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

Reddite quæ sunt Casaris, Casari; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol

Toronto, Saturday Nov. 28, 1891.

No 42

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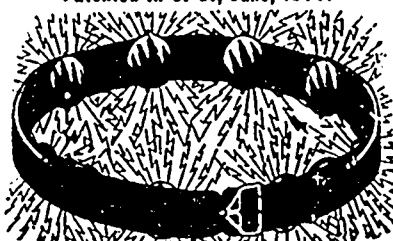


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 Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.
 An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.
 The Department does not bind itself to accept the lowest or any tender.
 By order,
 E. F. E. ROY,
 Secretary.
 Department of Public Works,
 Ottawa, Nov. 23rd, 1891.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Post Offices, &c., Petrolia," will be received at this office until Wednesday, 16th December, 1891, for the several works required in the erection of Post office, &c., Petrolia, Ont.
 Specifications can be seen at the Department of Public Works, Ottawa, and at the office of Geo. S. McPherson, Town Clerk, Petrolia, after Wednesday, 25th November, and tenders will not be considered unless made on form supplied and signed with the actual signatures of tenderers.
 An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.
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 Ottawa, 24th November, 1891

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 English mails will be closed during October as follows: Oct. 1, 2, 5, 8, 12, 15, 16, 19, 22, 23, 24, 25.
 N. B.—There are branch post offices in every part of the city. Residents of each district should transact their Saving Bank and money Order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such branch post office.
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A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

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

Vol. V.

Toronto, Saturday Nov. 28, 1891.

No 42

LATEST CABLES.

PARIS, Nov. 24.—The trial of Mgr. Gouthé Soulard, Archbishop of Aix, took place to-day before the first division of the Court of Appeals. The Clerk of the Court read the charge against the prelate. When the reading was concluded the archbishop stood up and replied to the charges. He addressed his remarks entirely to the judges upon the bench. He recalled to them the violence to which the French pilgrims to Rome had been subjected and dilated upon the treatment that had been accorded by the Romans. In writing to M. Fallières he had, he said, no intention of insulting the minister, and declared that in so writing he had only fulfilled his duty. His conduct, he said, had been approved by the Catholic Episcopate. In line of his action he had opposed the Government. Beyond that he had nothing to say. As the archbishop resumed his seat there was a murmur of suppressed approval from the high church dignitaries and clergymen, who were attentive watchers of the proceedings. The public prosecutor then set forth the Government's side of the case. The archbishop was convicted and fined 3000 francs.

The procureur in his argument said he asked for the conviction of the accused, not because he was a priest, but because he was a seditious citizen. He dilated upon the liberty accorded to the Catholic episcopate in France. Never, he said, had the French episcopate been treated with greater urbanity; never had religion enjoyed greater independence.

Counsel for the defence demanded the acquittal of the archbishop. Instead of breaking the law he said the archbishop had proudly raised aloft the flag of France.

PARIS, Nov. 25.—A despatch from Lens, one of the centres of the coal miner's strike in the department of Pas-de-Calais, says that a body of strikers attacked the engineers who were in charge of the machinery in a factory at that place. The factory had secured a supply of coal, which rendered it independent of the neighboring mines, and this fact enraged the strikers. The military authorities, believing that the strikers would make an attempt to compel the factory to shut down, ordered the detail of a small body of troops to protect the property and the employes. The strikers made a determined onslaught on the engineers despite the presence of the soldiers. Finally the latter interfered and after a sharp fight drove the strikers away.

BERLIN, Nov. 25.—In the course of an address to the recruits of the Berlin garrison to-day, Emperor William said: "You will probably have only an opportunity for displaying your bravery and spirit in time of peace."

The Emperor added: "There may be impending, however, grave internal struggles."

The speech is the subject of extensive comment.

BERLIN, Nov. 25.—In the navy estimates for 1892 provision is made for an annual addition to the navy of 2218 men, exclusive of marines, the first levy to be in their ships in April, 1896, and the term of service to be twelve years. Thus upward of 20,000 men will be gradually added to the effective strength of the navy, more than doubling the present war strength. The torpedo corps will be increased by 750 men. The estimates also provide that 1800 officers and chief mates may be gradually added to the navy, beginning in April, 1892

BIRMINGHAM, Nov. 25.—The Unionists of Birmingham gave a luncheon in honor of Lord Salisbury to-day.

In a speech Lord Salisbury expressed sorrow for the death of Lord Lytton and said that the fame of that diplomatist would long remain.

Referring to the tariff question, he said that on all sides there appeared constantly-increasing protective duties, which were calculated to stifle British trade. The protective heresy, on which the tariffs were founded, grew like other evil passions upon what it fed. Watching English statistics, he could not but feel anxiety lest efforts of foreign protectionists should be partially successful. The errors of foreign statesmen might be translated to Great Britain; undoubtedly British trade was being hindered for the moment by foreign legislation.

Continuing, he said: "We have had trouble in the rural districts where no longer sound employment can be obtained, as formerly. Men have had to seek a desperate remedy by moving into towns. The Government will seize with avidity any measures promising legitimately to increase employment for laborers, either in town or rural district."

One of the most acute of the Government's anxieties was the fact that people, in their ignorance, tried remedies which, if obtained, would plunge them into far greater misery. The Government had a narrow path to tread. It must avoid dangerous apathy in attempting to cure suffering by simply ignoring the causes. On the other hand it must shun the far more dangerous course of wandering into economic errors that might plunge the whole country into irreparable disaster.

He concluded by congratulating the Liberal-Unionists on their steady adherence to the Conservative alliance.

LONDON, Nov. 26.—The Deliberative Committee of the Imperial Federation League Council meets next week to consider Sir Charles Tupper's and the other proposals for a closer unity of the Empire.

The supporters of the United Empire Trade League are much gratified by the enthusiastic adoption yesterday by a large majority of the National Conservative Conference of the resolution favoring prompt action by the Government to promote a customs arrangement throughout the empire. The papers to-day, however, dwell more upon Lord Salisbury's reply as showing that, though a portion of the rank and file of the Conservative party may support the idea, the Government is still persuaded it is not ripe for official sanction.

The *Times* says: It is impossible to discuss it without proof, of which none is likely to come, that the great colonies will cooperate on terms not involving the duties on food supplies.

The *Morning Post*, another Government organ, says the question will remain an open one, but the *St. James Gazette* warns the Government that the revolt against one-sided free trade is more real among the workmen than the Premier imagines.

The Liberal journals applaud Lord Salisbury's remarks.

PARIS, Nov. 12.—In the Chamber of Deputies to-day M. Lauer ceased M. Rouvier, Minister of Finance, of subjecting the French finances to the control of Jewish financiers. M. Lauer then demanded the expulsion of Jewish bankers from France.

Minister Rouvier, in replying to the charges made against him by M. Lauer, said that he declined to hold a discussion on such a proposition as that made by M. Lauer in regard to the Jew. He said there was no drain of gold from France, and that the Bank of France held an absolutely normal amount of bullion. The country's finances, Minister Rouvier declared, were managed with the greatest prudence and probity. "for the Rothschilds,"

THE AGES OF FAITH.

A CHRONICLER writing in the reign of Henry VI., of England, says: "The men of this land are rich, having abundance of gold and silver, and other things necessary for the maintenance of man's life; they drink no water, unless it be that some from devotion, and upon a zeal for penance, do abstain from other drink; they eat plentifully of all kinds of fish and flesh; they wear fine woollen cloth in all their apparel; they have great store of huselments and implements of household; they are plentifully furnished with all implements of husbandry, and all other things that are requisite to the accomplishment of a quiet life according to their estates and degrees."

Sir John Fortescue here gives us a view of the mediæval era to which we are accustomed. He shows it to us in its prosperity. He reminds us that the life of the Middle Ages was not all gloomy and terrible, if grand or picturesque; that it had other features besides dungeons and racks and frowning castles, tyrannical lords who waged perpetual war, and abject serfs too spiritless for complaint; in fact, that the Middle Ages, taken in their broadest sense, from the Fall of the Roman Empire to the era ushered in by the Renaissance and the Protestant Reformation, form a many-sided picture, full of life and movement, of grace and animation, of beauty and heroism, of struggle and high achievement. There may be a dark and lurid background; there may be blot upon the canvas which cause us of the nineteenth century to rejoice that the colors on our palette are of less glaring tone. But we can learn much by looking backward, and the retrospection is always full of interests.

The mediæval life was one of associations. There were many pious associations, of nobles and peasants alike, to visit the sick, to bury the dead, to redeem captives or to free slaves. Certain Lombards, banished into Germany, bound themselves to a religious life, which was to consist in the exact performance of manual labor. They were at first all laymen, and were called the Umiliate. The merchants of Paris, in 1170, banded together to obtain the blessing of God upon their enterprises. This was a frequent practice. Officers of justice, and notaries formed themselves into associations. Every trade had its guild, united under a patron saint. Upon the feast of this patron, the members marched in a body to church, where they had a solemn service.

The history of these guilds is most interesting. Their rules were of an exceedingly stringent character. A member found guilty of dishonesty or crime of any sort was immediately dismissed from the fraternity. Trafficking on Sundays or holydays was forbidden, even where the associate lived amongst Jews and pagans. All were required to rest a certain time after each meal, and were hindered from working either too late or too early. Illegitimacy of birth was an obstacle to admission into the guilds; so that the Bastard of Orleans, the deliverer of his country, with his *buton* of field-marshal, was refused membership. These associations often figured as patrons of learning, offering a prize for the best hymn or poem or ballad. Besides supporting sick members and burying the dead, they gave liberally in charity. Thus the silversmiths are recorded as building a hospital for the aged and infirm, and a home for widows.

Many and great privileges were often granted to these fraternities by kings and nobles; as when the painters were declared free and noble, and the franc archers free from taxes. There was a sturdy independence about these guilds, which commands our admiration; whilst the spirit of faith kept them free from dangerous excesses. The holydays which they observed in common, and the strict observance of the Sunday commanded by their rules, lent them a spirituality far, indeed, from the soulless, and irreligious lives led by many modern working-people, who toil all the week for Mammon, and spend Sunday as though there were no God.

The burgher or citizen class had its own privileges and dignities. In certain cities the citizen had a right to the title of Sire. Sometimes they were authorized to wear spurs or to carry a sword, or could claim the privileges of knighthood. They were a most prosperous class, for commerce was very active in the mediæval period. The Venetian, the Pisan, the Genoese, the English, the Dutch, the Spanish, the Portuguese merchants vied with those of France in extensive trading. At a very early period the study of Oriental tongues had become a necessity in France, on account of the commercial intercourse with the East. St. Louis, the French King, formulated the idea that, from a motive of charity, free-trade with all men should prevail. A curious bit of political economy.

From the dim old days of Clotaire, the Frankish King, comes to us a picturesque and beautiful type of the burgher class. He was the court goldsmith, and had achieved renown by his skill in the working of precious metals. His artistic taste was great; his carvings, upon gold and silver vessels and ornaments, of exquisite delicacy. Apart from all this he had an absorbing passion: it was for the ransom of slaves. When a vessel arrived from Africa, the goldsmith stood upon the shore bargaining for the bondsmen's release; once he even gave portions of his own clothing for their redemption. The poor thronged the street wherein he lived, so as almost to form a blockade; and on Sundays a hundred indigent persons sat at table as the rich man's guests.

The whole of mediæval history, however, bids us admire a charity that was vast and comprehensive, that was all-embracing, and that was undeterred by any obstacles. Every one of the religious orders had its motive in fraternal charity. Men bound themselves by vow to redeem captives or to free slaves, and to toil in their places if need be. They fought the Turk, to free Europe from the bondage that threatened it; but they counted it equally glorious to spend years at the bedside of lepers, to care for the orphan or to give shelter to the homeless. It was a spirit that pervaded society in its entirety. Seldom did a rich man die without his legacy to the poor of Christ, always asking their alms in return—prayers for his soul. Sometimes it was a hundred loaves of bread to be distributed at the market-cross, or a certain number of oxen to be killed at a given place; or it was a hospital or an asylum to be built, where the work of charity would go on to untold years. The benefactions of the monks and the sisterhoods are a too oft-told tale to require mention here.

"There is no doubt," observes a historian, "that the higher classes sympathized more with the people than they have done ever since." Very often the relations between the noble and his vassals were of a peculiarly intimate and affectionate character. The lower orders had their place at all great festivals or merrymakings; none, howsoever lowly their condition, were excluded. A place was reserved for them at the tables of the great; and at tournaments and pageants of all sorts there was room for the display of that "chivalry of humble life." The wrestling matches, the archery contests, and the various other trials of skill, brought the man of low estate to the kindly and admiring notice of the highest in the land.

The following quaint description of the English judges in the time of Henry VI. points at what was expected of one class of mediæval worthies: "I woulde ye shoulde knowe that the justices of England sit not above three hours a day—that is to say, from eight in the forenoon until eleven complete. Wherefore the justices, after they have taken their reflection, do passe and bestow all the residue of the day in the study of the lawes, in reading Holy Scriptures, and using other kind of contemplation at their pleasure. So that their life may seem more contemplative than active. And thus do they lead a quiet life, discharged of all worldly cares. And it hathe never been knowne that any of them have been corrupted with gifts and bribes."

A high standard was, in fact, held up to all men. Lawyers were forbidden to nourish false hopes in their clients, soldiers to engage in unjust wars, merchants to overcharge or adulterate. Everywhere the spirit of religion and the solid principles of Catholic truth and justice guided and directed society. The Council of Toledo decreed that kings should spend a certain time each day in the study of the Scripture and in devout reading; that they must approach the Sacraments frequently, thus giving an example of virtue; that they must refrain from putting unworthy men into public offices; must show mercy when possible; and do justice, when it had to be done, quickly. Such regulations were constantly laid down by councils and preached from pulpits. The king was then the servant of a higher Master, and the humblest monk might remind him that he but held his power from above.

It would be a most interesting study to inquire how far these principles prevailed with the monarchs of the mediæval period. There is little doubt that they compare to advantage with any other class of sovereigns who have ruled the world. For even where there were great crimes, there was noble and magnanimous repentance, an humble avowal of wrong, and a desire to make satisfaction. Evil, whether in king or peasant, was then known by its own name, and deplored as an offence against Heaven. Chateaubriand declares that "St. Louis, as a legislator, a hero and a saint, is the representative of the Middle Ages."—St. Louis, of whom Voltaire admits that "human perfection could not go farther," and whom Hallam declares to be "the most eminent pattern of unswerving rectitude and Christian strictness of conscience that ever held the sceptre in any country." St. Louis was one of many.

Chivalry, that strange and fascinating creation of an olden time, has furnished us with a host of noble names,—men who were Christians no less than they were knights, who valued their unblemished honour second to their Catholic faith. No young man of that day was ashamed to hear Mass every morning, and to approach the Sacraments openly and frequently; for a knight it was a sacred duty. A Black Prince knelt at the head of his army to hear Mass and receive the Blessed Sacrament before beginning battle. An Alonzo d'Aguiar, a Lord James of Douglas, a Robert Bruce, a Bertrand du Guesclin, an O'Neil, or a Cordova, prayed with the simple fervor of childhood, and proudly made confession of faith.

The candidate for knighthood passed nights in prayer in a church and fasted in preparation for his investiture. He heard Mass and received Holy Communion. His bath was a symbol of purification, and he was clad in a white robe to signify the purity of life expected from him; over this was a red garment, a token that he must be ready to die for the faith. He wore sandals of black, as a reminder of death; while his gauntlets recalled to him the duty of prayer. When present at Mass, a knight always held the point of his sword before him during the Gospel, signifying his readiness to defend it. And being thus Christian, chivalry was, as Hallam declares, "the best school of moral discipline which the Middle Ages afforded. . . . The

soul of chivalry was," he adds, "independent honor. It disdained falsehood and injustice. The books professedly written to lay down the duties of knighthood appear to spread over the whole compass of human obligations. But these, like other books of morality, strain their schemes of perfection far beyond the actual practice of mankind."

This is a truly Protestant estimate of the matter; for the knights in numberless instances obeyed every axiom laid down in their rules, aided always by the influence of religion. And though there were knights who did not do so, and though the order of chivalry became itself degenerate, it is clear that its scheme of perfection was not, when inspired by religion, beyond the actual practice of mankind.

"Everyone knows," says Guizot, "that the domestic life, the spirit of family connection, and the high importance of women, were characteristic of the feudal times." Of the feudal system itself, it would be impossible to say more here than a passing word. Our newer and better system has replaced it; yet retrospection is always of value, and we dwell so often upon its crimes and excesses, that it is well to give a thought to what it had of virtue.

"As a scheme of civil freedom, the feudal polity bears a noble countenance," says Hallam. "It diffused the spirit of liberty and notions of private right. . . . The security of every vassal was found in the administration of justice by his peers, and the condition of allegiance from the vassal was the good treatment experienced at the hands of his liege lord. . . . The feudal law-books breathe the very spirit of honorable obligation. Violation of faith was first in the catalogue of crimes." The same historian points out that the struggles of the barons resulted in the Magna Charta, and gave to France her national splendor and glory.—*Anna T. Sudler in Ave Maria.*

To be continued

DR. M'GLYNN'S CASE.

In reference to the case of Dr. McGlynn, Archbishop Corrigan a few days ago made the following statement:

"The position of the Church with regard to Dr. McGlynn has been misunderstood, and I wish to set the matter aright so that there may be no misapprehension or false conception of the attitude of the Holy See.

"In regard to the case of Dr. McGlynn, it will suffice to quote a letter sent to me sometime ago by the Sacred Congregation with permission to publish it whenever such a step would seem advisable. This letter has been approved, word for word, by the Holy Father, and the public may rest assured that no departure will be made from its provisions.

"Referring to the efforts made by a friendly prelate in behalf of Dr. McGlynn the Sacred Congregation says:

"They make him reflect that the Propaganda came to the decision reached by them with regard to McGlynn on the strength of incontestable documents, after long and patient waiting, and after having employed in the case every means that the wisdom and patience of the Holy See could suggest.

"With this view a brief history was given of the action of the Sacred Congregation in the premises, in which it is made manifest that the Propaganda punished McGlynn for disobedience of the orders the Holy Father without entering into the merits of the case.

"Finally they concluded that still be disposed to use mercy should he recur to the indulgence of the Holy See. In this case the request would not be considered as an appeal, but a petition for the review of his case to be granted only by submitting to the following conditions:

"First—That McGlynn himself make the request and state his grievances.

"Secondly—That he publicly condemn all that he has said and done of an insulting character as against the Archbishop and as against the Holy See.

"Thirdly—That he be ready to abide by the orders and submit to the judgment of the Apostolic See.

"Fourthly—That he promises to abstain from any public utterance or assistance at any meeting on the matter under consideration."

"This," said the Archbishop, "is the ultimatum. I would be most happy to see Dr. McGlynn relieved from the penalties under which he is suffering. But I have no hope whatever that anything will be done for him until he submits to the authority of the Holy See. This can be no grievance to him, as it is a condition of Catholic faith. Let him obey, therefore, as from the beginning of Christianity bishops, archbishops and patriarchs have obeyed the summons of the Sovereign Pontiff calling them to Rome, and through obedience he will obtain pardon and penance."

A copy of this statement was shown to Dr. McGlynn. It was the first intimation he had of the Papal ultimatum, and inviting the reporter who called to take a seat in the parlor he retired to another room and read the article over carefully. It was nearly half an hour before he made up his mind what answer he would make, and by that time he had concluded to say nothing at all. "You may say," said

he, "that I have not seen or heard of the article before, and know nothing about it. I have nothing to say at present for publication." — *New York Catholic News.*

For the CATHOLIC REVIEW.

NEW GERMANY.

In answer to an enquirer we would like to call his attention to the fact that there are two parishes in the Province which are known by the name of New Germany. The first is located in Waterloo county, in the Diocese of Hamilton. The second is in this archdiocese, which, although for years long known as New Germany, is slowly beginning to be known by the name recently given it by the post-office authorities, viz., Snyder. The only information that we can give about this parish is in brief as follows: The parish of Snyder, or New Germany, is an old one, having had its beginning about 1818. The Catholic population amounts to about fifty families. Outside of the village proper the congregation, whose pursuits are mostly agricultural, is scattered through the townships of Humberston, Willoughby and Bertie, in the county of Welland. The pioneer of this old German Catholic settlement was one Jacob Shiehl, who lately died at a ripe old age, much esteemed for his many virtues.

Those who left the Fatherland and had cast their lot with Shiehl in the new world were all staunch adherers of the old religion, and, therefore, it was natural that, as soon as the giants of the forest had succumbed to the persevering strokes of the brawny immigrant, the brush land metamorphized into smiling fields of grain and the cozy log cabin assumed a habitable shape, their first solicitude was for someone who would minister to their spiritual wants. It was hard to get a German-speaking priest at that time, so with permission of the Bishop of this diocese application was made to the Ordinary of the then flourishing see of Buffalo, N.Y.,—the Rt. Rev. Dr. Timon. The first clergyman who found his way to Snyder was a Father Smith. There being no church the Holy Sacrifice was celebrated and the Sacraments administered in private houses. A church was soon erected. The new place of worship was blessed on the Feast of St. John the Baptist, 1851, and was dedicated to St. Joseph. The Church is situated at the intersection of the roads running east and west from the town of Welland to the Niagara River and north and south from Ridgeway to Chippawa.

The edifice is a substantial frame building, having a dimension of 60x40 feet. There is a tower which is conspicuous for miles around. The belfry contains two good sized bells, the largest weighing 400 pounds, and smaller one 200. The latter were placed in position in 1869, and were blessed amid great ceremony by Father Spieker S. J. on the Feast of the Assumption, in the same year. To the east of the Church is a neatly arranged graveyard—or, as the pious Tenton loves to call it, "God's acre." In the midst of this already thickly populated little "city of the Dead" the familiar Mission Cross rears its lofty head. It was in the vicinity of this old burying-ground that Colonel Peacock pitched his tents before advancing on the Fenians, who were encamped at Ridgeway, during the invasion of '66. During the encampment at New Germany the clergy, among them the present Rt. Rev. Bishop of Peterborough, were kept busy hearing the confessions of the soldiers. The church is flanked on the West by a snug little cottage, which is used as a parochial residence. The only addition to the church since its erection was a commodious sacristy which was added in 1881. In that same year the inside walls of the church were beautifully frescoed. The interior presents a very handsome appearance. The altar is neatly decorated in white and gold. The concave background to the rear with its thousands of bright stars set in a bed of blue not only shows to advantage the altar, but also, in a way, tends to bring the mind of the worshipper heavenwards. At the sides of the tabernacle are placed two goodly-sized adoring angels. Above the altar is a life-size statue of the Sacred Heart. In niches *ris-a-ris* are large statues of the Blessed Virgin and St. Joseph. High above the lower steps of the altar is suspended a very attractive sanctuary-lamp, a donation to the church from one of the parishioners. On entering the church one is immediately struck with the beautiful painting that adorns the centre of the ceiling. It represents St. Simon receiving the Scapular from the Blessed Virgin, and reflects credit on the artist who painted it. There is a gallery to the rear of the church, which affords ample room for the choir whose singing, by the way, would be no discredit to more pretentious congregations.

The people here are in a way conservative and have always zealously preserved the good old customs and pious practices bequeathed them by their forefathers. It does one good to come among a people whose first salutation is the fervent ejaculation, "*Glóbt séi Jesus Christus*" (Praised be Jesus Christ), which is so full of unction, and which drops with far more pleasing cadence on Catholic ears than other cold expressions which were begotten in Canada whose soil was deprived of the fertile showers of religion. Among other things worthy of mention is the fact that, during divine service, the sexes are separated, the men occupying the epistle side and the women the gospel. One is very much edified with the enthusiasm with which the congregation join in the responses, prayers, etc.

Considering the sometimes almost impassable roads and the long fasting necessary it is surprising how many are monthly communicants. The chief devotion here is that of the Scapular Confraternity, which is held on the first Sunday of every month, consisting of a procession, litany of Loretto, and various prayers of the confraternity, interspersed with several beautiful hymns, the words and melody of which are so familiar that there is not a man, woman, or child who does not heartily join in the Devotions. Another popular devotion that has struck deep roots is the Apostleship of Prayer, which was established on May 30th, 1875. The temporal affairs of the parish are well cared for by an efficient board of Trustees.

Within the last couple of years the parish has greatly decreased in numbers, the natural consequence of the young men and women being forced to seek a livelihood outside of Canada. For twenty years—1860 to 1880—New Germany was attended by the Jesuit Fathers of St. Canisius' College, Buffalo, N.Y.

It would be tedious to repeat the name of each Father of the Society who, after his hard weeks' work in the class-room, had his turn at missionary work in Canada on Sunday. The last of the Jesuits that came here was Rev. Father Hogenforst. A decade or so back it was no pleasing job to attend such a mission as this. Many a hardship was connected with a priest's life in those days. Still there were incidents that excited a smile as much as pity. A memorandum left us here and there gives an insight into the missionary's trials. One father has left recorded the fact that on one occasion the train being blockaded he had to plod his weary way from Buffalo to New Germany, and when he arrived fatigued at his journey's end he was greeted by empty benches for the long-waiting congregation had gone home.

From the records it appears that at intervals others than the devoted sons of Loyola came to New Germany, prominent among whom shines out in bold relief the name of the saintly John Nepomucene Neumann, C.S.S.R., afterwards Bishop of Philadelphia, and whose process of canonization has been talked of. That model priest and holy man is well remembered by the old parishioners.

The Jesuit Fathers resigned the charge of the Mission in 1880, and were succeeded by the Carmelite Fathers. The first of these latter to have care of the parish was Rev. Father Otto Wiedeman, who is now Master of Novices at New Baltimore, Pa.

In July, 1882, Father Otto was succeeded by Father Albert Heilmann, who remained till Sept. '83, then came (Sept. 1883 to Dec. 1886)—Father Louis Gunther now pastor of Holy Trinity Church, Pittsburgh, Pa. Then followed for half a year the Very Reverend Fr. Kreidt, (Prior of Falls View convent), who was succeeded by Father Angelus. In the summer of 1888 Father Alphonse Brandstater was appointed pastor and continued to attend it until the autumn of 1890 when the Carmelite Fathers discontinued sending a priest to New Germany, and, in consequence, the care of the parish fell upon the already burdened shoulders of the pastor of Fort Erie. Hence from Nov., 1890, until his transfer to the more important mission of Dixie, Rev. Father James A. Trayling came semi-monthly to New Germany, and during his brief charge endeared himself to all. Last February, at the request of the Most Rev. Archbishop, the mission was again given over for a time to the Carmelite Fathers one of whom, Fr. Philip, now attends it.

New Germany was honored by visits from the late Archbishop Lynch in 1864, 1871, 1878, and 1884. These visits of His Grace were generally days long to be remembered. The writer well remembers the last time Archbishop Lynch went to New Germany. A mounted escort came to the Falls, a distance of about ten miles, to meet His Grace from whence the archiepiscopal party, accompanied with its gaily attired body-guard, set out on its journey. The long procession proceeded via the moribund little hamlet of Chippewa, and created a great commotion while en route. The God-fearing natives of the "deserted village" were shocked at the way in which Catholics "desecrate" the Sabbath. At the terminus of the route the Archbishop received a hearty welcome. The happy pealing of the bells, the procession to the church, the singing, etc., made it an afternoon not soon to be forgotten.

His Grace, the present Archbishop, has not as yet, as far as we are aware, paid an official visit to the parish, although last June, while on his way to Fort Erie, he made an informal visit to the church. The parishioners live in hopes that one of the not least pleasing and memorable events of this jubilee year for His Grace will be a visit to New Germany, where he will be right royally welcomed.

P. O'C.

A DISTINGUISHED IRISHMAN.

THE *Pall Mall Gazette* says:—"The public will have been prepared for Lord Dufferin's appointment to the Lord Wardenship of the Cinque Ports by our suggestion of a day or two ago. It is quite true, as a correspondent pointed out in our columns, that no public man of the time has received so many honours as the new Lord Warden; but, then, there is no public man who has borne his successive honours more gracefully. For this reason the adoption of our suggestion that he should succeed Mr. Smith will, we do not doubt, be generally ap-

proved. Of Lord Dufferin's long career as representative of England abroad it may be said, paraphrasing the lines of the "Peer" in 'Iolanthe,' that he has

Done everything in many lands,
And done it very well.

For over thirty years his lordship has filled important posts in the State, and in each one of them has distinguished himself. Here is a list of his appointments:—British Commissioner in Syria, 1860; Under-Secretary of State for India, 1864-66; Under-Secretary of State for War, 1866-67; Chancellor of the Duchy of Lancaster and Paymaster-General, 1868-72; Governor-General of Canada, 1872-78; Ambassador at St. Petersburg, 1879-81; Ambassador to the Porte, 1881-82; Special Commissioner to Egypt, 1882-85; Viceroy of India, 1884-88; Ambassador at Rome, 1888. The honours and rewards which have been conferred upon Lord Dufferin by the State are as follows:—English Barony, 1850; English Earldom, 1871; English Marquessate, 1888; Order of St. Patrick, 1863; Grand Cross of St. Michael and George, 1876; Grand Cross of Bath, 1883; Grand Cross of Star of India, 1884; Grand Cross of Indian Empire, 1887. Universities and learned societies have also vied with each other in doing him honour. Lord Dufferin is the author of several interesting works of travel, and the official report which he sent home from Egypt is perhaps the most able and eloquent official document that was ever written by a representative of England abroad."

A PATRIOTIC IRISH COUPLE.

In the *Philadelphia Ledger* of September 22 appeared the obituary of Mrs. Mary Callahan, widow of Andrew Callahan, who had sent seven sons to the late war. The couple came from Ireland some years before the war and settled in Philadelphia. A surviving member of the family has sent to this office a letter in which he gives an interesting account of these boys and their patriotic father. The letter is given just as it was written:—

"John, the oldest, served in both the army and navy, and was wounded twice. William served in the army and was wounded and died in the hospital. Anderson served in the army, and at Camp Curtin he jumped into the river to help rescue a comrade who was drowning and contracted a cold. He was discharged at the end of two years' service. James served in the army and was wounded quite early in the war and put in the invalids corps. Andrew served in the army and was killed at Hachers Run, Virginia. Stewart served in the navy, and Robert served in the army. All are now dead but Robert.

"Here is an incident that happened early in August, '61. John, William, Anderson, and James had just got home from the three months' service, and Robert and Andrew had enlisted for three years, and one evening all six had sat down to tea with their father and mother. After supper the old man says, 'Lads, get your coats on, and we'll go and see James, for, perhaps, we may never be together again.' James being the father's favorite nephew. So they started, and, as they passed along, one of the neighbors remarked to a friend that these six soldiers were brothers. He said the same to some one else, and it passed from one to another until a crowd began to collect. Men surrounded the old man, and the brothers shook them by the hands and cheered them. The women folks—some of whom knew the boys—kissed and hugged the old man. The excitement became so great that the boys went into a store on South street, near 15th, and slipped out the back way, separated, and returned home.

"The old man was well-known to many of the crowd, so they picked him up and carried him home on their shoulders, and then demanded a speech from him when they had landed him on his own doorstep. I think I can see him now, good, old, honest man, in an old-fashioned hat, with tears streaming down his face, as he told the crowd he had six boys in uniform ready to go, and a younger one he would send if his country needed him. And he kept his word, for the boy enlisted in the 183d Pennsylvania, and was killed at Hacher's Run. The old man made a ringing speech, and urged the younger men to rally to the support of the flag, and many of them that were there enlisted through that old man's earnest, honest, burning patriotism.

"While he was talking the boys reached home and brought the mother out on the steps, when the crowd broke out afresh with cheers for the old couple, and the excitement was so great that her windows had to be closed before the crowd would disperse, and that was the last time these brothers were together; two went to the front the next day, and before the end of thirty days all were at the front, each helping a little to save the Government, and each striving to do his duty, so as to please their grand old father, who gave his every one freely to save the flag of his adopted country, while he and the dear old mother sent up their prayers for their safe return at the end of the war."

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Catholic News

Christ the First Social Reformer.

...S. Michael's Cathedral was well filled last Sunday night by a congregation, including many Protestants, to hear Archbishop Walsh deliver a lecture on "Christ the Great Social Reformer." The interior of the edifice presented a fine appearance, the handsomely painted ceiling and walls, the brilliantly lighted altar and the gorgeous robes of the priests all lending beauty to the scene.

After the full choir had sung the Vespers, His Grace ascended the pulpit. "At such a time as this," said he, "when the Christian church is ridiculed and its holy doctrines held up as the last remains of departing superstition is it especially fitting to see what Christ has done to reform social life." He went back to the time of Augustus Cæsar. In this pagan time, he said, Rome was at the height of its power. Its eagles were held aloft as the symbol of authority throughout the then known world. Poets sung and orators declaimed in language that is looked upon as divine even in these modern days. Sculptors chiseled out of the solid marble figures, the reproduction of which defied the greatest efforts of sculptors of the present day. But with all this advancement in art and war there was a terrible sad side to these pagan times. The degradation to which the social life had sunk was something alarming. It was an age of lust and prostitution and the greater part of the people lived lives of polygamy. Men of the same race and some of equal rank as their masters lived and died in the chains of slavery. Thousands of men forced to become gladiators were butchered in the arena of the amphitheatre to make a Roman Holiday. Such was the social condition of the times, that nothing but bloodshed and lust seemed to appease the multitude. Society was rotten to the core and woman was little better than a slave. Divorce was the order of the day. Here His Grace repeated the words. "What God hath joined together let no man put asunder." The father, he said, was absolute master over the household, just as the Emperor was over all the subjects. When a child was born it was brought and laid at the feet of its father, if he, after looking at it, ordered it to be turned out, his command was immediately obeyed and the helpless child was thrown on the wayside to die of hunger or meet a more horrible death.

It was a rule of despotism, of tyranny, of the strong over the weak—of the man over his wife and children, of the emperor over his subjects and the task-master over his slaves. Workingmen suffered from the terrible degradation. In Greek civilization and Roman civilization the workingmen lost their rights and were reduced to the position of slaves. Now, what was a slave in Rome? A slave was not a person but a thing. He had no legal rights at all. He had no civil rights, and no religious rights.

The slave-holder held the power of life or death over the slave, according to the writ of Roman law. At the time we speak of there were sixty thousand slaves in the Roman Empire; and these slaves were not inferior in mind, blood, or families to those whom they served. Such was the condition of the working people of the world at that time. Another iniquity was the gladiatorial games. Who can have any idea of the cruelty of those games! In every centre of populace were arenas in which men were compelled to fight and mangle each other to pieces. The gladiators were the men taken in wars from the banks of

the Danube and the Rhine, to be butchered by wild beasts to please the people. One ancient authority declares that there was no war that was as destructive as these bloody games. Thousands of men lost their lives through these games. One writer states that 25,000 men and 30,000 beasts perished in one of these games. What awful outrages were committed on humanity, on the rights of men, in the gladiatorial games. I have only to tell you that this picture is not overdrawn; that travellers who go to pagan countries such as China and Japan tell us that these countries are in the same condition as ancient Rome. Little think you that you live in the sunshine of Christian civilization. All that we enjoy we owe it to the Saviour in coming from Heaven to earth to rescue us from the sorrows and trials which crush the human heart. In the closing years of the reign of Augustus Cæsar there was born in a stable in Judea a child and that child was the Son of God, the long-expected Messiah, the expectation of nations. God had descended upon earth to save a perishing world; to lift up bleeding humanity; and to reconstruct society on the basis of justice, and of right, and love and humanity. His advent was proclaimed by the angels: "Glory to God. Peace on Earth. Good will to men." His coming was proclaimed by an oriental star that shone in the East. That child, grown up to man's estate, will change the current of history and reverse the order of ideas. He will create a new civilization and establish improved principles and reconstruct human society. It was in Jerusalem the Son of God first proclaimed His law, and that law was the law of love; and the Jewish teachers thought to answer Him, and one of them said: "Which is the greatest commandment of the law?" And the Saviour answered: "Thou shalt love thy God—This is the greatest commandment; and the second is like unto it: Thou shalt love thy neighbor as thyself." On these two commandments depend the whole law and the prophets." What could be more simple. That law of love proclaimed by the lips of the Divine fell like the music of Heaven on the ears of suffering humanity. It was a new creation that sprang up under the influence of the Son of God.

Never were such words heard before, and this law of love transformed the world. Under it there grew up a new civilization which would ultimately destroy the superstitions of the wicked and banish the abominations of paganism from society. So we behold the transforming power of the law of love on society. Men and women who listen to that message are touched to the heart and all that is noble springs up in obedience to that law, and they turn and become models of beauty, and when occasion requires they hesitate not to shed their blood for the sake of Christ. It has a transforming power on the individual, on the family, and on society at large; and we see immorality condemned, and polygamy; and we see woman, and the family, and the children, and society uplifted and regenerated by the power and genius of the Son of God. What has woman become in the Christian system? Woman becomes the equal of man, marriage is given back its purity and sanctity. The unity is restored to it. The unity is for

life. Christ says: "There shall be two in one flesh;" therefore, said the Saviour, no longer two, but one flesh. "What God hath joined together let no man put asunder." And again he said: "He that putteth away his wife and marieth another committeth adultery." These are words of power, of transforming influence; unity restored, constituted, uplifted and regenerated, the rights and interests of children were also secured. Children are sacred trusts given to man and women, and even should death rob children of their parents the Church of Jesus Christ is to take them up and fold them in her arms as a mother, and take them into homes where they will be treated with tenderness and taught to be useful citizens to society. Slavery was condemned. The fatherhood of God and the brotherhood of man was taught. It is true, it took years of laborious trouble to destroy these pagan institutions; but Christianity laid the axe to the root of this upas tree, and finally cut it down, to the enjoyment of mankind. Thus do we see how the Son of God became the great social reformer. It was Christ and His teachings that wrought this transformation, that brought about this new civilization, that condemned human slavery, abolished gladiatorial games; that taught respect of the master to his men, that taught respect and veneration to woman, that reconstructed the human family, that regenerated and purified society, that fed the hungry, that clothed the naked, that visited the sick, that dried the tears of the afflicted, that bound up the broken of heart and healed their wounds, and that lit up the darkness of the dungeon.

Redemptorist Mission at St. Catharines.

...Rev. Father McInerny, C.S.S.R., Superior of Redemptorist House, Toronto, and Father Grogan, C.S.S.R., are giving a Mission in Dean Harris's church, at St. Catharines. Rev. Father Miller, C.S.S.R. of Buffalo, is also taking part in it.

Requiem Mass at House of Providence.

...A Mass for the departed Benefactors of this Institution was celebrated on Wednesday last. The celebrant being Very Rev. Vicar General Rooney, and Fathers Lamarche and Minnehan respectively as Deacon and sub-Deacon. Father Kelly officiated as master of Ceremonies among the clergy present were his Lordship Bishop O'Mahony, and Rev. Frs. Rohleder, Murray, O.S.B., Cherrier, O.S.B., Reddin and O'Brien of Peterboro.

St. Alphonsus Y. M. Catholic Association.

.. At the regular meeting of the above Association, held in their Hall, McCaul St., on Tuesday night after routine business the following motion, by J. G. O'Donoghue, was discussed: "Resolved—That in the opinion of this club the monarchical is preferable to the Republican or the despotic form of Government." Mr. O'Donoghue made a very able speech in favor of the monarchical form of government and was well supported by Messrs. Joseph Murphy, S. J. Dee, T. Slattery, W. Callahan and John Murphy. Mr. J. Smith led the opposition and dealt with the comparative cost of the different governments, placing his views before the members very clearly and concisely. Messrs. Gilmour, Connell, Brown and J. I. Travers supported Mr. Smith. At the conclusion of the debate a vote was taken, the motion being defeated. Next Tuesday evening the question of Canadian Independence will be debated.

The Catholic Weekly Review.

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 Carberry, of Hamilton.

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

And by the leading clergy of the Dominion.

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TORONTO, SATURDAY, NOV. 28, 1891.

HON. MR. MERCIER AND THE VERITE.

HAD we known that the pious *Verite*, the reputed paragon of every virtue known to public journals, were capable of losing its temper and flying off into a big passion, we should have hesitated long before mentioning its name in connection with the *Bais des Chaleurs* affair, or with the wanton and furious attack made all along the line, on the name and character of the Hon. Mr. Mercier. We were merely surprised that a Catholic journal holding the advanced position among even what is styled, Ultramontane prints, should join with the fanatical sheets of Ontario and Montreal in condemning Mr. Mercier before hand, and while his cause is *sub judice*. We have no cause for quarrel with the editor of the *Verite*, for whom we entertain both respect and admiration as a prominent and zealous defender of Catholic faith and interests. The gentleman who once, very unjustly, we think, styled him an Obscurantist, is no longer connected with the editorial staff of this office, therefore the charge of hostile feeling entertained by the CATHOLIC REVIEW against the *Verite* has no foundation in fact. We merely espouse the cause of Mr. Mercier on its own merits, and beg fair play for a gentleman and a Catholic who occupies the honorable position of Prime Minister, and Roman Count, and who is accused, unjustly, we opine, of misappropriation of the moneys of the public treasury. There is no excuse for reproaching us "with having the *Verite* on the brain." We rather fancy the editor of the *Verite* has Mr. Mercier on the brain. For scarcely a number of that paper has appeared within the last three years that did not contain some inuendo or attack on the policy or character of that Hon. gentleman—whom it is pleased to style on all occasions Honoree 1er—as though Hon. Mr. Mercier had the ambition to set himself up as monarch or dictator to establish his dynasty in French Canada.

La Verite feels very keenly any little contradiction or fault-finding that comes from our pen, saying, "*C'est donc une mauvaise querelle que ce journal (Le Catholic Weekly) veut encore faire a la Verite sans qu'il y ait eu la moindre provocation de notre part.*"

When the *Verite* is so exceedingly sensitive about being censured for condemning others it ought to have some consideration for the feelings of men in high position, who for the crime of being staunch and fearless sons of the Church have brought on themselves the malevolence and the calumnies of the fanatical and intolerant fire-brands that agitate and disturb the Dominion from one end to the other. Hon. Mr. Mercier had the manliness to take his stand as Catholic at the Congress in Baltimore. No French-Canadian Prime Minister or member of the Federal Cabinet had ever so openly asserted his loyalty and devotion to Mother Church. For this reason, and for having settled the Jesuits Estates question, is Hon. Mr. Mercier persecuted and slandered all through the Ontario Orange press, and therefore it behooves us Catholics to stand by him, and at least not allow him to be condemned before judgment is pronounced.

IRELAND'S CURSE.

THE news was cabled on Friday last that secret societies, the curse of Ireland, were being formed and that the natural and inevitable result might be expected at any moment, viz. — "Ostrage and murder." The cablegram should have mentioned, in addition to those evils which are lamentable indeed of themselves, other dire consequences that never fail to accompany the establishment and progress of secret societies in Ireland. It might have said that the seeds were being sown broadcast which would leaf out all too soon, and ripen rapidly in to an abundant crop of secret spies and well paid informers in the swearing in of guileless youths, trapping them red-handed in some felonious act, and then swearing of their lives away. Careys, Talbots, and Red Jim McDermotts will crop up by the score to make desolate many hearts, discredit the national character, and make Ireland's "history repeat itself" in humiliations, betrayals, and general disaster.

We have little fear, however, that any large number of the Irish people will allow themselves to become the tools and the victims of the British-paid organizers of secret societies. The Le Carons, Careys and Red Jims, and other organizers in receipt of secret service money, can scarcely repeat the murderous game they played in Chicago, Dublin and New York. Many and terrible are the lessons taught by the sad and deplorable experience of the young lives offered up on the altar of patriotism; but lured to their destruction, and to the ruin of Ireland's good name and of her brightest hopes by the sleek and hypocritical organizers of secret societies.

These lessons have been well rehearsed at every fire side, and have burnt themselves within the memories of the Irish people, and it is to be hoped that the political vampires shall make but little headway this time in luring young men to an untimely and tragic end. Unfortunately, the inexperienced and the effervescent, or the hot-heads, shall be sought for and, no doubt, shall be found and victimized. No warnings, no antecedents shall avail to save the unreflecting and too-confiding dupes who, innocent themselves, are utterly incapable of even attempting to fathom the abysmal depths of the infamy that is suborned and hired to betray them.

It seems to us that a deep-laid conspiracy just now is being formed, by whom may be easily inferred, to ruin for ever Ireland's hopes of self-government, by helping to widen the cleavage already dividing the Parnellites from the rest of Irishmen. As the priests and bishops are with the majority, it is necessary to make the minority believe that they are the only true patriots; and that as the church is against them, their only remedy lies in fraternizing and strengthening their ranks by entering into secret societies.

Is it possible that the arrival of Mr. James Stephens in Ireland can have any, even the remotest, connection with the furtherance of this plot? We dare not say yes. Mr. James Stephens, the original organizer of Fenianism, has so many ardent admirers it would be very rash and appear calumnious for us to hazard an opinion as to the reasons for Mr. Balfour's sudden clemency as shown to this arch-conspirator and so sternly and persistently refused to other suspects and political prisoners, still pining in British dungeons, for loving their country "not wisely but too well." It is very strange, to mildly characterize it, that Daly, Egan, Gallagher, and other political prisoners, in whose favour public meetings have been held and lengthy petitions entered, are still in duration vile, and are still punished as deep-dyed in crime felons, while Mr. James Stephen, the arch-Fenian and plotter, is allowed free entrance into Ireland and is given full liberty to roam the country at his own sweet will, with perfect liberty to renew his old game of initiating and swearing in.

It is passing strange that the late lamented John Boyle O'Reilly, as honest and true an Irishman as ever breathed, could not obtain permission to lecture in Montreal on modern literature, or to set once more his manly foot on one inch of British territory, while James Stephens has plenary authority to roam at large his native land. And yet it is well known to all and to the British Government especially, that Boyle O'Reilly and hundreds of others who suffered with him were but the disciples, (it might be dangerous to say the dupes), of the great Fenian originator and organizer, Mr. James Stephens.

There is something so very mysterious in the whole career of James Stephens that very probably the real motive or secret of his public acts shall remain a puzzle to the present generation. He was

wounded slightly at Ballingarry, during the "rising"—at least it was so reported—and the rumor set afloat that he died of his wounds. His supposed remains were removed from Tipperary to Kilkenny, where his friends in order to facilitate his escape gave him "a magnificent mock funeral," and he was duly buried under the shadow of the Cathedral spire of St. Canice. Meanwhile, with Dohony and O'Mahoney he made his escape to France. All this happened in 1848, and we are made to believe that the Government detectives were not thoroughly informed of the nature of the funeral. However, eight years afterwards, James Stephens, after his death and burial, appears once more in Ireland, and the police authorities cannot discover his person or his whereabouts. He is allowed to visit every district and parish in Ireland, to travel on foot or in cars from hamlet to village and from fair to market, propagating his incendiary doctrines and swearing men and boys to take up arms and be ready for the fight when the trumpet blows, and the signal is given that the Americans have come or the French have landed. And all this could be done and James Stephens allowed to prosecute this treasonable work unmolested for nine whole years under the very eyes of the shrewdest detectives in the whole world. The man who would ask us to believe that the British Government was not perfectly aware during those years of Stephens' presence and of his doings would be imposing too great a task on human credulity. The question would next suggest itself: Were the Government waiting for the plot to ripen before pouncing on the conspirators, or were the detectives acting in collusion with the chief organizer?

The time arrived, however, in the year 1765, when, in company with Charles Kickham and a few other honest patriots, James Stephens was arrested and confined in Richmond prison to await his trial for treason and felony. Double guards were stationed around the prison doors which were secured with bolts and bars of unusual strength and weight. But naught could avail to hold the arch-conspirator, and the story goes that "he cheated the English of his head by taking a somersault over the walls of the most strongly fortified prison in Ireland." Poor Charles Kickham and the others had to lay on the plank bed awaiting their inevitable doom, while Mr. Stephens walked leisurely off to Paris to enjoy his *cote au lait*, and other harmless luxuries of the French capital.

Mr. James Stephens is once more in Ireland, this time with the open knowledge and approval of the Government that has no mercy for other political prisoners, some of whom have been tortured to madness. And with the appearance of Mr. Stephens, conspiracies, the curse of Ireland, are being hatched, so the cable tells us; and the minority is encouraged to hold out against the majority of the people and to set at defiance the wholesome warnings of their truest friends, the patriotic priesthood and bishops of Ireland. Who is at the bottom of all this, and what is the real character of Mr. James Stephens, common sense can guess at, but time alone can unravel the deep and dangerous mystery.

SEPARATE SCHOOLS A BARRIER TO CONCILIATION.

ONE of our ultra-Protestant contemporaries assures his readers that it is useless for Catholics to pretend they are doing anything to conciliate Protestant opinion so long as they retain the system of "Separate Schools from which Protestants are excluded; where none but the tenets of the Roman Catholic faith are taught; where Protestant ministers are denied admission in their ministerial capacity, and where priests, deacons, friars and Christian Brothers are the only teachers." These remarks were evoked in reply to an article which appeared in our columns, in which we deplored the fact that our policy of conciliation could not be appreciated so long as a partizan press was appealing to the lowest and vilest and most unjust Protestant prejudices against us. This policy was to show Protestants, notwithstanding their apostacy, their rebellion against God's Church, their former persecutions, and their present unjust slanders and misrepresentations of us, that still we could forgive them, and as friends and neighbors be faithful to them.

We want to convince them, if possible, that we are not what their fanatical teachers have led them to believe, that we mean well and bear true charity towards them, that we have no ill-will against them on account of their religious opinions, have no organizations conspir-

ing to murder, destroy, or extirpate them for the sole reason, as it is alleged, of trying to worship God according to the dictates of their conscience. But to give up one particle of our rights as Catholics and citizens, one iota of our Catholic faith, bequeathed to us by our martyred fathers, such a thing never entered into our idea of the policy of conciliation.

Thank God the days of the barbarous and savage cruelty of the Penal Laws are gone, Catholics are the equal of Protestants as citizens, and their superiors, because they have the true faith, and this is what the Protestant Orange faction deplores. However, they must grin and bear it, and the only consolation they have now is their intense hatred of us, which so frequently finds a safety valve in these truly edifying ejaculations of the truly loyal and pious brethren, "To hell with the Pope, &c." The idea of giving up our Separate Schools to suit these people never struck us, and the Catholic who is of the same opinion with them in this matter is carrying his liberality entirely too far.

Catholics do not desire a policy of complete isolation from Protestants. Such a policy would be as impracticable as it would be undesirable. Nothing would tend to gain for us the confidence of our Protestant fellow-citizens, and diminish the petty annoyances and vexations to which, as Catholics, we are subject, than to show them, if they would only allow us, or believe us, that we are an integral part of the people, identified with the country and anxious to improve and preserve its institutions. Besides the fact that Catholics are not content with a system of education which excludes religion, they were driven, by the harshness and ridicule with which Catholic children were treated in schools where Protestants were in the majority, to seek refuge in Separate Schools. Protestants, not Catholics, are to blame for this. How many a poor Catholic child returned homeward with a bleeding heart from a school where he heard his Church called Babylon, the Pope called Antichrist, our clergy the emissaries of Satan, and our holy religion spoken of as the infernal system of Popery? Histories and text-books were thrust into the hands of Catholic children to learn from, in which their parents, their clergy and their Church were traduced, insulted, and misrepresented. These histories and text-books in the hands of Protestant teachers lost nothing in their hostility to everything Catholic. And so the *Sentinel* thinks that Catholics should be satisfied with this state of things, and that it is unfriendly on our part to deny to Orange teachers and pupils the luxury of insulting Catholic children, reminding them, perhaps, of the passes to heaven to be purchased in the Catholic Church for twenty-five cents each.

Protestants in Quebec have public schools, but their rights and their feeling are not, of course, from the *Sentinel's* standpoint, to be compared with the rights and feelings of Catholics. The *Sentinel* complains that "none but the tenets of the Roman Catholic faith are taught in the Separate School." What else would he expect? Would he expect Protestant tenets to be taught there? Besides that would be impossible since there are no such things as Protestant tenets as such. Any doctrines that Protestants profess to hold at all, are such only as they have retained from the Catholic Church, the rest are *mere protests*.

He complains, too, that to the Separate Schools "Protestant ministers are denied admission in their ministerial capacity." Does he think that a grievance? What, in the name of common sense, would Protestant ministers want to go to Catholic schools for in their ministerial capacity? To administer the Sacraments, or to give a lecture on Papal indulgences?

What business have they even to enter the Public Schools in their ministerial capacity? Suppose that one of them came into a school in his ministerial capacity, say to teach the pupils the tenets of his sect, next day another may come, and, in his ministerial capacity, contradict all that the former had said, by teaching the tenets of his own sect. This teaching of contradictory doctrines, and attributing them to God's revelation, must make a strange impression on the minds of children, and is calculated to drive youth to infidelity.

It may be easily perceived that from Protestantism arose all the difficulties that legislators have to encounter in regard to education. The very moment a sect attains a certain numerical strength it must have representation. And since the possibilities of the number of sects is indefinite the difficulty of suiting them all must at some day,

not far distant, form a serious barrier to legislative enactments. A fanatic thinks he has received from heaven a new light, he gathers around him a dozen or so, they build a shanty on a corner lot, and lo! in a short time they begin to clamor for the same legislation as the Church of nineteen centuries and a membership of nearly three hundred millions. The folly and self-complacent impertinence of Protestants in their dealings with Catholic affairs is boundless. We are told, in a despatch from London last week, that Rev. Jacob Primmer, a Presbyterian minister, had written to the Queen, in his ministerial capacity, giving her Majesty, who is herself the visible head of the Protestant Church, (God they claim being the invisible head) a religious lecture. He approves of her attending the Kirk, while she is in Scotland, in preference to the corrupt Popish Episcopal worship. He sent a number of tracts against the Church of Rome which, in his ministerial capacity, he desired Her Majesty to peruse. Her Majesty, however, did not read the literature thus carefully prepared for her, but, in her ministerial capacity, had it returned, to be used by his reverence when shaving, or in any other way in which waste paper comes handy.

LEX.

EDITORIAL NOTES.

HIS GRACE the Archbishop will deliver a charity sermon in St. Paul's church on Sunday evening next, under the auspices of the St. Vincent de Paul Society of that parish.

IN CONNECTION with the editorial published in the REVIEW some weeks ago concerning Catholic Young Men's Associations, and suggesting the idea of a Young Men's Catholic Congress, the communication from Mr. Kennedy,—a gentleman well known in Winnipeg Catholic Society circles,—published in another column, will be read with interest. A congress of Catholic Societies could not but be resultant of the greatest good, showing the strength, the ability, and the power that is within us, and, moreover, consolidate and unify the scattered heterogeneous groups of Catholic Societies into one vast homogeneous whole. We would be pleased to hear from the Societies, and other Catholics on this point.

SINCE the days of the old-fashioned debating societies, there has not been so general a movement among Catholic young people for literary association and mental culture, as is noticeable during the present year. A casual glance at our exchanges, shows that this movement ranges throughout the Union. Even a superficial acquaintance with the names and contents of several good books will be an advantage to the young man or woman who attends these literary gatherings. And even the most indifferent listener cannot fail to acquire something. It is the leavening that our Catholic masses want—more education—intelligence beyond the spelling-book—power to think outside of the Sunday-school.

THE knowledge that the priest acquires through the confessional of the state of the world, says Father Bridgett, of the miseries of men's hearts, and the ruin and havoc caused by sin greatly stimulates the zeal to preach. He has a greater knowledge and a greater horror of sin and its frightful effects upon the human soul; and were it not for the experience gained in the confessional, a priest would know practically nothing of the secrets of men's hearts; he would be merely a student living apart from the general interests of the world. In Protestant pulpits there is no doubt a great deal that is refined, as we read of them in the newspapers, but it is simply ludicrous to those who know anything of the state of society to think there can be anything in this kind of preaching to cure the failings of men's hearts. On the other hand, there are men who are cynical and who do not believe in human virtue. The practice of the confessional soon cures the priest of this. He comes to know the reality and solidity of divine grace and the power of grace in the hearts of men.

SPEAKING recently at the Liverpool Diocesan Conference, Dr. Ryle, Protestant Bishop of Liverpool, summing up the position of the Anglican Church, said:—"There is peril of reunion with the Church of Rome. Not a few Churchmen avow their desire for this reunion, and are ready to throw over the Reformers and go behind the Reformation. Many others, I fear, are quite indifferent on the subject, and would offer no opposition to the Mass and confessional for the sake of quiet life. The Roman Catholic Bishop of Salford has openly declared his belief that the conversion of England from Protestantism to Romanism is no dream. It is well to know what others think of us. Gentlemen, it is my deliberate conviction that these clouds of peril are in the remote distance; but they are, perhaps, nearer than we think, and some of you may have to see them over-spreading the heavens and bringing with them troublous times."

SPEAKING at Cork a few weeks ago, Mr. Wm. O'Brien, referring to a recent speech of Mr. John Redmond, said:—"I do not know whether really, speaking to my own fellow-citizens of Cork, it is worth my while to stoop to wrangle with Mr. John Redmond. As to his lying versions of our private conversations in Boulogne, I am content to put my humble character for truth and for honour before my fellow-citizens in comparison with his; and I believe that my fellow-citizens will not doubt me to-night when I declare solemnly that that man's statement as to my views of the priesthood of Ireland is as utterly base and baseless a libel as ever passed the lips of man. I have had to differ with good priests in Ireland on questions of National politics, and I challenge any man living to say that I ever in public or in private referred to the priesthood of Ireland as a body except in terms of veneration and of affection as true friends of their people, as priests above stain or reproach, and as the very cream and salt of all that is best in our Irish nation. That has been my opinion of the priesthood of Ireland in public and in private all the days of my life; and I say that any man knowing me who says the opposite knows in his own heart of hearts that he is a liar, and knows that every fibre of my being beats with the Faith and with the nationality and with the true hearts of the faithful priesthood of Ireland."

PRETTY POLLY MULHALL.

SHE was admitted to the white veil of holy religion in the metropolitan Convent of the Holy Cross, the novice's name in her new life being Sister Mary of St. Bride."

When lively Kitty Mulhall went up to Dublin to assist at Polly's "clothing," she took with her in her trunk all the clothing that Polly had left behind her at Fairy Green. Arrayed in the pretty *maire* travelling dress that had adorned Sister Mary of St. Bride at her first visit to the metropolis, Kitty looked so fresh and *chic* that Cousin Judith insisted on claiming her as her guest.

In the precincts of her almost ducal drawing-room still lingered the disconsolated and unwedded M. P., as rich, as consequential, and as hopelessly ugly as ever. Kitty was full of the prudence of the flesh, and, although less beautiful, less *distinguee* than Polly, she was, nevertheless, an unusually charming and clever young woman; and, as Jerry phrased it, "she knew a good thing when she saw it."

Cousin Judith's finery and social tactics were not wasted on such awilling and apt pupil as Kitty; and before the month was out that worldly-wise young person consented to accept the diamond *soubre* which Polly had so recently returned to her venerable *ex-piance*; and before Lent she became the Hon. Mr. Roderick, to the great relief and triumph of her mamma, and all the Mulhalls, root and branch.

I was present in the parlor of Holy Cross Convent when Mrs. Kitty, accompanied by mischievous Master Gerald, made her first visit to Sister Mary of St. Bride. The novice looked lovely and happy as an amused twinkle came into her spiritual eyes, as Kitty tossed her bridal bonnet until the orange blossoms quivered, and exclaimed, with a self-complacent smile:

"It has turned out for the best, after all, Polly; for Roderick suits me and I suit Roderick a deal better than you and he would ever have suited each other. Only yesterday he told me he could never be grateful enough to you for making yourself a nun, and giving me a chance to be happy."

"And, by the powers," quoth Jerry aside, with his crushed hat held before his face, and an indescribable wink in the off eye from Kitty,— "by the powers, old Rory is so blind and so stupid with age that it's a question if he knows for sure whether he's married to Saucy Kitty or pretty Polly Mulhall!"

THE END

...Rev. Father Finan, of Sunnyside Orphanage, has been granted three months leave of absence or the benefit of his health. He will spend his vacation with his nephew in Nebraska.

...The Rev. Charles Warren Currier C. S.S. R. of New York the eloquent missionary, but better known as the author of "Carmel in America" made a flying visit last week to Niagara and its Catholic Institutions.

...Rev. Father Girard, of Belle River, Ont., died on Monday morning last of diabetes. The Rev. gentleman, who was much beloved, was about 50 years of age. He had a great attachment for birds, and always had large numbers of them in his house. His funeral, which was largely attended, took place on Thursday.

Sacred Heart Church.

...A dramatic and musical entertainment for the benefit of the above church was given by the ladies of the congregation in Temperance Hall on Wednesday evening last. The stage was prettily decorated and an orchestra, under the leadership of Signor Napolitano, discoursed sweet strains. The programme consisted of a French drama in four acts, called "Theresa the Fratricide," the leading parts being taken by Mrs. McKinnon, Misses M. Guertin, E. Gendron, M. Dion, P. Blais and others. The acting throughout was very creditable, the above named ladies and also Miss E. Sauriol looking and speaking well their respective parts. An exceedingly ludicrous English farce was then performed, the characters being taken by Mrs. McKinnon and Messrs. G. Trudeau and H. Richard. In this, as in the preceding, Mrs. McKinnon appeared to advantage, provoking much merriment as she emptied the contents of her hand basket, a veritable Pandora's Box. Interspersed between the various acts musical selections were given by Mrs. McKinnon, Misses P. Blais, E. Sauriol, and M. Dion.

Sacred Heart Court of the Catholic Order of Foresters, whose chaplain Father Larmarche is, to the number of about 60, and wearing their badges, attended in a body, provoking much favorable comment by their intelligent appearance and demeanor. In reply to queries about this society we would say that it is a fraternal and benevolent one, having a death benefit of \$1,000, and a sick benefit of \$5.00 per week, the presiding officer, or, as he is called, Chief Ranger, being L. V. Bachand, of the Gendron Manufacturing Co.

A Holy Work.

...On Tuesday next Dec. 1st, a Christmas Sale of valuable, useful and ornamental articles, including decorated china tea cups, vases, ornaments, and other articles suitable for Christmas Presents will be commenced at 88 King Street West.

The promoters of this Christmas sale are well known charitable ladies, who have undertaken the task for the benefit of the Sisters of the Precious Blood. The Sisters of which Order (a cloistered contemplative community) spend their whole time in work and prayer, they have little other means of sustenance than the contributions of the charitable, and as their lives are spent in expiating the sins of mankind by perpetual adoration of the Precious Blood, a ready and cheerful response should be made to their appeal, and also patronage given to the ladies who are conducting the Christmas sale on their behalf. The appeal of the Sisters, which bears the approval of His Grace the Archbishop, is as follows:

The Sisters of the Community of the Precious Blood, who are established at Toronto, Ont. since 1869, beg leave to submit the following to their many kind friends and to all generous souls interested in whatever contributes to the honor and glory of God.

Owing to increased membership, the Sisters are obliged to enlarge their Monastery, which has become too small for the needs of the Community.

They desire, at the same time, to open a public chapel for the convenience of pious Adorers of the Precious Blood of Jesus.

Rich only in their poverty, the Sisters appeal for assistance in this holy undertaking. While asking the aid of all charitable souls, they naturally turn with confidence to the kind and sincere friends who have helped them so generously during many long and trying years.

In return for the alms that shall be received for building this addition to their Monastery, the Sisters engage to offer up, every year, for their Benefactors, the following pious works: viz.

- 1st. 1000 Masses, heard by the Sisters.
 - 2nd. " Holy Communion of the Sisters.
 - 3rd. " Stations of the Cross read by the Sisters.
 - 4th. " Offerings of the Precious Blood.
 - 5th. " Invocations to Mary Immaculate.
- All who contribute have a share in the above Pious Works, as follows:
- 1st. A donation of even so modest a sum as twenty five cents entitle to a share for the first year.
 - 2nd. By contributing any amount from twenty five cents up, any subsequent year, you share in the Pious Works of that year.
 - 3rd. The sum of seven dollars, contributed at once or by instalments, makes you a Life Member.
 - 4th. All the members of one family are admitted to Life Membership by a donation of Fifteen Dollars paid in during one year.
 - 5th. The souls of departed friends may also, by way of suffrage receive the benefit of those Pious Works, if a subscription be made in their Behalf.

Communications.

To the Editor of the Catholic Review.

Sir,—Throughout this great Dominion of ours, I feel proud to say, there are many Catholic societies in existence, for the past year they have been increasing rapidly, as can be easily learned by a glimpse through the Catholic journals of the day.

With your kind permission, Mr. Editor, I wish to make a suggestion, in regard to holding a general Catholic young men's convention (say in the year 1893). I think the suggestion well worthy the notice of all Catholic societies.

There is scarcely a town in Ontario, Quebec or the Eastern Provinces that has not one or two societies at the least. Manitoba, North West Territory and British Columbia are new as yet, and could hardly be expected to have so far advanced as each town having a society. But I venture if there were a convention held at that time British Columbia, North West Territory and Manitoba would be fairly well represented.

As for Winnipeg, we have a small Catholic population, and we can boast of six Catholic societies, each in their own sphere doing excellent work. There are two Branches of the C. M. B. A., Nos. 52 and 163 respectively. Not being a member I can only judge from appearance and can say it is a flourishing organization.

St. Joseph's Friendly Union has done an immense good and is spreading rapidly throughout the North West and British Columbia. The Catholic Truth Society is newly organized and has just got in working order, but is now ready to defend the Catholic Church and her teachings.

The St. Jean Baptiste Society is purely national French-Canadian Catholics, it also has a large membership.

The St. Vincent de Paul Society last, but

not least, has acquired a name for itself that will not be forgotten by any, especially the poor. It is necessary that the Catholics of the Dominion become better acquainted, and this can be more easily accomplished by holding a general convention as I mentioned, and each society sending a delegate to represent them and report the progress of the unity between Catholics.

Hoping, dear sir, you will give this space in your valuable journal,

I am, Sir, Respectfully Yours,

A. E. H. KENNEDY.

Winnipeg, Man., Nov. 19th, 1891.

DIOCESE OF OTTAWA.

Rev. Father Dowdall, P. P., was tendered a reception by the Sisters and pupils of the Sacred Heart Convent, on Monday morning Nov 16. He was conducted into the class-rooms immediately after Mass, which he celebrated in the Convent chapel. Selections of music, songs and recitations were rendered by the pupils and were much appreciated by the Rev. gentleman. He spoke some kind words in reply and left them a purse with which to enjoy themselves. His visits will henceforth be eagerly looked forward to by the pupils.

...The marriage of Mr. Chisholm, barrister, of Halifax, and Miss Atlock, sister of Lady Thompson, was celebrated Wednesday, Nov. 11, in St. Patrick's Church, Ottawa, Rev. Father Whelan officiating. The ceremony was private, owing to illness in the family of Sir John Thompson, who gave away the bride, only a few intimate friends being present. After the ceremony the party drove to Sir John Thompson's residence on Lisgar street where the wedding breakfast was served. Mr. and Mrs. Chisholm left for the east in the afternoon.

GENERAL NEWS.

The Benedictine Abbe Vaszary, the new Primate of Hungary, was born in Keszbelz of poor peasants on the 12th of February, 1832. He made his studies in his native town, and at Martinsburg, where he entered the Order of St. Benedict in 1854, and devoted himself to teaching. He was sent at first to Komorn as Professor of History and Latin, and afterwards was raised to the dignity of Prefect of the Order at Papa, where he made the acquaintance of the Hungarian publicist, Thomas Kassy. They labored in conjunction over the composition of a "Universal History," and founded in 1857 the "Hungarian Plutarch." At this epoch Vaszary wrote numerous articles for the reviews on pedagogy, criticism, and ecclesiastical themes. In 1861 he was appointed Professor at the gymnasium of Grau, and brought out his "Universal History," in three volumes, remodelled the "History of Hungary" by Michel Horvath, and published a monograph called "The Battle of Varna." In 1869 he became director of the Grau gymnasium, and in 1889, on the death of Chrysostom Kraes, was named Arch-Abbot of Martinsberg in his place. Martinsberg is the most ancient abbey in Hungary. It was founded from the House of Melk, and richly endowed by the King St. Stephen. Its Arch-Abbot is a prelate *nullius*, and is invested with the rights of episcopal jurisdiction.

...The Catholic Church refuses the honor of a religious funeral to suicides. In Sweden they are even refused burial, and the bodies are turned over to medical colleges for dissection. The result is that suicides are very scarce in Sweden, as would-be-self-murderers are held back for fear of inlicting such a disgrace on their families.

...Mrs. Gray, widow of the late Mr. Dwyer Gray, M. P., was married in London on Tuesday morning to Captain Maurice O'Connor, of The Palace, Elphin.

THE PAGANISM OF CÆSAR.

D. A. O'SULLIVAN, Q. C., IN AMERICAN CATHOLIC QUARTERLY.

BROADLY speaking, the office of the law of the land is to deal with the rights and wrongs of individuals and of society. It does not profess to deal with every wrong of either, nor is it competent to do so with or without any such profession. It cannot reach all the wants of individuals, or of society. It aims, here and there, to protect virtue where it can, and at times to punish vice where some other person is wronged by it. It cannot teach morals, but it gives its aid, with its own lights, to what seems morality, and represses certain forms of immorality.

The State behind this law accepts God's moral law as it finds it, but it is neither able to interpret that law, nor to add to, nor diminish its provisions. In so far as this moral law is the measure of man's daily secular life, the civil power, the temporal power, is without office or jurisdiction. These larger and more important duties fall within the spiritual order, and for them it is the province of the spiritual order—the Church—to legislate.

This division will not be accepted by those who do not recognize any King but Cæsar. For them the State or temporal order is a guide for the present life, leaving the regulations for the next life or for any other state of existence out of the question. Even for many who recognize a spiritual as well as a temporal order of things there is the overshadowing omnipotence of the State before which all mere spiritual regulations must give way. These indirectly put themselves as completely within and under the civil power as if there was no other. Of the two orders existing side by side, each independent of the other in its own sphere, and each supreme, within its own sphere, but both closely connected and coming from the same God, there should theoretically be nothing but harmony; but when one comes to consider that every human act reaches out and touches the infinite and has its spiritual as well as human side, and that a multitude of human acts are obviously contained within the spiritual, one is not at a loss to see how easily conflicts may arise, and how readily a case may be found the settlement of which would be claimed by one of two co-ordinate powers. The Church within its rights, and the State over all, is not so often heard as it is meant to be heard. "The Church within its rights and the State to judge of those rights" is that species of modern atheism that is so acceptable to the world. The Church and the State cannot be co-ordinate without conflict. If the State is to define the limits of all law then, not only can it legislate in the spiritual order, but it can legislate all churches and all morality out of legal existence. That would be the worse extreme because no matter what *ultra vires* ordinances the spiritual power would make, they could never be carried into effect without the aid of the civil executive.

Even in this utilitarian point of view the superiority should be accorded to the spiritual power; but from the nature of things the spiritual authority should be paramount in spiritual matters, else there is an end to all consistency. Granting that the temporal order is from the same God, the spiritual is intrinsically as high above it, as the things of heaven are superior to the things of earth.

It is not intended, however, here to discuss the orders temporal and spiritually but to state as a fact, what must be admitted in the long run, that in every question of a spiritual kind the final authority to decide lies in the spiritual and not in the temporal order, for if one is to obey God rather than man, the former is superior to the latter. This doctrine of the Catholic Church works no harm in practice, but simply gives God His place in the Church, as well as in the State. All laws to be binding must come from Him, and if there are many nations of the temporal order under His eye, there is, as Catholics believe, one Spiritual Commonwealth—one Church to which He has entrusted the spiritual government of the nations and of mankind individually. "For it is not enough to say with Carlyle, after many German philosophers had thought it, and the Hegelian synthesis had given it a recognizable name, that the world is a system with one life flowing into all its veins and arteries and binding up the elements thereby, lest they fall into hopeless disorder. This half truth may, and in the course of time must, have for a consequence the absorption of the individual's body and soul into the devouring State. This half truth needs yet to be completed by affirming that God is the Life of that life and deals directly with every human soul."

What the Church teaches in spiritual matters is to be held above all human temporal law—not only because that law is unable to interpret or execute spiritual matters, but also because it is a usurpation of the prerogative of the Divine Commonwealth—the Church whose privilege and duty and mission it is to expound and enforce the moral law and determine its own sole and unfettered jurisdiction with reference thereto.

The militant Church in this as in a thousand other matters has to combat the usurpations and encroachments of the civil order in matters especially within her own jurisdiction. It is the purpose of this paper to draw attention to some of these and to treat them from the point of view of a lawyer, and not that of a theologian or churchman.

First of all the State may say to itself, as did the unwise builders of old, "Come, let us make a city and a tower the top whereof may reach to heaven," though, as happened on the plain of Sennar, they may cease to build the city, and may be scattered over the face of the earth. They may not understand one another's speech, though before they were of one tongue and of the same speech. They will have done no more than raise a monument to confusion. This has been the great, the sublime, so to speak, effort of the post-medieval age. By one bold step a nation usurps all spiritual rights, and proposes to establish by its own potency a spiritual order which shall exist for all purposes human and divine. True, it will endure only so long as the temporal order exists, and die out when the temporal state is subverted or falls into decay, but in the meantime it will tower to heaven though it rests on the clay. This miserable conception of a church and of all things spiritual was realized in the sixteenth century, and has in its stronghold all but run its race. It will perish, as Cardinal Manning has beautifully said, by "that law of mortality which consumes all earthly things." It was not simply a bringing in the bondswoman to be mistress of the household, but it was a turning out the lawful consort to starve and die on the highway. It was such a monstrous treason to divine government as the world had never seen. The ignorant pagan rejected and persecuted the Catholic religion; but it was reserved for those professedly of the faith, and trained in the belief of a Divine Guide to throw off their allegiance to constituted authority and voluntarily exchange the yoke of Christ for the yoke of man. And so these sons of confusion speaking theretofore one tongue and one speech were scattered abroad, each speaking a language of his own—each at variance with the other and all with their former selves.

This experiment of combining the spiritual and temporal order, wherein the temporal was the acknowledged master, as history shows, has failed; and, as reason might have predicted, could not help failing. It was mighty in design, and promised all things in a legal and constitutional way. When the moral rule was acceptable to the State, and fitted it like the rare guest in the Procrustean bed, well and good; but if too long or too short it was lopped off or stretched to meet the required standard. And so morality and spiritual matters were enacted, and amended, and repealed, along with the Game laws and the Civil Service regulations, and men were legal Christians and justified by act of Parliament. The spectacle of the civil power, the temporal state establishing a Department of State for the spiritual guidance of a people, was, in view of the awful seriousness of the undertaking, apart from the arrogant assumption, enough to make the angels in heaven stand aghast.

Take the example of the Paley laws in Germany. Mr. Frederick Harrison, in the *Fortnightly Review*, discussed the practical effect of these laws: "First they require, as the condition of fulfilling any function in the Christian community, that the priest or minister should submit to a specified system of State education, and should have three years of theological training under a State professor. Next they require the sanction of the government to the appointment or the transfer of a cleric to any sacred duty, great or small, in every Christian community. Then they place the direction of the education in every clerical training-school in the kingdom in the hands of the minister of State, and make illegal any new religious seminary of whatever sect and however supported, including boarding-schools for young persons. These, then, are the main provisions. That is to say, the State undertakes the theological training of every kind of Christian cleric, Protestant or Catholic. It regulates the appointment of every kind of clerical duty, Protestant or Catholic, and it suppresses every theological education other than its own."

It is not necessary to particularize what ordinances a State may make in regard to religion; in discipline, in doctrine, in dogma, it is enough to see that it assumed to have all power in heaven and on earth. It was a mere question of lay votes in the House, not so much whether there should be sacraments or sacrifice, kneeling or bowing, but whether there should be altar, creed or any visible form of worship, whatever.

When the human, temporal, shadowy, and perishable power of man sets aside the Divine Guide and offers himself as a substitute, promising legal salvation, one is apt to think of the lying, boastful promises of the Tempter when he said to the Guide Himself: "All these things I will give thee if falling down thou wilt adore me." And so the State promised much to those who fell down and adored. More than that; rising they got possessions and lands and everything that the State could give, and these they kept, and will keep them always. To have a legal right to the things of this world is the religion and highest morality of the State. Its Kingdom is of this world.

Hæterium Tremens.—In this disorder of the brain which comes upon habitual drunkards there is a shaking of the limbs and the prominent disposition is one of anxiety and apprehension of injury or danger. There is an almost entire want of sleep, and even if repose be obtained it is interrupted by frightful dreams. Few doses of the *Father Mathew Tonic* will be sufficient to cure this terrible disease.

Men and Things.

...Under the presidency of the Protestant Archbishop of Dublin, the Dublin Diocesan Synod on Friday last passed a resolution congratulating Mr. Balfour on his coercionist policy. Lord Salisbury and his followers are continually flinging their slouts and jibes at the Irish Catholic clergy for the part they take in political life. If they are politicians, they are such in the true Christian sense. They seek nothing for themselves, but they fight manfully for the rights of their people against powerful oppressors. To the weak and the helpless they are buckler and shield. The Protestant ecclesiastics, on the other hand, are politicians who always keep their eyes on the loaves and fishes. They traduce the people and fawn upon the tyrant. With which would St. Paul, or St. John Chrysostom or St. Augustine be found if they were alive to-day?

...The autumn session of the Catholic University of Paris was opened last Friday. This establishment, which is known as l'Institut Catholique de Paris, was founded in 1875 by the heads of the Church in France for the purpose of imparting a Christian education to students. Until the year 1880 it had the privilege of conferring degrees, but this power was taken away by the Republican majority of the Versailles Assembly under the pretext that the rights of the State suffered thereby, as well as the security of the public. At present, students from the Catholic University who go up for their degrees have to present themselves before the examiners of the University of France instead of, as formerly, a mixed body composed of representatives of both establishments. The Catholics do not complain of their treatment by the State Professors, who are acknowledged to be impartial, deciding entirely according to merit.

...One of the principal questions discussed at the autumnal conference of the Church Association in Birmingham was "The rights of the laity and their wrongs." The general result of the discussions was the determination to teach the Anglican Bishops that their flocks are their masters. Mr. K. Hankin read a paper on this subject in which he clearly laid down the law for the clerical section of the Church of England. He condemned the aggressive conduct of the bishops and clergy, and urged enforced decentralization, local self-government of churches, and "the assumption by the laity of their rights." He also suggested common action between the Evangelical Protestants and Nonconformists. The gathering strongly condemned the claim of the bishops to veto ecclesiastical proceedings in such cases as that of St. Paul's recedos. Here we have downright honest Protestantism, recognizing no Divine call on the part of the clergy, but looking on them merely as hirelings who are to do the bidding of their pay-masters, exactly in the same way as the Nonconformist ministers.

...The "Gallican Church" of M. Loyson at this moment numbers only three or four adherents besides "the dear Pere" and Madame la Presidente! There is the Vicar, M. Georges Violet, an earnest and energetic young Protestant, who was ordained by M. Herzog, in Switzerland, and there are, perhaps, two ex-Roman priests who are more or less in sympathy with "the dear Pere," but they do not officiate at his hired periculis in the Rue d'Arras. When M. Loyson ceases to declaim against the Church, "l'Eglise Gallicane" will cease to exist. In fact so slender is its hold upon the members attached to it that the Gallican Church may correctly be described as consisting of two members only, M. and Madame Loyson. The wonderful Gallican Church may

be said to have the distinction of being the most minute religious organisation in the universe. It has failed to reckon M. Paul Loyson, "the dear Pere's only child, a boy of eighteen, among its adherents. The young gentleman is a disciple of M. Renan. M. Loyson's "work" is an attempt to form a schism in France. After twenty years of fruitless effort in this direction he finds himself where he was at the beginning. His work is a complete and absolute failure.

...No Congress can take place now without the capital and labor question coming under review. Since the Church of England is often described by its most enthusiastic supporters as the church of the poor, one would expect a decided pronouncement, as to how "the poor" are to be protected from "sweating" and securing a fair day's wages for a fair day's work, under conditions in which the dignity of manhood can be maintained. It is because it is really the "church of the rich" that this question was treated in a tepid, academical way. Bishop Billing expressed his conviction that the less the clergy have to do between the employers and the employed the better. Well, it is prudent, no doubt, to run into the cellars when a town is besieged, but it is not very heroic. Society is in the throes of a social, and mayhap religious revolution, but the good Bishop thinks it best to lie low and let the storm pass over. Then the dignitaries of the Established Church can creep out from under the ruins and resume their respectable platitudes. When the "sweating" wolves are harrying and pouncing on the flock it is a queer time for the shepherd to adopt a policy of non-intervention.—*Liverpool Catholic Times*.

...There are novels and novels and novels—good, bad and indifferent. The number of them is legion and the cry is still they come.

Now, it is foolish to condemn all novels and to forbid all novel-reading. Some novels are good and some novel-reading is a relaxation for the mind.

The trouble is—how can one tell a good story from a bad one, before reading it, if one have no Mentor to advise one? This is a safe rule—all cheap reprints of English stories are trash and all paper-covered American novels are worthless. The exception proves the rule.

The stories of F. Marion Crawford, Christian Reid, Frank Stockton and other writers are entertaining, and if they be read as one takes dessert at table, as a tid-bit after more nourishing mental food, they will serve a useful purpose. But to read novels, one after another, without looking at more solid books, without remembering what one reads, without benefit of any sort, is a waste of time, for which one will have to render an account.

...The Italian Prime Minister delivered a remarkable speech on Monday afternoon in a theatre at Milan. Adverting to the Papacy, he made an allusion, which we take the liberty of copying:

We have established in our midst the Papacy, which sometimes assumes a threatening attitude, but its sphere of action is limited to the exercise of spiritual power, not only by the law which will not be lightly contravened, but also by almost unanimous consent even on the part of those who deem themselves most religious.

In other words, the Marquis di Rudini complains that the Papacy, which has been brutally despoiled of its heritage, is threatening, because it does not return thanks to the robbers, and will have a hankering for restitution. The Italianissimi may covet the Trentino and Nice, but the Catholics must not throw a sheep's eye at the Pope's inheritance. Further on he says:

The country's ecclesiastical policy has become traditional, and the honour and strength of the kingdom of Italy will be scrupulously maintained. The deplorable incidents brought about by a few short sighted persons will not make us deviate from that policy. Not for so slight a matter will we raise questions regarding the constitution of the kingdom. Not for that will we tamper with the immovable statutory law of guarantees, the wisdom and expediency of which has been proved by long experience. Italy will not fail in the respect of which she owes to the liberty of conscience and religious toleration which it is our boast to profess.

Well, thanks for that assurance at least. We hail it, if sincere, as a salutary slap in the face to Menotti Garibaldi and his brother Freemasons who made a demonstration at Monte Rotondo on the preceding day, desecrating the Sabbath by their veneration and orgies. By the way, many English Freemasons sympathize with them. Are they aware what Italian Freemasonry is? Have they ever compared the oath of installation as Grand Master administered to the Prince of Wales with that taken by Garibaldi? But the last clause of this passage affecting Rome by the Italian Premier is the tid-bit. Harken:

The pilgrims of the whole world may feel confident that our laws will protect them, and that they can always come to Rome to pay devout homage to the Pope. Strong in the present and confident of the future, we can fearlessly guarantee the fullest liberty, and at the same time render honour to Sovereigns.

The force of impudence can no further go. This is audacious after the scenes that disgraced Rome a few weeks ago—the assaults on Frenchman, lay and cleric, and the yells of *Vive Selan!* Where was the strong Government then? Echo answers where?

Book Reviews.

...Mr. John George McCarthy has performed one more public service of characteristic usefulness by the reproduction in pamphlet form of his valuable "Notes on the Purchase of Land (Ireland) Act, 1891," which he lately contributed to the daily press. Everyone connected with land in any way should have a copy. The "Notes," are issued at the low price of fourpence each, and form a perfect *rule mecum* to Mr. Balfour's measure.

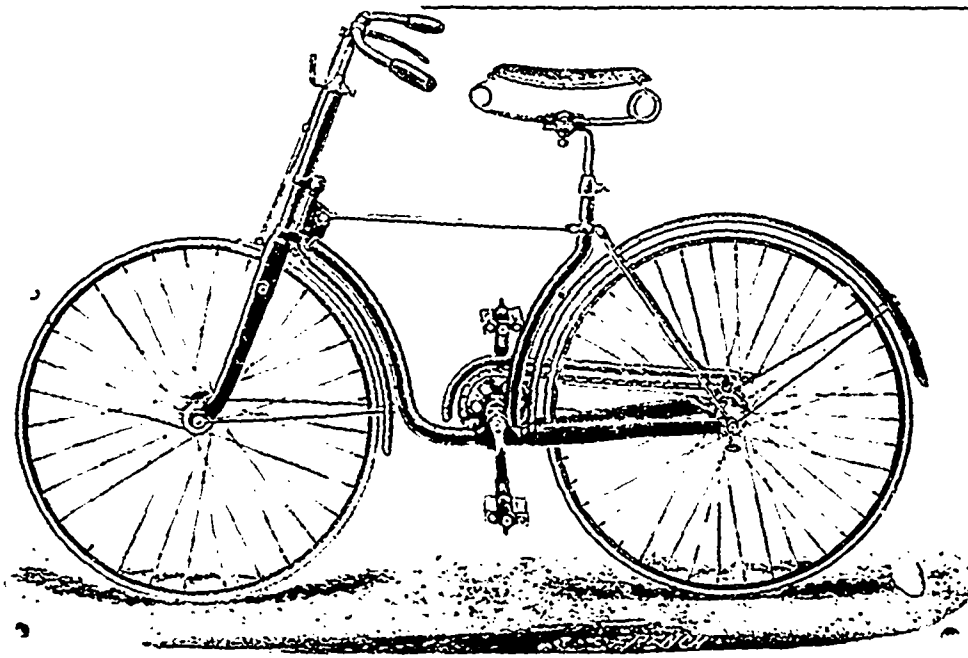
...*Dunahoe's Monthly Magazine*, for December, contains articles on The Methodist Ecumenical Conference; The Celtic Cross; Parnell; The Immaculate Conception; How Hot it is in Africa; Christmas Eve; The Origin and Development of the Roman Catacombs; The Centennial of St. Mary's; Seminary; the conclusion of the interesting story of Kildoorva; The Clau-na Loughlan, an Irish historical poem, in two cantos; Eminent Confederate Generals; Curing the Drink Habit; The Land of Evangeline; Rameses II.; Isabella, the Catholic; The Late D'Arcy McGee. The Juvenile Department is as interesting as usual.

..."*Blanaid and other Poems from the Gaelic*" is the title of the handsome volume of poems from the pen of Mr. T. D. Sullivan, M.P., just issued by Messrs. Eason and son, Dublin. Mr. Sullivan's lyre has been tuned at its truest note in the singing of the songs of chivalry and romance contained in his latest volume, and we are inclined to think that by its production he has afforded one more strong proof of how much the demands of Politics have deprived the realms of Poesy when she made the claims she has long done on Mr. Sullivan.

These Illustrations represent a portion of our Premiums which we offer for the getting up subscription clubs,

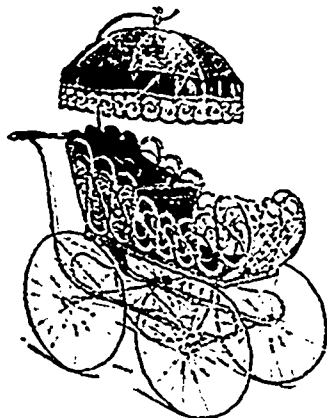
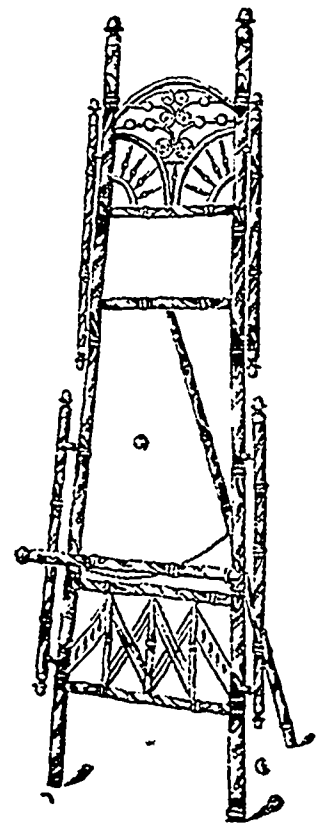
The REVIEW, with its increased size and the new feature about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to donate the following premiums to those sending in to us the number of prepaid subscribers as designated below. All these goods are of the best quality, manufactured by the well known firm of the Gendron Manufacturing Co., 7 and 9 Wellington St., Toronto,

and 1910 Notre Dame St., Montreal, and can be seen at their warerooms at either of these two cities. We ship them prepaid to any destination in Canada or the United States. We have no hesitation in saying that this is an unprecedented offer, and our reputation, we think, is sufficient to warrant the prompt fulfilment of obligations, and a guarantee that goods are as represented. We wish to double our circulation during the next six months, and take this as the most effective way of so doing, at the same time remunerating those who work on our behalf.

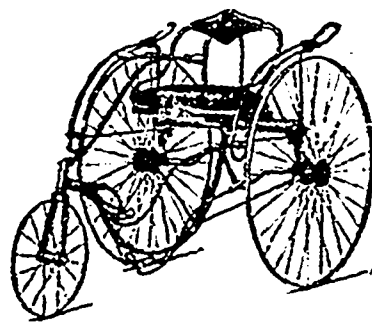


The frame is made of imported weldless steel tubing; the front and rear forks of special steel, concaved; the handle upright and bar, as also the spade handles; the swivel head and its brackets; the double rail bottom bracket; the sprocket shaft, cranks and pedal pins; the front and rear axles are all made of steel dropped forgings—the only absolutely reliable material.

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| Rheumatism, | Scrofula, | Piles, |
| Female Complaints, | And all Liver, Kidney and Bladder Troubles. | |

Write us, giving full particulars as to your trouble, and receive from us a truthful and candid report as to what we can do for you, also read over our new book and pamphlets we will send with care, and we feel assured you will try the Microbe Killer and thus obtain a speedy cure.

Whenever we take hold of a case, pronounce upon it favourably, **WE ALWAYS MAKE A CURE.** Do not be discouraged, even if others have failed to give you relief.

W.M. RADAM MICROBE KILLER CO. (LTD.)
120 KING STREET WEST
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N.B.—All letters of inquiry or consultation are held strictly confidential.

DONALD KENNEDY Of Roxbury, Mass., Says:

Strange cases cured by my Medical Discovery come to me every day. Here is one of Paralysis—Blindness—and the Grip. Now how does my Medical Discovery cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Honor. *YANGONIA CITY, NEVADA, Sept. 24th, 1891.*
Donald Kennedy writes: I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was obliged to try your Discovery, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted catarrh. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your Discovery was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your Discovery they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonderfully astonished at it, and thank God and your Medical Discovery.
Yours truly, HANK WHITE.

FOR OVER FIFTY YEARS
Mrs. Winslow's SOOTHING SYRUP has been used by millions of mothers for their children while teething. If disturbed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth send at once and get a bottle of "Mrs. Winslow's Soothing Syrup" for Children Teething. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures Diarrhoea, regulates the Stomach and Bowels, cures Wind Colic, softens the Gums and reduces Inflammation, and gives tone and energy to the whole system. Mrs. Winslow's Soothing Syrup for children teething is pleasant to the taste and is the prescription of one of the ablest and best female physicians and nurses in the United States. Price twenty-five cents a bottle. Sold by all druggists throughout the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup."

When the Deafness is caused by SCARLET FEVER, COLDS, MEASLES, CATARRH, &c. BY THE USE OF THE INVISIBLE

THE DEAF HEAR SOUND DISC
which is guaranteed to help a large percent of cases than all other deafness cures. Return to the Deaf Hear Agents at Chicago. Testimonials in this issue. Free monthly without removal. H. A. WALKER, Bridgeport, Conn.

NORTHROP & LYMAN'S VEGETABLE A Great Blood Purifier

A Sure Cure for DYSPEPSIA

DISCOVERY

A Medical Triumph!

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 1881 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."

A Very Bad Case!

DYSPEPSIA VANQUISHED.

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. DEVELL, 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.

BI-MONTHLY DRAWINGS FOR THE YEAR 1891

3 and 17 June, 1 and 15 July, 5 and 19 August, 2 and 16 September, 7 and 21 October, 4 and 18 November, 2 and 16 December.

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

LIST OF PRIZES.

1	Prize worth \$15,000	\$15,000
1	" "	5,000
1	" "	2,500
1	" "	1,250
1	Prizes	1,000
25	" "	500
50	" "	250
100	" "	125
200	" "	62
500	" "	25

Approximation Prizes.

100	" "	25
100	" "	15
100	" "	10
999	" "	5
999	" "	5

3134 Prizes worth \$52,740
S. E. LEFEBVRE, MANAGER,
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GARFIELD TEA FOR CONSTIPATION AND SICK HEADACHE
Get free samples from 311 Canal Street, Toronto, Postpaid.

SEELEY'S HARD-RUBBER TRUSSES
Will retain the most difficult forms of HERNIA or RUPTURE with comfort and safety, thereby completing a radical cure of all curable cases. Impervious to moisture, may be used in bathing; and fitting perfectly to the form of body, are worn without inconvenience by the youngest child, most delicate child, or the laboring man, avoiding all sore, astringent, padded trappings, being light, cool, cleanly, and always reliable. The correct and skillful mechanical treatment of HERNIA or RUPTURE is a SPECIALTY. EITHER IN PERSON OR BY MAIL. 25 YEARS REFERENCE.—Paris, St. H. Gross, 11 Place de la Bourse, Wallars Parker, W. H. Parsons, Dr. Thomas (St. Martin), and Surgeon-General of the U. S. Army and Navy. Our "Mechanical Treatment of Hernia or Rupture and Price List," with illustrations and directions for self-measurement, mailed on application. I. B. SEELEY & CO., 25 South 11th Street, PHILADELPHIA, PA.

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