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# The Catholic Weekly Review.

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

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

Vol. I.

Toronto, Thursday, May 5, 1887.

No. 12

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## EVENTS OF THE WEEK.

A despatch from Rome to the *London Chronicle* says Rev. Dr. McGlynn, of New York, has again informed the Vatican that he refuses to come to Rome.

During the past week 2,678 emigrants left Queenstown for America. The total for April is 11,854, against 6,656 for April last year.

The Pope has sent a telegram to Emperor William and Prince Bismarck thanking them for their support of the new Prussian Ecclesiastical bill. The despatch adds that his Holiness desires the prosperity of Germany and the Catholic Church.

The Vatican has notified France that General Boulanger's military law, which refuses exemption from military service to youth or men studying for the priesthood, is an infringement of the concordat, and has demanded its withdrawal.

Cardinal Rampollo has been appointed Papal Secretary of State; Mgr. Agliardi, Secretary of Extraordinary Ecclesiastical Affairs; Mgr. Rotelli, Papal Nuncio at Paris; Mgr. Galimberti, Nuncio at Vienna; Mgr. Pietro, Nuncio at Madrid, and Mgr. Scilla, Nuncio at Munich.

The Pope has received a letter from Emperor William in which the Emperor thanks the Pope for his wise and conciliatory co-operation in settling the Ecclesiastical Bill, and expresses the hope that the present religious peace will never be disturbed.

The venerable Father Dowd, pastor of St. Patrick's, Montreal, disapproves strongly, it is said, of the purpose of Mr. O'Brien's visit to this country. The *Star* represents him as

having said in an interview that the visit "will simply result in ill feeling among the various classes of which Canada is composed."

The progress of the Crimes Bill through the Committees of the House of Commons has been hastened by frequent applications of cloture. On Tuesday night the attention of the House was drawn to an article in the *Times* charging Mr. Dillon with wilful and deliberate falsehood in a Parliamentary speech, the article constituting, it was moved, a breach of privilege. Mr. Dillon was willing, he said, to meet the printers of the *Times* at the bar of the House, and, on Government suggesting an adjournment, desired the question to be settled at once. The charges could be proven to be calumnies, and he objected to delay. The persecution of the Irish party had reached a point, Mr. Sexton said, which could no longer be endured, and the Irish members desired an enquiry by means of a select committee of the House. The motion to adjourn, which was carried by a majority of 99, was opposed by Mr. Gladstone and Sir Wm. Harcourt, who claimed that the motion of Mr. Lewis was made with the connivance of the Government, which resorted to an adjournment, denying to the Irish members the opportunity of meeting the accusations of unprincipled newspapers who pursued towards them a policy of "moral assassination."

The Jesuit bill came up for consideration in the Quebec Assembly on Friday last, Mr. Mercier, the Premier, and introducer of the measure, speaking in its support. He eulogized the Jesuits, claiming that they were the pioneers of civilization in Canada. There was no opposition to the bill, he said, the only petition against it coming from the Ministerial Association of Montreal, a body which he failed to see was interested in the matter at all. Vicar General Hamil, representing Cardinal Taschereau, said that the principle of the bill was not objected to, but that all the Cardinal and other bishops asked in connection with the case was that it should be postponed, pending a reference to Rome.

Rev. Father Vignon, Superior of the Order, said that he was gratified to hear what had fallen from the Grand Vicar, and admitted that the Cardinal and other members of the episcopacy desired a postponement of the measure. He said, however, that since the Archbishops of Ottawa and Montreal and the Bishop of Three Rivers did not join in the request for delay, he and his colleagues would be satisfied to have their bill amended so as to provide that it should only apply to those three dioceses.

The motion of Mr. Casgrain, of Quebec, that action should be suspended until another session, was opposed by Mr. Mercier in a vigorous speech. He could not consent, he said, to do an injustice to, or slight, a deserving religious order by refusing to them the privileges granted to other religious bodies. The question he claimed to be a civil, not a religious, one, and the Jesuits, he argued, were the last who should be refused such rights in a country which they had watered with their blood as the pioneers of Christianity and civilization. On the House dividing, the bill was carried by a majority of 18. The bill was supported by half the Protestant members, ex-Crown Lands Commissioner Lynch remarking that he failed, as a Protestant, to see anything alarming in its character, or why a section of the public should wish to deny the Jesuit Fathers the civil rights granted to every one else.

## The Church in Canada.

Under this heading will be collected and preserved all obtainable data bearing upon the history and growth of the Church in Canada. Contributions are invited from those having in their possession any material that might properly come for publication in this department.

### BISHOP MACDONELL.

#### VII.

In 1836, Bishop Macdonell foresaw the coming storm and considered it the duty of every citizen to exert the utmost efforts to prevent the interests of justice and order from falling into unworthy hands. He issued an address to the freeholders of Stormont and Glengarry, enjoining them, in plain and forcible language, to elect representatives of sound and loyal principles, who would have the real good of their country at heart, and not allow themselves to be misled by the political schemers who were endeavouring to drive the Province into rebellion against the legally constituted authority. But it must not, however, be supposed that because the Bishop was such a strenuous advocate of law and order he acted with slavish party attachment, or that he was unaware of the many abuses which then weighed upon the country, impoverished its resources and checked its progress. On the contrary he acknowledged these evils, but at the same time, he maintained with reason that they were foreign to, and not inherent in, the constitution; that they could be safely and permanently removed by constitutional means alone; and that rebellion, so far from redressing these grievances, would only confirm, and perhaps aggravate them a hundredfold. It may here be mentioned, incidentally, that the Earl of Durham, author of the celebrated "Report" on Canadian affairs, in his progress through the country in 1838, spent a short time in Kingston. Walking down the wharf, on his way to the steam-boat, he noticed the Bishop, who was standing with his back to a warehouse and his hands behind him. Lord Durham was considered a proud man, of frigid and repellent manners, and with a peculiar knack of keeping people at a distance. To everybody's surprise, he took off his hat and shook hands with the Bishop, who very naturally felt highly flattered at such a mark of respect coming from such a source, and given, one may say, in the face of the whole community.

As a personal reminiscence, not connected with the history of the Bishop, the writer may be permitted to refer to some events which occurred about this period. It has been stated that the principal means of communication then known was the ordinary mail service by land and water. Telegraphs were introduced about the year 1847, and the writer has always understood that the first message sent from Montreal to Kingston, was addressed to him by the then well-known firm of Stephens, Young & Co. The message was partly on business and partly as a test to try the working of the system. It was in the writer's possession for many years, and would now be quite a curiosity; but the old warehouse, with all its contents, was destroyed by fire, "and not a rat left." It had a narrow escape from a similar fate in 1839, when John Conter's warehouse was set on fire by sparks from the American steamer *Telegraph*. A south-west gale was blowing at the time, and a powder explosion took place, which scattered the fire far and wide. The steamer *Cataraqui*, belonging to Macpherson & Crane, took fire at her dock and drifted along the front, spreading terror and devastation in her course. She finally brought up at the far end of Cataraqui Bridge, and burned there to the water's edge. The steamer *Albion*, then lying in front of the writer's wharf, hurriedly got up steam, a few movables were put on board, and she put out for Point Frederick. She could scarcely make headway against the fierce gale, but found a safe quarter at the marine railway, on the far side of the burning section. The sight of the conflagration obtained during this memorable trip, will never be forgotten. The whole water front seemed irrevocably doomed, when, suddenly, in less time than has been re-

quired to describe the event, the wind changed from the south-west to "off shore," and the town was saved.

Bishop Macdonell had experienced great difficulty in obtaining properly educated men for the priesthood, which want seriously retarded the moral and religious improvement of the Catholic population. He was fully aware that the evil could only be remedied by the building and endowment of a seminary for the education of his clergy. He obtained an act of incorporation from the Legislature, and obtained the appropriation of a piece of land for the erection of a suitable building. At a meeting convened by the Bishop at his residence on the 10th of October, 1837, it was resolved that the Bishop, accompanied by his nephew, the very Rev. Angus Macdonell, and Dr. Thomas Rolph, of Ancaster, should proceed to England for the purpose of collecting funds for the erection of a Catholic college in Upper Canada. The corner-stone of the college was laid on the 11th of June, 1838, by the Bishop, assisted by Mgr. Gaulan, his co-adjutor, very Rev. A. Macdonell, V.G., and other clergymen. At the request of the Bishop, Dr. Rolph delivered an address, in which, after referring to the munificence and piety of past generations, he went on to show the absolute necessity which existed for an establishment such as was contemplated, which might be the nursery of well-educated, zealous and godly clergymen, it being a matter of no trifling moment or minor consequence to divinity, that the ministers of religion should be reared both from them and among them; it being also the best security for that fondness and attachment to the country and its institutions which it is eminently desirable should be ardently felt and cherished by a parochial clergy.

Such was the commencement of Regiopolis College. Sad to say, the prosperous career so fondly anticipated by the learned orator has not yet dawned upon it. Its present condition we all know; its future, time alone can show.

W. J. MACDONELL.

### RELIGIOUS EDUCATION IN THE SCHOOLS.

We hear and read a great deal at present about the necessity of religious instruction in the schools. To a reader of the daily papers it would almost seem that the only advocates of religious education are the reverend members of the Ministerial Association of Toronto. It must have been a great surprise to them and to many others to have learned from the highest educational authority in the Province that religious instruction was given *not* in the *Public* schools generally, but *principally* in the *Roman Catholic Separate* schools. It is easy to detect the insincerity of these gentlemen in their appeal for religious instruction. Religious education is with them nothing else than Protestant education, which in its very essence is but a protest against the rights of Catholics to educate their children in the doctrine and practices of the Church. It is evident from the expression of several of the members of this association that they seek not so much religious instruction in the schools as the complete destruction of the Separate schools. Secularization of the schools is preferable in their estimation to the existence of Roman Catholic schools of any kind. Their only sincere cry is, "Away with the Separate schools." To do away with them they would be willing to banish from the schools in which their own children are taught, all religion, the whole Bible, and all knowledge of God. These gentlemen are really zealous, but their zeal is directed to the destruction of the *only* schools in which religious education is given, and not to the establishment of it in the other schools of the Province.

These leaders of the opposition to Separate Schools seek by every means to deprive Catholic youth of instruction in their holy religion, and to bring them under Protestant influence. The Public Schools and the religious instruction given in them, they claim, is non-sectarian, that in them Catholics and Protestants are equal, that there is, therefore, nothing to prevent Catholic children from attending, in fact that they should be obliged to attend. They do not understand that Catholic doctrine in its fullness alone is non-sectarian. To deny any dogma of Catholic faith is to become sectarian. It was thus the

different sects arose. Their claim that the religious instruction in the schools is non-sectarian is, therefore, false. It might rather be called ultra-sectarian. Let us examine the nature of this non-sectarian religious instruction. It is the pride of Protestants, not that they teach anything definite concerning God and man's relation to Him, but that they have an open Bible. It is the only thing in which all the sects agree. It is, therefore, the only religious instruction on which all could agree, but as each sect explains its meaning differently, it must be the Bible without explanation or comment. The Lord's prayer and the ten commandments are found in the Bible, therefore they may be recited without comment or explanation. They could not agree on more. For instance, they could not agree among themselves as to the nature of the selections from the Bible, published with the authority of the Education Department. Whether it is religious instruction or not, it would be impossible for them to agree that any explanation of the meaning of a sentence, or even a word should be given; for the explanation that would please a Methodist might displease an Anglican, or that which would please a Baptist might be looked upon with horror by a Presbyterian. This certainly is not religious instruction. It is not even instruction, for there can be no instruction without understanding, and without explanation there is no understanding, at least for the majority. If, for the understanding of the ordinary lessons of the class-room, the explanation of the teacher is necessary, it is much more necessary for that of the highest truth which the Bible contains. Nor is such instruction religious. It cultivates neither the knowledge of God, nor the practice of virtue, while it begets indifference in religion, want of faith in God, and Agnosticism.

The demand of Catholics for separate schools was the expression of their desire for perfect religious education in the schoolroom. It was more: it was the assertion of the principle of liberty of conscience. If Protestant parents desire religious instruction for their children, they should accept the principle of separate or denominational schools. For the public schools in regard to religious instruction cannot be other than a compromise. If the doctrines which the reverend opposers of separate schools, so eloquently propound on Sundays, are of such vital importance to their adult hearers, the teaching of them is of equal, if not greater, importance to the young. As the twig is bent, so is the tree inclined. C.

#### FLORES MEMORIÆ.

It was a bright evening in September, while the twilight dropped pearls of dew, that in company with Father K— and three schoolmates, we found ourselves for the first time in the yard of the old college—the Alma Mater of our boyhood. Looking up the aisles of memory, we see the tapering pine and fragrant balsam as of yore that was wont to sentinel our daily recreations—hear the mysteries of our future life discussed, and whisper to our dreamful and fluttering heart. Ah! how oft have we trodden the same old path, with the flushed sky smiling above. It is the opening of the college year, and there is a levelling among the great ones of antiquity, for the lofty-minded Homer, the majestic Virgil and the narrative Cæsar find seats together in the study hall. Homer is very troublesome—spending much of his time in fine toned double epithets and the passing of notes. But Cæsar always succeeds through *Gaul*. Who is that youth with peaceful brow? Is he one of the *adolescentes* of Rome who have not yet assumed the *toya virilis*? Behold in his hand the time-honoured "*Epitome Historiæ Sacræ*." He has started on his classical journey; long is the valley before he ascends the hill of completion—and then short will be the *vale* to his former classical route. Tell us, O young man, to whose heart the vocation of life has not yet revealed itself, if ever in the purple noon of college days you think of the iron reality that stretches beyond? Do you realize the wise words of Longfellow in his "*Morituri Salutamus*":—

"Write on your doors the saying, wise and old,  
'Be bold! be bold!' and everywhere—'Be bold;  
Be not too bold!' Yet better in excess  
Than the defect; better the more than less;  
Better like Hector in the field to die,  
Than like a perfumed Paris turn and fly."

But let us hasten to the class-room! There we know of "battles, sieges and fortunes past." Welcome to mine eye the old, old seat where *declensions* marked the tide of toil from morn till "dewy eve." There sat our giant of labour P—, who robbed us of prize fruitage on distribution day. Tall and slumberous one, where art thou now? Is thy star set behind the Unknown? Where are all the heroes of the class room? Where the intellectual athletes? Have ye passed into the strength of days? Alas, before not a few is set the fatal asterisk of death:—

"I see their scattered gravestones gleaming white  
Through the pale dusk of the impending night;  
O'er all alike the impartial sunset throws  
Its golden fires, mingled with the rose;  
We give to each a tender thought, and pass  
Out of the graveyards with their tangled grass,  
Unto these scenes, frequented by our feet  
When we were young, and life was fresh and sweet."  
THOMAS O'HAGAN.

#### BISHOP DUPANLOUP.

AMONG the modern lights of the Church in France, the holy and energetic Bishop of Orleans is a noble and conspicuous figure. It was his to play an important part in the history of his country during a critical period, and he brought to the task exalted piety and great intellectual endowments. The story of his life as told by Abbé Lagrange, is an inspiration. To read of him as a student and his thoughts, reflections, resolutions and failures; of him as a young priest already renowned throughout France as a catechist of unequalled success; later, as rector of a college for eight years, from whose care several of the greatest bishops and archbishops were secured for France; as a preacher in Notre Dame; as a bishop, distinguished for his virtue, learning, patriotism, success and constant defence of Catholic education in France; and his gigantic struggles for the Papacy; as an academician, forcing recognition from the most learned society in the world, although that society had for many years no bishop among its members; as the friend and consoler of the great Catholic layman, Montalembert; and the contemporary and friend of such men as Lacordaire, De Ravignan, etc., and still distinguished among the distinguished; to read of him in all these positions and of his death literally in harness, is a comfort and an exhortation, a reproach and a stimulant. The life of such a man seems almost to teach us more than the lives of canonized saints, because they appear to us weak men, more like unto angels than men, and hence when we wonder and admire it seems folly to attempt to imitate them. But in Bishop Dupanloup we have a life of heroic virtue, and yet he is one of us. He had a temper; he made resolutions when young and did not always keep them quite faithfully; but his perseverance and prayer brought him finally to a saintly life, although we see him ever as a Frenchman, as a lover of literature, and so we recognize a man. The lesson, at least, one important lesson, of his life is, the importance of perseverance in good practices and of regularity in all things. He had his prayer hours and his study hours, and these, we may say, *he never missed*, and so his work as bishop was immense, as an author incessant, as a lover of God unremitting, as a lover of his country constant, and so of all those things which we admire in a saint, and love to read of in the lives of great men. E. P. G.

Quincy, Ill.

A surprising idea of the development of the Catholic press in Germany is given by the list of all the Catholic newspapers published in that country, which shows that these organs number no less than 181, being published in 144 different towns, some of them very small places indeed.

## DESCRIPTION OF HIS HOLINESS' PRIVATE MASS.

It is, in one sense, fortunate that Leo XIII. is debarred, by the present political circumstances of the Holy See, from performing the splendid functions in St. Peter's and some of the other great churches of Rome, which fell to the lot of his predecessors. The unceasing energy required by the writing of his encyclicals and other important official documents,—and he writes and corrects them all himself,—together with the extraordinary and difficult diplomatic affairs which he has to deal with, and the vast extension he has given to missions everywhere, would absorb the time, and tax to the utmost the strength of young, experienced and robust manhood. But Leo XIII., in his seventy-seventh year, is manifestly unequal to the long and fatiguing ceremonies of the solemn Pontifical offices in St. Peter's. At least, so I thought, after having carefully observed him this morning in the Vatican. I shall relate my experience and allow the reader to judge of the wonderful power of endurance of one apparently so weak, and whose every day, from early morning till late into the night, is one unbroken round of most wearying occupations.

During the Lenten season, and especially in Holy week and Easter week, the number of Catholic visitors from all countries is very great in Rome; and great, too, is the eagerness to obtain an audience of the Holy Father. Very, very many, however, have to leave Rome without seeing him. It is still more difficult to obtain the privilege of assisting at the Pope's private Mass, and receiving Holy Communion from his hand. An exception, nevertheless, is made on a very few days during the two weeks I have mentioned. From what I am going to relate, it will be seen what fatigue it must be for one so old, feeble and overworked, to give Communion to a large number of persons.

Well, we were in the private chapel precisely at the hour appointed this morning, half-past seven. When I say private chapel, I must explain. The chapel proper is a small oratory with folding-doors opening out directly in front of the altar, into an apartment hung in crimson damask and capable of seating about a hundred persons. We found it nearly filled. The folding doors were open, the candles were lighted on the altar; most of the distinguished persons present were seated, a few kneeling, all apparently absorbed in their devotions. As the folding-doors were narrow, you could see only the altar, with its fronting of cloth of gold, and its lights. The priestly vestments were laid upon it in front of the tabernacle. One of the chaplains was arranging the signets in the missal. Suddenly there was a commotion; all present had dropped on their knees, and a slender form, wearing a white cassock and cape, with a pectoral cross of gold, stood for a moment like an apparition in front of the altar, and turned towards us. He sprinkled the worshippers with holy water, uttering in low tones the words of the benediction, and then, turning towards the altar, genuflected and retired to a *præ-dieu* at the Gospel side to recite the psalms and prayers prescribed before the Mass.

To those who had never until then set eyes on Leo XIII., this sudden apparition must have been startling. The pure white cassock, the face, itself almost of transparent whiteness, the hair and skull-cap of the same colour, the radiant countenance and the benediction wavered over our heads, seemed like a vision.

We heard the deep tones of the Pope reciting alternately with his two chaplains the verses of the preparatory Psalms, and there was silence. Then the slender white form of his Holiness reappeared at the foot of the altar, and his two chaplains robed him in the sacred vestments. He seemed utterly unconscious of everything but the Presence in which he stood, and the rite for which he was preparing. At length he is fully vested, and, genuflecting, begins Mass.

As he stood there, slightly stooping, I could not help being much impressed. It was the great high priest of my faith, bending before the tabernacle of the new law, in which was the reality prefigured by the manna, and

Leo XIII. seemed to pierce the veil, to see and to address Him who sat throned invisibly there. I have never heard the divine words of the Liturgy uttered with so fervent and solemn significance as Christ's Vicar on earth gives to them. When he bent down to recite the confession, you could see his whole frame moved by the deep feeling with which every word was pronounced; *Mea culpa, mea culpa, mea maxima culpa.*—"Because I have sinned exceedingly, through my fault, through my exceeding great fault."

All through the introit, the prayers, *Kyrie, Gloria in Excelsis*, Epistle and Gospel, every word, without being loud, was distinctly audible. The words of the *Gloria* especially seemed to move that white, feeble frame, with unwonted emotion. At every sentence one would fancy that there was some force lifting up the bent head and shoulders. There was unspeakable pathos in the tone with which he uttered the last portions of this angelic hymn: "We give Thee thanks, For Thou alone art holy; Thou alone art Lord; Thou alone art most high, O, Christ Jesus!"

I cannot describe the succeeding parts of the Mass after the offertory. Deeply as I felt, I believe every one present felt more than I did. A layman—a young man, too—who knelt by my side, could scarcely contain himself at the elevation, and afterward, in the interval before the Communion, I could not help thinking, as I saw it, that it was as if Moses on the mount stood face to face with God, and pleaded for all the people.

What a burden of care and sorrow and harrowing anxiety has Leo XIII. to bring daily into that Presence, and lay there at the foot of the mercy-seat! The troubles of Germany are now well-nigh ended; but how, since the 20th of February, 1878, till this day, Leo XIII. must have prayed there for the end of that fearful persecution! And it is far worse in France than it ever was in Germany. This very day Archbishop Richard, co-adjutor to Cardinal Gibbert, of Paris, is in Rome, devising with the Holy Father some means of preventing the rupture now daily expected between France and the Vatican. And in Russia they are still crushing, butchering, exiling the Catholic populations, while in Tonquin and Cochin China they are massacring them. There is not one spot, far or near, in the Christian world, with which yonder venerable man is not acquainted; not a want or a danger of all these churches and missions of which he is not informed,—wonderfully well-informed—and which he does not bring to that altar daily in his fatherly heart, there to plead for it with the Father of all. Do we wonder that these shoulders are bent far more with the weight of all these cares than with the weight of seventy-seven years of earthly labours?

To look at the priestly form at the altar, as it swayed to and fro with some strong emotion, you would think that the two assistants were only by its side to prevent it from suddenly falling by sheer weakness. But is the Pope going to give Holy Communion to that chapel full? I waited and watched with wonder, fearful lest his strength should utterly fail him. But the seventy or eighty persons there, ladies and gentlemen, all approached and knelt in their turn, receiving the Divine gift from what might be deemed a hand unsteady and uncertain, but which was under the control of an iron will. It was for me a sight never to be forgotten to behold the unaffected and concentrated piety of all these persons, as if they were in the upper chamber with Christ, and received from his hand the sacramental bread. One white-haired man wore stars and orders, but it was only to do honour to the King of kings whom he had come to receive. Another, a venerable Pole, was quite blind. At length the mass was over; the last blessing had been given, oh, so solemnly! and the Holy Father stood there in front of the altar while they disrobed him. Everything was done so quietly, so gently, so silently; and you could hear almost the beating of your own pulse in that chapel, where all these worshippers were kneeling, wrapped in the Divine presence, and praying for the dear ones at home, in every quarter of the globe, for they had come from every land.

The Pope knelt in thanksgiving a little to the left of the



altar, while one of his chaplains celebrated Mass after him. This is always the rule. The second Mass over, an arm-chair was brought to the Epistle side, below the platform, and the Holy Father seated himself in order that each of those present should come in turn and get his blessing, and have a kind word from the common parent of Christendom.

I watched with a keen attention all these families and groups of persons as they approached in succession and were presented by Monsignor Macchi. How the sweet face—so unearthly in its spiritualized pallor and transparency—beamed with the light of true, fatherly affection on these representatives of the great Catholic family! Every one was questioned, consoled, blessed and sent away with kind messages and blessings to the absent ones. There was a whole family in a circle around the Pope's chair, among them a little girl to whom he had just given her first communion. Then two ladies, one of whom was in deep affliction, for she sobbed bitterly, and the fatherly heart went out to her in sweet words of comfort. And so group after group knelt, uttered their petitions, which were kindly answered, and the saintly face beamed on all, as one might fancy that of the Saviour did in some sylvan spot in Galilee when he had taught the multitude and fed them, and allowed them to come to Him, to kiss His feet, His hands, the very hem of His garments. And is not that venerable figure the Vicar of Christ to us?

Our turn came. We were not strangers to Leo XIII. He had much to say, many blessings to give to my companion. I was questioned about the progress of my work. Again and again I kissed that dear hand, which is never raised but to bless. And we went away feeling as if we had been near the Lake of Genesaret in the time of our Lord.

Such is Leo XIII.—a parent to whom all come, as of old children came to Christ to be blessed and prayed for. It is something, in these days of doubt, to have on earth one who is the representative of God's authority and the living image of His fatherly kindness.

REV. DR. BERNARD O'REILLY.

## Current Catholic Thought.

### THE CATHOLIC VOTE.

THE anti-Catholic cry has been too often used with effect in our national politics. It has evoked much bitterness and caused much casual evil. Now, as for what is generally known in politics as the Catholic vote, or, more popularly, the Irish vote, we have over and over again insisted that there is no such vote at all, strictly speaking. All the Catholics in the country are not Irish either by birth or descent. There is a very powerful vote called a German vote, and a very powerful section of that vote is composed of earnest Catholics. Our point is this, there are millions of Catholics here, and, thank God! their numbers are daily increasing. But there is not, never was, and never will be a distinctly Catholic vote, save where a distinctively Catholic issue is forced upon the people.—*Catholic Review*, Brooklyn.

### THE UNITY OF THE CHURCH'S TEACHING.

The Church teaches that God is Sovereign, that man is free, that ceremonies are useful, that individuals are responsible, and that religious enthusiasm, when properly directed, can do great things. But it presents all these truths in their due order and connection. The doctrines of the Church are not a series of isolated truths. They form a consistent whole. For this reason they cannot be seen in all their beauty save as a whole. And those within her fold can see them best. "All the glory of the king's daughter is within in golden borders." The Church is regular in its proportions, symmetrical in its dimensions, for "The city is situate four square, and the length thereof is great as the breadth . . . and the length and the height of it are equal." (Apoc. 16.) It is.

"Urbs cœlestis, urbs beata.  
Supra petram collocata."—

"Heavenly city, blessed city,  
Set in order on the Rock."

*Catholic Standard*, Philadelphia.

### "THE ROCK OF PETER."

The history traced in these four volumes shows with what relentless storm the gates of hell have beat against the Rock of Peter. The prophecy is two-fold, first, that they shall never prevail, but, secondly, they shall never cease to storm against it. In the long history of the Church from the day when Peter descended from the guest-chamber to preach his Master's name, a continuous and ever changing warfare of every kind of human perversity and preternatural deceit has striven against the Vicar of Jesus Christ. Centuries of martyrdom, heresy, schism, barbarian hordes, Imperial tyranny, and, more dangerous, Imperial favour, the revolt of nations, the rising again of paganism, the flood of all refined and gross immorality, the pride and perversity of intellect, the gnosticism of private judgment, the revival of persecution unto blood, wars, captivities, revolutions, and the usurpation of Rome itself have never prevailed against the imperishable See of Peter. It is more majestic at this day in its world-wide authority and its infallible voice, in the unity of the Episcopate in itself and with its head, and in the loving obedience of the universal flock, than at any time since the Prince of the Apostles was crucified in the gardens of Nero.—*Cardinal Manning in review of Professor Creighton's History of the Papacy.*

### CATHOLICS AND THE LIQUOR TRAFFIC.

My life is consecrated to the lifting up and ennobling of people. I want to see them educated and honored, occupying the place that God intended they should occupy, that they may possess the influence in the world to which their genius entitles them, and thus the better save their souls. I find one enemy everywhere, dragging them down and holding them in poverty, ignorance and disgrace, and this is intemperance. That this vice degrades so many is a shame and a mortification— but greater shame and greater mortification are found in the fact that the places where this vice is contracted, the engines of destruction and ruin are controlled in greater part by our own people, as if we had not brains for any thing else. Here we are slaving ourselves to save our young men and our boys that we may rear up a self-respecting race, and the saloon threatens to so surround us that we can hardly hope to save many from the enticements that lead to drink and thence to ruin. You all know my opinions on temperance and on license as a means to regulate the traffic and promote temperance, but I am forced to ask myself why this indecent haste with which many men and women stand ready to pay high rates of license in order to sell liquor, and I wonder why the hard-working people, who are expected to support all those places, do not see their folly and save their money, respect their labor and lengthen their lives. I would be recreant to the dictates of my conscience, and a coward to my duty, were I to remain silent to-day. You all know that I have little to do with the law and its enforcement, but I have a great deal to do with this congregation. While I am in charge I shall speak from this altar plainly, and denounce abuses whether in liquor drinking or liquor selling. We meet to know our duty to God and to one another, and knowing it, let us fulfil it at any sacrifice. As a friend and a pastor I speak plainly and I protest strongly, in charity and not in anger, with hostility to no one but with friendship and love for all, to advise all to keep out of a business which all know to be dangerous to soul and body, and work with me to build up and not tear down, to elevate and not degrade. I speak this to satisfy my sense of duty, and to express my sorrow and regret at what I witness.—*Father Conaty, Worcester, Mass.*

The essay on "Faith and Reason," by the Rev. Bernard Vaughan, S.J., has reached a sale of thirty thousand copies.

## The Catholic Weekly Review.

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

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THE CATHOLIC WEEKLY REVIEW will be conducted with the aid of the most competent writers obtainable. In addition to those already mentioned, it gives us great satisfaction to announce that contributions may be looked for from the following:—His Lordship Rt. Rev. Dr. O'MAHONEY, Bishop of Eudocia; W. J. MACDONELL, Knight St. Gregory and of the Order of the Most Holy Sepulchre; D. A. O'SULLIVAN, M.A., LL.D.; JOHN A. MACCANE, M.A., Principal Normal School, Ottawa; T. J. RICHARDSON, Esq., Ottawa; Rev. P. J. HAROLD, Niagara; T. O'HAGAN, M.A., late Modern Language Master, Pembroke High School, Rev. Dr. ENEAS McDONNELL DAWSON, LL.D., F.R.S.C., Ottawa.

### LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 29th Dec., 1886.

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, hails with peculiar pleasure the assistance of her lay children in dispelling ignorance and prejudice. They can do this nobly by public journalism, and as the press now appears to be an universal instructor for either evil or good, and since it is frequently used for evil in disseminating false doctrines and attributing them to the Catholic Church, your journal will do a very great service to Truth and Religion by its publication. Wishing you all success and many blessings on your enterprise.

I am, faithfully yours,

JOHN JOSEPH LYNCH,  
Archbishop of Toronto.

TORONTO, THURSDAY, MAY 5, 1887.

We publish elsewhere a full account of the ceremonies in connection with the consecration and installation of the Right Rev. Dr. Dowling, as Bishop of Peterborough.

Edwin de Lisle, the Catholic member of Parliament who attained notoriety, it will be remembered, as the author of an atrocious attack upon the Irish priesthood, came in for a couple of stinging rejoinders on his interrupting Mr. Sexton during that gentleman's speech in reply to Major Saunderson. Mr. De Lisle rising to a point of order and being ordered by the Speaker to resume his seat, Mr. Sexton expressed to the House his hope that the honourable gentleman's perceptions of theology were more just than his perceptions of Parliamentary order. Again, when alluding to the fact that Oliver Plunkett was convicted by an English jury, Mr. De Lisle shouted out, "On the evidence of Irish priests." To which Mr. Sexton retorted, "Yes; on the evidence of two disgraced and unfrocked friars, who bore the same relations to the Irish Church that some Catholics to-day bear to the laity."

The last number of the London *Tablet* contains a special article by Cardinal Manning on Labour Societies and the Labour Question. The Cardinal's contention is that unless the rights of labour can be denied, the liberty of organizing to protect them cannot either be denied. Toward the end of the last century, the Cardinal says, the doctrines of political economy under

the plea of free contract broke up the old relations between the employer and the employed, and the conflict between capital and labour then became perpetual. The power of capital is all but irresistible, for the poor must labour for the bread of life. Menger lays the necessity upon them of labouring for the sake of their homes and themselves. When the law consented to intervene, organizations for mutual defence straightway arose. The Cardinal closes by stating that the Knights of Labour and British Trades' Unions represent the rights of labour, and the right of associating for its defence; that the conflict between capital and labour is most unequal; that the freedom of contract on which political economy glories itself, hardly exists; and that it is the Church's office to protect the poor and protect their labour, which has built up the human commonwealth.

The *Globe*, which deserves very great praise for the sensible stand it has taken in respect to the trouble between Lord Laundowne and his tenantry, and the approaching visit of Mr. O'Brien to this country in connection therewith, dealt also, in an article on Wednesday, with the preposterous outcry which a certain section of the press, and a certain faction of the people, taking advantage, as it says, of a lingering prejudice, are endeavouring to excite in consequence of the passage in the neighbouring Province of the Bill to incorporate the Society of Jesus. The Act of incorporation confers upon the Society, it need not be said, those civil rights merely to which the Order is entitled in common with many other Christian communities, and empowers it to manage and conduct its property and affairs in accordance with the ordinary legal provisions. As such, its incorporation cannot be held to be more objectionable than the incorporation of the Baptists or any other congregation of Christians. The *Mail*, which speaks for that objectionable element which has repeatedly been refused any legal recognition, avers that the Society will now insidiously set itself to effect the upheaval of all free institutions, a purpose, however, it is not likely to much further by placing its doings, as it now does, within the limits of law. The Society of Jesus has been incorporated as an Order having for its mission the maintenance of public worship, the care of higher education, the propagation of the Catholic faith, and the prosecution of all work of a Christian character. The Jesuits are objected to by the *Mail*, as the embodiment of Ultramontanism; as the embodiment, in other words, of what is uncompromisingly Catholic. The Jesuits are Ultramontane, as every Catholic must be to the extent precisely that he is Catholic, and not, in the religious sense, a liberal.

THE VISIT of the Governor-General to Toronto is not a very enthusiastic affair. His coming was well advertised, and the police were on duty by request of one of the secretaries of His Excellency, doubtless to see that no one would take a random shot at him. His Lordship, the landlord, may have imagined that some of the evicted might be here ahead of him, for otherwise this was a left-handed compliment to the most moral in

the world. Nothing of much note has happened, except that one man in the Yonge Street crowd enquired: "Who would pay for all these carriages?" and another man replied on behalf of himself and all others (except the parsimonious representative of Royalty) that "We would." That relieved the noble landlord, and he took off his hat more frequently thereafter. The crowd was a moderately large one, but nothing to what any ordinary circus would have drawn. It was a fine night, and the bricklayers and some other tradesmen were on strike. The torches were carried chiefly by boys, and the honours of reception were about evenly divided between the Mayor and Mr. Harry Piper. One would have supposed that Piper's strong card was as Manager of the Zoo, but he is versatile, and is equally at home exhibiting a whale or a Colonial Governor. The reception may have been good enough for Lord Lansdowne but it was not worthy of Toronto, nor was it indeed what she had been in the habit of according to the former Governor-Generals of Canada. †

Lord Lansdowne has got the start of Mr. O'Brien and Mr. Kilbride by some weeks at least, if indeed he do not have the whole thing to himself. He came here as Governor, and no one saw or cared to inspect the landlord underneath. When he makes a parade about police protection, or wires to the *Times* that he walks about his grounds without any apprehension, he ludicrously over-rates his own importance. Lord Lansdowne is as safe in Canada as any other man, and he is safer here than he would be in any other English-speaking country. In the present crisis of Irish affairs to make away with a bad landlord is, as the French would say, not only a crime, but worse than a crime—it would be a blunder. The sort of landlord Lansdowne is will, no doubt, be explained by O'Brien, giving his fellow passenger, Kilbride, as the example. If he makes it hot for the landlord, that is simply a matter of taste on the one hand, and a matter of character on the other. Lansdowne is harmless here—he has less voice in the affairs of the nation than the scribe with a pen in his hand, or the farmer's son who votes on his father's assessment. He represents, perhaps only too well, the government of the day in England, though he refused, it will be remembered, to sacrifice his salary here for a position in the cabinet there. In this matter of putting by for a rainy day—and there are many such days at Luggacurran—he ought to endear himself to the views of the royalty which he also represents. He suits well enough the Orange element in Toronto—Potts and Piper—Howland and Hughes—who have all danced around him because O'Brien was coming. His Lordship can inhale whatever appreciation is in it. Toronto is a good place to come and get moral support; the biggest smoke has been raised here and it attracted up, at an opportune moment, the landlord Governor. He acted on the advice of the Irish schoolmaster to the poor scholar, to go up on the highest hill and look around when he was in need of his supper. "Wherever you see the biggest smoke," said he, "that will be where they have the best fire and the biggest pot on it; and that is the place to go look for your

supper." The smoke here was better than the smoke elsewhere, though the supper was no great things. †

The bulk of opinion of the English press appears to be against the London *Times* in its efforts to fasten on Mr. Parnell the authorship of its sensational letter; journals in strong political sympathy with it even assuming towards its contention that the ordinary rules are to be reversed in the case of Mr. Parnell, and his guilt presumed until his innocence has been established, a tone of remonstrance and indignant denunciation. The stand taken by the *Pall Mall Gazette* and *Daily News* is acquiesced in by, among other Tory papers, the atrabilious *St. James' Gazette*. "It now remains," the *Standard* declares, "for our contemporary to lay before the public the information which led it to submit the document as *prima facie*, a genuine one. Mr. Parnell must, meantime, be assumed to be innocent of the detestable meanness laid to his charge." The *Echo*, a Liberal Unionist organ, is more outspoken still. "The *Times*," it says, "has given to the world the *fac-simile* of a forged letter. It is for the *Times* to prove that the original is genuine. It has not yet attempted to prove it." The *Northern Whig*, the only Liberal Unionist newspaper known in Ireland, declares that "the document, in our opinion, bears falsehood and forgery on its face. It is not even a clever, but a very clumsy fabrication;" a statement with which the *Irish Times*, the most thoroughly Tory paper in Dublin, is also in agreement. Mr. Parnell is engaged, it is announced, in preparing his case, and will do so, it is said, so completely as to convince the world of the falsity of the accusations. Meanwhile there are certain admitted circumstances of the case, which those who are inclined to *per saltum* conclusions, may, in the present instance, very properly be asked to remember. The letter in question is the production of enemies; its history and whereabouts for five years, unexplained; the handwriting admittedly that neither of Mr. Parnell nor any of his secretaries; the signature only a more or less clever imitation; to all of which is opposed Mr. Parnell's prompt and unqualified repudiation and denial.

Mr. W. S. Lilly has an admirable article on John Morley in the *Dublin Review*. His purpose in the article, Mr. Lilly states, has been to show rather the drift and nature of Mr. Morley's teachings than to enter upon their refutation; the simple examination sufficing to show that Mr. Morley's doctrines are in some essentials not different from those which are recognized as having afforded the political principle of the French Revolution. "Mr. Morley's Liberalism," he says, "is of a French, not an English type. It is sectarian rather than political. The primary object of the revolution of which Mr. Morley avows himself the child is to efface Christianity, or, in the phrase which he adopts from Voltaire, to crush out 'the Infamous.' He insists strongly that those who are convinced that the Christian dogma is not true and that both dogma and Church must be slowly replaced by 'higher forms of faith'—we have seen what those higher forms of faith are—have as distinct a function in the community as the ministers and up



holders of the churches. And that function is of course to destroy the dogma of the Church. That is the great end. The means must vary according to time and place. But there is one means just now of universal application throughout Europe which is recommended both by its obvious efficacy and by the authority of those whose praise is in all the revolutionary churches. What this means is, let us learn from a personage who being dead yet speaketh—the late M. Paul Bert—'the now glory of the Revolution,' as he has been recently designated by a sorrowful and admiring countryman. The designation seems to me very just. I discern in him a worthy successor to Chaumette, not inferior either in impiety or in ferocity to his great prototype. Unpropitious fate withholding from him the power of rivalling the exploits of that Apostle of the guillotine, he was reduced to seek his solace during the intervals of blasphemy, in the blood and cries of creatures lower than man in the scale of sentient existence. Possibly he may have found some consolation for the inferiority of his victims in the exquisite refinements of prolonged cruelty whereby he was wont to torture out their poor lives. He rests from his labours, and can any one whose moral sense is not hopelessly blunted doubt that his works do follow him. He has gone to his reward, but his words remain. The great work immediately before them, he solemnly insisted upon a memorable occasion, is to banish religion from primary education." It is this point, the abolition of Christian education, that unbelievers, of whatever character, maintain in common; and by means of which they hope to effect the entire elimination of belief in God, and the supernatural order. It is a means, as Mr. Lilly has said, of proven efficacy, towards the accomplishment of the infidel ends; and a means which the Church, alive to its consequences, has resolutely resisted against the efforts of the French and Italian Freemasons and Freethinkers. To Catholics, knowing the nature and consequences involved in the fight which the Church has waged in defence of religious instruction, and the importance, admitted even by unbelievers, attaching to a primary Christian education, it does seem strange that members of the Ministerial Association in this city should profess the utmost readiness to secularize the present Public School system, if thereby they but effect the abolition of the Separate Schools which Catholics have had to resort to, in order to make certain the Christian education of their children.

#### CATHOLIC AND LITERARY NOTES.

The Marquis of Ripon has been elected President of the Pickering Liberal Association.

Father Sebastian Bowden's translation of Dr. Hettlinger's famous work on Dante's *Divina Commedia*, is pronounced, on all hands, to be admirably done.

The Rev. Father Martin Brennan's new book "What Catholics have done for Science" disposes of two widespread errors, one, that when man devotes himself to science he ceases to be a Christian; the other, that the Church is hostile to scientific progress.

The Right Rev. Caspar H. Borgess, Bishop of the Diocese of Detroit, has resigned the mitre. His resignation was accepted in a message received yesterday at the

episcopal residence from Rome, and an administrator will soon be appointed to discharge his important functions. Bishop Borgess was appointed in 1870.

The June number of *Merry England* will be wholly devoted to a biography of the Sovereign Pontiff, founded on materials specially supplied from the Vatican. It will be illustrated by a large number of authentic portraits of His Holiness, and by views of the various places in which he has spent his eventful life.

The German Catholics have resolved to erect a monument in commemoration of the 75th birthday of their great leader, Dr. Windthorst. As he absolutely declined to receive any personal gift, it has been decided that the monument shall take the form of a Catholic Church, to be built in Hanover, under the invocation of Our Lady. The reason is, that Dr. Windthorst declared that it was his one great desire to see a second Catholic Church erected in that city, where it is much needed.

The possibility of a reconciliation between Italy and the Holy See, is the burning question just at present in the Italian press. The latest contribution is a letter of the Deputy Toscanelli to the *Opinione*, in which this politician urges an agreement with the Pope, though without any foreign pressure. The latter is considered so important, that it is reproduced *in extenso* by the *Moniteur de Rome* and the *Osservatore Romano*.

The Rev. Dr. Bernard O'Reilly's work on the Life of Leo XIII., which is soon to be published in six languages, is put down by the critics who have examined the manuscript to be a work of great merit. The publishers of the different countries, who have the matter in hand, are vieing with each other in their efforts to bring it out in the most attractive style. The work will be splendidly illustrated, and everything has been done to make it a magnificent work. Thousands of editions will soon be published by Messrs. Didot of Paris, Webster of New York, and Sampson, Low & Co. of London.

#### BOOK REVIEWS.

*THE IRISH RACE IN AMERICA*, by Capt. Edward O'Meagher Condon. New York: A. E. & R. E. Ford. Toronto: John P. McKenna & Co., 80 Yonge Street.

We have received from Messrs. McKenna & Co. the above interesting volume. The book is replete with information regarding the genius and growth of the Irish race in America. As will be readily understood, the author has brought to light much valuable statistical information. The book contains a concise history of the Irish race upon this continent from the time of the earliest immigration to the present.

#### LINES ON THE BLESSED VIRGIN.

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

—Longfellow.

## THE CONSECRATION OF THE BISHOP OF PETERBOROUGH.

IN St. Mary's Cathedral, Hamilton, on Sunday last, the Reverend Thomas Joseph Dowling, for twenty three years parish priest at Paris, Ont., was consecrated Bishop of Peterborough, with all the splendour with which the Church invests such ceremonies, in succession to the late Bishop Jamot, who died on May 4 of last year. An Archbishop, four Bishops, forty priests, a score of altar boys, a strong choir, a congregation that included visitors from the new Bishop's former parish, and his future see town, contributed to make it a brilliant and memorable occasion.

Bishop Dowling was born in Limerick County, Ireland, on Feb. 28, 1841, and came to Canada with his parents when ten years of age, the family settling in Hamilton. He entered St. Michael's College, Toronto, in 1855, where he remained seven years, at the end of which time he was professor of classics and taught one year, afterwards going to the Grand Seminary at Montreal, where he remained two years and finished his theological course. He returned to Hamilton, and there he was ordained priest on Aug., 1864. He took charge of the Paris mission the following October. Paris mission at that time was composed of the town of Paris, the townships of South Dumfries and Burford, the villages of Galt, Hespeler, Ayr, Glenmorris, and for a time Preston.

In 1877 he accompanied the Canadian Pilgrimage as a delegate of the Diocese of Hamilton, and had an interview with Pope Pius IX. on the occasion of his Golden Jubilee. The Pilgrimage had an eventful passage—the *City of Brussels* having broken her shaft, and being for twenty-three days unheard of. It took thirty-nine days to cross the Atlantic. On this occasion he visited the principal cities of England, Ireland, France, Spain and Italy.

His first duty on taking charge of the Mission was to pay off the debt of the Paris church, about \$3,000. For that purpose he received generous aid from the congregation and parishioners. He went on a collecting tour to Chicago and Pennsylvania and received material assistance in aid of the building fund. In 1881 he commenced to rebuild the Paris church, and to build a \$5,000 church in Galt. In the same year he was appointed Vicar-General by the late Bishop Crinnon, of Hamilton. On Bishop Crinnon's decease in 1884, Father Dowling was elected Administrator of the diocese. In 1885 he was re appointed Vicar General by Bishop Carberry, and also appointed a member of the Bishop's council and diocesan examiner in theology. In 1886 he was appointed Bishop of Peterborough by Pope Leo XIII, on the recommendation of the Canadian hierarchy of the Province of Ontario, with the degree of Doctor of Divinity.

Bishop Dowling was one of the founders of the St. Michael's College Literary Association, in connection with which he has founded a silver medal given annually for excellency in literature. He has always been ready and willing to give lectures in aid of charitable or educational objects. He is the first student and the first priest of the Diocese of Hamilton who has risen to the rank of Bishop.

It was 11 o'clock when the doors of the cathedral were thrown open and the waiting crowds were admitted, pew-holders, however, having the first entrance. At 11.30, when the procession of bishops and priests entered from the sacristy, the edifice was so crowded that many people were satisfied with standing-room in the aisles, and there they stood for nearly four hours. The front pews were reserved for the relatives of Bishop Dowling, and in these sat his mother, Mrs. M. Dowling, Chicago; his brother, Mr. John Dowling, of Chicago, with his wife; his sister, Mrs. P. M. Keogh, of Kingston, Ont.; his sister, Miss Bessie Dowling, Chicago, and Mr. John Scanlan, Chicago. The gallery was solely occupied by the choir and the nuns of St. Joseph's Convent. The bishops and clergy sat within the sanctuary railing, a few priests having chairs in front of the pews. Those present were: His Grace Archbishop Lynch, Toronto; their Lordships Bishops Carberry, of Hamilton; O'Mahony, of Toronto; Walsh, of London; and Cleary, of Kingston. Mgr. Bruyere, V. G., London; Rev. Father Laurent, V. G.,

Administrator of the Diocese of Peterboro, Lindsay; Rev. Dr. Funcken, C.S.S.R., St. Jerome's College, Berlin; Rev. Father Smits, O.C.C., Niagara Falls; Rev. Dr. Kilroy, Stratford; Rev. Father Doherty, S.J., Guelph; Rev. Father Heenan, V.G., Hamilton, Rev. Dean O'Connor, Barrie; Rev. Chancellor Keough, Dundas; Rev. Dr. Fillaire, Ottawa; Rev. Fathers Cushing and Chalendard, St. Michael's College, Toronto; Rev. P. J. Agnew, Chicago; Rev. Fathers Paulin and Quinlan, S.S., Montreal, Rev. Father Kleopfer, Berlin; Rev. Father Flannery, St. Thomas; Rev. Father Molphy, Ingersoll; Rev. Father O'Donohoe, C.S.B., Owen Sound; Rev. Father Blowne, Port Hope, Rev. Father Casey, Campbellford; Rev. Father O'Connell, South Douro; Rev. Father Connell, Downeyville; Rev. Father Quirk, Hastings; Rev. Father Sweeney, Burnley; Rev. Father Keilty, Ennismore; Rev. Father McEvoy, Fenelon Falls; Rev. Dean Wagner, Windsor; Rev. Dean Harris, St. Catharines; Rev. P. Lennon, Brantford; Rev. James Lennon, Elora; Rev. Father O'Connell, Galt; Rev. Father Maddigan, Dundas; Rev. Father Kelly, Caledonia; Rev. Father O'Leary, Freeleton; Rev. Father Corcoran, Teeswater, Rev. Father Cassin, Mt. Forest; Rev. Father Burke, Arthur; Rev. Fathers Carre, McCann, Halm, Cosgrove, Craven, Bergman, of Hamilton.

The Archbishop was the Consecrator, and his chaplains were Vicar-General Laurent of Toronto, Dean Harris and Rev. Fathers Lennon, of Brantford, and O'Connell, of Galt. Bishop Dowling's chaplains were Vicars-General Conway and Laurent, of Peterboro; Bishop Cleary's, Rev. Fathers Flannery and Agnew, Bishop Carberry's, Rev. Fathers Carre and Keogh; Bishop Walsh's, Dr. Kilroy and Dean Wagner; and Bishop O'Mahony, Rev. Fathers Paulin and Quinlan. The master of ceremonies was Rev. Father Kleopfer; the deacon and sub-deacon were Rev. Fathers Cushing and Halm; and the chanters Rev. Fathers Chalendard, Bergman and Craven.

After the entrance of the dignitaries in processional order they took their places in the sanctuary and then began the long and solemn ceremony of consecration with many elaborate forms and proceedings, the Consecrator wearing his mitre at times, sitting in front of the altar, where the Bishop-elect was presented to him by two of the other Bishops. The reading of the papal letter or Apostolic Commission of appointment was done by Rev. Father Kleopfer, the Notarius. This was followed by the taking of the oath, the examination by the Consecrator, the singing of the litanies, the prostration of the Bishop-elect upon the floor as a sign of humiliation, the delivery of the Gospel, the placing by three Bishops of their hands upon the Bishop-elect's head, signifying that he is made a partaker of their authority, the anointing of the head and hands with oil, the investiture of the mitre, crozier, ring and gloves; and the giving of the kiss of peace by the Consecrator and his assistants.

The consecration being over, the new Bishop, accompanied by Bishops Carberry and Walsh, passed through the aisles giving his blessing. This was followed by the singing of the *Te Deum*, plain chant.

Low Mass was celebrated by the Archbishop, the choir, composed of seventy-five voices from St. Mary's and St. Patrick's choirs, singing in good style the "Gloria" and "Credo" from Mozart's 12th Mass.

The sermon was preached by Bishop Cleary, of Kingston, who spoke for an hour and a quarter, his text being from St. Paul's Epistle to the Hebrews, "Obey your prelates, and be ye subject unto them." It was an eloquent effort, his Lordship impressing particularly the point that the elaborate ceremony of consecration was not made up of mere forms, but that it meant the real transformation of the man into an agency for doing God's work.

In the afternoon, the Archbishop, bishops and priests were entertained at dinner at St. Joseph's Convent. His Lordship, the Right Rev. Bishop O'Mahony, preached in Cathedral in the evening, on the unity of the Catholic Church, and on Monday the Episcopal party proceeded to Peterborough. The ceremony of installation took place in St. Peter's Cathedral, on Tuesday, the anniversary of Bishop Jamot's death, Bishop Dowling celebrat-

ing on Wednesday his first mass in the Cathedral, a requiem for the repose of his predecessor's soul.

Following is the address presented to his Lordship by the priests of the diocese on his arrival at the Cathedral:

We, the priests of the Diocese of Peterborough, have assembled on this solemn occasion to extend to Your Lordship a kindly greeting and a sincere welcome to your Episcopal See.

The official announcement that a Bishop had been appointed to the vacant bishopric of Peterborough, brought joy to the homes and the hearts of us all, both priests and people. Our widowed diocese now lays aside the robes of mourning, and rejoices with a double joy in welcoming and receiving as her spiritual head, a Bishop, whom all unite in honouring.

We welcome you, my Lord, to your Episcopal city; we recognize in your Lordship the possession of all those noble qualities and virtues which serve to adorn a Bishop in God's Holy Church. It is with a sentiment of the highest regard and sincerest esteem that we welcome as our Bishop you, my Lord, whose name has come to us laden with the sweet odours of good deeds; whose eloquence and priestly virtues have endeared you to the faithful among whom you ministered; whose kindly disposition and noble qualities of head and heart have ever been the admiration of your fellow priests; whose administrative ability has received the commendation of the Bishops of the Province; whose labour, for many years, in the vineyard of the Lord has now received a fit reward in your Lordship's appointment, by our Holy Father, to the high and onerous office of Bishop of Peterborough.

You bring, my Lord, to your new duties, great ability, profound knowledge and well-tryed experience. You know full well the many wants of this new and growing country. We feel assured that all shall find in your Lordship a true shepherd, a faithful guardian of the flock entrusted to your care.

You come, my Lord, to a diocese but lately established. Scarcely five years ago, the late lamented Dr. Jamot was

appointed first Bishop of Peterborough. With great zeal and energy he laid the foundation on which you, my Lord, are now called to build.

As a friend of education, you will be pleased to know that the Christian training of youth in this diocese has not been neglected. Under your Lordship's fostering care, we are assured that the Catholic educational advantages of the diocese of Peterborough will be increased and multiplied.

We shall ever feel a religious pride in assisting your Lordship with our humble services. We shall endeavour, by our fidelity to duty and our fidelity to your Lordship, to show the sincerity of our welcome, the depth of our love, and the greatness of our esteem for your Lordship's person and Episcopal character.

Through you, my Lord, we wish to express to the Very Rev. Father Laurent our appreciation of his kind, just and able administration of the diocese during the past year.

We wish also to thank the Most Rev. Bishops and the Rev. Clergy from a distance for their presence on this happy occasion, so propitious for the welfare of the diocese of Peterborough.

We are, moreover, deeply thankful to our Holy Father, Pope Leo XIII., for appointing your Lordship to rule over the Church in this diocese. My Lord, we feel that in honouring you, His Holiness has honored the priesthood of the whole Province.

Again, my Lord, we welcome you *ad Multos annos*.

Humbly asking your Lordship's blessing, we remain

Your Lordship's faithful and devoted priests.

There is a story told of Lord Palmerston, that when he was suffering from the gout, he was presented with a dozen of doctored claret as a sovereign specific. He returned it to the donors with a laconic note,—“Dear sirs, I have tasted your claret, I prefer the gout.”

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## OPINIONS OF THE PRESS.

THE PILOT gives cordial welcome to the *Catholic Weekly Review*, a good-looking and well-edited journal just started at Toronto, Ont. It is devoted to the interests of the Church in Canada, of which it promises to be a most effective auxiliary. Irish affairs will be prominently considered in its pages; for, to quote from its Salutatory, “especially have we at heart the progress of a cause essentially just and sacred and invested, as it seems to us, with something of the sanctity of religion—the restoration to the Irish people of their inalienable and natural political rights.” Among its contributors are several well-known Catholic writers. It sets out with hearty encouragement from Archbishop Lynch, and many prominent priests and laymen of the Dominion.—THE BOSTON PILOT.

We have received a number of the *Catholic Weekly Review*, a journal which has recently been started at Toronto. This paper is devoted to the defence of the interests of the Catholic Church in Canada, and has adopted as its motto, those words of our Blessed Lord which define so nicely the distinction which should be made between the religious and the civil order. *Reddite qua sunt Cesaris, Cesaris, et qua sunt Dei Deo*. Mgr. Lynch, Archbishop of Toronto, has written a beautiful letter of felicitation and encouragement to the founders of the work. The num-

ber we have before us is well edited and printed. We wish a long life and prosperity to our new confrere.—*La Vérité, Quebec*.

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OPINIONS OF THE PRESS.

The new Roman Catholic weekly, the *Catholic Review*, is a neatly got-up paper, and its contents are well written and interesting. The *Review* is endorsed by Archbishop Lynch, but its own merits commend it even more forcibly. The first number contains an elaborate reply to *THE MAIL* by Mr. D. A. O'Sullivan.—*THE MAIL*, Toronto.

The first number of the *Catholic Weekly Review*, edited by Mr. Gerald Fitzgerald, has been issued. The *Review* is neatly printed, and is full of interesting information for Catholics. His Grace the Archbishop has given the *Review* his entire endorsement, and it will undoubtedly succeed.—*THE WORLD*, Toronto.

We have received the first number of the *Catholic Weekly Review*, a journal published in Toronto in the interests of the Church. The *Review* gives promise of brilliancy and usefulness. We gladly welcome our 'confrere' in the field.—*KINGSTON FREEMAN*.

We have the pleasure of receiving the first number of the *Catholic Weekly Review*, published in Toronto. The articles are creditable, and the mechanical get up is in good style. We welcome our 'confrere' to the field of Catholic journalism, and wish it every success.—*CATHOLIC RECORD*, London.

The first number of the *Catholic Weekly Review*, a new journal "devoted to the interests of the Catholic church in Canada," is to hand. It is a twelve page quarto, printed on toned paper and its typography is on a par with the exceedingly creditable literary character of its contents. It is endorsed by Archbishop Lynch of Toronto, and has a promising list of contributors, embracing the leading Roman Catholic *litterateurs* of the Dominion, among whom is Mr. D. A. O'Sullivan, M.A., L. L. D., who contributes to the initial number a paper entitled, 'The Church not in Danger.'—*PETERBRO' EXAMINER*.

We have received the first copy of a new Catholic paper, entitled *The Catholic Weekly Review*, published at Toronto, Canada. It is a very neat twelve page little volume, laden with the golden fruit of Catholic truths, bearing its peaceful messages of literary researches to all persons who may desire it as a visitor to their homes. May our new contemporary prosper, and live long and happy.—*WESTERN CATHOLIC*, Chicago.

We have received the first number of *The Catholic Weekly Review*. It contains several articles from able writers, prominent among them being the contributions of His Lordship Bishop O'Mahoney, Mr. D. A. O'Sullivan, and Mr. W. J. Macdonell, French Consul. The *Review* has a wide field, and we hope its conduct will be such as to merit the approbation and support of a large constituency.—*IRISH CANADIAN*, Toronto.

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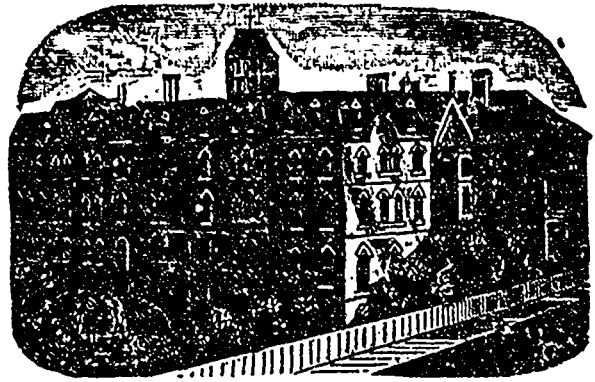
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