

The Catholic Weekly Review.

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

Reddite que sunt Caesaris, Caesaris; et que sunt Dei, Deo.—Matt 22: 21.

Vol. V

Toronto, Saturday, May 9, 1891.

No. 13

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 close as are due as follows:

	Close.	Day.
G. T. R. East	a.m. p.m.	a.m. p.m.
O. and Q. Railway	6.00 7.35	7.45 10.30
G. T. R. West	7.30 8.15	8.00 9.20
	7.00 3.20	12.40
N. and N. W.	7.00 4.10	10.00 8.10
T. G. and B.	6.30 3.45	11.10 9.00
Midland	6.30 3.35	12.30
C. V. R.	6.00 3.20	11.55 10.15
	a.m. p.m.	a.m. p.m.
G. W. R.	2.00	9.00 2.00
	6.00 4.00	10.30 8.20
	11.30 9.30	
	a.m. p.m.	a.m. p.m.
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	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 April
 as follows: April, 2, 6, 9, 13, 16, 20, 27, 30.

N.B.—There are branch post offices in every
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 Money Order business at the local office
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Sarula	Thur. " 21st	
Dominion	" " 28th	
Oregon	" June 4th	

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 G. W. Torrence, 18 Front street West
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SEALED TENDERS addressed to the
 undersigned, and endorsed "Tender for
 Engine House, etc.", will be received at
 this office until Friday the 8th day of May
 next, inclusively, for the erection of an
 Engine House and Chimney for the Dry
 Dock now in course of construction at King-
 ston, Ontario, according to the plans and
 a specification to be seen at the Engineer's
 Office, 30 Union Street, Kingston, and at
 the Department of Public Works Ottawa.
 Tenders will not be considered unless
 made on the form supplied and signed with
 the actual signatures of tenderers.

An accepted bank cheque, payable to the
 order of the Minister of Public Works,
 equal to five per cent. of the net amount of
 tender, must accompany each tender. This
 cheque will be forfeited if the party declines
 the contract or fail to complete the work
 contracted for, and will be returned in
 case of non-acceptance of tender.
 The Department does not bind itself to
 accept the lowest or any tender.
 By order,
 E. F. E. POY, Secretary.
 Department of Public Works,
 Ottawa, 16th April 1891.

SEALED TENDERS addressed to the
 undersigned, and endorsed "Tender
 for supplying Coal for the Public Buildings,
 Ottawa," will be received at this office until
 Tuesday 5th of May, at noon.
 Specification can be seen and forms of
 Tender obtained, on and after Tuesday
 28th. instant, at this office, were all neces-
 sary information can be had on applica-
 tion; also at the offices of James Nelson Architect,
 Montreal, and D. B. Dick Architect,
 Toronto.

Each Tender must be accompanied by an
 accepted bank cheque for the sum of \$500
 made payable to the order of the Honour-
 able the Minister of Public Works, which
 will be forfeited if the party decline to
 enter into a contract when called upon to
 do so, or if he fail to complete the work
 contracted for. If the tender be not ac-
 cepted, the cheque will be returned.
 The Department will not be bound to
 accept the lowest or any tender.
 By order,
 E. F. E. Roy, Secretary.
 Department of Public Works,
 Ottawa 20th. April 1891.

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 pletely as this. We can use the same belt on
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 are not so. Other belts have been in the
 market for five or ten years longer, but to-
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 The people want the best.

Extracts From Testimonials.
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 "GIVEN MY LIFE when I had Muscular
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 "Am much pleased with belt; it has done
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 Galt, Ont.
 "Have been a sufferer for years from Ner-
 vous Headaches and Neuralgia. After trying
 one of your belts am more than satisfied with
 it. Can knock out a headache now in fifteen
 minutes that used to keep me in bed for
 days."—Thos. Gales, Crawford St., Toronto.

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 Our attention having been attracted to
 base imitations of "The Owen Electric Belt,"
 we desire to warn the public against purchas-
 ing worthless productions put upon the mar-
 ket by unprincipled men who, calling them-
 selves electricians, prey upon the unsuspect-
 ing by offering worthless imitations of the
 genuine Owen Electric Belt that has stood
 the test of years and has a continental repu-
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 throat by inhalation of medicated air.
 A pamphlet explaining their system of treat-
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 tion free, personally or by letter. Office hours,
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Extracts from a few of the many satisfactory
 letters received from our patients.

MRS. A. ST. JOHN, of Sunderland, Ont.,
 says: "I was spitting blood, had a bad cough
 with great expectation, could hardly walk
 about the house without fainting, shortness of
 breath, high fever, great loss of flesh, had been
 ill for some months. I applied to Drs. R. & J.
 Hunter and was cured."

MR. SAMUEL HUGHES, of Oak Ridge,
 Ont., says: "I was a victim of Asthma for 13
 years, and had tried in vain to find relief. Hear-
 ing of Dr. R. & J. Hunter's treatment by inhala-
 tion, I applied to them; their treatment work
 wonders. I can now breathe with ease, sleep
 without cough or oppression, and am entirely
 cured."

MR. & MRS. W. R. BISHOP, of Sherwood,
 say: "Our daughter had Catarrh for 8 years.
 We took her to Colorado without benefit, her
 disease extended to the lungs. We finally con-
 sulted Drs. R. & J. Hunter; after using their treat-
 ment of inhalation for one month she began
 to improve. She is now cured. We heartily
 recommend this treatment to all those afflicted
 with this disease."

**POEMS
 OF
 POPE LEO XIII.**

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 of these Poems
 is limited, and
 our stock is fast
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 we would advise
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The Catholic Weekly Review.

Vol. V

Toronto, Saturday, May 9, 1891.

No. 13

HIS LORDSHIP BISHOP O'MAHONY.

We have peculiar pleasure in presenting to THE REVIEW'S readers an engraving of one who has endeared himself in a hundred ways to the hearts of the Catholic people of Toronto, by the kindness of his heart, the qualities of his mind, and his untiring zeal for religion—the Rt. Rev. Dr. O'Mahony, Bishop of Eudocia (*i. p. i.*) and rector of St. Paul's in this city. Bishop O'Mahony came to Toronto some ten years or more ago, as auxiliary to the late Most. Rev. Dr. Lynch. Nor could the late Archbishop have selected for this responsible and honourable position, one in whom all the sterling qualities of the Bishop and the man shine more conspicuously or more brilliantly.

Bishop O'Mahony possesses in an eminent degree all the attributes of a truly great man. To say less than this were to speak only half the truth. To a fine personal appearance His Lordship adds the manner and the courtly bearing of the scholar and the gentleman. There is about him a strength of mental, and until, alas, overwork undermined it, of physical culture that is only to be found in men capable of conceiving and executing grand projects; and we are of the opinion that, apart from the spirituality of his nature, much of the success which has rewarded his labor and his preaching may be attributed to the possession of this gift of mental and personal strength.

He is a hard worker, spending himself generously and unsparingly in the interests of religion, and striving with a large measure of success, to infuse into the Catholic manhood around him much of that indomitable enthusiasm and pride of faith which are a part of his very being.

He is an able and scholarly speaker, impressing upon his hearers in language full of magnetism the sincerity of his convictions and the divinity of the truth he unfolds.

His name in Toronto will be linked for all time with the beautiful new church of St. Paul's one of the noblest temples of divine worship in Canada, a sermon in stone which will speak for all time of the zeal and self sacrifice of the people of St. Paul's and their venerable Bishop.

Under his Episcopal robe there beats an Irish heart, true, warm, and responsive to every pulsation of national spirit, feeling, and hope. His burning words on behalf of his suffering motherland have attracted help when most sorely needed, called into life energies and aspirations which seemed dull, or dead, and given comfort and consolation to weary and worn hearts. He has proven the perfect compatibility of unswerving patriotism with unchanging faith, and won back to communion and to confidence those whom coldness and indifference had estranged.

BERLIN, May 2.—Complete returns from the election in Giessemunde to fill a vacancy in the Reichstag show that Prince Bismark has received 10,611 votes, against 5,186 for Herr Schmalfeld, the Socialist candidate. The *Hamburger Nachrichten* holds that the death of Count von Moltke adds to the desire of Germany to see the Prince in the forefront of politics. A sentiment of "disquiet," says the *Nachrichten*, "fills the Emperor. The future is uncertain. The new men into whose hands have been confided the destinies of the Fatherland cannot reassure the country." The Freisinnige and Centrist press is indignant at this language, and the *Germania* responds as follows:—"True Germans have the fullest confidence in the Emperor and the new counsellors, and disquiet will only arise if a political despot again becomes the master of the fate of the nation."

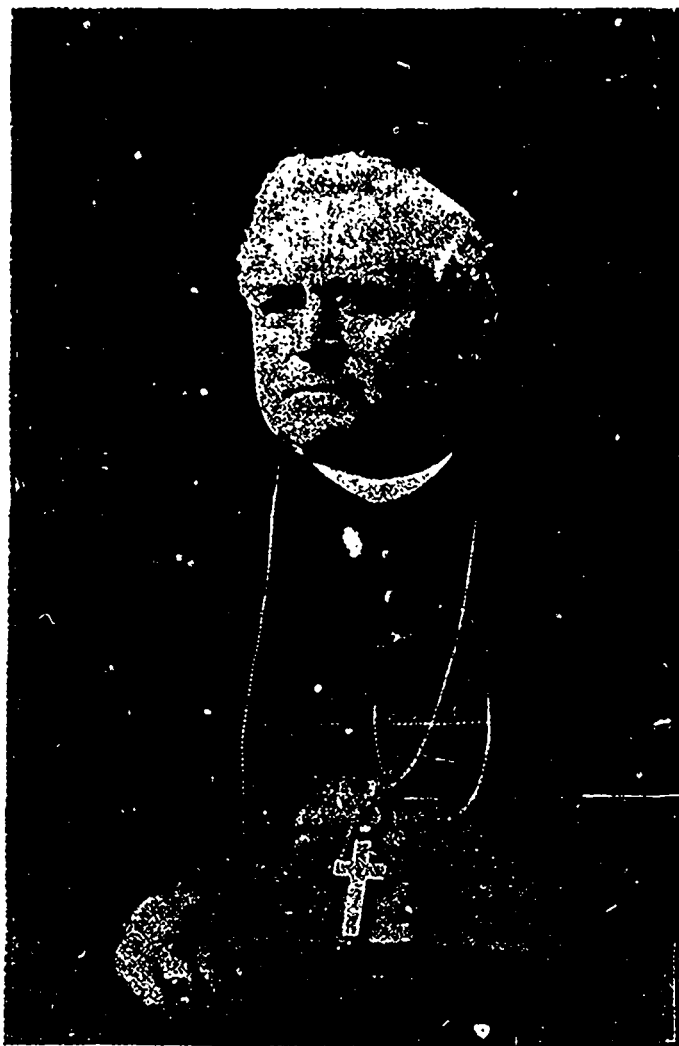
THE Dominion Parliament have just commenced their Parliamentary labours, and the speech from the throne has been moved, seconded and carried. Able speeches were made from both sides of the House.

We regret to have to announce the death of the Rt. Rev. Peter McIntyre, Bishop of Charlottetown, which sad event occurred on Friday last. The deceased prelate was born at Cable Head, Kings Co., P.E.I., on the feast of S.S. Peter and Paul, 1818, of Highland Scotch Catholic parents, who emigrated to P.E.I. at the close of the last century.

On the 26th of February, 1843, he was ordained to the priesthood by Bishop Siguy at Quebec and returned to Prince Edward Island. He laboured for seventeen years at Tiginish.

On the death of Bishop Macdonald, he was nominated to the diocese and received consecration at the hands of Archbishop Connolly, August 15th, 1860.

In 1877 the late Bishop organized the Central Council of the Catholic Total abstinence Society, and, in 1878, founded the City Hospital at Charlottetown.—R.I.P.



THE Encyclical on the social question has been completed—the last sentence written. It is translated into three languages—French, German and Italian. The *Osservatore Romano* will publish the original text, and we trust we shall be in a position to present our readers the earliest rendering into English possible. We may give the assurance, from what we hear from quarters that deserve credit, that it will be one of the principal doctrinal and political works of the present Pontificate. It deals with the theological aspects of all the elements composing what is recognized as the social question. The part the State is called upon to play in the settlement of the affair will be amply treated from a point of view conformable to the interests and wants of contemporary society.

Pastoral Letter

Continued.

We have, then, two things clearly established by God's revealed word, 1st, that intercessory prayer is an ordinance of God, and, 2nd that the efficacy of that prayer is in direct proportion to the holiness and goodness of the one who offers it. In fact, so much in accord with the wants of human nature are these principles, so much in union are they with the dictates of right reason and with the common-sense of mankind, that even in the worldly concerns of life men unceasingly act on similar principles. Thus, if persons desire favors from those in power—if they desire, for instance, a government situation,—they invariably solicit the influence and intercession of the friends of those from whom the favors are sought—the friends and supporters of the government. Now, bearing in mind the two aforesaid incontestable truths, how can we exaggerate when speaking of the efficacy, the power, the irresistible mightiness of the prayers of God's Blessed Mother, offered up for those whom Her Divine Son redeemed in His precious blood. Who so holy, who so near to our Blessed Redeemer, who has such irresistible claims upon Him as His own Mother? She bore Him for nine months in her virginal womb. She saw Him born and saw Him die. She nursed Him in His infancy, flew with Him into Egypt to save him from the wrath of a tyrant, she labored for Him, bore poverty with Him, hungered with Him, was for years associated with Him in His daily life, was, in a word, His most tender and loving Mother whom He obeyed during the years of His hidden life at Nazareth. She gave Him all that He had of that human nature with which His divinity was hypostatically united and with which He worked on earth. She gave Him that heart into which she transfused her own blood and which He poured out on the tree of the cross for us as the price of our redemption—that breath and life which He gave in atonement for sin, and for the redemption of the world. O, what creature then, could be as near and dear to our adorable Lord as His own dear Mother? Who could have such claims upon Him as she? Not all the saints that ever glorified God and honored human nature by the splendour of their virtues, not all the Cherubim and Seraphim that surround His eternal throne, not all the angelic choirs that sing forever the praises of their Creator. If, then, the power and efficacy of intercessory prayer are in proportion to the holiness and merit and closeness to God of the person who offers it, we have the most positive assurance, the most unshaken certainty, that the prayers of the Blessed Virgin must be most powerful with her eternal Son, and most beneficial to her supplicants.*

And, in fact, we find that this was the case while yet Mother and Son still lingered on the earth. The very first recorded grace given by the incarnate God to man was bestowed at the voice of Mary. After the annunciation, the Blessed Virgin visited her cousin, Saint Elizabeth; and it came to pass, says

* So reasonable is Catholic teaching on this point, and so much is it in accord with the dictates of common-sense, as well as with the revealed word of God, that even enlightened Protestants are forced to admit it. Thus the late pure-minded Longfellow beautifully expresses this teaching:—

This is indeed the blessed Mary's land;
 Virgin and Mother of our dear Redeemer;
 All hearts are touched and softened at her name;
 Alike the bandit, with the bloody hand,
 The priest, the prince, the scholar, and the peasant,
 The man of deeds, the visionary dreamer,
 Pay homage to her as one ever present!
 And even as children, who have much offended
 A too-indulgent Father, in great shame,
 Penitent, and yet not daring unattended
 To go into his presence, at the gate
 Speak with their sister, and confiding wait,
 Till she goes in before and intercedes;
 So men, repenting of their evil deeds,
 And yet not venturing rashly to draw near
 With their requests an angry father's ear,
 Offer to her their prayers and their confession,
 And she for them in heaven makes intercession.
 And if our Faith had given us nothing more
 Than this example of all womanhood,
 So mild, so merciful, so strong, so good,
 So patient, peaceful, loyal, loving, pure,
 This were enough to prove it higher and truer
 Than all the creeds the world had known before.

St. Luke, 1st chap. 41st verse, "that as Elizabeth heard the salutation of Mary, the infant in her womb leaped for joy, and Elizabeth was filled with the Holy Ghost." Now the Fathers unanimously maintain that at the sound of Mary's voice St. John the Baptist was sanctified in his mother's womb by a special grace from Jesus Christ, for the recognition of the presence of the Redeemer given by the child, if not accompanied by the remission of his original sin, would, in their estimation, not cause him joy, but rather sorrow, as he would feel that by that sin he was estranged and separated from his blessed Redeemer. "There is no doubt," says Origen, "that Elizabeth was filled with the Holy Ghost because of her son; for the mother did not then deserve to receive the Holy Ghost, but as John, as yet confined in his mother's womb, was filled with the Holy Ghost, then Elizabeth, after the sanctification of her son, was filled with the Holy Spirit." Now, this grace of sanctification given to St. John could have been bestowed, had God so willed, either before or after the visit of the Blessed Virgin, but it pleased the Redeemer to grant it only at the moment that his mother's voice sounded in the ears of Elizabeth to signify that it was through her instrumentality, and at her instance, grace was accorded.

We find, also, that the first miracle which Jesus wrought was performed at the request of his blessed Mother, and that, even before the time marked out in the divine decrees for the manifestation of his Almighty power had arrived. This miracle took place at the marriage feast in Cana of Galilee (St. John, ii. chap.) Jesus and Mary were invited to the marriage feast. And the wine failing, the mother of Jesus said to him, "They have no wine;" and Jesus said to her, "Woman, what is it to Me and to thee—my hour is not yet come;" but Mary, who well knew that her request would not be refused, said to the waiters, "Whatsoever he shall say to you, do ye." Then Jesus saith to the waiters, "Fill the water-pots with water;" and they filled them up to the brim. Then Jesus, by a miracle of almighty power, converted the water into wine. The Evangelist adds: "This beginning of miracles did Jesus in Cana of Galilee; and He manifested his glory." From the tenor of this text it is perfectly manifest that it was only at the request of his blessed Mother Jesus wrought this first miracle, and that in order to comply with her prayer, he performed it even before the time of his working miracles had arrived. We may therefore conclude that as our Blessed Redeemer bestowed his first grace and wrought his first miracle at the request of his holy Mother, he would for all coming time work miracles of grace and mercy for the salvation of those for whom Mary's powerful voice would be raised in advocacy; and as the relation of mother and son has not ceased to exist in heaven, where Jesus is enthroned in the glory of his Father, and where Mary reigns above the heavenly hierarchies; and, as Jesus is still the Father of mercies, and the charity and compassion of Mary for poor repentant sinners is, if possible, more inflamed and intensified, we may rest assured that Jesus will never refuse to listen to the voice of His blessed Mother when she pleads in accents of tender pity and compassion for the poor sinners whom he has redeemed in His precious blood. For the Blessed Virgin will not cease to plead and intercede for us with her divine Son now that she is in the eternal heavens. The communion of Saints is a great fact attested by the revealed word of God and embodied as an article of faith in the Apostles' Creed. The church is a vast society embracing the Saints in heaven, the suffering souls in Purgatory and its members who are still detained in the flesh. There is a bond of sympathy, of union and of charity binding all these children of the church into one great family of God; death cannot separate their souls nor raise up a barrier that would divide them, "for Christ, Who is our peace, hath broken down all the walls of partition which sin and death had interposed between God's children, and hath made both one"—that is, hath united the Saints in heaven and his people on earth into his own body, which is His church. And as in the human body all the members are interdependent, and minister to each other's wants, and feel for each other's sufferings, and contribute to the well-being of the whole body, so, in the church, which is the body of Christ, the various members thereof do, by the appointment of God, and according to their position and the measure of their capacity, minister to each other's spiritual needs, interchange kindly and merciful offices, and are bound together by the bonds of active charity and friendship, stronger than death. We invoke the prayers and influence of the Saints; they intercede for us with God, and we bring relief to the souls in Purgatory by our prayers and other good works. In this

view of the case, the office of the Blessed Virgin as our advocate and our Mother, does not cease now that she is exalted over principalities and powers in heaven. On the contrary, her interest in us is but intensified there, and as she will ever be the Mother of Jesus, and as Jesus, even in the eternal heavens, will be forever her Son, so her prayers and her intercessions for her poor wayfaring children on earth will have the power and efficaciousness which the prayers of such a Mother must always have with such a Son, and they will never cease to be offered up for us in mighty advocacy before the throne of grace and mercy, for Mary, like her divine Son, will always live in heaven to make intercession for us.

"I consider it impossible," says Cardinal Newman, "for those who believe the Church to be one vast body in heaven and on earth, in which every creature of God has his place, and of which prayer is the life, when once they recognize the sanctity and dignity of the Blessed Virgin, not to perceive immediately that her office above is one of perpetual intercession for the faithful militant, and that our very relation to her must be that of clients to a patron, and that in the eternal enmity which exists between the woman and the serpent, while the serpent's strength lies in being the tempter, the weapon of the second Eve and Mother of God is prayer."

This is the faith of Catholics; and hence the children of the Church have in every age turned in confidence and with loving hearts to seek her protection and ask the benefit of her prayers; and they have not been mistaken, nor have their prayers been left unheard. Hence churches have sprung up all over Christendom raised in honor of Mary, and shrines have been established, the offerings of grateful hearts for benefits received. Let us therefore, dearest brethren, turn to Mary in our temptations, in our trials, and our afflictions: let us humbly, but with confidence, beseech her to intercede for us before the throne of grace, and we may be convinced that she will not fail to interest herself in our behalf, and that she will obtain for us victory over our temptations, strength in our trials, and heavenly consolation in our afflictions.

We say to each of you in the words of St. Bernard: "Whosoever you are, when you find yourself tossed about by the storms and tempests of this world, turn not your eyes from the brightness of this star, if you wish not to be overwhelmed by the tempests. If the winds of temptation arise, if you are thrown upon the rocks of tribulation, look to the star: call upon Mary. If you are tossed by the billows of pride, or ambition, or detraction, or envy, look to the star: call upon Mary. If anger, or avarice, or the snares of the flesh disturb the vessel of your soul, look to Mary. If you are shocked by the magnitude of your sins, confused by the consciousness of guilt, terrified by the horrors of judgment, overwhelmed in the depths of affliction, or sunk in the abyss of despair, think of Mary."

O Mary, conceived without sin, pray for us and obtain for ourselves, the priests, religious and faithful of our Diocese, the abundant blessings of heaven. Obtain for us hatred of sin, the spirit of penitence and prayer, fervor in the service of God, an ardent desire of heaven and the holy love of God. "*Sancta Maria, succurre miseris, juva pusillanimes, refere debiles, ora pro populo interveni pro clero, intercede pro deroto femineo sexu. Sentiant omnes tuum juramen, quicumque celebrant tuam sanctam commemoratiorem.*" "O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep thine holy remembrance feel the might of thine assistance."

We enjoin the Reverend Clergy to hold devotions in their respective churches during the month of May in honor of our Blessed Lady; these devotions to consist of the Rosary, the Litany of Loretto, a short instruction or Meditation on the virtues and prerogatives of our Lady. In cities, towns, and other centres of the faithful, it would be advisable to hold these devotions every evening, and in country missions at least twice in the week at the hour most convenient for the people.

They who made England, Italy, or Greece venerable in the imagination did so by sticking fast where they were, like an axis of the earth. The soul is no traveller; the wise man stays at home, and when his necessities, his duties, or any occasion calls him from home into foreign lands, he is still at home, and shall make men sensible by the expression of his countenance that he goes as the missionary of wisdom, of virtue, and visits cities like a sovereign, and not like an interloper or a valet.—*Emerson.*

ARCHDIOCESE OF KINGSTON—PASTORAL LETTER.

JAMES VINCENT CLEARY—*By the Grace of God and Favor of the Apostolic See, Archbishop of Kingston.*

To the Rev. Clergy of the Diocese of Kingston.

DEAR REV. FATHERS,

The Sovereign Pontiff, Pope Leo XIII., has, as you know, ordered the Bishops of the Universal Church to collect alms from the faithful in their Dioceses for two most grave and sacred objects, namely, the restoration of the Catholic institutions in the Holy City of Jerusalem and the establishment of missions in Africa for the protection and Christian civilization of the long-neglected and cruelly-abused negro races inhabiting the dark continent.

For you and me and our people generally it is always a pleasure, as well as a religious duty, to comply with every behest of our Holy Father, the Pope, and to co-operate with him, so far as our means will allow, in fulfilling the Apostolic mission given him by the Son of God to impart the light of faith and the means of grace to all the nations of the earth and to maintain the dignity and sanctifying influence of religion and her institutions in the midst of this world of error and sin.

Considering the circumstances of the several missions in the Archdiocese of Kingston, I think you will agree with me that we can effectually accomplish Pope Leo's two-fold purpose by proposing to each congregation to combine their alms for both objects in a single offering on the day appointed for collection in the church, and exhorting them to regulate the extent of their contributions by the magnitude and urgency of the two great works of charity for which their aid is solicited. By this method we avoid the inconvenience of multiplying collections among our faithful people, who have already taken upon themselves sufficiently weighty burdens for the development of religion at home.

Accordingly, I wish you to announce to your respective congregations that a collection will be taken up for the double object above specified on Ascension Thursday or the earliest convenient Sunday after your receipt of this Pastoral Letter.

THE HOLY SEPULCHRE IN JERUSALEM.

Your acquaintance with Ecclesiastical History will enable you to explain to your people with what sacredness the Catholic Church has ever regarded the Holy Places in Jerusalem, most particularly the sepulchre in which the mangled body of our crucified Lord was laid on the first Good Friday, and which was the scene of His glorious triumph over death and hell on the first Easter morning. The Prophet who, six hundred years before the advent of the Messiah, described with historical accuracy and thrilling detail the agonies He was fore-ordained to endure in the flesh for the redemption of our fallen race, and the multiplied ignominy of His crucifixion, foretold also that his sepulchre shall be glorious: "*Erit sepulchrum ejus gloriosum.*" The Catholic Church has been ever solicitous throughout the past eighteen centuries of her existence to show forth the truth and verify the promise of this prophetic announcement. The moment she was emancipated from the duress of the Catacombs she proceeded to erect around that hallowed grave, through the munificent generosity of the first Christian Emperor, her majestic temples, her monasteries, her hospitals and other religious edifices for the perpetual worship of her buried and risen Lord, and for the promotion of piety among the countless pilgrims from all nations, whose fervor of faith and penitential spirit moved them to accept the severities of long journeyings on foot and perilous voyages over the sea, in order to feast their eyes on the scenes of the Saviour's passion and to kiss the ground sanctified by His footsteps. It was to rescue these pre-eminently sacred places from Mahomedan profanation that she organized the holy wars, commonly called the Crusades, for which she enrolled the chivalry of Europe under the banner of the cross, and pledged each Christian warrior, by that faith and hope of which the cross is the symbol, to devote his life in willing sacrifice to the deliverance of the Saviour's tomb from infidel desecration. In later centuries, and down to the present day, she has secured to herself the peaceful custody of the Holy Places by means of international treaties, and has appointed the Friars of the Order of St. Francis of Assisium perpetual sentinels, to keep watch and ward over that shrine of her three days mourning and perennial joy, wherein the weeping Magdalen saw the angel in snow-white garments watching at day-break on the morning of the Resurrection. It is chiefly for the restoration of those religious edifices around our dear Redeemer's burial-place, which have been in latter times falling into decay, that the alms of the Christian world are demanded by Christ's Vicar in Christ's name and in return for Christ's love.

THE CATHOLIC MISSIONS TO THE NEGROES IN AFRICA.

The work proposed by Pope Leo to be done in favor of the poor Negroes of Africa is one that appeals no less forcibly to the best feelings of our human nature than to the high principles of our Christian faith. Who can contemplate without pity the horrors of the slave-

trade and the lifelong woes of slavery, to which the hapless people of that continent have been subjected throughout the dreary series of centuries, comprising not alone the periods of Grecian and Roman civilization, which being Pagan, ignored the law of human brotherhood between man and man, but alas! to our confusion be it said, under the Christian dispensation also, and despite the illumination of men's mind by the celestial doctrine of the Sermon on the Mount and the sublime example of the Man-God, proclaiming the dignity of man as man, regardless of race and color, and the common brotherhood of all their common origin and common destiny, under the fraternity and loving providence of their common Father in Heaven? Who that loves Jesus Christ sincerely, and desires to see His name honoured and His kingdom extended on this earth, should not rejoice in being privileged to aid, by a small annual alms, in promoting the project recently undertaken by the Chief of Christendom and already developed into organized missionary settlements in Central Africa, for the evangelization and sanctification of those numerous savage tribes that have hitherto been "seated in darkness and in the shadow of death," without knowledge of the God that created them or the Saviour who gave His life for their redemption? The Catholic Church has never forgotten her duty to those poor outcast children of the human family. Her missionaries have ever been striving to reach them over the arid plains of the desert and through the recesses of the forest; but insurmountable difficulties beset their path continually in the Unknown Land. Now, however, by the heroic enterprise of adventurous men, to whom society shall ever be indebted, and by means of the wonderful appliances of modern civilization, highways have been opened through the vast area of the African continent from sea to sea; and forthwith the Catholic Church seizes with alacrity the opportunity thus afforded her to Christianize and civilize the Negro population in their humble homes in the wilderness. Following the path of the successful explorers, she organizes missionary stations at every favorable point and plants the cross of Christ in sight of the children of darkness. Her mission is "peace on earth to men of good will." She employs none other than moral means for the elevation of the savage from the depth of his barbarity. Nevertheless she provides for the safety of her missionaries and the protection of those defenceless people to whom she brings the message of salvation, by organizing bands of Christian soldiers, who will take charge of her several missionary stations, having first made a vow to devote themselves to this noble service for a term of five years. The duty shall be also theirs to repel the incursions of the heartless slave-traders, who hitherto found it easy to invade the homes of their victims and tear away husbands from wife and child from parent, and convey them in shackles to the seashore for transportation to the nearest slave market.

Concurrently with these efforts of her own, the Catholic Church, through her Supreme Pontiff, Pope Leo XIII., is striving to induce the chiefs of those countries in which slavery still prevails to suppress the inhuman system within their territories by legal enactment; and, as a result of her blessed influence, we have recently witnessed the formal abolition of slavery throughout the wide domain of the Brazilian Empire. Furthermore, our present Holy Father, recognizing in the eagerness of European governments to establish settlements along the sea-board and in the interior of Africa a favorable opportunity for the total extinction of the abominable slave-traffic by means of a common agreement among the great powers to take active measures in this direction, is at present engaged, after the manner of his predecessors, in seeking by diplomatic methods and friendly correspondence to effect an earnest and cordial union of Christian potentates in a supreme effort to efface once and forever the trade of the slave-traffic along the coasts of the African continent. All good men will hope and pray for the Pope's success in this most Christian undertaking.

THE ABOLITION OF SLAVERY IS THE WORK OF THE CATHOLIC CHURCH.

It is not to-day or yesterday that the Catholic Church began to take interest in the slaves. To their emancipation she bent her energies unceasingly from the days of St. Paul to the present time. By her preaching of the common brotherhood of men and the universal fatherhood of God, by her persistent synodal legislation, by her penal restrictions upon the cruelty of slave-owners, by the exercise of her political influence over kings and peoples, and by the judicious employment of her manifold agencies of beneficence in Christian society, she succeeded in gradually bringing about the abolition of slavery in all the countries of the Old World, despite the time-honored existence and legal stability of that degrading institution. Her present undertaking is therefore not new to her. It is congenial to her spirit and life. It is in accord with her traditional practice. It is but a continuance of a work to which her hands are trained from the days of her youth; and, doubtless, by God's blessing, she will succeed in effecting it. Let us, all and each of us, help to strengthen her hands and equip her forces. The Lord Jesus Christ, who gave His life for purchase of the souls of all the children of Adam, bond and free, dark and white, without distinction, will plentifully reward every one who contributes with cheerful heart to the promotion of the African missions.

May the peace of God and His blessing abide with you all. I com-

mend myself to the prayers of my priests and people, and hope to be soon amongst you in good health for the accomplishment of the many works calling for immediate execution in the Archdiocese of Kingston.

I remain, dear Rev. Fathers, yours devotedly in Christ,

† JAMES VINCENT CLEARY,
Archbishop of Kingston.

Given from Virginia Beach, Va., U.S., this 27th day of April, in the year of our Lord, 1891.

C. H. GAUTHIER, Secretary.

THE CATHOLIC SIDE.

The ordinary non-Catholic, when he considers the relation of the Catholic Church to the problem of general education, finds himself face to face with an imaginary solid phalanx marching forward to sweep the public-school system off the face of the land. As he has been taught that the American school system—by which he means, of course, the system of common education in vogue in parts of the United States—is a glorious thing and in some way responsible for the prosperity of the country, he resents this imaginary attempt to reduce the people to that condition of barbarism which existed before children were fed in equal doses from the big public school spoon. In searching literature for an illustration of this process of education, one finds it in dear Mrs. Squeer's impartial distribution of sulphur and molasses to her husband's pupils at Dotheboys' Hall.

Even the extraordinary non-Catholic, while having doubts about the splendour of our school system, has greater doubts about the intentions of the Church. He has a vague belief that Catholics who may be individually very reasonable and almost indistinguishable from other Americans, will at a moment's notice form into close ranks behind mitres and crossiers, and capture the public schools or destroy them for the greater political glory of the Church.

Usually it does not enter our friend's mind to imagine that the American citizen preferring the Catholic faith has any vital, personal, human interest in the educational question. If the public schools are good enough for the Methodist, the Congregationalist, the Agnostic, why does the Catholic object to them otherwise than because Rome, for purposes of political aggrandizement, insists that he shall keep his children out of them, if possible? This is his question.

It must be confessed that lay members of the Church take little trouble to answer it. They have got into the habit of forcing the burden of representing them on the shoulders of their bishops and priests. It is a very bad habit, and one that has created dry-rot in the social life of older countries. It leads to a condition of indolent cynicism which destroys alike true religion and true patriotism. There are times when laymen must speak for themselves out of the fulness of faithful and pure hearts. They are the fathers of children; on them rest the responsibility of making the family a firmer factor for the good of the race. The bishops and priests teach and direct and at times lead; they are the spiritual fathers of the people; but the heaviest responsibility is on the natural fathers who cannot shift it from themselves. The Catholic religion recognizes this so deeply that her priests will not administer the regenerating sacrament of baptism to a child without parental consent; thus the parent is admitted to have greater power over his child than that of life and death. Parental rights are paramount.

Another reason why we Catholic laymen seem to have so little to say on subjects of a religious complexion is that our creed fits us so closely that it is part of ourselves. It is not a hair shirt, but a very easy vestment. Nothing is gained, except discomfort, by trying to force it on others whom it may not fit and who might get tired of it. And, believing as we do that religion is, first of all, a correspondence between God's grace and man's will, we have perhaps a well-founded distrust of our efforts towards the conversion of people whose invincible ignorance in matters spiritual may be a stronger plea for them at the throne of mercy than that enlightenment by which many of us profit so little. Speaking for myself, I know non-Catholics whom I never meet without intense admiration for their elevation of thought and action, or without self-abasement and regret that I, walking in all the splendour of the spouse of Jesus Christ, am so much less worthy of the gift of faith. I wish earnestly that to the lustre of their virtues were added the consolations and safeguards which the Church gives to her children. I hope that they are Catholics of the invisible Church and one with the visible Church in the communion of saints.

Knowing, as most Catholics do, many Protestants of the highest character, the Catholic is neither aggressive nor apologetic. He is easy and comfortable in his relations with men who respect his belief; he leaves the expression of religious truth to his spiritual instructors; he believes in the omnipotent power of prayer, although his fear of seeming to imitate the prevalent religious cant may induce him to say nothing about it. But, nevertheless, he holds that the most precious possession his children can have is that of faith in Christianity; and Christianity in all its fulness, in all the perfection of its divine evolution through the centuries since the coming of our Lord, is held and taught only by the Church.

Now, much as he may admire his Protestant friends, of naturally good dispositions, environed by circumstances which strengthen their natural goodness, he asks, How can their children, surrounded by the atmosphere of a time and a language permeated with the influence of neo-paganism, retain Christian morality without deep faith in Christian dogmas as safeguards for the practice of that morality? Public school education does not supply these, the Sunday schools are in the long run useless, and the old-fashioned orthodox family training has irretrievably gone out of fashion. It was a good thing while it lasted; but it had no qualities of permanency. It admitted the right of private judgment in religion—of private interpretation of the Scriptures—and “all went loose,” as the Germans say. Besides, its Calvinism brought about reaction.

Rationalism in Germany and agnosticism in England are logical conclusions from the freethought in matters of religion enjoined by Protestantism; infidelity in France and Italy is a revolt against the Church which commands “Credo” to be the final answer to all doubts concerning the divine origin of Christianity or the divine inspiration of the Scriptures. The irresistible tendency of Protestantism is to revert to its original element; to the element of human protest against the dogmatic restrictions and supernatural claims. The tendency of the time is to explain the supernatural by the preternatural. It is easy to believe that science can work a miracle, but very hard to believe that God can work it directly, unaided by science.

In view of this tendency, which permeates literature, which pushes itself forward in the lecture hall, and even into the pulpit, which colours the matter and manner of the newspaper, writer and reporter, which is the energy of the time and the breath of its nostrils, where can a father turn if he believes that the infallible Christian faith taught by the infallible Church is the only salvation and safeguard for his children? Where is he to turn for that strengthening of character, spiritual and moral, which he feels his children must have in order to save themselves and to be conservative Christian forces in society? He can not depend on family teaching only, for fathers are busy and mothers careworn. Such teaching, at best, would be intermittent. He knows that an hour a week in the Sunday school devoted to the preservation of the religion which Christ died to promulgate, which is the only refuge from anarchy and despair and destruction, is like a mere scratch on the surface of that *tabula rasa*, the child's heart. He knows that a school, public or private, in which the only acknowledgement of the great force that raised earth to heaven and brought heaven to earth is the recitation of the Lord's prayer and the perfunctory reading of a translation of a book that, humanly speaking, is contradictory and incomprehensible, cannot fill his child with a preciousness of Christianity, of admiration for its awful mysteries, of reverence for its rights, or arm him with that safeguard of safeguards, the habit of frequenting the confessional. A Catholic would rather see his only son die in the flower of youth than know certainly that that son would never use the means provided by the Church for the cleansing of his soul from the sins which kills its life.

This has been said to show that Catholic laymen have the most profound interest in the question of education. They do not submit to a double tax for school purposes merely out of “pure cussedness,” nor out of “blind obedience” to the voice of Rome. The voice of Rome is the voice of God and their own consciences; but if Rome had not spoken, no thoughtful Catholic could conscientiously accept entirely secular education for his children: therefore the present public school system does not satisfy him. He strains every nerve to send his children to Catholic schools. When this is impossible, he does the best he can.

Primarily, he cares nothing for the aggrandizement of what is called the political power of the Church. He knows there are men—professional politicians—only too willing to avail themselves of the prestige that may be acquired by seeming to be the familiars of prelates of the Church—men who use this association, as women anxious to get into “society” use their “church connection” and charitable plans, for purposes of their own. And he knows too, that, while a prelate or priest may accept in his charitable efforts the help of such men, the priest or prelate is obliged to take the risk of seeming to have political affiliations, because it is impossible to snub a politician who is so kind to the orphans and so anxious for the glory of God's house. One may distrust the Greeks when they bear gifts, but it is sometimes impossible to kick them out, for the gifts might go with them. And gifts when there are churches to be supported, and hospitals to be founded, and schools to be built, and asylums to be freed from debt, and orphans to be brought up in the belief and practice of Christianity, are not to be neglected, unless they are plainly the wages of sin.

Nevertheless, none of us desire great material possessions for the Church or the religious orders of the Church: nor that the Church and State in this country shall be united; neither do we want a prelate of the Church whose kingdom is not of this earth to be a political ruler in the land. In fact, we do not think of these things at all. We are prouder of Newman and Manning and Gibbons and Lavignerie than of Richelieu or Wolsey. We have read

history with some advantage, and we know that the old world has less to teach than the new world has to learn, but that here, of all countries, the Christian Church is most untrammelled, most free, most respected, because she is least involved in the changing and treacherous sands of politics. We do desire religious and practical education for our children; and it is impossible to get either in the public schools which are the creation of mediocrity for the perpetuation of mediocrities. We must have religious schools, for our children must be Catholics in order to be Christians; and limited means and at the cost of sacrifices, we are assisting our bishops and priests to form Catholic schools, which, in time may lose their worse fault—their similarity to the public schools so far as the practical part of education is concerned.—*Maurice Francis Egan, in North American Review.*

“WHAT HAS RELIGION TO DO WITH POLITICS?”

FATHER KAVANAGH, the Franciscan priest of Galway from whom we quoted in a recent issue on the question of the Irish leadership, has written another letter in which he deals with the cry raised recently by the *Dublin Freeman* and other Parnellites—“What has religion to do with politics?” Here are some of the good points the reverend gentleman makes in replying to this most vital inquiry:—

Looking over the pages of one of our daily papers a short time ago I came upon a letter of a Parnellite M.P. It was written in defence of the course and conduct of his leader and his followers. One sentence in this letter attracted my particular attention. It was this:—“What has religion to do with politics?” The answer expected was, of course, Nothing whatever. This struck me as a strange doctrine, and the more I pondered it the stranger, nay, the more monstrous it appeared. It was a question one might expect from a Freethinker, but not from a Catholic—not surely from an Irish Catholic. What has religion to do with politics? A man might as well ask what has God to do with politics. For what is the teaching of true religion but the expression of God's will? Hence not a whit more impious would it be to ask:—“What has God to do with man's life in this world, or with the government or laws of the nations?”

In order to discern more clearly the utter fallacy of this maxim let us define the terms—Religion and Politics. We may define religion as “the whole worship, internal and external, which man is bound to give to God.” It includes, therefore, man's faith in God, his love of Him, his hope in Him, and his obedience to His will. It includes duty that man, in every state and condition of life, owes to God. How do we define politics? “The science of government,” says the dictionary. That is in theory, the knowledge of how a country should be governed, and in practice, the carrying of that knowledge into effect in actual government. The latter includes the management of all public affairs, internal and external, of a country, the making of laws and the choice of legislators—that is, of men who make laws. Now, let us ask ourselves has religion nothing to do with these vitally important acts? Is it of no consequence what kind of men the people choose to make their laws?—whether they are Atheists or Agnostics or immoral men. Have a man's opinion no more to do with the making of good laws than with the making of good furniture? In a word, have politics nothing to do with religion, or has religion nothing to do with politics? Let the history of our country answer. Did the question of religion never enter into the minds of the politicians who passed the penal laws? Had politics nothing to do with the delay of Catholic Emancipation? Has religion nothing to do with the exclusion of a Catholic from the Lord Lieutenancy of Ireland in the present day?

It is clearly the duty of every Catholic citizen, and indeed of every citizen whose belief embraces the Decalogue, to use every lawful means to procure the enactment of laws favourable, or at least not adverse, to religion. This he can effect only by giving his vote as a citizen to men who represent his views and are prepared to carry them out by the passing of just laws—laws which have the sanction of the Divine Legislator, and are not opposed to his Eternal Code. To do otherwise is to throw the government of the country into the hands of the enemies of God, and consequently of human happiness and of true liberty. A nation that chooses wicked men to legislate for it forges weapons for its own destruction, and deserves the worst fate that may befall it.

Poor soul, the centre of my sinful earth,
Fooled by these rebel powers that thee array,
Why dost thou pine within and suffer dearth,
Painting thy outward walls so costly gay?
Why so large cost, having so short a lease,
Dost thou upon thy fading mansion spend?
Shall worms, inheritors of this excess,
Eat up thy charge? Is this thy body's end?
Then, soul, live thou upon thy servant's loss,
And let that pine to aggravate Thy store;
Buy terms divine in selling hours of dross;
Within be fed, without be rich no more:
So shalt thou feed on Death, that feeds on man,
And Death once dead, there's no more dying then.
Shakespeare.

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 Dore of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion

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TORONTO, SATURDAY, MAY 9, 1891.

We publish elsewhere the Pastoral Letter of His Grace the Archbishop of Kingston. Dealing as it does with matters of considerable interest at the present time to Catholics, it will be read with interest by those outside of, as well as within the jurisdiction of the Archdiocese of Kingston.

From the *Saturday Ledger* of last week we take the following item bearing upon a subject which the Review has previously treated. Coming, as it does, from a strictly impartial source, it can be taken as a fair expression of the views of a majority of the respectable inhabitants of this city.

THERE are some people who seem bound to raise a row and make a great noise over the fact that the Mayor of the city saw fit to accept the invitation of a prominent Roman Catholic to dinner, and meet a number of Church dignitaries of that denomination. In other words, Mr. E. F. Clark, editor and proprietor of the *Orange Sentinel*, and Mayor of Toronto, was asked to a party at the residence of Mr. Eugene O'Keefe, at which Archbishop Walsh and Roman Catholic clergymen were present. This act of fraternization, however, is not the only thing which his Worship has been guilty of, so say his accusers unworthy of and highly unbecoming in a follower of King William of pious and immortal memory. He was the bearer of a message of condolence to His Grace Archbishop Walsh on the occasion of the demise of Vicar-General Laurent a few weeks ago. This offence against the proprieties was deemed of sufficient moment to merit a vote of censure from an Orange Lodge one night last week. The *Evening News*, I see, hits back at the brethren, or certain ones of them, in its issue of Monday last. It shows that on a former occasion Ald. Bell, and other bright and shining lights in the ranks of Equal Rights did not deem it out of place or a matter of such heinousness to condole with the rest of the citizens when the late Archbishop Lynch exchanged the present life for the next one, I hope a better and more enjoyable one. To please the intolerant element which exists in greater or less strength in all organizations and denominations, and still keep solid with the level-headed and common-sense part of society is a hard task and requires ability of a high order. For my part I have never professed any very great admiration for the present occupant of the City's big chair, but I hope I am possessed of sufficient fairness to defend the right of Mayor Clarke to join in a social party at the house of any citizen, or be one of a deputation to drop a word of sympathy for a departed church dignitary, for whose creed I have respect, but in the articles of which I have little or nothing in common. Things would come to a pretty pass indeed when Protestants and Roman Catholics, in the same city, must be debarred from one another's social festivities, or forbidden to shed a tear of sympathy with the mourners at the grave of a friend. I, for one, think there is not too much of this mingling together; there is by far too little of it. If there was more communication and friendship and social intercourse, there would be less bickering over minor matters of little moment, and a better understanding arrived at concerning things essentially different. Mayor Clarke may not be all he ought to be in many respects, but the part he has taken in the affairs I refer to will not injure him with a fair-minded citizen in the least.

THE CHURCH AND CIVILIZATION.

IN the course of his remarks on Sunday evening last at his Meeting House on Bond St., "Dr." Wild again gave his hearers a taste of his "prophetic" abilities, which, for rapidness and nonsensical egotism, entitle him to a commanding position in the ranks of those whose peculiar characteristics have caused them to be confined within the padded walls of a government institution.

His allusions to the Editor of this Review are of so little moment that it is not necessary for us to consider them, whilst his railings against Holy Church might also have gone without comment but for their publication in the columns of the *Evening News*, making a refutation of his misstatements, once for all, necessary, and the "Dr." shown in his true colours as an illiterate pedant.

The oft repeated calumny that the Church is opposed to civilization and progress has been worn threadbare. The history of the Catholic Church—the Church founded and placed upon earth by Christ himself—is in itself the history of civilization. She it was who gave to the world her most just laws, she it was who emancipated the serf, and made man a reasonable being. It is through her that woman can now claim to be the equal of man, his helpmeet, counsellor and friend, instead of being merely the slave of his passions. The most famous institutions of learning owe their existence to the Catholic Church, and the whole structure of Christianity its being.

She is a Church venerable by the multitude of people of which she is composed, of whose rulers Gibbons has said, "deriving their pretensions to universal empire from an humble fisherman of Galilee, the Popes have succeeded to the throne of the Cæsars, and, after giving laws to the barbarian conquerors of Rome, have extended their spiritual jurisdiction from the shores of the frozen ocean to the banks of the Pacific." A Church venerable for the constant succession of her pastors and bishops, descended from those who in all ages had been ordained after an authentic and canonical manner, by other bishops who had received their mission from the Apostles after the same authentic and regular manner. A Church which has acquired glory by the purity and unity of her faith, that has always been preserved intact in spite of all the efforts of heretics and schismatics.

What the Church has accomplished, what she has endured, is best told in the following quotation from the writings of His Grace Dr. Walsh, Archbishop of Toronto—words more forcible and pregnant than which never has been penned—wherein he says:—

Let us glance for a moment at the state of the world, at the time the Church was established for its mighty work, and we shall see what tremendous difficulties beset her path; through what fiery ordeals she had to pass—ordeals in which a mere human institution would have been utterly consumed. At the time the Apostles began their mission, the world was politically organized into what is known in history as the Roman Empire. This mighty Empire, the greatest the world ever saw, the consolidation of centuries, was then in the meridian splendor of its glory. It had accomplished its Providential mission; "as iron breaketh into pieces and subdueth all things," so did this colossal empire trample down thrones, overturn kingdoms, and out of their fragments built up its own vast structure. The distant frontiers were guarded by thousands of men, able soldiers, who kept them inviolate from the savage hordes that roamed the forests and the wilderness beyond. The Eternal City itself was then in its full splendor, embellished with the genius and wealth of nations, and decked out in the spoils and trophies of many hundred years; it resembled an immense gorgeous palace, ineffably rich and beautiful. Within that city were brought together five millions of the most intellectual and learned inhabitants the world could then boast of. It was literally crowded with philosophers, poets, orators, sculptors, painters, as well as by the ablest statesmen and bravest generals. In this proud, intellectual city, a poor, illiterate fisherman begins to preach a new religion. Popular attention is gradually drawn towards him. Men grow restless in the presence of eternal truths, and in the hearing of maxims that made war on their darling passions. Might endeavours to crush Right. Peter is crucified and Paul of Tarsus is beheaded. The persecuted Christians retire to the catacombs. For nearly three hundred years the fiercest persecution rages against the followers of the Crucified. During that long period the whole power of the Roman Empire was leagued against the Church, and essayed to drown her in the blood of her children. Her churches were torn down, her sacred books burned, and her children martyred by thousands, until, in the reign of Diocletian, it was thought that she was utterly crushed, and a monument was erected bearing the inscription:—"The Christian name abolished." But

Christ promised He should be with her all days, unto the consummation of the world—and she shall not perish. After the victory of Constantine, she comes forth from her hiding places, builds glorious temples, and becomes the religion of the Empire. She survived that long and fierce persecution because Christ, her founder, built her on a rock, “and when the rains fell and the floods came, and the winds blow, and they beat upon her, she fell not.” (Matt. 7 : 26.) The bark of Peter weathered triumphantly the fierce wild tempest and the mountain billows, because Christ, her pilot, rising in His own good time, “commanded the waves and the sea, and there came a great calm.” (Matt. 8 : 26.)

The sword of persecution is scarcely sheathed when new trials have to be endured and overcome. The Arian heresy sprung up in the fourth century, denying the divinity of Jesus Christ, and aiming at the same time a death blow at the heart of the Church. True, it was branded and anathematized in the Council of Nice, A.D. 325 :) but it nevertheless spread like a contagion. It found bishops and priests among its futors and abettors, and had crowned heads its avowed patrons. Like all heresies, when it became strong enough, it made use of physical violence to carry out its wicked aims. It banished Catholic bishops from their sees, and substituted in their stead its own friends. It convoked sputious councils, in which to promulgate its anti-Christian tenets; in fine, it claimed the Christian world as its own. But its hour came. The hand-writing of its doom was seen on the walls of its temples, after a reign of violence, persecution and fraud, it disappeared from the face of Christendom. Under the withering anathemas of the Church, Arianism sank to rise no more, and Catholic truth, as the sun emerging from a cloud, shone out with renewed brilliancy.

And now other storms are brewing, and dark clouds have been gathering towards the north and the east, soon to burst upon the Church in a wasting flood. The barbarians, issuing from their northern climes and savage forests, sweep over the Empire with the headlong impetuosity and fury of a resistless inundation. Before this headlong terrific advance the Roman legions break and melt away. Onward they come those fierce barbarians, like the ever succeeding billows of the ocean; onward they come in countless swarms hideous and cruel, and, like locusts in numbers and voracity, sparing nothing, leaving nothing untouched—wasting and devastating everything between the Euphrates and the Atlantic. Before this irresistible tornado cities and towns, churches and monasteries, institutions of learning; yea, the very arts of life, such as architecture, engineering and agriculture, went down. The light of civilization went out in the midst of darkness, and the world was pushed back into the night of barbarism. The whole face of society was like the earth before the seven day's creation, without form and void, and darkness was upon it. Oh! for some ark to float above this universal flood, and to save from general destruction the written word of God—the hopes of humanity, the intellectual wealth of the past, the immortal products of human genius—in fine, all the accumulated wisdom and experience which antiquity had bequeathed as a priceless inheritance. We behold that ark in the Catholic Church. She was the only institution that survived the general wreck—she shone above it like the rainbow of promise over the subsiding waters of the deluge—over the wild waste—the wilderness of ruins—her voice went out, like the breath of spring upon the hills and in the valleys, and behold the winter of desolation is past, the land that was desolate is glad, and the wilderness rejoices and flourishes like the lily. Into the chaotic mass that lay before her she breathed the breath of life, and from that chaos arose her own beautiful creation, which is known in history as Christendom. She perished not, because she was upheld by the Almighty arms; she not only did not perish, but she saved for humanity the Christian religion and all its attendant blessings.

Who has not heard of the long-continued contest between the Crescent and the Cross, which lasted well nigh a thousand years. About a thousand years after the death of Mohammed, his fanatical followers had conquered nearly half the world. They swept over parts of Asia and northern Africa in a wave of fire, blighting and blasting all that it touched. They even penetrated into Spain, and were prevented from desolating the fair fields of France only by the vigorous arms and military genius of Charles Martel. At this very time Europe was torn asunder by dissensions and feuds between its own distracted children. But the voice of the Church sounded high above the din and tumult of baronial conflicts, calling upon the chivalrous sons of Christendom to heal their dissensions, to rally around the Cross, and go forth and do battle against the Moslem. History records the result. The Crescent was trailed in the dust, the Church came forth victorious from the conflict, once more the saviour of European civilization. The Church is the mother of Christian chivalry, and those who rail at the crusades which she organized, might this day, but for her, be turbaned Mohammedans, and devout readers of the Koran.

We come now to the most tremendous assaults which she was ever faced to endure. We allude to the so-called Reformation. It were too tedious to dwell on this startling religious revolution longer than to state that it robbed the Church of all northern Europe, of half Germany, and of Great Britain. From these countries she was nigh

extirpated. Her institutions were razed to the ground, her properties confiscated, her worship made a felony, and her best children martyred or driven into exile. All that the vilest calumny and most fierce persecution, and most ingenious torture penal laws could inflict, were tried against her. Never was the bark of Peter assailed by so terrific a storm—never did the seas roll higher, or was the sky more threateningly overcast. All seemed lost, and those of little faith trembled for the issue. But soon above the angry sea the heavens opened—the dark clouds rolled away—the rainbow of promise spanned the firmament—and Christ arose and commanded the sea and the waves, and there came a great calm; and when the storm hath passed, the bark of the Church is seen triumphantly riding o'er the waters. She gained more in the New World than she had lost in the Old—and we have seen how she is once more reconquering the old countries from which she had been driven—now she is again gathering and putting in order the scattered stones of her olden sanctuaries, and rebuilding her fallen temples. Every day we may witness how the children of those who had borne false testimony against her returning home to the Church of the living God—“The pillar and ground of Truth.” (2 Tim. 3 : 15.) Thus has been fulfilled the promise made of old to the Church of God: “O! poor little one, tossed with the tempest, without all comfort—behold I will lay thy stones in order, and will lay thy foundations with sapphires; and I will make thy bulwarks of jasper, and thy gates of graven stones, and all thy borders of desirable stones. . . . No weapon that is formed against thee shall prosper; and every tongue that resisteth thee in judgment thou shalt condemn.” (Isaiah 54 : 11-17.)

Again, to quote from the illustrious Archbishop :—

There can be no conflict between the Church and civilization, properly so-called, for though it is not the primary office of the Church to labour for the promotion of any great worldly object, she fulfils a number of secondary ends, has been the means of numberless temporal blessings, and is in fact the mother of civilization. Roman civilization, more or less disfigured, more or less defaced, lasted down to the fifth century. This century was, in learning, like the setting of the sun amid the dark, lurid clouds that presage the fierce, angry storm; it was the fading away of the light of Roman learning and Roman polish before the darkness and fierce violence of the tempest that strewed the face of Europe with the wrecks and scattered fragments of the Roman world. The Church was the ark that floated above this universal deluge, and saved the intellectual wealth of the past as a priceless heritage for mankind. History is there to prove that it was she who reconstructed society and established the Christian civilization that has strewed so many blessings on the world. She founded these great centres of learning—the universities that have contributed so much to the intellectual development of the human mind. Long before Protestantism appeared, the renowned universities of Europe that flamed out like beacon lights in the midst of darkness and storm, and shed on the nations the light of religion and science, were instituted. The University of Oxford was established in 895, that of Cambridge in 1280, Prague in 1358, Louvain in 1465, Vienna in 1365, that of Ingolstadt, in Germany, in 1372, that of Leipsic in 1408, that of Basle, in Switzerland, in 1479, that of Salamanca in 1200, that of Alcalá in 1517, and at an earlier date those of Paris, Bologna, &c. In fact, as a famous author once said, science, when pursued on one side by the sword of the barbarian, and on the other by the scimitar of Mahomet, fled for refuge into the arms of the Pontiffs of Rome, and of the Catholic Church. And yet, we are told, the Church is opposed to enlightenment and civilization!! Why, if the adversaries of the Church wish to cultivate any of the fine arts, they must go to Catholic countries and to Catholic times for models. In painting, architecture, sculpture, and in glorious music, that lifts the soul above the things of earth, and whilst listening to which, we think we hear the music of angelic choirs escaping through the gates of the Eternal City—in all these, in everything that refines, and ennobles, and elevates, in everything that reminds us of our origin and eternal destiny, the children of the Church have left models for all time, masterpieces which remain in unapproachable beauty, grandeur and sublimity.

The celebrated Chateaubriand has well remarked, “The reformation deeply imbued with the spirit of its founder, a coarse and jealous monk—declared itself the enemy of the arts. By prohibiting the exercise of the imaginative faculties, it clipped the wings of genius, and made her plod on foot. It raised an outcry against certain *alms* destined for the erection of the Basilica of St. Peter, for the use of the Christian world. Would the Greeks have refused the assistance solicited from their piety for the building of a temple to Minerva? Had the Reformation been completely successful from the beginning, it would have established, for a time at least, another species of barbarism, viewing as superstition the rights of divine worship, as idolatry the *chefs-d'œuvre* of sculpture, of architecture and of painting. Its tendency was to annihilate lofty eloquence and sublime poetry, to degrade taste by repudiating its models, to introduce a dry, cold and captious formality into the operations of the mind—to substitute in society affectation and materialism in lieu of ingeniousness

and intellectuality, and to make machinery take the place of manual and mental operations. These are truths confirmed by everyday experience. At this very day, painters, architects and sculptors, of all conflicting creeds, go to seek inspiration at Rome, where they find universal toleration. Europe, nay, the whole world, is covered with monuments of the Catholic religion. To it we are indebted for the Gothic architecture which rivals in its details, and eclipses in its magnificence the monuments of Greece. It is now three centuries since Protestantism arose—it is powerful in England and America—it is professed by millions of men, and what has it erected? It can show only the ruins it has made, on which perhaps it has planted gardens or built factories. Rebelling against the authority of tradition, the experience of centuries and the venerable wisdom of ages, Protestantism let go its hold on the past, and planted a society without roots. Acknowledging for their founder a German monk of the sixteenth century, the reformers renounced the wonderful genealogy which unites Catholics, through a succession of great and holy men, with Jesus Christ Himself, and through Him, with the patriarchs and earliest of mankind. The Protestant era, from the first hours of its existence, refused all relationship with the era of that Leo, at whose coming barbarism vanished, and society, now no longer in the need of defence, put on the ornaments of civilization."

Is it to be wondered at that we Catholics love our Holy Faith? Is it surprising that we value our Catholicity as the most priceless gift of our inheritance, dearer to us than life itself, and that we hold its institutions and clergy in reverence; giving to them filial obedience and honour, submitting ourselves to them in all things? To us the proudest boast, the highest title, the most honoured appellation are the words "I am a Catholic."

What, on the other hand, has Protestantism to boast of? It has given us dissensions. It has given us a variety of sects. It has been the factor that strengthened atheism and unbelief, and—most priceless boon—it has given us, in the person of the Bond Street seer, a "prophet."

THE LUCK OF THE BOGANS.

BY SARAH ORNE JEWETT.

The old beggar women of the Bantry streets had seldom showered their blessings upon a departing group of emigrants with such hearty good will as they did upon Mike Bogan and his little household one May morning.

Peggy Muldoon, she of the game leg and green-patched eye and limber tongue, steadied herself well back against the battered wall at the street corner and gave her whole energy to a torrent of speech unusual for even her noble powers. She would not let Mike Bogan go to America unsaluted and unblessed; she meant to do full honour to this second cousin, once removed, on the mother's side.

"Yirra, Mike Bogan, is it yerself thin, goin' away beyant the says?" she began with true dramatic fervour. "Let poor owld Peg take her last look on your laughing face me darlin'. She'll be dape under the ground this time next year, God give her grace, and you far away lavin' to strange spades the worruk of hapin' the sods of her grave. Give me one last look at me darlin' lad wid his swate Bidy and the child. Oh that I live to see this day!"

Peg's companions, old Marget Dunn and Bidy O'Hern and no-legged Tom Whinn, the fragment of a once active sailor who propelled himself by a low truckie cart and two short sticks; these interesting members of society heard the shrill note of their leader's eloquence and appeared like beetles out of unsuspected crevices near by. The side car, upon which Mike Bogan and his wife and child were riding from their little farm outside the town to the place of departure, was stopped at the side of the narrow street. A lank, yellow-haired lad, with his eyes red from weeping, sat swinging his long legs from the car side; another car followed heavily laden with Mike's sister's family, and a mourning yet envious group of acquaintances footed it in the rear. It was an excited, picturesque little procession; and the town was quickly aware of its presence, and windows went up from house to house, and heads came out in the second and third stories, and even in the top attics all along the street. The air was thick with blessings, the quiet of Bantry was permanently broken.

"Lord bliss us and save us!" cried Peggy, her shrill voice piercing the chatter and triumphantly lifting itself in audible relief above the din—"Lord bliss us an' save us for the slower o' Bantry is lavin' us this day. Break my heart wid yer goin' will ye Micky Bogan, and make it black night to the one eye that's left in me gray head this fine mornin' o' spring. I that hushed the mother of you and father of you babies in my arms, and that was a wake old woman followin' and cravin' to see yerself christened. Oh may the saints be good to you Micky Bogan and Bidy Flaherty the wife, and forgive you the sin an' shame of turning yer proud backs on owld Ireland. Ain't there pigs and praties enough fer ye in poor Bantry town that her

crabbodest childer must lave her. Oh wisha wisha, I'll see your face no more, may the luck o' the Bogans follow you, that failed none o' the Bogans yet. May the sun shine upon you and grow two heads of cabbage on the same sprout, and may the little b'y live long and get him a good wife, and if she ain't good to him may she die from him. May every hair on both your heads turn into a blessed candle to light your ways to heaven, but not yit me darlm's—not yit!"

The jaunting car had been surrounded by this time and Mike and his wife were shaking hands and trying to respond impartially to the farewells and blessings of their friends. There never had been such a leavetaking in Bantry. Peggy Muldoon felt that her eloquence was in danger of being ignored and made a final shrill appeal. "Who'll bury me now?" she exclaimed with a long wail which silenced the whole group; "who'll lay me in me grave, Micky bein' gone from me that always gave me the kind word and the pinny or trippence ivery market day, and the wife of him. Bidy Flaherty the rese of Glengariff, manys the fine meal she's put before old Peggy Muldoon that is old and blind."

"Awh, give the owld sow! a pinny now," said a sympathetic voice, "twill bring you luck, more power to you." And Mike Bogan, the tears streaming down his honest cheeks, plunged deep into his pocket and threw the beggar a broad five-shilling piece. It was a monstrous fortune to Peggy. Her one eye glared with joy, the jaunting car moved away while she fell flat on the ground in apparent excess of emotion. The farewells were louder for a minute—then they stopped; the excitable neighbourhood returned to its business or idleness and the street was again still. Peggy rose rubbing an elbow, and said with an air of a queen to her retinue, "Coom away now poor crathurs, so we'll drink long life to him." And Marget Dunn and Bidy O'Hern and no-legged Tom Winn with his truckie cart disappeared into an alley.

"What's all this whillalu?" asked a sober-looking clerical gentleman who came riding by.

"'Tis the Bogans going to Ameriky, yer reverence," responded Jim Kalehan, the shoemaker, from his low window. "The folks gived them their wake whilst they were here to enjoy it, and them was the keeners that was goin' hippety with lame legs and fine joy down the convanient alley for beer, God bless 'em poor souls."

Mike Bogan and Bidy his wife looked behind them again and again. Mike blessed himself fervently as he caught a last glimpse of the old church on the hill where he was christened and married, where his father and his grandfather were christened and married and buried. He remembered the day when he had first seen his wife, who was there from Glengariff to stay with her old aunt, and coming to early mass, had seemed to him like a strange sweet flower abloom on the gray stone pavement where she knelt. The old church had long stood on the steep height at the head of Bantry street and watched and waited for her children. He would never again come in from his little farm in the early morning—he never again would be one of the Bantry men. The golden stories of life in America turned all at once to paltry tinsel, and a love and pride of the old country, never forgotten by her sons and daughters, burned with fierce flame on the inmost altar of his heart. It had all been very easy to plan and dream fine dreams of wealth and landownership, but in that moment the least of the pink daisies that were just opening on the roadside was dearer to the simple-hearted emigrant than all the world beside.

"Lave me down for a bit of sod," he commanded the wondering young driver, who would have liked above all things to sail for the new world. The square turf from the hedge foot, sparkling yet with dew and green with shamrock and gay with tiny flowers, was carefully wrapped in Mike's best Sunday handkerchief as they went their way. Bidy had covered her head with her shawl—it was she who had made the plan of going to America, it was she who was eager to join some successful members of her family who complained at home of their unjust rent and the difficulties of the crops. Everybody said that the times were going to be harder than ever. As for Mike, the times never seemed very different—it was sometimes rainy, but usually pleasant weather. His nature was not resentful, he only laughed when Bidy assured him that the gorse would soon grow in the thatch of his head as it did on their cabin chimney. It was only when she said that, in America they could make a gentleman of baby Dan, that the father's blue eyes glistened and a look of determination came into his face.

"God grant we'll come back to it some day," said Mike softly. "I didn't know, faix indeed, how sorry I'd be for lavin' the owld place. Awh Bidy girl, 'tis many the weary day we'll think of the home we've left," and Bidy removed the shawl one instant from her face and burst into a new shower of tears. The next day but one they were sailing away out of Queenstown harbour to the high seas. Old Ireland was blurring its green and purple coasts moment by moment; Kinsale looked low, and they had lost sight of the white cabins on the hillsides and the pastures golden with furze. Hours before the old women on the warves had turned away from them shaking their great cap borders. Hours before their own feet had trod the soil of Ireland for the last time. Mike Bogad and Bidy had left home, they were

well on their way to America. Luckily nobody had been with them at last to say good-bye—they had taken a more or less active part in the piteous general leave taking at Queenstown, but those where not the faces of their own mother and brothers to which they looked back as the ship slid away through the green water.

"Well, sure, we're gone now," said Mike setting his face westward and tramping the steerage deck a little further. "I like the say too, I believe, me own grandfather was a sailor, an 'tis a foine life for a man. Here's little Dan gom' to Ameriky and niver mistrustin'. We'll be sindin the gosoon back again, rich and foine, to the owld place by and by, 'tis thrue for us, Biddy."

But Biddy, like many another woman, had set great changes in motion and then longed to escape from their consequences. She was much discompossed by the ship's unsteadiness. She accused patient Mike of having dragged her away from home and friends. She grew very white in the face, and was helped to her hard steerage berth where she had plenty of time for reflection upon the vicissitudes of

seafaring. As for Mike he grew more and more enthusiastic day by day about their prospects as he sat in the shelter of the bulkhead and tended little Dan and talked with his companions as they sailed westward.

Who of us have made enough kindly allowance for the homesick quick-witted ambitious Irishmen and women, who have landed every year with such high hopes on our shores. There are some of a worse sort, of whom their native country might think itself well rid—but what thrifty New England housekeeper who takes into her home one of the pleasant faced little captive maids, from Southern Ireland, has half understood the change of surroundings. That was a life in the open air under falling showers and warm sunshine, a life of wit and humor, of lavishness and lack of provision for more than the passing day—of constant companionship with one's neighbors, and a cheerful serenity and lack of nervous anticipation born of the vicinity of the Gulf stream. The climate makes the characteristics of Cork and Kerry, the fierce energy of the Celtic race in America is forced and

C. M. B. A. News.

HALL OF BRANCH 49, C. M. B. A., TORONTO.

To the Editor of THE CATHOLIC REVIEW.

DEAR SIR AND BROTHER,

At a regular meeting of the above Branch, held April 24th, 1891, it was moved by Chancellor Claney, seconded by Financial Secretary Kirwan, and carried unanimously, that, *Whereas* it has pleased Almighty God, in His infinite wisdom, to remove from our midst one of our Charter members and an officer, Bro. Phillip Burns, on April 17th, 1891, after a long and painful illness, therefore be it *Resolved* that the members of this Branch tender their sincere sympathy to our late Brother's family in this, their hour of sorrow and affliction.

Be it further *resolved* that our Charter be draped for the space of thirty days, and that these resolutions be entered on the minutes of this Branch and copies of same be forwarded to our late Brother's family, and to the official organs of the C. M. B. A. for insertion.

D. H. LEHANE, W. M. VALE,
President. Rec. Sec.

Men and Things.

Belgium has just sent a representative to Rome for the organization of the jubilee *Fetes* of the Pope, and for the extension of the Belgian missions in Africa. The Delegate is charged with a letter from King Leopold to the Vatican.

...In the House of Commons a few weeks ago the bill for closing saloons in Ireland on Sunday, passed its second reading by a vote of 248 to 94. During the course of the debate, Mr. Parnell protested against applying the measure set forth in it to the city of Cork, or other Irish cities. The vote on the question shows how much the protest of Mr. Parnell amounted to. He had better resign his seat in Parliament and have a representative man take his place who would have the respect of the people. ...Two students of the General Theological Seminary of the Episcopal Church in New York left that institution last Friday and presenting themselves to the Paulist Fathers, were received into the Church. They are John B. Werner of Allentown, Pa., and R. Morey Ludlow of St. Louis. They entered the seminary last September. Mr. Werner, who is 22 years old, was graduated at Muhlenberg College in Allentown last June, and Mr. Ludlow, who is four years Mr. Werner's senior, made his collegiate course at Washington and Lee University in Lexington, Va. They attribute their conversion to the reading of Cardinal Newman's works.

...The bigoted spirit of the Orangemen, says the *Liverpool Catholic Times*, seems to have entered into Sir Henry James during his visit to the North of Ireland. His Ulster speeches

were evidently modelled on the furious anti-Catholic tirades of the Rev. Dr. Kane, and the immaculate De Cobain. And so pleased was the right hon. gentleman with these performances that he gave a repetition at the meeting of the Liberal Union Club on Tuesday, launching out into a bitter attack on the Irish priests in general and Archbishop Logue in particular. If Sir Henry James is so greatly alarmed about clerical domination in Ireland, why, we may ask, has his zeal been so long asleep? When it was well known that men such as Mr. W. H. Hurlbert were working might and main to secure the intervention of Rome in behalf of the Irish landlords and the "Unionist" policy, why was there no protest from Sir Henry James? The fact that he was then dumb clearly betokens that his present outcry is a mere piece of political trickery. We do not deny that the Catholic clergy possess a great power in Irish public life; it is a power which is freely given and wisely exercised, and which does honour to those who wield it because it shows that they enjoy the respect and confidence of the people amongst whom they live and from whom they have sprung.

Sir Henry James's speech at the Liberal Union Club fairly teemed with misleading statements and insinuations. Many of them were so transparently false that they need no refutation. But his misrepresentation of Archbishop Logue should not be allowed to pass without exposure. He quoted a passage from an address in which his Grace, according to a newspaper report, condemned disobedience to ecclesiastical authority, declared that the clergy are given special light to direct the people, and remarked that "the doctrines of the present day are calculated to wean the people from the priest's advice and to allow the people to use their own judgment." Now we cannot acquit Sir Henry James of disingenuousness in putting forward this accusation. From his speech one would infer that the Archbishop was discussing purely political subjects, and that in reference to them he set up this claim for the clergy. His Grace did nothing of the kind. He was speaking in a church and solely with regard to faith and morals, having, unfortunately, found it necessary to combat the contention that gross immorality does not disqualify a man for the position of a public leader. Private judgment is, of course, a cardinal doctrine of Protestantism, but we thought Sir Henry James had sufficient knowledge of Catholic tenets to know they include the belief that the Church is a Divinely inspired guide in matters of faith and morals.

...On the evening of the 27th April a complimentary banquet was tendered to Hon. Frank Smith by the members of the Wholesale and Retail Grocers' Associations and the following address presented:—

DEAR SIR:—Your fellow merchants of the city of Toronto, upon the occasion of your retirement from business, desire to express their appreciation of the great value of your services to the grocery trade, extending over a period of

half a century.

Ever since you entered into commercial life your name has been prominently associated with the commerce of the country. By your sound common sense, clear business insight, never failing energy, force of character, and above all by your honesty of purpose and sterling integrity, guided by a broad and liberal policy, you have been a steady force for good, and largely instrumental in laying wide and deep the fundamental principles of honourable business methods.

Amid the cares and demands of a steadily increasing business, requiring personal attention, you have not been unmindful of public duty. To indicate the importance of your labours to the community, we need but refer to your active interest in the numerous commercial and financial institutions with which you are connected, to your having held the position of Mayor of London, and since your return to our own city to the still wider and more important sphere of usefulness you now occupy as senator of the Dominion and Minister of the crown.

In all these various positions the same zeal and efficiency, prompted by the spirit of honor and justice, have characterized your actions, and won for you the confidence and esteem of the people of Canada, and as fellow citizens engaged in the same branch of commerce we cannot permit your withdrawal without placing on record our feelings of regret at the separation, and of friendship and respect for one who has for so long a period reflected such credit on the grocery trade. To the young men of Canada your business career is an example and incentive of the best kind, and long will it be pointed out to aspiring youth as a beacon light, a guiding star.

Although we cannot but express regret at the severance of these business ties, we can earnestly join in wishing you the full enjoyment of a well earned competency, and in congratulating you upon the successful achievements which have crowned the efforts of your life, and in expressing the hope that you will be long spared to be of still further usefulness in the service of the Queen City, our premier province and our great Dominion.

With best wishes for the welfare of yourself and family, we remain, on behalf of the trade,

WM. INCE,
President Wholesale Grocers' Guild.
RONN. BARRON,
President Toronto R. G. Association.

In honouring Senator Smith the members of these associations performed an action which was creditable to themselves as business men, the Senator having passed most of his business career in Toronto. His commercial, as well as his social, reputation has ever been unimpeachable. A consistent Catholic, with him Catholicity is more than a name, and he is ever found in the front ranks when her institutions are menaced. That he may have many happy years before him is the earnest wish of his many friends.

Catholic News

CANADIAN.

...Dr. J. H. Collins, a member of St. Basil's Church, has been appointed Registrar of the General Hospital.

...A retreat of the pupils of Loretto Abbey is this week being conducted by Rev. Father Krine, C.S.S.R. About 130 of the pupils are attending it.

...The May devotions which commenced on Friday last were well attended at the various churches of the city, and the number of communicants large. At St. Mary's church at High Mass the service was very grand. The members of the Sodality, dressed in white, proceeding in procession around the church, after which some 80 postulants were received into the Sodality.

DE LA SALLE INSTITUTE—TESTIMONIALS FOR THE MONTH OF APRIL.

FORM VI.

SENIOR DIVISION—*Excellent*—W. Kidd, H. Chase, W. McConey, M. Stafford, J. Lee. *Good*—A. Giroux. JUNIOR DIVISION—*Excellent*—J. Huntley, H. O'Connor, W. Malloy, J. Wright, W. Malone, A. Heffernan. *Good*—E. O'Connor, J. Kormann.

FORM V.

Excellent—L. Ketz, J. Flynn, W. Henry, F. Boylan, E. Kelly, W. Giroux, T. O'Connor, W. Miville, E. English, W. O'Brien, E. McDonald, M. Murray, C. O'Donohue, F. McBride. *Good*—J. Varley, F. Beer.

...On Sunday morning last at St. Mary's church Rev. Father Minnehan gave the second of a series of sermons on Drunkenness. He spoke of the drunkard in his capacity as a member of society, and gave many instances of the degrading results of drunkenness and the heartaches which it has occasioned.

In the evening the Very Rev. Vicar-General Rooney preached an instructive sermon on the Devotion to the Blessed Virgin.

...On Tuesday evening last an entertainment, under the auspices of Division No. 2 A.O.H., was given by the pupils of St. Michael's College in the College Hall. By special request the drama "More Sinned Against than Sinning," which was so creditably performed by the students on the 17th March last, and which we reported at length, was again rendered with the same cast of characters, and in as able a manner as previously. The College band, under the leadership of Fathers Challand and Guinane discoursed sweet strains to appreciative ears. The large hall was well filled and the Sick Fund of No 2 Division, to which the proceeds will go, will be considerably enhanced by the results of the evening. The Entertainment Committee, which consisted of M. J. Ryan, W. C. O'Connor and T. S. Ryan, are to be congratulated upon the results of their labours. The Executive officers of the Division, which has a membership of 60, are John Falvey, President; Terence McCann, Vice-President; Thos. Culleton, Rec. Sec.; W. O'Connor, Fin. Sec.; and Patrick Falvey, Treasurer.

...We take the following from the *Orrilia Times*: A charity sermon under the auspices of the St. Vincent de Paul Society was preached last Sunday evening in the Church of the Angel's Guardian by the Rev. Father McBrady, of St. Michael's College, Toronto. The subject was "Charity," and the sermon was one of the most eloquent, pathetic and instructive discourses listened to for many a day in this section of the country. He spoke for one hour, dwelling principally upon the miseries of the poor, the orphan, and the aged, and the prime necessity of Christian charity, quoting St. Peter's exhortations to the rich to give of their abundance to the poor, also commenting on the charity displayed by our divine

Lord during his mission here on earth, and the sacrifice on Calvary whereby He united us as one family, one body in the common bonds of fellowship; hence that each individual member of this body or family shall feel and sympathize with the sufferings and afflictions of the others. He said that since the consummation of the sacrifice on Calvary on Good Friday man can no longer say as Cain, "Am I my brother's keeper?" and went on to show the obligations of the rich to the poor and needy, the strong to aid the weak and afflicted, depicting in beautiful colours the charity of the early Christians which forced the pagan Emperor Julian to exclaim, "See how these Christians love one another, there are no poor among them," etc. The rev. gentleman then proceeded to say that philanthropy is sometimes confounded with Christian charity, and gave clear and lucid illustrations of each, pointing out that it is not sufficient to pray and wish well for our suffering fellow creatures, but that we must cheerfully give of our substance thereby repairing the dignity of the family, the dignity of the individual and the dignity of Christian morality. He then dealt with the teachings of socialists, and levellers, clearly proving the fallacy of the doctrines of equality, pointing out that perfect equality is incompatible with society. There must be rich men and poor, strong men and weak, learned men and ignorant, each discharging the duties of his own sphere, mutually helping one another in the love of God and of each other. He then referred to the great question of the day "how are we to meet the tide of misery and poverty now rising before us," stating that the question of pauperism might be solved if Christian men and women better understood and practiced the virtue of Christian charity, and concluded by a fervent and eloquent appeal to the congregation to help the St. Vincent de Paul Society in their noble efforts on behalf of the poor and afflicted. The amount realized from the collection taken up after the sermon showed that the rev. gentleman did not appeal in vain, and must prove encouraging and satisfactory to him and those who invited him to aid them by his eloquence and ability in furthering the objects of the Society.

...Rev. Father Conolly, S.J., of Montreal, preached a powerful sermon in St. Mary's Cathedral, Hamilton, on Sunday evening last, on Devotion to the Sacred Heart. His Lordship the Bishop of Hamilton was present, and after the service presented medals and Diplomas to the promoters of the Sacred Heart League. Under the skillful hands of the Sisters of St. Joseph the altar was resplendent, the design of the Sacred Heart, formed by lighted candles, being particularly fine. The singing of the choir, was, as usual, of a high order.

...Monday last being the Feast of Blessed La Salle, founder of the order of the Christian Brothers, a holiday was granted to all the children attending the Separate Schools. A High Mass was sung at the Cathedral, with Father Williams as celebrant. His Grace the Archbishop preached the sermon, extolling the life and work of De La Salle, and paying a tribute to the incalculable services which the order, of which he was the founder, had rendered to the cause of Catholic education.

...A lecture on "Dante" was given to the pupils of Loretto Abbey last week by Mr. Dwyer of Boston. The lecture, which was of a high order of merit, was listened to very attentively throughout, and cannot fail to have a beneficial effect upon the study of literature by the pupils of the Abbey. It is probable that another lecture will be given at the Abbey by Mr. Dwyer in the near future, when the works of a different author will be treated. His Grace the Archbishop was present and evidently enjoyed the literary treat to the full.

GENERAL.

...The Rev. A. M. Garvin, O.M.I., an earnest advocate of temperance, in a recent sermon in St. Joseph's Church, Lowell, Mass., expressed his fervent desire that no license should be granted among the French Canadians.

...There is under consideration a plan for a grand South American Roman Catholic Council on the model of the one recently held in Baltimore. When it will be held is not decided, but the majority of the Bishops endorse the project. The aim of the Council will be the entire re-organization of the American churches.

—Within the next few weeks Very Rev. H. Brady, Vicar-General of St. Louis, will issue a call for the Archbishops and Bishops of the entire United States, together with the priesthood of the diocese, to assemble in St. Louis primarily to make arrangements for the golden jubilee of the Most Rev. Peter Richard Kendrick, Archbishop of that city.

The Archbishop of Paris has invited all the bishops of France to be present at the dedication of the basilica of the Sacred Heart, on the heights of Montmartre, in the forthcoming month of June. This church has been erected to atone for the blasphemies and impieties offered to God, especially during the reign of godless terror, and it is hoped that the blessing of its pious walls will tend to propagate the honor and glory of the Sacred Heart of Jesus.

...Rev. Brother Patrick, assistant superior-general of the Christian Brothers, has just died at Paris. Brother Patrick was widely known in Europe as an enlightened and energetic educator, but it was chiefly in the United States and Canada that the value of his service in the cause of education was recognized. He was born in Ireland in 1822 and went to Montreal 20 years thereafter. On his arrival in Canada he joined the Order of the Christian Brothers. He founded numerous schools in Montreal and its environments, and made his influence felt far beyond the limits of his actual work.

...William II. of Germany has at present in contemplation a project, the realization of which will be received with decided satisfaction by his Catholic subjects. The proposal is to divide the office of Ministry of Worship into two different departments, one Protestant and the other Catholic. One of the departments is to be under the direction of the Minister, whilst the other is to have at its head a Catholic Under-Secretary of State, with a number of Catholic assistants. The scheme is to be carried out forthwith. Its adoption will be an important concession to the Catholics. It is a fresh symptom of the strong sympathy which the Emperor entertains for the action of the Centre party.

...According to the *Australasian Catholic Directory* for this year, summarized by the *Hobart Catholic Standard*, the Catholic population of Australasia, including New Zealand and Tasmania, amounts to 629,505, whose spiritual needs are attended to by 25 archbishops and bishops, and 774 priests. The churches number 1,103, spread over 411 districts. The children attending Catholic schools are 85,342, the greater proportion of whom receive instruction in the 649 primary schools, and the rest in two ecclesiastical seminaries, 17 colleges for boys, 90 boarding schools for girls, and 117 superior day schools. They are taught principally by 348 Religious Brothers, and a large number of the 2,588 Nuns. There are also 51 Catholic charitable institutions in these colonies.

...In St. Francis de Sales Church, Oakland, Cal., Archbishop Riordan announced, on Sunday, the 12th inst., that one person whose

name he was not at liberty to make known, had given him \$75,000 to build a new church for the parish. The only condition attached is that the people of the parish pay off their present debt of \$23,000. The congregation was agreeably surprised at the announcement, as no previous intimation had been given. The meeting opened a subscription and the sum of \$15,408.50 was put up on the spot, and the balance of the debt will be paid immediately. The 'person' who gave this handsome donation was certainly not acting for his, or her, own glory, but for the glory of God.

...The Italian Catholic Union, on the invitation of Count Acquederni, has constituted a commission for collecting in Rome offerings for the completion of the monument to Pius IX. in the Basilica of San Lorenzo outside the walls. It is desired to have the monument completed for the centenary of the birth of the great Pontiff. The commission has taken the name of "Commissione Roma incaricata per il Centenario di Pio IX." and has elected as its honorary President the Commendatore Filippo, who has accepted the post. The commission is composed of many well-known Roman gentlemen.

...The last published list of subscriptions for building a church dedicated to St. Joachim is most encouraging. From France, Italy, Belgium, and other countries, contributions are coming in in great numbers. The project of offering the church to the Pope as an Episcopal Jubilee present is meeting with the greatest favor, not only among the clergy, but also the laity. All hope that this church, to be erected in the Prati di Castello quarter of the city will turn out to be a splendid testimony of the universal affection of the Catholics for the Holy Father. Any offerings may be sent to the Director-General of the works, the Rev. Abbe Bruglton, Piazza della Pigna, No. 24.

...The Catholic Church in America is of late a subject of extraordinary interest in the Old World. Referring incidentally to a recent letter from Cardinal Gibbons to M. Decurtins, the Swiss Catholic leader, the *Moniteur de Rome* says: "The Catholics of the United States hold a premier position in Christendom. American Catholicism," it adds, "presents grand spectacles and noble examples. Since the Centenary fetes there is no one in Europe who has not been studying that growing and already virile Church in a kindly spirit and with the view of discovering from it the form to be taken in the coming time even by the Old World, disorganized and off its balance. This is the most splendid triumph that any power could ambition. The writings and the episcopal acts of Cardinal Gibbons Archbishop Ireland and Bishop Keane are the object of a sympathetic examination and an expansive admiration. At present the action of the American Church marks an epoch in the history of the country. It enjoys the respect of all because it is an energetic, peacemaking and conquering force."

...Last Sunday a denominational census was taken at the doors of the places of worship in some of the small towns and villages of West Suffolk. The census included only one place where there is a Catholic Chapel, namely, Sudbury. The figures are given by the enumerators are:--

	Accom.	Morn.	Even.
Total attendance at all places of worship.	5631	2651	3329
Roman Cath. Chapel	56	51	47

This is one of the parts of England where there are very few Catholics, but it will be remembered that the little Catholic chapel was practically full morning and evening, while the rest of the places of worship in the district must have been half empty. As usual, the enumerators seem to have only taken note of one Mass at the Catholic chapel.

...Rev. Ignacio Leon Velasco, Archbishop of

Bogota, died in his residence in that city on April 10th. He was born in Popayan, Cauca, the adjoining State to Panama, on April 11th 1834, and he became a member of the Order of Jesuits on November 12th, 1857. Later as a member of that order, he became an exile, and travelled in Ecuador, Central America and Mexico and concluded his studies in theology at Salamanca. Thence he proceeded to the Canary Islands, and after teaching there for some time he returned to Ecuador and Mexico. In 1882 he was raised to the dignity of Bishop of Pasco, in which province he founded schools and other establishments of importance. He succeeded Archbishop Paul as Archbishop of Bogota, and during his brief term of office he earned the confidence of all

...A foreign paper says that on the occasion of the coming fourth centennial an American Congress will be held in the Convent of La Rabida, at which it is estimated some 500 persons will take part. During the congress the Adjutamento di Huelva will invite the congressionists to a banquet to be given near the Convent of Rabida, at the close whereof cars, launches, and steamers will be provided for the guests, to enable them to reach and cross the river Tinto to Palos de la Frontera, to visit that church. They will be solemnly received by the municipality of Palos and escorted to view the bay whence sailed the three Caravels setting forth to discover the New World. They will further be invited to a representation to include the "Pizzaro," of Ferres del Rio; the "Isabella la Cattolica," of Rodriguez Robi, and of a piece composed for the occasion by one of the chief dramatic writers of Spain. A national competition is also opened for the building of a monument or tomb to Christobar Colon, as the great navigator is known to the Spaniards.

...The largest individual gift thus far made to the Catholic University at Washington, D. C., is property in New York and Long Branch I. valued at \$408,000 over all encumbrances, from the Rev. James McMahon rector of St. Andrew's Church New York City. Father McMahon had some money bequeathed to him by relatives all of which he invested in real estate. The investments proved profitable and enabled him to benefit thus munificently a work of the Church with which his own fine scholarship put him in sympathy. Father McMahon is a thorough Hebrew and Biblical scholar has published a new version of the New Testament based on Challoner's revision of the old Douay Bible, and has also edited an edition of the Haydock Bible. Father McMahon's gift is for the faculty of philosophy for the laity; thus balancing, as the contributor of the *Phil's* University Notes happily remarks, Miss Mary Gwendoline Caldwell's magnificent gift for the highest education of the priesthood.

...Lord Salisbury does not like the part the clergy of Ireland are taking in politics. He thinks that they ought to keep their hands off the public affairs of their country. But why? Must they cease to be patriots when they become priests? Have they not always been on the side of faith and fatherland? In Ireland the struggle has always been as much religious as civil—it has been waged to preserve the faith of the people, to win for them freedom of conscience, to oppose the penal laws, to get rid of Protestant ascendancy; and the clergy have always been with the masses in the contest for the right. Why should they stop now? Purity, honor, truth and honesty are as much needed as ever in public life. The peasants need leaders to resist the brutalities of Balfour. The Catholics in the Emerald Isle still labor under disabilities from which the Protestant minority are free. Who has a better right to stand up for the people than the Soggarth

Aroon? Who is a wiser counsellor? Who is more disinterested?

Our readers are cautioned against placing any confidence in a dispatch supposed to have come from Rome, published in the daily papers recently and professing to give the Pope's views on the School Question in this country. The Holy Father teaches Catholics through Encyclicals and other official documents, and does not give his views on any Question through "talks" with unknown ecclesiastical personages, no matter how "high" they may be on the Vatican official list.

Temperance.

...Archbishop Riordan, of San Francisco, has begun an active temperance movement in that city. On April 6th, he spoke on the subject of "Temperance," in the Grand Opera House. The object was to awaken the public to the crying abuse of drink and to promote the cause of temperance and morality.

Over 3,000 persons were present, including many of the most distinguished citizens of the State. In the course of his address the Archbishop gave some very instructive figures illustrating the fearful waste and havoc caused by the unbridled traffic in liquor. He said that in the city of New York \$250,000 is spent every day for liquor. In the city of San Francisco in 1888 there were 4,459 licensed places where liquor was sold. According to the municipal reports this number had increased to 5,172 drinking places. Rating the population at 350,000 this makes one saloon for every 70 souls, or one for every 14 voters. Placing the average receipts of these places at \$8 a day, or \$14,600,000 a year—a sum sufficient to keep the city for two years. The report of Chief of Police Crowley showed that there had been 23,462 arrests made last year in San Francisco, of which 10,469 were for drunkenness. Here his Grace paused impressively, and asked the question, "How many were intoxicated and not arrested?"

A profound impression was made upon the audience when the venerable Archbishop corroborated the judgment of Cardinal Manning, that legislation is absolutely necessary to check the vice of intoxication. "Temperance," he said, "is plainly a matter to be controlled and regulated by legislation. The High License plan is the only feasible and practicable for decreasing the number of saloons. It compels the lowest and most dangerous places to close up." The practical views of the Archbishop were most enthusiastically approved by his audience, as, instead of dealing with glittering generalities, he got down to specific propositions which struck every one present as easy of accomplishment and full of beneficial results. He was loudly applauded when he declared that there should be a complete severance of the saloon from the corner grocery. "This union," he said, "is the greatest source of intemperance amongst women and children." He strongly urged the passage of a law prohibiting the employment of women in saloons in any capacity. He concluded by an eloquent appeal to the Catholics present as their chief pastor, and asked them with their pastors to assist him by word and example, in public and in their homes, to make drunkenness a disgraceful, a dishonourable thing, and temperance an honourable, a noble thing."

The wise and practical council of the Archbishop is in harmony with the spirit of the recommendations of the Baltimore Catholic Congress and is applicable to all parts of the country. The movement under such an able leader is certain to grow in influence and they who give it their active and unreserved support do honour to themselves as well as rendering a service to the society.

B. B. B.

Burdock Blood Bitters

Is a purely vegetable compound, possessing perfect regulating powers over all the organs of the system, and controlling their secretions. It so purifies the blood that it

CURES

All blood humors and diseases, from a common pimple to the worst scrofulous sore, and this combined with its unrivalled regulating, cleansing and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all diseases of the

SKIN

From one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, and all the simple forms of skin disease. From two to four bottles will cure salt rheum or eczema, shingles, erysipelas, ulcers, abscesses, running sores, and all skin eruptions. It is noticeable that sufferers from skin

DISEASES

Are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B. B. B. Passing on to graver yet prevalent diseases, such as scrofulous swellings, humors and

SCROFULA

We have undoubted proof that from three to six bottles used internally and by outward application (diluted if the skin is broken) to the affected parts, will effect a cure. The great mission of B. B. B. is to regulate the liver, kidneys, bowels and blood, to correct acidity and wrong action of the stomach, and to open the sluice ways of the system to carry off all clogged and impure secretions, allowing nature thus to aid recovery and remove without fail

BAD BLOOD

Liver complaint, biliousness, dyspepsia, sick headache, dropsy, rheumatism, and every species of disease arising from disordered liver, kidneys, stomach, bowels and blood. We guarantee every bottle of B. B. B. Should any person be dissatisfied after using the first bottle, we will refund the money on application personally or by letter. We will also be glad to send testimonials and information proving the effects of B. B. B. in the above named diseases, on application to T. MILBURN & CO., Toronto, Ont.

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

DONALD KENNEDY
Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 year's standing, Inward Tumors, and every disease of the skin, except hunder Humor, and Cancer that has taken root. Price \$1.50. Sold by every Druggist in the U. S. and Canada

NORTHROP & LYMAN'S VEGETABLE A Great Blood Purifier

A Sure Cure for Dyspepsia

DISCOVERY

A Medical Triumph! A Very Bad Case!

DYSPEPSIA VANQUISHED.

HOW THE HEALTH OF ONE OF BELLEVILLE'S CITIZENS WAS RESTORED.
Remarkable Cure of Dropsy and Dyspepsia.

MR. SAMUEL T. CASEY, Belleville, writes: "In the spring of 1884 I began to be troubled with Dyspepsia, which gradually became more and more distressing. I used various domestic remedies, and applied to my physician, but received no benefit. By this time my trouble assumed the form of Dropsy. I was unable to use any food whatever, except boiled milk and bread; my limbs were swollen to twice their natural size; all hopes of my recovery were given up, and I quite expected death within a few weeks. NORTHROP AND LYMAN'S VEGETABLE DISCOVERY having been recommended to me, I tried a bottle with but little hope of relief; and now, after using eight bottles, my Dyspepsia and Dropsy are cured. Although now seventy-nine years of age, I can enjoy my meals as well as ever, and my general health is good. I am well known in this section of Canada, having lived here fifty-seven years; and you have liberty to use my name in recommendation of your VEGETABLE DISCOVERY, which has done such wonders in my case."

MR. JAMES JOHNSTON, 4th con., 7th lot, Amaranth, writes: "Two bottles of NORTHROP & LYMAN'S VEGETABLE DISCOVERY cured me of Dyspepsia. Mine was a bad case and I had tried a number of other preparations without getting any benefit from them."

Dyspepsia Had to Go.

MR. W. J. DEYELL, Wingham, carpenter and builder, writes: "Three years ago I was greatly troubled with Dyspepsia; a pain between my shoulders was so bad that I thought I would have to quit work altogether. No medicine gave me ease until I got a bottle of NORTHROP & LYMAN'S VEGETABLE DISCOVERY, which gave me relief. I continued using the medicine until I had taken three bottles, when I was perfectly well. I consider it invaluable as a cure for Dyspepsia. I know of several persons who have used it with the same benefit."

NORTHROP & LYMAN CO.
TORONTO, PROPRIETORS.

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.

TENTH MONTHLY DRAWING APRIL 8, 1891

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

Ask for circulars.

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

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

FREEHOLD LOAN AND SAVINGS' G.
DIVIDEND NO. 63.

Notice is hereby given that a dividend of 4 per cent. on the Capital Stock of the Company has been declared for the current half year, payable on and after the first day of June next at the office of the Company, Church street.

The transfer books will be closed from the 17th to the 30th of May, inclusive.

Notice is also given that the General Annual Meeting will be held at 2 o'clock p.m. Tuesday, the 2nd day of June, for the purpose of receiving the annual report, the election of Directors, etc.

By order of the Board.
S. C. WOOD, Manager.

John B. Hall, M.D.
326 and 328 Jarvis Street.
HOMOEOPATHIST,
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FILLMORE, Dubuque Co., Ia., Sept., 1889
Miss K. Finnigan writes: My mother and sister used Pastor Koenig's Nerve Tonic for neuralgia. They are both perfectly well now and never tired praising the Tonic.

Twenty-one Years,
writes the Rev. M. J. Fallhock of Freehold, Pa. January 18th 1889, was CATAL, DURELIX suffering from fits and convulsions, she had 3 or 4 attacks every week, tried many remedies and doctors, without any relief but since she began to use Pastor Koenig's Nerve Tonic, she is able to work, and make her own living.—Another case is that of M. GALAGHER of the same place, he is 18 years old, had fits since 9 years, so severe that he thought several times he would die, tried different Doctors and Medicines without relief, but since he used Koenig's Tonic, he had only slight attacks which were probably caused by violent exertions.

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

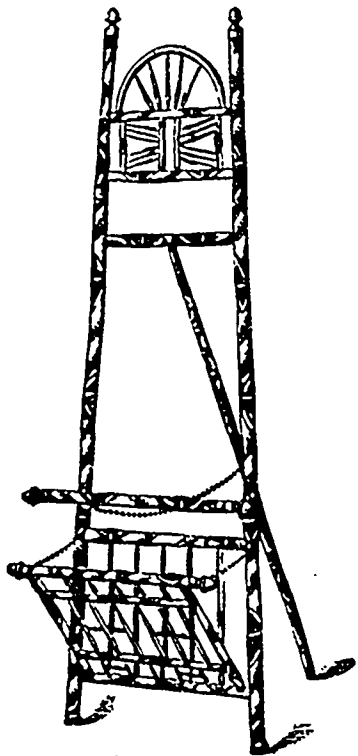
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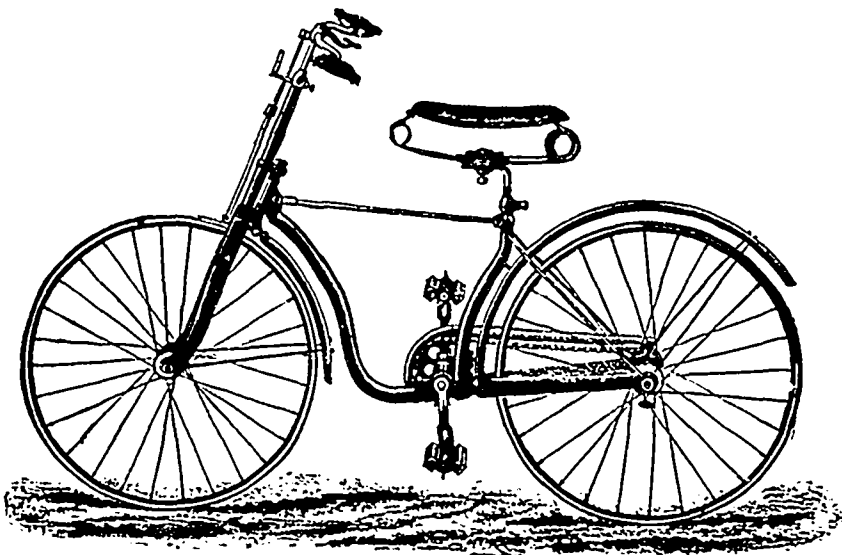
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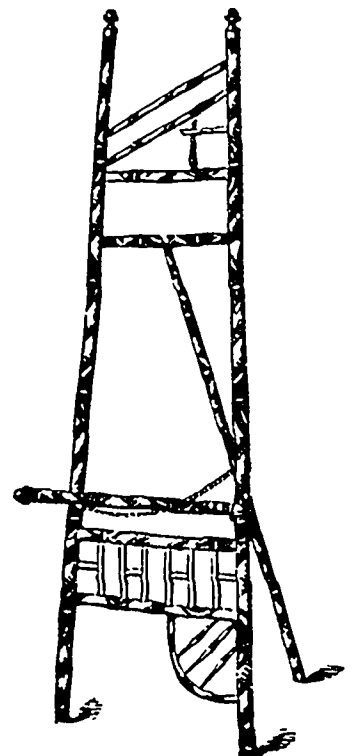
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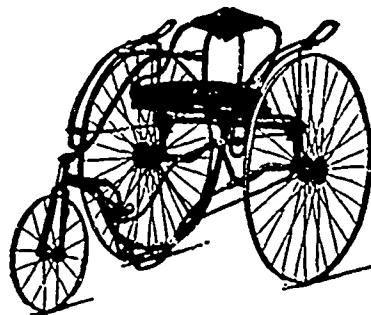
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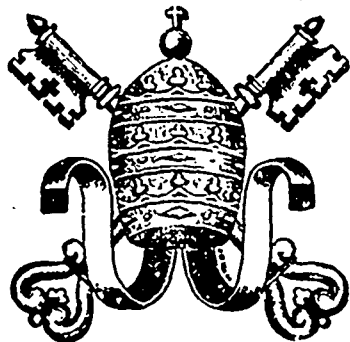
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