grasp of the hand of Joe, and will miss his eloquent voice that used to ring through the hall and was always raised in the defence of justice and right.

As we fill in his "credential" for the "general convention" which we must all attend sooner or later, we write across the face of it: Good Irishman, Sincere Catholic, True Gentleman.

E. FINNIGAN, Pres.  
P. C. HALLIGAN, Sec.



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

His Lordship the Bishop of Nicolet has formally approved the principles and working of the C. M. B. A., and authorised the establishment of branches in his diocese.

The following have been elected officers of Branch No. 91, C. M. B. A., Alliston, for the ensuing year: Chancellor, Thos. O'Callaghan; president, Rev. H. J. Gibney; 1st vice-president, Patrick Dwyer; 2nd vice-president, C. Donnelly, rec. secretary, H. F. Kelly; asst. secretary, P. F. Camichael; financial secretary, Joseph Keogh; treasurer, Thomas Morrow; marshal, C. Scanlon; guard, Jno. Connell; trustees, M. Doyle, John Nolan, T. Lynch, G. K. Keogh, Wm. Dennis.

Considerable doubt has existed for some time past as to the interpretation of the word "holiday" in Sec. 1. Article III. of our Constitution, whether it was to be taken as representing a church holiday (holyday), or a legal holiday only. This matter can now be set at rest, as the letter from Bro. O'Meara published below will show. Grand President McCabe has also given his ruling in reply to questions propounded, that as Monday, 8th Dec., the Feast of the Immaculate Conception, being the night on which many of the Branches should have elected their officers, but who refrained from doing so, not opening the meeting thinking that it would have been illegal, and who subsequently elected their officers at another meeting (not their regular meeting night) have done so contrary to the Constitution, and therefore the elections and all other business transacted at such meetings are null and void. Elections of officers, however, can be made on Monday night at the regular meeting, and installation on the same evening, so that no serious delay need ensue.

At a meeting of Branch No. 15, held in their hall on Wednesday evening, Dec. 31st, the following Resolution moved by Bro. Ph. DeGruchy, seconded by Bro. F. P. Kavanagh, was unanimously adopted.

Whereas the members of this Branch have learned with sincere sorrow of the accident, a few days since, by which our worthy president was bereft of his son, Wm. John O'Leary, thereby reopening afresh the wound recently inflicted on him in the death of his mother, it is therefore Resolved, that these afflictions on the parents of the deceased boy fill us with tenderest sympathy for their bereavement; and though it has pleased God to call unto Himself this hope of their house, and loving son, it is for a purpose which none of us can divine, and it is He who alone can pour balm on their crushed and bleeding hearts. But looking with the eye of faith there is joy in knowing that this boy's soul, unpolluted by the impurities and wickedness of this world, has joined the company of the blest, and that his angel eyes will now watch for the coming of his parents, when their pilgrimage here is over and life's weary task is done. It is further Resolved that this resolution be entered in the minutes of this Branch, and that a copy be forwarded to our president, as a feeble manifestation of the sympathy of this Branch. Also that copies be forwarded to the official organs of the C.M.B.A. here, viz., the CATHOLIC WEEKLY REVIEW and Irish Canadian for publication.

(OFFICIAL)

### SUPREME PRESIDENT'S PROCLAMATION.

To every officer and member of the Catholic Mutual Benefit Association.

Take notice that, pursuant to a resolution passed at the last meeting of the Supreme Council, and by authority vested in me by the constitution as Supreme President, I do hereby proclaim and declare that the constitution of the Catholic Mutual Benefit Association as amended and revised by the Supreme Council Convention assembled in regular session on the fourteenth day of October last and following days at Niagara Falls, New York, shall take effect and be in full force as the laws of the Association on and after the fifteenth day of January, A.D. 1891.

And all articles and sections and parts of sections of the Supreme, Grand and Branch constitutions, Supreme and Grand by-laws, beneficiary and reserve fund articles and rules of order inconsistent and conflicting with amendments, alterations and new laws adopted at the last session of the Supreme Council are hereby declared repealed.

Embracing the present opportunity I ask the earnest co-operation of every officer and member of the Association, and council all to obey the laws.

Given under my hand and seal of the Association at Franklin, Pa., this fifth day of January, A.D. 1891.

(Signed) J. S. McGIARRY,  
Supreme President C. M. B. A.

Through press of space upon our columns last week, we were reluctantly obliged to hold over our usual quota of C. M. B. A. News, amongst which was the following letter, which bears on a point that has caused a great deal of discussion in various branches of our order.

Peterborough, Dec. 27, 1890.

To the Editor of the CATHOLIC REVIEW:

It appears that in a number of Branches, both in the United States and Canada, the annual election of officers took place on the 8th inst., the feast of the Immaculate Conception. A question has since arisen as to whether the officers elected on that occasion are legally elected. The Supreme Council at Niagara Falls held that business transacted on "holydays" is perfectly legal, consequently all persons elected on that day, if otherwise qualified, are lawfully elected. The confusion apparently arises from confounding the word "holiday," in section 1, article 3, Branch constitution, with the word "holyday," words by no means synonymous. The matter arose in the Supreme Council on an appeal of Branch 111, of Binghamton, N. Y., from a ruling of Grand President Hynes, who decided that business transacted at a regular meeting held on the feast of the Assumption was lawful. The appeal was referred to the Supreme Committee on Laws, (Mr. Hynes not acting), and that committee after taking evidence of the intention of the framers of the constitution and the ordinary meaning of the word, decided that the word meant "holiday" and not "religious holyday." They so reported to the Council, which adopted their interpretation, and the same is now law. See minutes of Niagara Falls Convention, page 100. To set the matter forever at rest the word "legal" was inserted before the word "holiday" in said article and section and it so appears in the new revised constitution. District Deputies, whom I am informed have in several instances ordered all elections so held to be cancelled have acted under a mistaken view of the law. I have been written to by a number of parties interested, which is my apology for taking up your space on this apparently trivial matter. See also page 102, minutes Niagara Convention, Amendment No. 74. By inserting this in your next issue you will oblige

Yours fraternally,  
JOHN O'MEARA, of Supreme Law Com.

To the Editor CATHOLIC REVIEW.

SIR:— I have received the following letter or communication of thanks from Mrs. Ellen Halpin, widow of the late Mr. Halpin, which will explain itself and lay before your numerous readers the benefits attached to that ever increasing and true Christian society the Catholic Mutual Benefit Association.

Yours very truly,

Peterboro' 29/12/90.

J. J. LYNCH,

Rec. Sec. Branch 30.

To the officers and members of the Catholic Mutual Benefit Association of Branch No. 30, Peterboro'.

Gentlemen:— Allow me to tender to you as brother members of my late husband, my most humble and sincere thanks for the prompt, affable and satisfactory manner in which his beneficiary certificate has been transferred to me by J. J. Lynch as Recording Secretary of the above branch in the shape of two thousand dollars, full amount of claim held in said association. I would certainly recommend the C. M. B. A. to all who are eligible to become members to take advantage of the same at once. I would therefore, gentlemen, extend to you once more my ever grateful thanks for past favours and kindness. Wishing your benefit association the future prosperity which should attend it.

Dec. 26th, 1890.

Yours respectfully,

ELLEN HALPIN.

DEFENCE OF THE PRIESTHOOD.

DURING a trial in San Francisco, that of the Bryan O'Connor will contest, one of the counsel for the contestants in the case made an uncalled-for attack upon the Catholic priesthood, which drew from Mr. O. M. Delmas, counsel for the widow, Mary O'Connor, the following answer:

"Against the attacks which have been made upon it here, the Catholic priesthood, tracing its existence from the day of its foundation in unbroken succession through nineteen centuries, counts in its path more than one instance of obloquy and detraction. From the early dawn of Christianity, when standing in the Roman amphitheatre, it calmly faced death at the hands of Rome's imperial masters, until now, it has confronted more than one persecution. The martyred few have fallen and been sacrificed, but in all ages and in all climes the institution itself has ever been found triumphant over its enemies. It has lived and still lives to perform, unmoved and unchanged, its high appointed task, and, in spite of detraction and persecution in ages yet to come, it will continue, by its teachings, by its example, by unceasing as-

pirations to pure and elevated thoughts, to exert over mankind the beneficent influence of its religion. The days are gone by, if they ever existed, when the name of a Catholic priest could be used as a brand to kindle aversion or distrust in the breasts of Protestant listeners.

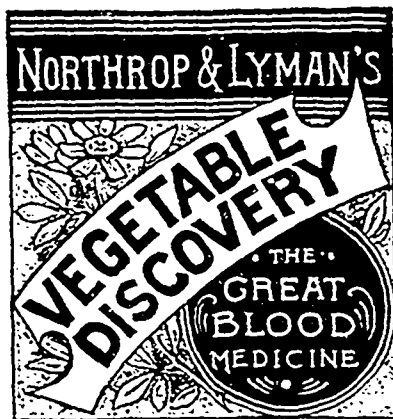
"The prejudice, if ever entertained, has long since turned to ashes; and it is not in the power even of the contestants here to fan it again into flame. Purity of life, self-abnegation, devotion to the cause of humanity, command the admiration and compel the respect of all men, Protestant and Catholic, believers and unbelievers. Virtue has no creed. Its homage is not hemmed in by the narrow bounds of sect or denomination. When a monument shall be erected to commemorate the heroism of the Catholic priest who, leaving friends, family and home, went into voluntary exile among the victims of leprosy and contagion upon the fated shores of the island of Molokai, and there, in the cause of humanity, calmly faced the doom of his self-appointed and sublime martyrdom—it shall be erected by Protestant hands in the capital of Protestant England, and shall bear upon its base the name of Albert Edward, future head of England's Church and heir apparent to her throne.

: : Get your Holiday and Christmas : : :  
 • PRINTING  
 . . . from the REVIEW'S Job Department . . .

A MAN'S LIFE SAVED

I WOULD not be doing justice to the afflicted if I withheld a statement of my experience with Jaundice, and how I was completely cured by using Northrop & Lyman's Vegetable Discovery. No one can tell what I suffered for nine weeks, one-third of which I was confined to my bed, with the best medical skill I could obtain in the city trying to remove my affliction, but without even giving me temporary relief. My body was so sore that it was painful for me to walk. I could not bear my clothes tight around me, my bowels only operated when taking purgative medicines, my appetite was gone, nothing would remain on my stomach, and my eyes and body were as yellow as a guinea. When I ventured on the street I was stared at or turned from with a repulsive feeling by the passer-by. The doctors said there was no cure for me. I made up my mind to die, as LIFE HAD LOST ALL ITS CHARM. One day a friend called to see me and advised me to try Northrop & Lyman's Vegetable Discovery. I thought if the doctors could not cure me, what is the use of trying the Discovery, but after deliberating for a time I concluded to give it a trial, so I procured a bottle and commenced taking it three times a day. JUDGMENT SURPRISED at the expiration of the third day to find my appetite returning. Despair gave place to Hope, and I persevered in following the directions and taking Hot Baths two or three times a week until I had used the fifth bottle. I then had no further need for

the medicine that had SAVED MY LIFE—that had restored me to health—as I was radically cured. The natural color had replaced the dingy yellow, I could eat three meals a day, in fact the trouble was to get



enough to eat. When I commenced taking the Discovery my weight was only 122 lbs, when I finished the fifth bottle it was 172 lbs, or an increase of about half a pound per day, and I never felt better in my life. No one can tell how thankful I am for what this wonderful medicine has done for me. It has rooted

cut of my system every vestige of the worst type of Jaundice, and I don't believe there is a case of Jaundice, Liver Complaint or Dyspepsia that it will not cure.

(Signed) W. LEE, Toronto.

WHAT IS IT?

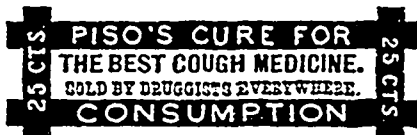
This celebrated medicine is a compound extracted from the richest medicinal herbs, roots and barks. It is the production of many years' study, research and investigation. It possesses properties purely vegetable, chemically and scientifically combined. It is Nature's Remedy. It is perfectly harmless and free from any bad effect upon the system. It is nourishing and strengthening; it acts directly upon the blood, and every part throughout the entire body. It quiets the nervous system; it gives you good, sweet sleep at night. It is a great panacea for our aged fathers and mothers, for it gives them strength, quiets their nerves, and gives them Nature's sweet sleep, as has been proved by many an aged person. It is the Great Blood Purifier. It is a soothing remedy for our children. It relieves and cures all diseases of the blood. Give it a fair trial for your complaint, and then you will say to your friends, neighbors and acquaintances: "Try it; it has cured me."

CHATEAUVILLE, Clinton Co., N. Y., Dec. 21, 1890.

Dearest and best friend:

Benefactors of the human race:

With joy and pleasure I testify to the wonderful cure and virtue of Father Koenig's Nerve Tonic. A poor sick boy in my parish was for years the victim of falling sickness and fits. Given up by physicians as incurable he is now, (in robust health) strong and healthy. No mistake—but a few bottles of Koenig's Nerve Tonic saved his life. May God bless you, the noble benefactors of humanity; you have the prayers of the boy, of his parents, of myself and of all the parishioners. Words fail to express my thanks to you. Ever truly your cordial friend,  
 FATHER J. MCGOWAN, Rector.



AGENTS

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

**DROPSY** Treated free. Positively CURED with Vegetable Remedies. Have cured many thousand cases pronounced hopeless. From first dose symptoms rapidly disappear, and in ten days at least ten thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. TEN DAYS TREATMENT FURNISHED FREE by mail DR. H. H. GREEN & SONS, Specialists, Atlanta, Ga.

Advertise in The Catholic Review

**NATIONAL COLONIZATION LOTTERY**

Under the patronage of Rev. Father Labelle.

Established in 1881, under the Act of Quebec, 32 Vlet., Chapt. 18, 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
1 do .....	500	2,000
10 Real Estate ..	300	3,000
30 Furniture sets ..	200	3,000
60 do .....	100	6,000
200 Gold Watches ..	50	10,000
100 Silver Watches ..	25	2,500
100 do do .....	15	1,500
100 do do .....	10	1,000
1000 do do .....	10	10,000
1000 Toilet Sets ..	5	5,000

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

**The Province of Quebec Lottery**

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

**MONTHLY DRAWINGS FOR THE YEAR 1891**

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

**SEVENTH MONTHLY DRAWING JANUARY 14, 1891**

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

Ask for circulars.

**LIST OF PRIZES.**

1 Prize worth \$15,000—	\$15,000
1 " " " " " " " "	5,000
1 " " " " " " " "	2,500
1 " " " " " " " "	1,250
2 Prizes " " " " " " " "	500
5 " " " " " " " "	250
25 " " " " " " " "	50
100 " " " " " " " "	25
200 " " " " " " " "	15
500 " " " " " " " "	10

Approximation Prices.  
100 " " " " " " " " 2,500  
100 " " " " " " " " 1,500  
100 " " " " " " " " 1,000  
999 " " " " " " " " 4,995  
999 " " " " " " " " 4,995

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



**The Antidote to Alcohol found at Last!**

A NEW DEPARTURE

**The Father Mathew Remedy**

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

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

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

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

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

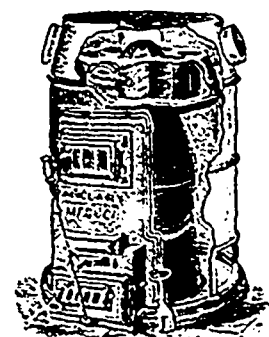
**CONSUMPTION SURELY CURED**

**TO THE EDITOR:**

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of 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., 183 West Adelaide St., TORONTO, ONTARIO.

**D. B. DENISON**

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



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

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

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

References given. Estimates Furnished  
Eave Troughing and Jobbing attended to

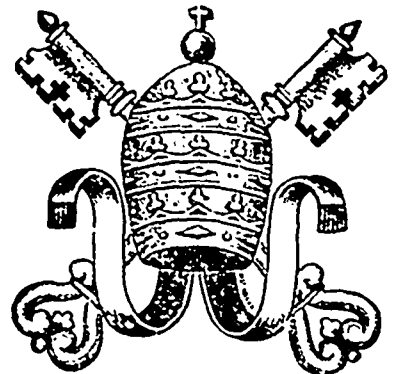
**TEETH WITH OR WITHOUT A PLATE**

Best Teeth on rubber, \$5; on celluloid \$10  
All work absolutely painless. Vitalized Air  
C. H. RIGGS, L.D.S., South east cor. King & Yonge sts. Toronto. Telephone 1-76

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

	Close.	Due.
	a.m. p.m.	a.m. p.m.
G. T. R. East .....	6.00 7.35	7.45 10.30
O. and Q. Railway ..	7.30 8.15	8.00 9.20
G. T. R. West.....	7.00 3.20	12.40 7.10
N. and N. W.....	7.00 4.10	10.00 8.10
T. G. and B.....	6.30 3.45	11.10 9.00
Midland.....	6.30 3.35	12.30 9.30
C. V. R.....	6.00 3.20	11.55 10.15
G. W. R.....	a.m. p.m. 2.00 9.00	a.m. p.m. 9.00 2.00
	6.00 4.00	10.30 8.20
	11.30 9.30	
	a.m. p.m.	a.m. p.m.
U. S. N. Y.....	6.00 4.00	9.00 5.45
	11.30 9.30	10.30 11.00
U. S. West States	6.00 9.30	9.00 7.20
	12.00	

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



**FRECHON & CO.**

All kinds of Vestments and  
**CHURCH ORNAMENTS**

1645 NOTRE DAME ST. MONTREAL.

**R. BEULLAC**

MANUFACTURER AND DEALER IN

**Church Ornaments**

1674 NOTRE DAME ST.

**MONTREAL.**

Send to us for Catalogue & Price List

**SURPRISE SOAP**

EVERY WOMAN Can save half the hard wearing-out toil of wash day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flannels not to shrink, cotton not to rot, nor hands chaps, but soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it! READ THE DIRECTIONS ON THE WRAPPER.

St. Croix Soap Mfg. Co.  
St. Stephen, N. B.

Send us 25 SURPRISE wrapped and get one of our beautiful engravings.

**Dominion : Line : Royal : Mail**  
**STEAMSHIPS**  
**WINTER SEASON.**  
 Liverpool Service—Sailing Dates

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

No passengers carried Bristol

**RATES OF PASSAGE.**

Cabin from Portland or Halifax to Liverpool \$50. \$59. 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



**FATHER KOENIG'S NERVE TONIC**  
 A NATURAL REMEDY FOR  
 Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Incubidity, 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

An Only Daughter Cured of Consumption. When death was hourly expected from Consumption, all remedies having failed and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this receipt free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

**POEMS**  
 OF  
**Pope Leo XIII.**  
 English and Latin Verse  
 WITH BIOGRAPHY  
 of the  
**Supreme Pontiff**

In Morocco : \$3.50  
 In Cloth : \$2.50

To be had only from office of  
**THE CATHOLIC WEEKLY REVIEW**

**THE ROYAL Steam Dye Works**

706 Craig St., Montreal

Suits, Dresses, Table and Piano Covers Cleaned or Dyed.  
 Lace Curtains Cleaned or Colored in all the Newest Shades and finished perfect  
 We have no branches or agencies.  
 Express orders promptly attended to  
**JNO. L. JENSEN, Proprietor**

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

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

**T. WHITE,**  
 Watchmaker and Jeweller  
 1947 NOTRE DAME ST., MONTREAL

**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.

**MERCHANT'S GARGLING OIL LINIMENT.**

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

Large bottles, \$1.00; medium 50c.; small 25c.; small size for family use 15c.. Sold by all druggists and dealers in general merchandise. Manufactured by Merchant's Gargling Oil Co., Lockport, N. Y., U. S. A.  
**JOHN HODGE, Sec'y.**

**BRODERICK & HERBERT**  
 Undertakers and Artistic Embalmer  
**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

**CHRISTMAS PLAYS.**  
 By Rev. CLARENCE SATTERLEE.  
 Price 25 Cents.  
**RECITATIONS FOR CHRISTMAS.**  
 Price 25 Cents.

Dialogues for Christmas, by Margaret Holmes, Price 25 cents. Send for our full descriptive Catalogue of Christmas Books—Plays, Dialogues, Readings, Recitations, Speeches, Characters, Tableaux, Pantomimes, Books of Games, Sports and Amusements, Athletics, Gymnastics, Magic, Ventrioloquism, etc., etc. Address mentioning this magazine.  
 The DeWitt Publishing House, 33 Rose Street, N. Y.

FOR  
**Painting, Graining,**  
 Glazing, Kalsomining, Plain and Decorative Paper Hanging, & Etc.  
 CALL ON  
**J. W. MOGAN**  
 310 KING STREET EAST.