

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

The Catholic Weekly Review.

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

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

Vol. III

Toronto, Saturday, Oct. 26, 1889.

No. 36

CONTENTS.

NOTES.....	577
MADMOISELLE ANGELOUQUE.....	John J. A. Becket, Ph. D. 578
POSITION OF THE HOLY FATHER.....	D. J. C. 579
CATHOLIC MONTREAL.....	A. T. S. 579
THE AGNOSTIC GIRL.....	M. F. Egan 580
FATHER DRUMMOND ON THE JESUITS.....	281
THE PROTESTANT MONKS.....	582
EDITORIAL—	
Old Glengarry.....	584
The "Catholic Vote" Again.....	584
Catholic "Parties" in Politics.....	585
Father Egan's Pamphlet.....	585
Inactivity Amongst Catholics.....	585
The Mail's Complaint.....	586
Congregational Singing.....	587
The Peck on Mr. Laurier.....	587
Men and Things.....	587
Current Catholic Thought.....	588
Irish Notes.....	588

Notes.

In his speech at St. Raymond a few days ago, Mr. Mercier announced that his Government intended paying over the Jesuits' Estates monies on the fifth of November. The obnoxious Act, assented to on the Twelfth of July, will thus be consummated on Guy Fawkes' day. Another infamy!

On the same day as the names are handed to the Roman Catholic authorities the sum of \$60,000, or thereabouts, will be paid to the Protestant Committee of the Council of Public Instruction, provided the necessary conditions are complied with. The payment of these sums will not necessitate, the Quebec Premier added, the negotiation of an additional loan.

The Shah of Persia, who seems to be, after all, an enlightened monarch, has again declared that his Catholic subjects shall enjoy full religious liberty so long as he rules. His Majesty has often shown special consideration to Catholic missionaries, and never loses an opportunity of promoting the labours of the Sisters of Charity. He lately caused an insult of the Pope to be imprisoned.

The Queen having found it impossible to comply with the desire expressed by the Chamber of Commerce, and Royal Dublin Society that Her Majesty should visit Ireland next spring to open the National Museum of Science and Art, both the bodies named have invited the Prince of Wales to discharge this important function. The *Irish Catholic* of Dublin, while of opinion that both institutions would display more self respect if they refrained from running after royal personages, adds that the Prince of Wales, however, is a Home Ruler, and if he visits Ireland will be received with courtesy.

The last number of the *American Journal of Philosophy* contains a notable article on "Speech Mixture in French Canada," the author of which pays a high compliment to the French Canadian race. "The solidarity of the Latin stock, he says, "is so extraordinary that the Anglo-Saxon invariably

has to yield whenever a face to face struggle ensues as to the maintenance of the old Gallic race traditions, or to the conquest of broader domains for the exercise of new powers of industry and intellectual life." Of the French language the writer believes that it is to-day as firmly established on the banks of the St. Lawrence as in the home of its birth, a result which he attributes to the rich mental gifts and the strong personality of the Lower Canadian people.

Punch suggests that Lord Salisbury should recognize the services rendered by Cardinal Manning during the London strike by recommending him to the Queen for inclusion in the Privy Council. We learn from the *Weekly Register* that the idea is not a new one and that there was serious talk some time ago of offering His Eminence a Peerage in consideration of his great services as a philanthropist—and possibly also with the idea of giving a substantial prop to the gilded chamber. "The idea," says the *Register*, "is one which Lord Beaconsfield would have delighted to realize had he lived till now. But these things are the toys of Statesmen. The Cardinal has his chosen reward in the benefits he confers on the people, and in the love with which they regard him."

"The weak point in the case of the opponents of the Jesuits' Estates Act," writes Professor Goldwin Smith in *Macmillan's Magazine*, "is that two years ago an act incorporating the Jesuits was allowed to slip through without protest. The explanation is that the Protestant minority in Quebec is so weak and so thoroughly overborne that it has been sinking into a state of torpid resignation, while the British province usually takes little notice of anything that is going on in Quebec. The Jesuits' Estates Act seems, however, at last to have aroused the Protestants of Quebec as well as the people of Ontario." Such is the impression which Professor Smith seeks to convey to the minds of English readers: that the Jesuit Act was a legislative trick, which passed unnoticed; and that the Protestant minority in Quebec are in a state of permanent and dire dejection. As a simple question of fact, both the Incorporation and the Estates Acts, were sufficiently before the Protestant public to enable any intelligent reader of the news of the day—and still more any person who took an enlightened interest in political affairs to become fully acquainted with their nature. "If," says the *Montreal Gazette*, "Mr. Goldwin Smith is unaware of that fact, he undertook to write the story of the recent agitation without supplying himself at accessible sources with the data that were necessary to insure accuracy and completeness." With respect to Mr. Smith's statements, it adds that it is not worth while to renew a discussion that has long since been worn threadbare, "but when a writer," it says, "whose name carries a certain weight with certain readers, volunteers to enlighten the British public on the events occurring in Canada, the least we have a right to expect is that his statements should be accurate." "A certain weight, with certain readers"—mark the satire in the words.

MADEMOISELLE ANGELIQUE.

AN ALMSHOUSE IDYL.

John J. A. Becket Ph.D., in Catholic World.

"Mademoiselle, you must not let me die," he said to her when she came in. "I have changed my mind and do not want to die now."

"If monsieur could see himself he would not talk of dying," said Mademoiselle Angelique, looking at him with interest. "You are much better to-day. I am so much stronger myself that as soon as you are well enough not to need a nurse I am going to get some position, and then I can help you, monsieur, till you get perfectly strong and well so as to leave here."

"You mean that you will take your hard-earned money and spend it on me?" said Townley, with his eyes fixed on her strangely.

"Oh! it will be little things till you are well and can get around. Monsieur should have oranges and a little good wine when he is getting better."

"You are very good, and I thank you," said Townley simply.

The next day he was much better, and ate his food with relish, and wanted to sit up. Mademoiselle watched him as interestedly as a mother could have done. Her face brightened over the signs of his improvement, and she was as gay as a lark.

"Mademoiselle Angelique," he said, "I am going to get well very rapidly now. I feel it. Are you glad?"

"Need you ask that?" said the girl. "Am I not your nurse, and did I not tell you to get well?" She smiled joyously.

"As soon as I get well I am going to leave this vile place, and, mademoiselle, I hope to get married. I am going away to some European city, if I do, and live there."

"That is good, monsieur," she said brightly, though a shadow as light as a breath of air had darted across her face for a moment.

"Are you glad I am going to get married?" said Townley, looking her straight in the eyes.

"Certainly I am glad," said she, though her lip gave a little twitch. "Anything that is going to make you happier pleases me."

"Do you want to know the name of the girl I wish to marry?"

"If monsieur cares to tell me," she answered quietly.

"Her name is Angelique," said Townley.

"Angelique?" said mademoiselle. "It is a pretty name; I trust she will be a good wife to you."

"Angelique," continued the sick man slowly, "will you do something to please me?"

"Ah! monsieur, surely. Have I forgotten your goodness to me in Paris?"

"Then put your arms around my neck and kiss me."

The hot blood surged so into her cheeks, and such a look of pain crossed her face, that he almost relented.

"Do not ask me to do that, monsieur. You are jesting. It is not like you." She spoke calmly, though her bosom was heaving.

"But you kissed my hand the other day," said Townley. "Why did you do that when you will not kiss me now?"

"I did that because I feared you were going to die, and I—I felt sad at the thought of it," she answered, with her face aglow, but looking him steadily in the eyes with her calm firmness.

"Will you not kiss me when I tell you I love you?" said Townley.

"O hush! monsieur. Have you not just told me you love another and wish to marry her?" said she reproachfully.

"No, I did not say another. I said there was a young woman I wished to marry and that her name was Angelique. You are the one." And Townley reached his hands out and grasped hers tenderly.

"You love me!" said Mademoiselle Angelique. Her face seemed transformed in the sudden rosy glow of happiness that bathed it, and her beautiful form seemed to grow into firmer, more exquisite curves, as though some magic elixir

had been sent coursing through her veins. She stood motionless, radiant in her new joy, looking at him with such an eager simplicity.

"Yes, my dear little friend, I love you," said Townley quietly. He stretched forth his weak arms toward her with a pathetic tenderness in his eyes.

The girl burst into a flood of tears as she leaned forward and gently clasped his head in her hands. He folded his arms about her and held her close while his lips sealed the covenant of love on her sweet mouth. It was the keenest, most restful happiness to them both.

Then the girl raised herself, the tears glistening on her long lashes, and her lips parting in irrepressible smiles.

"Now you must get well in a hurry, and I shall work for you, and you shall have your oranges and your wine," she said playfully.

"Listen and I will tell you what we shall do. Just as soon as I am well enough we will leave this horrible place. Then we will get married and sail for France. We will go to your old village, if you like, and stay there for a while, and then we will wander about, living only in bright, cheerful places."

"I do not care where I live so long as I live with you," said Angelique. "But we will do whatever you wish, dear, as soon as we get money enough."

"Isn't three or four hundred thousand dollars enough to start on?" said Townley roguishly.

"Yes. When we have that we will go at once," said Mademoiselle Angelique cheerfully.

"We have got that now. We are the richest paupers in this Almshouse," said he, smiling.

"What do you mean?" said the young girl curiously, as she picked up the blue-checked apron from the floor.

"I mean that you read me of my uncle's death a few weeks ago in the paper. This man named Fowler, who died in Buffalo, and whose son had died a few days before him, was my uncle, Angelique, and his large fortune has come to me. I have seen a lawyer, and everything has been settled. So get me well as soon as you can, and we will go away, giving orders for the paupers to have a grand dinner in honour of our wedding. We will get married, and we will see if money and health and love cannot make us happy."

The girl had listened with such a grave, sweet smile, sitting with her hands clasped in his. But as he finished a soberer look came upon her, and with some hesitation she said, firmly and sorrowfully:

"Monsieur, are you sure that this is right? In Paris you were with the best people. Now that you are rich again, your place is there. Do you think I shall ever shame you as your wife?"

"Shame me? Yes, shame me that I am not good enough for you," said Townley, grasping her hands anew. "Friends! You are the only friend I have in the world! I would not have got this uncle's money could he have made a will. Are we not enough to each other to get along without any one else? Dear heart! you have the refinement that comes from a beautiful nature, the tact which is born of the most delicate goodness, the repose of a wonderful simplicity and modesty and dignity. Many a lady has not these, and one who has is a lady. I would not fear to have the proudest dame in the world meet you as my wife. Love will come to the aid of these sweet qualities in you. No; do not fear. I shall never be ashamed of you, Angelique." And he drew her willing head down till their lips met.

THE END.

The Parnell Commission, which will resume its sittings this month, is practically over, so far as the Nationalists are concerned. Mr. George Lewis has settled up all the accounts for Mr. Parnell. Sir Charles Russell received one thousand guineas with his brief, and fifty guineas a day for 110 days. Mr. Reid and Mr. Lockwood each received five hundred guineas with their briefs, and twenty-five guineas daily, during the same period, and the junior counsel in proportion. The whole outlay, including counsel, witnesses, Irish agents, shorthand writers, and so forth, are covered by the Indemnity Fund, which did not exceed £40,000. The *Times* expenditure will be largely in excess of this amount.

THE POSITION OF THE HOLY FATHER.

The cablegrams concerning the Holy Father's health and the position of affairs in Italy, which have been so frequently published of late in the newspapers, are not remarkable for their truthfulness. These reports are started systematically by the enemies of the Holy See. The Reuter agencies, on which the dailies of the States and Canada chiefly depend for their European news, are in the hands of Jews, avowed enemies of Christ and His Church. Catholics do not generally heed such reports but wait until their contradiction follows. It is sufficient, however, for enterprising editors and managers that they are pleasing to, and urgently sought after, by a certain class of their readers, who would feel aggrieved if they were not occasionally treated to sharp denunciations of the Pope and prophecies of the speedy downfall of Rome.

Last week the *news* of this kind surpassed itself in impudence. That half a column of any newspaper deeming itself respectable should have been given up to a cabled opinion of the infidel author of "*Le Vie de Jesus*," Ernest Renan, on the future of the Papacy, is what no reasonable man could have thought possible. When this French atheist first published his blasphemous work, he vainly thought that he had wrought the destruction of all faith in Christianity. He is now asked to give his opinion on the future of Papacy. To what measures will not the enemies of the Church descend in order to dim, even a little, the brightness of her glory. He therefore prophesies that the Pope will soon have to leave Rome, that the Church will be rent asunder and Roman Catholicism utterly obliterated. Though no one has ever given Renan the credit of being, even a third-rate statesman, yet when the subject of his declamation is the Pope of Rome the fantasies of his disordered imagination become, for not a few, a "most important opinion."

To be a prisoner, to be driven out of Rome is nothing new to a successor of St. Peter, whom Herod put in chains. Many a Roman Pontiff was martyred and others have died in exile, but the Church with her visible head still remains. Often have "the kings of the earth stood up and the princes met together against the Lord and His anointed." Powerful men and mighty armies have sought to destroy the indefeatable Church of Christ. The Lord has laughed at them. They have melted before His face as wax under the sun. Renan could have learned from the study of the history of his native France how feeble is the power of the mightiest conqueror against the word of Christ, or against the Head of His Church. Napoleon the Great brought Pius VII. a prisoner to France, yet Napoleon died a prisoner in exile, while the Pope was restored to his throne. Leo XIII. may be driven from Rome any day. He may die in his prison or in other land that may shelter him. Another shall be called to fill his place and the Church shall continue on forever. Christ has so promised: Behold I am with you all days even unto the consummation of ages. He founded his Church on the Rock of Peter and neither against the Rock nor the Church shall the gates of Hell prevail.

The Church has met with persecution everywhere. The world has always been at enmity with her. This is what Christ led us to expect. It is a visible *note* of the true Church, "If the world hate you know ye that it hated me before you. The servant is not greater than his master. As they have persecuted me so they will also persecute you." (St. John XV.) This enmity, amid all the changes of time, has always manifested itself in the same way, by attacking the Sovereign Pontiff, the Head of the Church. In the beginning Herod seized St. Peter and cast him into prison. The Roman Cæsars sent his successors to a martyr's death, with the expectation of drowning the whole Church in the ocean of their blood. In the middle ages German Emperors, usurping the rights of the Holy Church, sought in justification of their evil acts to banish the true Popes from Rome and set up anti-popes in their stead. And now modern Cæsarianism, claiming for itself the things that are God's, is assailing in every possible manner our present illustrious Pontiff, Leo XIII. As the Pope and the Church have passed through other persecutions so will they through this. The Cæsars have passed away. The old German Empire has given place to another. The King of Italy has been only a name before, and will

again. But the Popes of Rome have succeeded each other in an unbroken line, and will so succeed until the end of all things. The united prayers of the faithful throughout the world now ascending to Heaven will be heard, and peace and freedom once more come to the Church. After the lust and most terrible of the persecutions which she suffered from the Roman Emperors, the world thought and proclaimed that the name of Christian was forever blotted out. It was then God chose to declare His power and scatter His enemies. So has it ever been in the history of the Church, and so will it ever be. When the world thinks itself strongest, when it prides itself on its victory over the Church, God will arise in his might and manifest His power to the dismay of His enemies. The same God who sent an angel to free St. Peter from his chains and deliver him from his prison, will give liberty and peace to Church and Pontiff.

D. J. C.

CATHOLIC MONTREAL.

Montreal is so truly a Catholic city from its very foundation, that it should never lose sight of its old traditions. Its founders were M. Olier, who also founded the order of Saint Sulpice, M. de la Dauversiere, a pious gentleman of Normandy, and we may add Sister Marguerite Bourgeoys, foundress of the Congregation de N. D., and Melle. Mance, of the Hotel Dieu. The first governor and co-founder of Montreal was not only a Catholic, but one who aspired to high perfection. The city named Ville Marie, was consecrated in a special manner to the Holy Family, and very shortly after the first settlement was made there, the three communities of Saint Sulpice the Congregation and the Hospital Nuns began likewise their life of usefulness, being designed by M. Olier, to honour respectively Jesus, Mary and Joseph.

Previous to the arrival of the first colonists, we read of the Chevalier de Montmagny, Viceroy of New France, who was likewise a devout Catholic and a Knight of Malta, going, in company with the Jesuit Superior at Quebec and others, to examine and pronounce upon the site of the future city.

Parkman and other historians give us a graphic description of the first Mass said at Ville Marie, in the May of 1642, by the Jesuit, Pere Vimont. He at first intoned the *Veni Creator*, and having said Mass, addressed a few but very impressive words to the little band who stood about, comparing their undertaking to the seed which was to grow into a stately tree.

In the group around him were, the Governor, Paul de Maissonneuve, Melle Mance and Madame de la Peltrie, joint foundress with Marie de l'Incarnation of the Ursulines of Quebec. The air is described as soft and balmy. Nature had put forth all its charms, the young verdure was already mantling the hoary sides of Mont Royal, when the spiritual life of Ville Marie began. Of course, it would be impossible to glance, even after the most cursory manner, at the varied incidents of these primitive days, all so truly Christian, so truly Catholic. Now the old Bonsecours church, not that of course with which we are familiar, but one occupying the same site, was built mainly through the exertions of Marguerite Bourgeoys and her companions. How the parish church was erected, and how devoted priests, the Jesuits, ministered until the arrival of the Sulpicians, who were designed for the special pastorate of Montreal, gave noble examples of zeal and heroism. Of the nuns, too, and their labours. While the settlers were, comparatively speaking, a handful, Sister Bourgeoys collected the children of white people and Indians alike in one of those towers, which stand at the gate of the Grand Seminary to-day. The other was a chapel, and under it is buried the remains of an Indian Saint. In the words of the late Thomas D'Arcy McGee:—

But men or angels seldom saw a sight to heaven more dear,
Than Sister Margaret and her flock upon our hillside here.

A charming incident is recorded during the governorship of M. de Maissonneuve. Floods threatened the very existence of the fort, which not only was the chief means of defence for the straggling settlement, but also contained the provisions and ammunition brought from France. This was at Christmas time. M. de Maissonneuve made a vow that if the fort were spared, he would plant a cross on the summit of Mount Royal. The waters advanced to the very threshold,

but then subsided. On the Feast of the Epiphany, the governor, accompanied by the principal colonists, carried the heavy wooden cross, and planted it on the mountain, some others carrying the pedestal. A temporary altar was arranged, and Pere du Perron said mass. The cross became a place of pilgrimage, till it was destroyed by the Iroquois.

One of the most glorious episodes in the history of Montreal was that of Dollard and his sixteen companions going forth to encounter the united force of the Five Nations, who threatened Montreal, Three Rivers and Quebec with destruction. These noble young soldiers, having received Communion, swore before the altar to accept no quarter, but to die for their fellow-countrymen. They were accompanied by a few Indian allies. They proceeded to the Long Sault, put up a hasty entrenchment and for eight days kept at bay the whole force of five hundred Iroquois. The latter were indeed about retiring, when the treachery of some of their allies revealed the true state of the garrison, and resulted in the death of the heroic seventeen. But so terrified were the Iroquois at this unexampled valour, that they withdrew, and the French settlements of the north were saved.

The Irish Catholics as a body first assembled in the Bonsecours church in 1817, under the spiritual direction of Father Richards, a Sulpician and a convert to the Church. They next took the old Recollet church, with Father Pholan, afterwards first Bishop of Kingston, as pastor. St. Patrick's was built in 1848, Father Connelly officiating. He continued at their head till 1860 when the present venerable incumbent became pastor. For fourteen years previous Father Dowd had ministered to the people. For the twenty-nine that followed we find him with Father Toupin, and the younger priests who gradually appeared at St. Patrick's, still toiling on. The remarkable development that followed, the establishment of schools and institutions of charity, are too well known for mention here.

The Bazaars, too, which under the devoted care of many zealous ladies have been a source of revenue to the orphans, have a history all their own. The last and greatest effort in that line is for that old church to which so many generations have belonged. Sunday after Sunday, has *la veille Charlotte* and her silver-tongued coadjutors called them to the holy offices as she has pealed for their births, their marriages, and at last their deaths. So the traditions of the Irish Catholics have become inwoven with all those traditions, which from the beginning have made this "Queen City of the North," the most Catholic on this continent.—*A. T. S. in True Witness.*

THE AGNOSTIC GIRL.

The existence of the Agnostic girl is a fact, although there are elderly people who doubt it, just as some of us have doubted the possibility of the griffin or the dragon. She is generally found in cities. She may have been at college,—she has at least gone through the course of one of the public high schools. She has read Matthew Arnold's "Literature and Dogma,"—the most impertinent piece of work done by that master of words; she has dipped into Draper's "Conflict of Religion and Science,"—whose author appears to have been a good physician, but a sciolist in everything else, she knows something of John Stuart Mill, adores the inanities of Vernon Lee, and revels in "Robert Ellmere."

Thus equipped, she faces the "eternal verities." She fancies that she can look down on the march of the ages with the calmness of wise impartiality. She finds the Christian idea of God "repellent to her,"—but "she does not know"; she denies in one breath and takes refuge in Know-Nothingism in the other. She strikes one with more amazement than the Agnostic young man; and one is constantly asking how a young woman can be a fool, for fools are rarer among the youthful female sex than among the male. She is aggressive. she is always affirming her disbelief in God and Christianity,—for to deny so universal a belief amounts to an affirmation,—yet she always flounders when asked to take the burden of proof which reasonably rests on her.

It is charming to hear a sweet young thing, in the pauses of the dance, throw out a few fascinating nothings on by-thibius or protoplasm and the foolishness of faith. Perhaps

before '88, young French ladies, who dabbled a little in Voltaire and the Encyclopedia, made similar pleasantries. But if they did, they suffered for it; and when the masked headsman faced them at the guillotine, it was not on Voltaire they called.

In the cultivated society in which the Agnostic girl swims it is thought rather low to be anything but a Know-Nothing or a Buddhist. The fashion may change next year; but this year Buddhism is still the rage, and the visit of Sir Edwin Arnold will no doubt give an impetus to a form of opinion delightfully vague and deliciously incomprehensible. As the Buddhists themselves have not yet settled what the *nirvana* is, or the exact meaning of their adored golden lotus, it is easy for the Agnostic girl to pass from Agnosticism into a more romantic form of Know-Nothingism. And when the empire gown and the directory bonnet go out of fashion, she will need a new religion. When she no longer shocks her friends by her "advanced" assertions, she will cease to assert.

An analysis of the state of mind of the Agnostic maiden has led us to the conclusion that it is made up of two very compatible elements—a little learning and a great deal of vanity. She will tell you that she grounds her opinion on facts. Facts! Why, her beloved apostle, Matthew Arnold, tells us that facts have failed the new believers! There is nothing now left to them but poetry. And Mr. Arnold was almost infallible in his time—*in his time*; but, poor man, he had but a short day as an authority on religious opinion! And has it ever struck his infallible young disciple that, if his slurs on the manners of her countrymen were as well considered as those on the Christian Faith, they are valuable indeed?

Given a course of garbled history, a habit of discussing conclusions without knowledge of premises, a tendency to the reading of pessimistic novels and current quasi-philosophical magazine papers, a contempt for any opinion that is more than a year old, a superficial mind, a great deal of vanity, arrogance, and intolerance, and you have the greatest bigot of our time—the Agnostic young woman.—*M. F. Egan in Ave-Maria.*

REV. FATHERS DRUMMOND AND CONNOLLY AT HAMILTON.

During the past week the Rev. Fathers Drummond and Connolly, of the Society of Jesus, gave a very successful retreat to the ladies of St. Mary's Cathedral parish, Hamilton. The spacious church was filled thrice each day, beginning at 5 a.m. each morning.

On Sunday it was thronged four times. At the closing ceremony, which took place at 3 p.m., His Lordship, Bishop Dowling, addressed words of warm congratulation to the ladies, and expressed a hope that the men, urged on by their wives and children, would come the following week in numbers equally large.

After the closing ceremony the League of the Sacred Heart was canonically established in the parish by Rev. Father Connolly.

Fifteen of the most influential ladies were named to represent the different wards of the parish in the council, and one hundred promoters chosen from the different Sodalties, to recruit Rosary bands.

Rev. Father Hinchy was appointed Local Director.

This work bids fair to be the instrument of incalculable good, not only by its three degrees perpetuating the work of the Mission, but also by lending its efficient organization for the accomplishment of any good project that may be designed for the glory of God and the good of religion.

At the evening service Rev. Father Drummond opened the men's retreat. The Cathedral was thronged to its utmost seating capacity by men alone. It was a most imposing sight to see so many listen with wrapt attention to the words of the eloquent preacher. The men's mission will continue during the remainder of the week. CORR.

A monthly periodical to be conducted by the Jesuit Fathers will issue its first number in New York about the middle of next December. The editorial staff will consist of four of the most learned of the Fathers in this country.

A JESUIT ON JESUITISM.

Lecture by Rev. Father Drummond, S.J., in St. Mary's Cathedral, Hamilton.

For two hours and more, says the *Hamilton Spectator* of the 14th inst., Rev. Father Drummond, S. J., addressed a vast audience last night, in St. Mary's cathedral. His subject was the Society of Jesus, of which he is a member. Father Drummond is one of the most pleasing and accomplished orators that ever addressed a Hamilton audience. Throughout this long address he held his audience by the spell of his eloquence. He is a master alike of invective, pathos, humour and thrilling narrative, and clear and logical reasoning. His manner is graceful, his language at once simple and scholarly, his voice is beautifully clear and sweet, and he is, moreover, a skilful elocutionist. Father Drummond is, with Father Connolly, of the Society of Jesus, holding a mission here; but the address of last night is the first one that has been given to the general public of Hamilton.

After announcing the special mission services for this week, he said:

My dear friends, a writer once construed Shakespeare's lines, "There is a Providence that shapes our ends, rough-hew them how we will," and twisted them into "There is a Providence which shapes our ends rough, hew them how we will." It seems to me there is a Providence which shapes the ends of the Equal Rights Association rough, hew them as they will. It struck me as being worthy of notice that the Equal Rights Association held their meeting the other evening on the festival of St. Francis Borgia, the third General of the Society of Jesus. When that association was holding its meeting, Jesuits the world over were thanking God for His kindness in giving them one so great as St. Francis Borgia. Perhaps these gentlemen, however, knew nothing of any Borgia except Caesar Borgia, who lived a hundred years before, and had not the very best of character. St. Francis Borgia was a great statesman, greater than the Canadian statesman who was present at the meeting of the Equal Rights Association, and who goes under the somewhat Irish name of McCarthy, and who spells his name in a French style D'Alton, probably on account of his great love for the French language and everything French. Doctors know of a disease which they call Daltonism, but which in English we call colour blindness. Perhaps Mr. McCarthy was named D'Alton because he sees no colour that is favourable to the Jesuits. Another thing that struck me as being strange about the meeting of this association was that while the papers spoke of it as being a great gathering and placed the attendance, they added, "A collection amounting to \$126 was taken up at the close of the proceedings." The 3000 earnest and devout followers of the Equal Rights Association contributed at the rate 4 1-5 cents each. We are not in the great city of Toronto, nor are there 3,000 of us here, but a collection will be taken up here for the poor of the city, and as Father McEvoy has an objection to coppers you must give at least five cents each.* I labour under two disadvantages when speaking of the Jesuits. The first is that I am a Jesuit myself and therefore might be considered to be talking from interest. But I ask you to take what I shall say in favour of the Jesuits as that which Protestant writers of the best class have said of them. There is an advantage, too, in being a Jesuit, for any one who has ever read will know that no one can write the history of a country as well as a person who has lived in the country. I have the advantage of knowing what I am talking about. When last I delivered this lecture in Winnipeg my audience was made up principally of Protestants. Among the audience, however, was an infidel, and after the lecture his wife asked him what he thought of it. He replied, "Those other chaps don't know what they are talking about: this fellow does." The other disadvantage which I labour under in talking on this subject to Protestants is that a great many bad things are said against us, and the saying goes, "No smoke without fire." Well, sometimes there is a great smoke without fire. There was a great deal of smoke about St. Paul. He was in prison, in

perils, in scourgings, yet he was not a great criminal. Even Protestants claim him, though I think he was a Catholic. There was a great deal of smoke about another figure in Bible history—the figure that is at the head of our Society. Jesus was looked upon as a Samaritan, a publican and a wine bibber. It was said that he wrought miracles through the power of Beelzebub. Yet he was without sin. I would ask honest Protestants to consider their position in regard to Catholics, particularly Jesuits. They have no means of getting at the truth. The wells are poisoned. They read nothing but Protestant papers—they can get no others. With us it is different. We are forced to know the Protestant side. Only once in a while will an honest Protestant read a Catholic book, while Catholics have Protestant literature thrust down their throats every day and thus know both sides. Yet we still live and do not change one jot or tittle of our doctrine. The mass of English literature is in the service of un-catholicism, and while Catholics have to read much poisoned literature we still keep on and are as intelligent as any part of the civilized world. We are not one nation. We are the long-headed Yankee, the shrewd Englishman, the canny Scotchman, the witty Irishman, the solid German—in fact the pick of all the human race. I do not say they are not as good as we are, but we have a pick of the whole, and though assailed on all sides we stand firm. Why? Because we are surrounded by a network of arguments that will stand. You need not believe it unless you wish, but you should at least study both sides. I believe this agitation against the Jesuits will lead to enlightenment of many minds. The Equal Rights Association will not be enlightened. They are political engines and will not know the truth. As a body the Jesuits have existed as long, have exerted as great an influence, and have been as little blamed as any. I do not say that they are better than other branches of the Catholic Church. For a great many years seven-eighths of the cleverest men of France, Spain, Italy, the Catholic portion of Germany, China, India and the East Indian Islands, were educated by Jesuits. The monastic orders were started on the day of Pentecost, and then the essence of religious life began to show itself in Christians. In the 16th century came a new state of things. The Reformation—rather the revolution against authority—took place. At that time there was in the north of Spain a young knight named Ignatius. After having both legs shattered in battle he became converted, studied a great deal and wrote a book on spiritual exercises which has converted thousands. Among those so converted was Xavier, the apostle of the Indians, who, as history shows, wrought miracles such as bringing dead people back to life, and who is said to have won a million and a half people back to the Catholic faith. Ignatius and his companions in 1540 submitted the draft of the constitution of the Order of Jesus to the Pope, who gave it his entire approval. Since then nineteen Popes have approved of that constitution. The last of the nineteen was Pope Leo XIII., the present Vicar of Christ, who not only renewed the approval of all previous Popes, but gave us the blessing of the Apostolic See. We have no doctrines that are specifically our own. By our constitution we are obliged to accept the Catholic doctrines, and by so doing we have always come out on the right side in controversies within the Church. Beginning in 1540, by 1590 the Jesuits were established all over the world. At the end of the sixteenth century some Jesuits had meddled too much in politics, but they were punished and some of them dismissed. It may be said, however, that they did not meddle until politics were thrown upon them. Owing to their great strength and learning they then excited jealousy. Even some Catholics were jealous of them, and I believe the present trouble about the Order arose out of jealousy. During the next 200 years millions were converted by the labours of the Jesuits. In America, historians say, no cape was rounded, no island touched without a Jesuit led the way. No mere spirit of enthusiasm can account for this. There must have been something in the heart, and that something was the spirit of God. Ignatius prayed that the Jesuits should be persecuted and that evil should be spoken of them, and his prayer has been answered. At the end of the last century, Voltaire, the leader of the great attack upon Christianity, said we must destroy the Roman Catholic Church, never mind

*The collection realized \$169 for about 1200 people, more than three times per head what the Equal Rights Association gave.

the others, and we must sweep away those grenadiers of the Pope—meaning the Jesuits. Voltaire adopted the policy of throwing mud at us. At that time all scoundrels were against us. The first onslaught in France was made at the instance of the mistress of Emperor Louis XV., because the Jesuit Fathers would not grant absolution to her, a harlot. In Spain the persecution was on almost as villainous grounds, and the Jesuits were expelled. We were never expelled from any country for righteousness' sake. We were suppressed. Our first chief is Christ Jesus. He was obedient unto death; so should we be. As Christ arose so did the Society of Jesus, and it arose with the sanction of those who suppressed it. Pope Clement XIV. was forced to suppress the Society, and it is believed he died mad because he did so. But even though he suppressed the Order of Jesus he made the suppression as inoperative as possible. He suppressed the Society by a brief, which no one looks upon as infallible. Even if it were, the brief did not say the Jesuits were guilty of anything, it simply says they were accused. Further, to make the brief operative it must be read, to the Jesuits assembled, by the Bishops. In Prussia and in Austria this was never done, and it is probable the brief was never read by the bishops of Quebec. When the Order was re-established it was done in the most solemn way possible, by a papal bull and Pope Pius VII. in the bull said the Society was re-established at the desire of the bishops of all countries. It has been said that we Jesuits rule the Pope. That is not true. We are subordinate to the bishops. No Jesuit can enter a parish without permission of the bishop of the parish. There is a very important diocese not very far from here in which the bishop has constantly refused to allow us to work. I could not preach in this church without permission of the parish priest. Out of the \$100,000 given under the Jesuits' Estates Act we were to get only \$160,000. Does that look as if we ruled the Holy Father? At the present day we are at work all over the world. Let me correct a mistaken idea of Protestants. There are absolutely no female Jesuits. There never have been, and, please God, there never will be. There are no secret Jesuits moving in the society of the world. There are lay brothers, but they live in the houses of the Society, and are usually men who have useful trades at which they work. The lay brothers are always the cooks at the various houses, and are almost invariably very poor cooks. The idea of hidden Jesuits originated in the days of persecution when our members had to go about dressed as bricklayers and mechanics, and did much good. At present in England there are more Jesuits to the square mile than in any other country in the world. Why? Glorious England being the home of freedom the persecuted religious bodies from all lands have gone there. In Canada there are about 280 Jesuits, all told. Of these 80 are priests, 80 are studying to be priests and the remaining 70 are lay brothers. We have homes in almost all parts of Europe. Establishments in Africa, particularly in South Africa, in China, where the Jesuits are the regular priests and the secular priests are assistants instead of the Jesuits being the assistants, as in all other places. We have establishments in South America and in the United States, where the Jesuits number 1,800. In Canada we have an establishment near Winnipeg, a few in Ontario, but most of them are in Quebec, at Quebec city and Montreal, where our Superior—a native Canadian—resides. Eleven-twelfths of our members are Canadians. In all parts of the world we have always sought to be true to God first, to our country and family next. I can assure you that the life is one of trial. The greatest trial, however, I found to be in leaving home and loved ones. I was then 19 years old, and that was 22 years ago. The life is not pleasant. The first two years are spent in training for obedience, then two in reviewing rhetoric and classics, then three in the study of Christian philosophy, after that four to seven years are spent in teaching in the colleges, and then four years to study theology. Thus 15 years or more are consumed. Our members are scattered the world over and we have no desire for money. We get only our food, clothing, and travelling expenses. We have the great advantage of being well informed in what goes on in the world, however. Though I do not intend to go into details of the controversy on the subject of the Society of Jesus I will mention one point. Dr. Littledale, who is about the

only one we have much trouble with, in attacking our constitution, makes a quotation from a 200 word article, from the middle of which he drops 90 words. The part he omits says we should obey in all things in which no sin appears. Dr. Littledale, by leaving out this most important part tries to prove that we are bound to obey even if the order is sinful. That is like the Episcopal minister who had a hatred for the style of lady's hair dress called the "top knot." This gentleman resolved to put the style down, and surprised his people by announcing his text, "top knot go down," from the book of Matthew. The divine had quoted from the verso, "Let him upon the house top not go down." Dr. Littledale is a debator of the "Top knot go down" order.

Rev. Father Drummond closed his two hours' lecture by stating that it would be far more satisfactory from personal feeling for him to engage in other pursuits of life; to live in the love of a wife and in the hearts of a family, a position which no person honoured more than the clergy. He asked what could impel men to quench natural instincts, to put aside all thought of conjugal love, all hope of domestic bliss, all worldly ambition, and yield implicit obedience to the will of a superior, if it were not the Holy Spirit of God? In regard to the charge that the Jesuit is, in relation to his superior, as a staff to be used at the will of the holder, or as a corpse, Father Drummond said that no Jesuit is bound to obey the command of his superior if his superior command him to do a sinful act. Obedience is a principle that runs through all the lives of the best men. What made the action of the "noble six hundred" at Balaclava so noble? It was their unquestioning obedience, though they knew "someone had blundered." The principle of obedience is one of the strongest links that binds the Society of Jesus together. Father Drummond concluded by advising his hearers always to be patient when they heard Protestant misrepresentations of the Jesuits and other Catholic institutions, for such misrepresentations were only the fruits of ignorance—an ignorance so dense that it is often taken for knowledge.

THE PROTESTANT MONKS.

We are not surprised that the proposal to create an order of monks within the pale of the Anglican Church has aroused a tempest amongst the members of the Establishment. The Ritualists have for years now been making a new religion—borrowing the ceremonies and forms and vestures of the Catholic Church to the alarm and horror of their Evangelical brethren. As a result there have been endless quarrels and bickerings over "burning questions," such as to what clothes the minister is to put on for service, how he is to wear them: what are his movements, whether he turns north, south, east and west: what are his gestures, whether he raises his hands to bless the people or lets them fall by his side, and so on.

Now that the innovators are about to take another step in imitation of Rome, the storm, of course, becomes fiercer. Indeed, as the proposal made simply amounts to a revolution, it was not to be expected that good, honest, combative Evangelicals would stand by with folded arms and allow it to be realized. Why, if this project succeeds, Anglicanism may be said to be a thing of the past. Hitherto, amidst all the fuss of the Ritualists, changing a garment here and a lineament there, aping now one movement of the Catholic priest and now another it was possible to recognize the good old Anglican Church, the child of the pure and amiable Henry and his scarcely less lovable daughter Elizabeth. She was, it is true, a thing of shreds and patches, as she always will remain, but her birth-marks could be clearly discerned. Every member of her communion enjoyed the proud privilege of being a law unto himself. Obedience to spiritual authority he had complete liberty to scoff and despise; an unmarried clergy he did not dream of! and as for poverty, the leading principle of his religion was to eschew it and all within its grasp and to be respectable." The Ritualists, following up their process of imitation, have been bold enough to endeavour to sweep away at one fell blow his most cherished doctrines—to propose that an order of monks should be established in the Church of England, and that these monks should actually take vows of poverty, chastity, and obedience.

It is strange that the children of the Establishment who keep before them as a beacon-light the conduct of Luther should rise in revolt and denounce the plan of the new reformers as an insidious attempt to overthrow the Church of England and substitute for it the Church of Rome?

The alarm felt by so many members of the Anglican Church with regard to the working of the scheme which has been put forward may well be serious, for if the new brotherhood should ever become a reality, the disputes in the Church of England, by which the world has hitherto been so much edified, might be called the merest trifles in comparison with those which the country will witness. What the outcome of the brotherhoods would be is foreseen clearly enough by the Anglican Dean of Ripon, who says: "There would be High Church and Low Church brethren, Calvinistic and Arminian, supporters of Sunday amusements, opening of museums, smoking concerts and theatricals, and others more distinct and decided in separation from the world and its vanities. Who is to keep the peace in their common rooms? I pity the poor Bishops. They have the care of all the churches, and now they will have the care of all the monasteries. But episcopal jurisdiction, we know from experience, is only a feeble check on the inclinations and tendencies of the various sections of the Anglican communion. Ritualists and Evangeheals, as a rule, snap their fingers at their spiritual fathers. For instance, in reference to this same project of Protestant monks, Earl Fortescue speaks of "an unwholesome habit of passive submission to a spiritual authority," and Lord Grimthorpe roundly declares that "obedience is a word of Popish and especially of Jesuitical trickery." Such being the view of obedience in the Anglican Church, the Protestant monks would divide themselves into sections and factions. One body would probably have the Bishop at their head and the other would oppose them under the leadership of the Superior of the order. On the occasion of the episcopal visitation to the monastery the disputants would take sides, and if cows and scandals would not fly, we may rest assured the din would resemble Babel. Then, as Lord Grimthorpe truly observes, there would be "collisions everywhere between the regular and secular clergy." "Curates," says his Lordship, "are proverbially difficult to manage now, and a set of curates with a monastery and a warden behind them will make an incumbent's life intolerable, unless he is resolute enough to stop them through the Ecclesiastical Court from preaching and the Bishop does not veto a persecution, as Bishops will if they prefer them to the incumbent—so long as the veto is allowed to last. Even if the clerical brothers are so stopped, the warden, or 'General of the Order,' will settle the matter in five minutes by merely turning on the lay brothers over whom the incumbent will have no control whatever." With the prospect before us of the great battles to which the foundation of these Protestant monks would lead, we quite agree with Lord Grimthorpe that the scheme will never get on its feet in any practical sense.

But if the project should, after all, come to be realized, it is not difficult to foresee that its results would be of little value. Jealousy and friction, and above all, the absence of a central authority to which implicit obedience is to be yielded, must render the brotherhood powerless and ineffectual for good. It is the impetus and direction received from such an authority,—the Holy Father, the Representative of Christ—that has at all times ensured discipline and the strict observance of vows in Catholic monasteries, and has, with the grace of God, enabled the monks to accomplish such glorious work for the Church. The record of the labours of the monks no one can read without admiration. The ignorant may ignore it and the bigoted revile it, but the well-informed and the unprejudiced will readily acknowledge that the monks of the Catholic Church have played a noble and most important part in the history of European civilization. Only those who work under the same conditions can bring forth similar fruit.—*Liverpool Catholic Times.*

A barrister, fond of parading his eloquence began a speech for the defence with the words: "My lord, it is written in the great book of Nature—" when the judge interrupted him with: "Will our learned friend tell us on what page?"

Current Catholic Thought.

THE CATHOLIC PRESS AND THE RIGHT OF CRITICISM.

Some of our Catholic exchanges gloomily deprecate anything in the shape of criticism on the part of the Catholic press where even the human interests of the Church only are concerned. They are so timid of giving Protestants an opportunity of saying unkind things about us that they would smother all allusion to Catholic affairs unless to shower indiscriminate praise on everybody and everything connected with them. There could not be a greater mistake. Catholics do not pretend that absolute perfection has been attained in the management of the material concerns of the Church, or that the ecclesiastical body is composed of infallible and impeccable individuals, incapable of error in the line of their multifarious duties.

There are a great many cases where judicious and proper criticism from the right quarter acts as a wholesome corrective. To withhold it because non-Catholics might see fit to make it an excuse for attacking the Church would be a flagrant exhibition of moral cowardice unworthy of the name and mission of Catholic journalism. Freedom of speech, within proper limitations, belongs as much to the Catholic press as it does to individuals. The Church has never sought to restrict it in any way. In this country especially, it is not creditable to the spirit and courage and discretion of Catholic journalists to underrate the importance of a judicious exercise of rights which the bishops and clergy would be the last to wish to see curtailed, much less relinquished, upon such paltry grounds as those mentioned.

So notable an advocate of the wisest freedom of thought and speech in all matters of public interest as His Eminence, Cardinal Gibbons has proven himself to be, has more than once expressed the conviction that the liberty of the Catholic press should be as broad and unrestricted as the limits of truth. So far from favouring any measure that would tend to hamper the absolute freedom of discussion upon topics of current interest in the columns of Catholic newspapers, His Eminence would cheerfully prefer the occasional mistakes of imprudent or indiscreet writers rather than that judicious pens should feel the slightest pressure of restraint from the power in conjunction with which they are wielded in a common cause.

There is absolutely nothing to be gained by the craven fear of unfriendly opinion manifested by our timid exchanges. But there is much to be lost. The Catholic press cannot hope to command the respect of independent minds in or out of the Church if it is to close its eyes to abuses and mistakes within the Church. It is as much a part of its mission to avert dangers arising from this source as it is to make war upon intolerance and bigotry without.

It makes little difference how bigots rage. They will rage anyhow, and the candor and honesty of the Catholic press in dealing with Catholic affairs will not give any additional weight to their absurd fulminations against the religion of Christ.

Catholics have nothing to fear from the unfriendly criticism of their enemies; but if we are to gag our own press to prevent any animadversion upon matters within the Church that over-timid folks imagine should be severely let alone, we should like to know what weight or influence would attach to its utterance when directed against wrongs and abuses outside.

The press is free, as it ought to be; its highest function is to defend the real interests of religion from dangers of every sort, no matter whence they arise. It is the height of nonsense to assume that it is handicapped by fear of non-Catholic opinion or that it should allow itself to be diverted by such fears from pursuing a straightforward and manly course in such discussion of matters as comes properly within its scope. The Church has more to fear from the spirit of cowardice betrayed by some of those who pretend to be her defenders than from the frothing of bigots.—*Catholic Mirror, Baltimore.*

The Catholic Weekly Review.

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

Published every Thursday
Offices: 64 Adelaide St. East, (opposite Court House).

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

All advertisements will be set up in such style as to insure the tasteful typographical appearance of the REVIEW, and enhance the value of the advertisements in its column.

Remittances by P. O. Order or draft should be made payable to the Business Manager.

LETTER FROM HIS GRACE THE LATE 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.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

DEAR MR. FITZGERALD,—

I have been very much pleased with the matter and form of THE CATHOLIC WEEKLY REVIEW. The high moral Catholic tone, the fine literary taste displayed make your paper a model of Catholic journalism. May it prosper much so long as it keeps to its present line.

Yours very truly,
C. O'BRIEN,
Archbishop of Halifax.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887.

MY DEAR MR. FITZGERALD,—

You have well kept your word as to the matter, style, form and quality of the REVIEW, and I do hope it will become a splendid success.

Believe me, yours faithfully,
JAMES J. CARBERY,
Bishop of Hamilton.

TORONTO, SATURDAY, OCT. 26, 1889.

Mr. J. A. Macdonell—whose return, lately, to the ancestral country, Glengarry, is an irreparable loss to the large circle of his personal friends in Toronto—is contributing to *The Glengarrian* a narrative history of "Old Glengarry," a series of sketches of rare interest and value, illustrating the early sentiment and history of that country. The narrative dates from the emigration of the Highlanders into the valley of the Mohawk in 1773, from whence, during the Revolutionary War, they were forced to flee to Canada, because of their loyalty to the crown of Britain; and relates principally to the part played by them and their descendants, in the Revolutionary War of 1776-83, the war of 1812-14, and the Rebellion of 1837-8. It is, in fact, a carefully prepared history of one of the most stirring and inspiring periods in Canadian history; and is written with all the author's enviable grace of expression. In recounting the services to the country and to the Crown, during these stormy times, of the Glengarry regiments, which were composed of, and commanded by, Catholics, almost without exception, we think we detect between the lines, a good deal of grim irony on the part of the author. It is the record of the services of Her Majesty's Catholic subjects in Upper Canada to the Crown. Just now, however, it is the fashion of the hour, to asperse the loyalty of our Catholic people, their attachment to the country, to the Crown, and to free institutions. Therefore there is a fitness in making known the record of their past services. We beg leave to add that there is a fitness, too, in its having fallen to Mr. Macdonell to do so—the descendant, and at present the head, of a Catholic family the most distinguished in Canada in respect of its services to the State.

"THE CATHOLIC VOTE."

We will hope that a distaste for journals that trade on the Religion, Nationality, aye, and prejudices, of Irishmen, will supervene.—Letter of Archbishop O'Brien to the CATHOLIC WEEKLY REVIEW.

The less we have of sectionalism or nationalism among us the better. The sooner we recognize the fact that we must condescend and blend the better for our future.—Bishop Gilmore, Cleveland.

That virtuous and incorruptible publication, the *Irish Canadian*, scenting with keen predatory sense, the approach of an election, makes haste to again urge that the Catholic vote be offered at auction. It is worth while to observe that it resorts to its old plea that the Catholics of the Province are an oppressed and a down-trodden body, and that it calls upon them to unite in a demand for Catholic Representation in both the Parliament of the Dominion and the Legislature of Ontario, as well as in the several municipal councils, in order that, as it says, "having fair and full representation in the places of influence and power," a few political banditti, we presume, may the more easily take their pull out of the public chest of the country. The plan upon which this delectable journal would proceed to debauch, politically, the mind of the Catholic electorate, let it tell in its own words:

"What, then," it asks, "should be the Catholic policy of the future? What we have always held and declared it should be—an earnest resolve to have a share in the administration of public affairs. We can reach this only by having seats in the councils of the nation—and the proper and practical way to get there, in proportion to our numbers, is to put candidates selected from our own body in the field. They may not be elected; but the party which refuses to recognize and aid them may learn in time that it also is playing a losing game. Will those journals which speak for Catholics come out in favour of union for Catholic Representation? If they do, and the Catholic electorate responds, then it will be impossible to withhold from them, much longer, the duties of citizenship, to which now—owing to their creed—they are systematically debarred."

It is many a day, says the *Canadian*, since it sounded the slogan and endeavoured to put itself at the head of a regiment of political Hessians, but "for aught of the practical" which resulted from its appeals, it might as well, it admits, have held its peace. Our Catholic people have been unwilling to degrade themselves to the level of mercenary hirelings whose support is to be had for the shilling; and though the demagogues of the *Irish Canadian* have more than once done their worst to cajole and betray them, to their honour be it said, they have maintained their independence as citizens, they have refused as a body to take the bribe from the last bidder, or to be dragged by the heels by the knaves who are not above making out of politics an unsavoury penny when need be. In a word, the Catholic public has made no attempt to keep step with the tune of the *Irish Canadian*.

That it is so, and that our Catholic people have not allowed themselves to be formed into a pack of political filibusters, is not the worst fate, we venture to think, that could have befallen us. There is no need in this country of a Catholic party. We Catholics are as free as any other class of Canadians, and we enjoy the full measure of the rights of citizenship. Our civil rights are not denied; our liberty of conscience is not threatened. What reason can be put forward why we should introduce our religion into the arena of politics? It is quite true that in Ireland, and some countries on

the Continent—as for example, in Germany at the present day—we have seen Catholic parties in politics; but they have been called into being by causes which have no existence in Canada. In such countries the Church has been the object of hostility on the part of the State, and Catholics have been forced into a combative attitude in order either to repeal, or prevent the passage of, persecuting statutes, or to defend or to obtain the same civil rights as non-Catholics. Such was the case in the struggle for Catholic Emancipation in Great Britain and Ireland, and such is the case in the struggle of the German Catholics of the present day. But in this country we suffer under no disability; the liberty of the Church is in no wise restricted. And so long as a government does let the Church alone, and leaves her in her own sphere free to follow her constitution and mission, and protects Catholics in their equal rights as men and citizens, “there is and can be,” declared Brownson, “no justification of a Catholic party in politics.” We shall do well to recall what the great Catholic publicist has said on the subject:

Undoubtedly, he wrote, “there have been journals circulating chiefly amongst Catholics, and regarded as Catholic by outsiders, and demagogues enough, nominally Catholic perhaps, that have talked in a boastful way of a Catholic party and the great things it would do, and have endeavoured to make use of the influence they exerted to commit the Catholic body as such and to turn over the so-called Catholic vote to one party or another. There has been no doubt too much of this, and Catholics and Catholic interests are suffering not a little from it. But the Church is not responsible for it, for she never inspired it, and they who have done it have acted without her authority and against her wishes. Her wish is to pursue her spiritual mission in peace, and keep aloof from politics, so long as they leave her the opportunity.

Unhappily we cannot deny that some journals that look upon the Catholic body as their stock in trade, have said some foolish things, and done what they could to make the appointing power believe that there is a “Catholic vote” and that they command it; but these do not represent the Church, and have not, as non-Catholic politicians sometimes imagine, the confidence of the Catholic community. They are so little considered by us that we have not perhaps taken sufficient pains to disavow them. But in spite of all these may say or do, we repeat it, the Church has not in this country entered at all into the field of secular politics, and has in no instance instructed her children as to the party they should, or should not, vote for. Catholic citizens are citizens as much as any other class of citizens, and have the right to vote according to their political preferences. If they have been more subjected to the influence of some leaders than others—a fact which we do not concede—it has not been by their clergy, nor by appeals to their Catholicity.”

These ideas have prevailed. Two quotations which we make at the top of this article sufficiently indicate the drift of opinion. The schoolmaster is abroad. The demagogue has about had his day. We venture to think that the Catholics of Ontario cannot be persuaded to make of their franchise a football to be kicked by the *Irish Canadian*.

Here and there, of course, throughout Ontario there is a little bigotry, represented by a branch of the Equal Rights Association. But it is a local irritation. The heart of the country is sound, and her moral fibre is still firm. Looking back upon the action of Parliament in regard to the Jesuits' Estates agitation, and recalling the tolerant tone, the wisdom, the enlightened liberality which characterized its proceedings, we see no cause for foreboding. So far fanaticism has not met with much encouragement. To put it on the lowest ground, the existence of a Catholic party, formed, as the *Irish Canadian* would form it, for purposes solely of political rapacity would be to concede all that the *Maul* urges against us, and to

fashion a weapon for our own destruction. As to the practical workings of a “Catholic Party” of that sort, we are of those who lean to the opinion that in its vocabulary, “Representation” would become simply a polite term for any kind of political deviltry that the counterparts in Toronto of the *Clan-na-Gael* Brotherhood might deem it “patriotic” to accomplish. The idea seems to have originated with the *Irish Canadian*, and the *Irish Canadian*, like Cassius,

“Is much condemned to have an itching palm
To sell and mart its offices for gold
To undeservers.”

As will be seen by announcement in our advertising columns, the interesting controversy between the Rev. Father Egan, of Thornhill, and the Rev. Mr. Percival, in respect to the teachings of the Jesuits, is now issued in an attractive pamphlet. Some months ago, it will be remembered, Mr. Percival, a Presbyterian clergyman, attributed to the Jesuits the doctrine that the end justifies the means. This statement was contradicted by the Rev. Father Egan. To this Mr. Percival answered that it was susceptible of proof, and that he was prepared to affirm that “not merely the Jesuit Society but the Roman Catholic Church, whatever may be their theory on the subject, have only too often, by their actions, given sad proof that they do believe in the doctrine that the end does justify the means.” The controversy that followed, by reason of the importance of the point involved in the dispute, and the polemical skill displayed by the disputants, attracted somewhat wide interest. Our readers will remember that several of Father Egan's effective letters appeared at the time in these pages. The controversy is now published in full, in permanent form. The letters of each disputant are given without comment and without addition or emendation, but in the order, and in the manner, in which they originally received publication. The controversy throughout is a thoroughly brisk one, and we can but repeat what we once before said of Father Egan's share in it, that nothing better, in their way, than his vigorous letters, will be found in the mass of stuff that has been written anent the Jesuit question.

In noticing Father Egan's pamphlet “What Do the Jesuits teach?” the *New York Catholic Review* says that it is “brought out in a clever and taking form, which will make it a popular and saleable work. It is a discussion between himself and a Presbyterian minister and fully illustrates the peculiar methods and sources from which Protestants get their ideas and opinions of the Catholic Church. Rev. Mr. Percival is not more happy in his Latin translations than Dr. Littledale. He makes the mistake of using false propositions condemned by the Church as statements of Catholic doctrine. His clerical opponent has little difficulty in driving him from the controversial field, and of securing a decided triumph. The controversy will have a general interest for those who desire to be acquainted with the Jesuit question, and a particular interest for the student of ministerial human nature in Canada.”

While we are on the subject of Father Egan's polemic we feel compelled—in no censorious mood, and with everything of unwillingness—to observe, that looking back over the stormy period of several months past, we have not noticed

many such signs of life in the clergy who are our rightful readers. With the exception of the valuable historical data published by Father Jones, of Montreal, Father Drummond's exposure of Dr. Littledale's mutilation of the Jesuit Constitutions, and Father Egan's disposal of the Rev. Mr. Percival, our friends, the enemy, have had the field to themselves. Perhaps it was the better tactics, but they have been met by no attacking party. Professor Goldwin Smith—to mention but one of the anti-Catholic leaders—finds time to write article after article for *Macmillan's*, the *Forum*, the *Mail*, and the *New York Independent*—insidious articles, putting the match to fanaticism, and poisoning the wells of public opinion. He disinters the buried *Bystander*; and the ghost and skeleton of discord stalks abroad. The pen is mightier than the sword. Have we then no sentinels of a literary turn of mind upon the Canadian watch-tower? We hear few challenges.

Our enemies, at least, are not inactive. What are our Catholic leaders doing? Let Brother Azarias answer—that strong figure in the American church. Writing in the *Catholic World* on the "Lessons of a century of Catholic Education," he says:

"Have not our professors been overworked? How else can we account for their sterility in literature and science? Young men and old men, in the midst of onerous duties and responsibilities, are flooding the press with original work of considerable merit, with editions of the classics, in Latin, in Greek, and in Anglo-Saxon, writing thoughtful articles for periodicals, reading papers at literary and scientific gatherings: of all these what percentage is Catholic? In Germany the professor who ceases to produce is considered a dead branch. According to this how much dry wood there must be in our Catholic colleges!"

The *Mail* complains that what with Jesuit Incorporations, Jesuits' Estates Acts, Crucifix Bills, and proposals to erect statues of the Blessed Virgin, the country is getting an unenviable name among the communities of the world. The *Mail*, doubtless, would have us a nation of atheists. It is worth while to recall, however, what Brownson has said on this subject: that a nation of atheists were a solecism in history. "A few atheists," he wrote, "may, perhaps, live in society, and even serve in it for a time, where the mass of the people are believers and worshippers, but an entire nation of real atheists was never yet founded, and never could subsist any longer than it would take to dissipate the moral wealth acquired while it was yet a religious nation." It was the Abbe de la Mennais who said: "Religion is always found by the cradle of nations, philosophy only at their tombs," meaning as he did philosophy in the sense of unbelief, which is the sense in which the *Mail* uses the terms, and such others as "light," "reason," and "liberalism." The *Mail's* quarrel with the Church and the people of the Lower Province has its origin in this: that they are a religious people, that they do not separate the progress of society from the progress of religion; and that they are apt, on the contrary, to regard religion as the supreme law. It is the Christian principle. "The ancient law givers," says Brownson, "always sought for their laws not only a moral, but a religious sanction, and where the voice of God does not, in some form, speak to men's consciences, and bid them obey the higher power, government can subsist only as a craft or as sheer force, which nobody is bound to respect or obey."

Father Alfred Young continues in the *Catholic World* for November the discussion of the subject of congregational singing. As descriptive of the present style of concert music in our churches he quotes the following sentences from a criticism which lately appeared in the *London Tablet* on the performance of a choir in a Liverpool church:

"I think the whole Mass that I heard last Sunday was in an exceedingly bad style. A few remarks on the *Credo* will explain what I mean. The bass began very quietly to declare his belief, and presently the tenor woke up apparently, and acquiesced in the opinions (?) of the bass. The soprano had seemingly been engaged in conversation while this was going on, and had no time to say anything, but suddenly, though tardily, gave vent to her belief also by a startling and unearthly yell—somewhere up at G above the staff. At the negro minstrel performances some such surprise is practised upon one of the 'corner men' who is singing a song in a melancholy mood, and draws from him a startled and indignant protest. This plan of never allowing the different voices to say the same thing at the same time was characteristic of the whole Mass. When one voice was saying one thing the rest were invariably silent, or saying something else, and no two voices saying the same except perhaps when all joined, with every conceivable sign of disunion, in saying *Amen*. At the *Crucifixus* the listener became puzzled by the evidently intense grief of the singers, not that our Lord was crucified, but that it happened under Pontius Pilate, and their feelings seem to have been especially lacerated by the fact that Pilate's name was Pontius. Perhaps, however, the composer thought the word *Pontius* meant crucified, and thus led his singers into a trap. The wailing at this part of the *Credo* was very painful. . . . I could not understand why it should be so painful to the lady who used the tremolo to express her belief in the Holy Ghost, unless she was only a half converted Greek. She trembled and writhed over the last two words, and died away in agonizing distress, bequeathing the business to the tenor, who believed in something else. The rowdy joy of that body of singers at the prospect of 'the life of the world to come,' was so . . . that baffles all description. The whole Mass was a congeries of spasms, jerks, wails, groans, and shouts. Oh! how I longed for a little intelligible melody that would express the meaning of the words and speak to the minds and hearts of simple people."

Father Young is a zealous advocate of congregational singing, who holds that "To sing the praise of God" is a definite act of worship. If the people do not sing, then they do not perform that act. The gravamen of his complaint against modern church singing lies in this: that "it is nothing but a musical concert for an audience to listen to, who, hearing it, will be pleased or displeased, charmed or indifferently bored by the performance," and that "just because it is a concert of performers, the people are prevented from enjoying, or lose sight altogether of, their privilege and duty to unite personally with the singing as an act of divine worship."

Since its emancipation from its former state of editorial serfdom to Professor Goldwin Smith, the *Week* has fairly established its right to be classed as a journal of independent opinion. Its criticism of Mr. Laurier's recent speech is fair, and even friendly. It says: "Its calm, argumentative style, its manly, yet conciliatory, tone, and its constant appeal to lofty political and moral principles, made it worthy of the

occasion and of the man." It gives him credit for patriotically deploring the spirit of mutual distrust which has taken possession of the Catholics of Quebec and the Protestants of Ontario, and which has grown, it says, to dangerous proportions within the past year. The *Week* does not think that Mr. Laurier was entirely correct in laying the whole blame of this state of affairs at the doors of his political opponents, as it fears that the sources of distrust lie "much deeper than the plane on which the machinations of any political party can operate"—an opinion in which we venture to agree. But of Mr. Laurier's defence of the position taken by Parliament with respect to disallowance, the *Week* believes that it will be "the verdict of history," than which nothing more could be said in its favour.

"We do not think many fair-minded Canadians of either party," says the *Week*, "can fail to appreciate the strong and comprehensive grasp with which Mr. Laurier lays hold of the grand principles of English liberalism, that liberalism which is not the shibboleth of a political sect, but the real working creed of the nation. His retort to the *Mail's* quotation and application of Karl Blind's declaration that 'true Liberalism does not consist in furnishing the enemy of human progress and enlightenment with weapons wherewith he may cut his throat,' was effective and must waken a response in every Canadian breast. Canada wants not German liberalism, nor French liberalism, nor any form of continental liberalism, but English liberalism. Not—let us again say it—the so-called liberalism of a party, but the true liberalism that characterizes the race with which the love of freedom and fair play is a ruling passion. This liberalism, this true regard for liberty, does not authorize the Government to sit in judgment upon the religious faith of any church or class, but deals with all upon their merits as citizens. To revive, as some would seem in their excitement almost ready to do, some old statute, obsolete but unrepealed, to deprive the Jesuits of their rights of citizenship, for nor specific act of treason, but simply because some features of their creed seem dangerous, would be eminently un-British, and, we trust, un-Canadian. When Jesuits are convicted of violating the laws, or plotting against the commonwealth, then, and not till then, let them be punished with all deserved rigor. Mr. Laurier's doctrine, that even bad and dangerous men have rights which good men are bound to respect, may seem at first thought to go pretty far, but further reflection will show that it is the only principle on which a government can act without doing violence to the sacred rights of conscience and making inquisition into matters of private opinion and faith."

The opinion of the *Canadian Gazette* is even more pronounced. By this speech, it says, Mr. Laurier places himself at one bound in the front ranks of British statesmen.

The official announcements of the Catholic University of America are that on Monday, November 18, after the Solemn Mass of the Holy Ghost, the classes of the Divinity Faculty will be opened. All students are expected to be present at the beginning of the spiritual retreat on the evening of November 13. Every student in the Divinity School must have passed through the seminary course with credit, or at least through the philosophical course, and three years in theology. Students may enter for the degree or to pursue an elective course of studies. Priests will be admitted, without examination, with the consent of their ordinary. There will be lectures daily on Dogmatic Theology, Moral Theology, Sacred Scriptures, and Higher Philosophy; tri-weekly on English Sacred Eloquence; and at least weekly on Ecclesiastical History, Liturgy, scientific subjects, and the problems of the day. The annual fee has been fixed at two hundred and fifty dollars, payable semi-annually. The University hopes this year to bestow the fellowships or burses. Every facility will be afforded for the cultivation of ancient and modern languages.

Men and Things.

The festivities at the University had a tragic ending, the announcement of the death of Judge Oliver, one of the guests, causing general gloom. The sad event occurred about half-past ten o'clock. His Honour took a sick turn, and physicians were hastily summoned, but ere they arrived life had fled. The deceased had for many years been in feeble health. He spoke for a considerable time in the open air yesterday afternoon, and it is supposed overexerted himself and then took a chill, producing inflammation of the lungs and causing death.

A good story is going the rounds in Dublin about Professor Mahaffy, whose virulent attacks on the Home Rule party have been causing so much amusement in America and elsewhere. Dr. Mahaffy is well known as one of the most energetic tuffhunters in Ireland, an assiduous frequenter of the Castle, and always ready to bow the knee to any celebrity, great or small, who visits Dublin. Mr. Gladstone, prior to his stay in Dublin, now many years ago, was informed of this peculiarity, and on being presented to one of the professors at Trinity College, whose name he did not succeed in catching, said, with his usual courtesy, "I am delighted to make the acquaintance of so distinguished a *gent* as Professor Mahaffy." "But I am not Dr. Mahaffy," replied the amazed professor. "I beg ten thousand pardons," was the urbane rejoinder; "but I was informed that the first person I should see at Trinity College would be Professor Mahaffy. Hence the mistake."

Benziger Brothers, of New York, last week had on exhibition two of the seventeen stained glass windows executed by the Royal Bavarian Art Institute, Munich, for the Catholic University chapel, Washington, D. C. They are Romanesque in style and all of the same size, 1 feet by 10 feet 9 inches. There are five sanctuary windows, all groups, and representing the following subjects: "Our Lord Giving Keys to St. Peter," "Ascension of Our Lord," "Descending of the Holy Ghost," "Resurrection of Our Lord," "The Sermon on the Mount." Competent critics say the groupings are skillful, the poses easy and natural, and the delicacy of colour strikingly harmonious and pleasing to the eye. The twelve side-windows are all single figures, and represent Our Lady of Lourdes and eleven saints. The group windows have no inscriptions on them, but the single figures are inscribed in Latin.

M. Thiers, the eminent French statesman, in conversation with Bishop Dupanloup, gave utterance to the following remarkable language: "I have not the happiness of possessing faith and I regret it. I am but a philosophic spiritualist, but I respect. I love, I adore Catholicism. Gueroult (one of those who has most violently attacked the Holy Father in France) said to me yesterday, 'How could you make such a speech as that, for you are not a believer?' I replied to him: 'It is true that I am not a believer, but I am sincere. I am passionately spiritualistic, but I respect, I love Catholicism, because Catholicism is the protector of spiritualism in the world. And you who labour to disorganize this great religion, you do an evil work,' and with emphasis he repeated his declaration. 'Yes Monseigneur, I love Catholicism, its worship pleases me. When I attend Mass I am at ease, I am happy. My grandmother was a saint. I remember how happy I was when she took me with her to Mass, and I still retain the same feeling.' And he went on to give his reasons for his admiration and love of this glorious religion. 'What I particularly admire in Catholicism is that admirable unity and authority which your Church possesses, and that during eighteen centuries! Look at the Anglican bishops; they met last year in London, but could not agree upon any one point, and separated divided in opinion and having done nothing.'—*Catholic Review*, N. Y.

Merry England, speaking of Mr. Edwin De Lisle, the Catholic Member of Parliament for Loughborough, Lancashire's recent marriage, says that he is still young, with, it hopes, a long time before him in which to live—and learn—and the same review quotes him as a conspicuous example "of what may be achieved by pluck in the face of difficulty." The son of one who was a convert to the Catholic faith in boyhood, and who remained through life a keen amateur in theological questions; Mr. Edwin De Lisle is, in this respect and in a modified degree, his father's son. The period he spent in a religious house in Germany, after leaving Oscott, confirmed hereditary tendencies, and it is difficult for Mr. De Lisle to get through a speech on coal dues without an allusion to the Infallibility of the Pope, or to write about land reform without reburining the bones of Wycliffe. With the softest of manners, and the quietest of tones, the young legislator contrives to say hard things and to raise vociferous storms. But he is a man to whom even his Home Rule opponents wish well; and their good wishes follow him to Cardiff Castle, where he is now spending his honeymoon. Mrs. Edwin De Lisle, whose reception into the Catholic Church was recently recorded, is the eldest daughter of Mr. Adrian Hope, and niece of the Duke of Fife, son-in-law of Queen Victoria.

Irish Notes.

A great meeting was lately held in Cork in honour of the anniversary of the birth of Father Mathew, the Apostle of Temperance.

Mr. Parnell has written to the Lord Mayor of Dublin that his health will not permit of his going to Ireland to take part in the starting of the new Tenants' Defence League. He delegates his part to Mr. Sexton. Mr. Parnell outlines the principles upon which, in his opinion, the construction of the of the new combination should proceed. Its features are entirely defensive, aiming at securing for the Irish tenants the same freedom of association and the same right of public meeting as the trades unions of England enjoy.

FACTS ABOUT ULSTER

There are some facts about Ulster that the average reader ought to know :

Protestants in Ulster.....	909,000
Catholics in Ulster.....	833,000
Protestant majority.....	76,000
Estimated number of Protestant Home Rulers.....	150,000
Number of counties in Ulster.....	10
Protestant counties.....	4
Catholic counties.....	6

Outside of the city of Belfast, Ulster is a Catholic and Home Rule province.

If the question of Home Rule were left to the forty or more counties in which Ireland is divided, all but three counties would declare for it. We subjoin the Catholic and Protestant population of the Ulster counties :

	Catholics	Protestants.
Antrim.....	113,146	337,719
Down.....	69,491	163,876
Derry.....	73,274	91,717
Armagh.....	72,200	84,900
Donegal.....	157,608	48,427
Fermanagh.....	47,359	37,520
Cavan.....	104,685	24,791
Monahan.....	75,714	27,034
Tyrone.....	109,793	87,926
Newry.....	10,111	5,479

DON'T WASTE YOUR TIME

And money experimenting with doubtful remedies, when Dr. Pierce's Golden Medical Discovery is so positively certain in its curative action as to warrant its manufacturers in supplying it to the public, as they are doing through druggists, under a duly executed certificate of guarantee, that it will accomplish all it is recommended to do, or money paid for it will be promptly returned. It cures all humors, or blood taints, from whatever cause arising, skin and scalp diseases, scrofulous affections, (not excepting consumption, or long scrofula), if taken in time and given a fair trial.

Thousands of cures follow the use of Dr. Sage's Catarrh Remedy. 50 cents.

NOW READY

What
Do the Jesuits
Teach?

A controversy between the
Rev. Father Egan, and Rev.
Mr. Percival (Presbyterian
Minister).

To be had from

MESSRS D. & J. SADLER & Co.
Toronto & Montreal.

THE TORONTO NEWS CO.

OR THE OFFICE OF THE CATHOLIC
WEEKLY REVIEW.

PRICE 25 CTS.

Poems of Pope Leo XIII

With Biography

AND FULL PAGE ENGRAVING OF THE SUPREME PONTIFF.

The entire edition of this grand publication—the most elaborate Catholic work ever issued in America—is now controlled by THE CATHOLIC WEEKLY REVIEW. The volume contains the

Latin Poems of Pope Leo XIII.

done into English Verse by the Jesuits of Woodstock College,

PUBLISHED WITH THE APPROBATION OF HIS HOLINESS

With a Life of the Pontiff, by Fr. Charles Piccirillo, S. J.

Heretofore the work has been sold in but two editions and at two prices, namely, in Morocco and Gold with full page engraving, \$5.00
In Red Cloth and Gold, 3.50

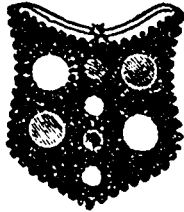
These prices in Canada alone we are able to reduce as follows

Morocco and Gold with full page engraving, \$8.50
In Red Cloth and Gold, 2.50

To be had only from the Catholic Weekly Review.

— THE —
CLIMAX OF ABSORPTION
 A CURE
WITHOUT MEDICINE.

Our appliances act as perfect Absorbents by destroying the germs of disease and removing all Impurities from the body.



All diseases are successfully treated by

CORRESPONDENCE,

as our goods can be applied at home.

STILL ANOTHER NEW LIST.

Senator A. E. Botsford, Sackville, advises everybody to use Actina for failing eyesight.

Miss Laura Grose, 166 King w., Granulated Eye Lid; cured in 4 weeks.

Rev. Chas. Dole, Halifax, is happy to testify to the benefits received from Butterfly Belt and Actina.

A. Rogers, tobacconist, Adelaide west, declares Actina worth \$100.

Miss Flora McDonald, 21 Wilton Ave., misses a large lump from her hand of 13 years standing.

S. Floyd, 119 1/2 Portland st., Liver and Kidneys and Dyspepsia cured.

G. R. Glassford, Markdale, Sciatica and Dyspepsia cured in 6 weeks; 15 years standing.

Mrs. McKay, Ailes Craig, after suffering 13 years, our Sciatica Belt cured her.

"H. S." says Emissions entirely ceased. Have not felt so well in 20 years. THESE LETTERS ON FILE.

Mrs. J. Swift, 87 Agnes st., Sciatica for years, perfectly cured in 6 weeks.

Chas. Cosens, P.M., Trowbridge, general Nervous Debility, now enjoys good health.

Thomas Bryan, 371 Dundas st., general Debility, improved from the first day, now perfectly cured.

Wm. Cole, G.T.R., fireman, cured of Liver and Kidney troubles.

A. E. Colwell, engraver, city, Rheumatism in the knees, cured.

J. A. T. Ivy, cured of nightly emissions in 6 weeks.

Your Belt and Suspensory cured me of Impotency, writes G. A.

Would not be without your Belt and Suspensory for \$50, says J. McG.

For General Nervous Debility your Butterfly Belt and Suspensory are cheap at any price.

CATARRH Impossible under the influence of Actina. ACTINA will cure all Diseases of the Eye. Given on 15 days trial.

Combine Belt and Suspensory only \$5. Cure certain. No Vinegar or Acids used.

Mention this Paper. Illustrated Book and Journal FREE.
W. T. BAER & CO., 171 Queen st. West, TORONTO, ONT.



CATARRH

We guarantee instant relief and a speedy cure of all curable cases, and especially solicit those that have baffled other treatment. We allow you to test our treatment at our office free (including medicine). Our treatment is entirely new, and different from all others.

It is Safe, Agreeable and Reliable!
 We use no minerals, no mercury, no acids, no irritants, no snuffs, no inhalers, no douches (which are worse than useless), often injurious. Complete Outfit (with medicine) \$3.50 and \$5.

GUARANTEED CURE!

DYSPEPSIA

Our "WILD WOOD WONDER" is a delightful stomach cordial made from herbs of the wild woods, and is an invigorating, blood-purifying tonic—a perfect regulator of the Stomach, Bowels, Liver, Kidneys. Blood and is

Guaranteed Cure

Dyspepsia is little else than Catarrh of the Stomach, and these remedies will CURE any case of ACUTE or CHRONIC CATARRH.

\$1 per bottle 6 for \$5

For satisfactory proof and trial test call at our office or address, postpaid,

Catarrh and Dyspepsia Remedy Co.

190 King Street West, Toronto.

Send for pamphlets, circulars, etc.

- Church Pews -

SCHOOL FURNITURE

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

W. K. MURPHY
 Funeral Director &
 Embalmer
 407 QUEEN ST, WEST TORONTO
 Diplomat for Embalming

Pontifical Institute of Christian Art.

BENZIGER BROS.

PUBLICATIONS:

Sermons for the Sundays and Chief Festivals of the Ecclesiastical Year, with Courses of Lenten Sermons and a Triduum for the Forty Hours. By Rev Julius Pottgeisser, S. J. Rendered from the German by Rev. James Conway, J. 2 vols., 8vo, cloth, net, \$2.50

The Little Office of the Immaculate Conception explained in short Conferences. By Very rev. Joseph Rainer. With Prayers, suitable for sodalities of the Blessed Virgin, 32mo, cloth, with a blue border, net 50 cts

Hymn-Book of the New Sunday-School Companion. Melodies and accompaniments to the Mass, Vespers, and Hymns in the New Sunday-school Companion. Boards, 25 cts. Although a complement to *The New Sunday-School Companion*, this book is complete in itself, and will prove highly valuable as a choir manual for school, sodalities, and country churches. The melodies and accompaniment are within the capacity of any piano player.

The Art of Profiting by our Faults. According to St. Francis de Sales. By Rev. J. Tissot. 32mo, cloth, 60 cts.

Month of the Dead; or Prompt and Easy Deliverance of the Souls in Purgatory. From the French of the Abbe Cloquet, by a Sister of Mercy. With a steel-plate Frontispiece, 32mo, cloth, 75 cts.

Little Month of the Souls in Purgatory. From the French of the Author of "Golden sands," by Miss Ella McMahon. 22mo, black maroquette, silver stamp on side. 35 cts.

Requiescant in Pace. short Meditations for the Month of November. By Rev. T. Clarke. J. 18mo, maroquette, silver sides, 15 cts. per hundred, \$10.00

Catholic Home Almanac for 1890, sold by all Catholic Booksellers and Agents.

BENZIGER BROTHERS

Printer to the Holy Apostolic See, New-York, Cincinnati, and Chicago.

The Atradome Bankrupt Stock

ENORMOUS BARGAINS IN

- Black Dress Goods,
- Colored Dress Goods,
- Black Henriettas,
- Colored Henriettas,
- Silks, Velvets, Plushes,
- Mantles, Jackets,
- Dolmans, Ulsters,
- Waterproof Cloaks,
- Mantle Cloths,
- Plushes, Sealettes,
- Hosiery, Gloves,
- Lace, Goods.

And thousands of other Bargains bought at

AT 46 CENTS ON THE DOLLAR, Selling at Half Price.

The Atradome Bankrupt Stock Sale now on at

McKEOWN & CO.,
 182 Yonge Street.

BUCKEYE BELL FOUNDRY.
 Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
 WANDUZEN & TIFT, Cincinnati, O.

ALICE McLAUGHLIN M.D., C.M.
 283 Church St. opp Normal School
 Office Hours 8 to 10 a.m., 1 to 4 p.m.
 Telephone 1811

STAUNTON & O'HEIR
Barristers, Solicitors in Supreme Court
Notaries Public
 Office—Spadina Building, 18 James St. South
HAMILTON CAN
 Geo. Lynch-Staunton Arthur O'Heir

O'SULLIVAN & ANGLIN
Barristers, Solicitors, Notaries, Etc.
 Offices—Medieval Council Building, corner of
 Br. and Richmond streets
 No. 21 door to the Registry Office
TORONTO

D. A. O'Sullivan F. A. Anglin
FOY & KELLY,
Barristers, Solicitors, Etc

Office—Home Savings and Loan Co's Bldg
 74 Church street,
TORONTO

J. J. Foy, Q.C. H. T. Kelly
MURRAY & MACDONELL,
Barristers, Solicitors, Notaries, &c.
 Offices—Quebec Bank Chambers,
 No 2 Toronto Street,
Toronto.

Huron W. M. Murray. A. C. Macdonell.
FREDERICK C. LAW
Architect

Office and Residence, 408 Sherbourne St
TORONTO

DR. GREGORY A. FERL
 119 McCaul St. Toronto
 Consulting Hours
 8 to 10 a.m. - 1 to 3 p.m.
 and 6 to 8 p.m.

RUBBER BOOTS, COATS
 And other Rubber Goods Repaired
-H. J. LA FORCE-
 Fine Boots and Shoes Made to Order
 117 Church St. - - - cor. of Queen



STATUTES OF CANADA
 AND
OFFICIAL PUBLICATIONS.

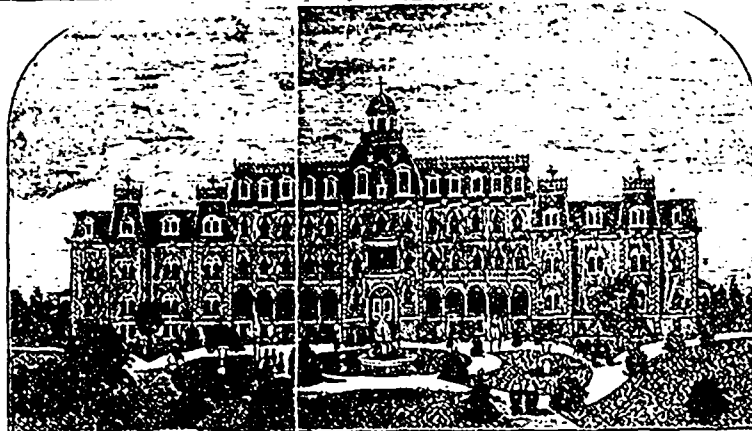
The Statutes and some of the publications of the Government of Canada are for sale at this office, also separate acts, Revised Statutes, price for 2 vols, \$5.00 and for supplementary volume, \$2.50. Price list sent on application.

B. CHAMBERLIN,

Queen's Printer and Comptroller of Stationery.

Department of Public Printing and Stationery
 Ottawa May 1889

The Great Secret of the Cures for
WIND BIRD MANNA restores ailing
 to eagle birds and pre-
 serves them in health. 15c. by mail. Sold by druggists.
 Directions free. Bird Food Co., 203 N. 41st, Phila., Pa



Loretto Academy, Niagara Falls, Ont

Academy for the education of young ladies.
 This Institution is beautifully situated on a high and healthy location, overlooking the Falls on the Canadian side, and cannot be equaled for the sublime and extensive view which it affords of the Falls, Rapids and Islands in the vicinity.
 For particulars address. **LADY SUPERIOR.**

LORETTO ABBEY.

Wellington Place, Toronto.

A Seminary for the education of young ladies, under the superintendence of the ladies of Loretto, situated in the western part of the city, having the full benefit of the pure air of the lake and the pleasant shade of grand old trees, covering several acres. The course of instruction in this establishment comprises every branch suitable to the education of young ladies. Bookkeeping, Stenography and Typewriting are taught to any of the pupils who may desire to learn these branches. Tuition in Vocal and Instrumental Music, Painting, Violin, Guitar and Organ may be had from Professors if desired.
 For further particulars apply to the Lady Superior.

St. Jerome's College

Berlin, Ont.

Complete Classical, Philosophical and Commercial courses, and Shorthand and Typewriting. For further particulars address,

REV. L. FUNCKEN, C. R., D.D.,
 President.

St. Michael's College,

TORONTO.

(In Affiliation with Toronto University.)

Under the special patronage of the Administrators of the Arch-diocese, and directed by the Basilian Fathers.

Full Classical, Scientific, and Commercial Courses.

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

LORETTO CONVENT, LINDSAY.

Under the supervision of the Ladies of Loretto, the course of instruction comprises every branch suitable for the education of young ladies. Those who wish to pursue the course of studies for teachers Certificates will find every opportunity of doing so, a large number of pupils from this Academy, are among the most successful teachers in the Province. Board tuition \$10.00 per year. For further particulars apply to
 LADY SUPERIOR.

A. J. McDONAGH

DENTIST

Office and Residence, 250 SPADINA AVE
TORONTO

Third door south of St. Phillips' Church
FIRST CLASS WORK. TERMS MODERATE
 Night calls promptly attended

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid



DOMINION Stained Glass Co.

FACTORY

77 Richmond st. W

TORONTO

MEMORIAL WINDOWS :

ART GLASS.

and every description of Church and Domestic Glass

Designs and estimates on application.

W. Wakefield & Harrison,
 Proprietors.

U. S. Address P. O. Box 1
 Fort Covington, N. Y.

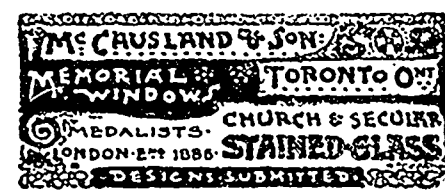
Canada Address
 40 Bleury St. - Montreal

Castle & Son

STAINED GLASS

For Churches

Sacred subjects and symbols a specialty. Designs free. Correspondence invited. Reference by permission, Card. Taschereau.



ALL DESCRIPTIONS OF

Ecclesiastical Windows.

Highest references from the clergy covering a period of 40 years.

John McMahon

MERCHANT TAILOR

39 King St. W., : Toronto

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

THE BOILER INSPECTION and Insurance Co. of Canada

Consulting Engineers and Solicitors
of Patents.

—HEAD OFFICE—

QUEBEC BANK CHAMBERS TORONTO
G. C. Robb A. Fraser
Chief Engineer Sec.-At-tas.

McShane Bell Foundry.



Finest Grade of Bells,
Chimes and Peals for Churches,
Colleges, Town Clocks, etc.
Fully warranted, satisfaction guar-
anteed. Send for price and catalogue.
J. H. MCHANE & CO., BALTIMORE,
Md., U. S. Mention this paper.

Books For October

How to say the Rosary without
Distractions

Or points for Mental Occupation
Whilst reciting the Vocal
Prayers.

Price for 100 copies.....\$3.00
" " 1 Dozen.....0.40
" " Single.....05

The most Holy Rosary

Thirty-one Meditations, Prayers
And examples by Rev. Eugene
Grimm C. S. S. R.....0.50

The devotion*of the Holy Rosary
By Rev. M. Muller C. S. S. R...\$1.25

New Prayer to St. Joseph to be said
during the Month of October, with
picture of St. Joseph 40cts per doz
Plain 30cts.

D. & J. SADLIER & CO.

Catholic Publishers, Booksellers and
Stationers, Church Ornaments,
Vestments and Religious articles.

115 Church Street, TORONTO
1669 Notre Dame Street, MONTREAL

ALEXANDER & CABLE

Lithographers

Engravers Etc.

MAIL BUILDING

- Toronto -

Nervous Debility

Setatica, Neuralgia, Catarrh, Indigestion
Rheumatism, and all nervous diseases are
immediately relieved and permanently cured

By Norman's Electro-Curative Belts

which are warranted to be the best in the
world. Consultation and Catalogue free. Bat-
teries, Suspensories, Shoulder Braces, and
Crutches kept in stock. A. NORMAN, 4
Queen street E., Toronto, Ont.

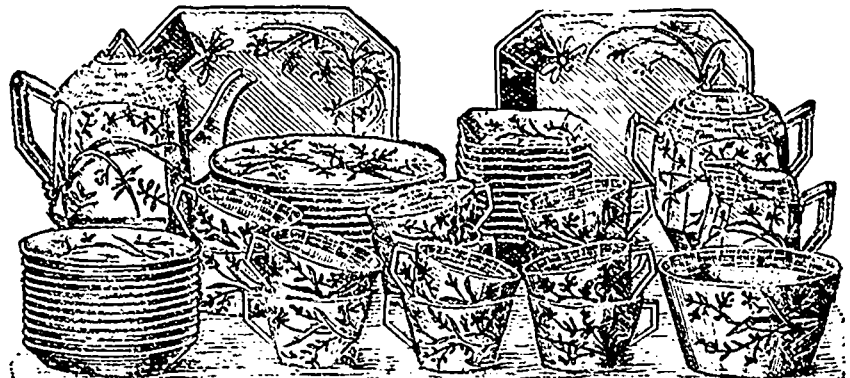


MAGIC LANTERNS AND STEREOPTICONS

afford the best and cheapest means of object teach-
ing for Colleges, Schools and Sunday
Schools. Our assortment of Views illustrating
art, science, history, religion and travel, is immense. For Home Amusement and Parlor Entertainment,
ment, etc., nothing can be found as instructive or amusing, while Church Enter-
tainments, Public Exercises, and Lectures, in (not unmet) with
illustrations and popular **PAY WELL.** in close attention
Illustrated Lectures splendid Holiday present. We are the largest manufacturers and dealers, and ship to all
parts of the world. If you wish to know how to order, how to conduct Parlor Entertain-
ments for pleasure, or Public Exhibitions, etc., for **MAKING MONEY,**
send us your name and address on a postal card
naming this paper, and we will mail you our

152 PAGE BOOK FREE.
HOLLISTER, Mfg. Optician, 40 Nassau St., N. Y. City.

"THE HOUSEWIFE" --- JEWEL TEA SET.



THE TEA SET illustrated above has become famous because for months the Housewife gave out, of
them away each day to the subscriber whose letter was the first opened each day. The
above picture is an exact representation. The set consists of 50 PIECES, viz: Ten Pot, Sugar Bowl, Hip-
cher, 12 Cups and Saucers, 12 Tea Plates, 12 Preserver Dishes and 12 Nap-
kins. This is genuine English ware made by Hildesheim, the manufacturer's stamp.
ONLY 10 CENTS MONTHLY. **JENNY JUNE** in charge of the fashions, and such story writers
as MARION HARLAND, ELIZABETH STUART PHILLIPS, ROSE TERRY COOKE, MARY LOWE DICKINSON, MARY
KYLE DALLAN, KATH VIVSON, CLARK MARY F. W. SMITH, CHARLES LEHARRIS HOIDE, ARBY GANNETT,
LUCY HALE, MARY C. HUNTER, and hosts of others. MARIA PAVIA, JULIET OLSON, CATHERINE
OWEN, CHRISTINE TERPINE HERRICK and ELIZABETH PARKER are in addition to how we show to provide our
tables with good things. EMMA JOFFETTY on Home Decoration, AGNES C. STUBBARD in Woman's Chat-Box,
GEORGE R. KNAPP in Floral Department, with a Lace and Needlework Department by EMMA CHALMERS BISHOP
have little to be desired. The Best Illustrated Monthly in the World for 10 cents. Send 10 cents
for first month and try it! Mention this paper, and remember the subscriber whose letter is the
first opened each day in answer to this advertisement will get the Tea Set FREE.
Housewife Publishing Co., (P. O. Box 3421), 111 Nassau St., N. Y. City.

NATIONAL

COLONIZATION LOTTERY

Under the patron-
age of Roy Father
Labelle.

Established in 1884,
under the Act of Que-
bec, 32 Viet., Chapt.
30, for the benefit of
the Diocesan Soci-
eties of Coloniza-
tion of the Pro-
vince of Quebec

CLASS D

The 27th Monthly
Drawing will take
place

WEDNESDAY
OCTOBER 16th

At 2 p.m.

PRIZES VALUE

\$50,000

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

LIST OF PRIZES

1 Real Estate worth.....	\$5,000	5,000
1 do	2,000	2,000
1 do	1,000	1,000
4 do	500	2,000
10 Real Estate	300	3,000
50 Furniture sets	200	3,000
60 do	100	6,000
200 Gold Watches	50	10,000
1,000 Silver Watches	10	10,000
1,000 Toilet Sets	5	5,000
2,307 Prizes worth	\$50,000	00

TICKETS \$1.00

It is offered to redeem all prizes in
cash, less a commission of 10 pc
Winners, names not published unless
specially authorized:

S. E. LIEFEPVRE, secretary,
Offices, 19 St. James street, Montreal, Can



TORONTO POSTAL GUIDE. During the
month of October, 1889, mails close and
are due as follows:

	Close.	Duz.
	a.m. p.m.	a.m. p.m.
G. T. R. East	6.00 7.30	7.45 10.30
O. and Q. Railway ..	7.30 7.45	8.00 9.00
G. T. R. West	7.00 3.20	12.40 7.40
N. and N. W.	7.00 4.40	10.00 8.10
T. G. and B.	7.00 3.45	11.00 8.30
Midland	6.30 3.30	12.30 9.30
C. V. R.	7.00 3.20	9.00 9.20
	a.m. p.m.	a.m. p.m.
		12.50
G. W. R.	2.00	9.00 2.00
	6.00 4.00	10.30 4.00
	11.30 9.30	8.20
	a.m. p.m.	a.m. p.m.
U. S. N. Y.	6.00 4.00	9.00
	11.30 9.30	11.30 5.45
U. S. West States	6.00 9.30	9.00 3.45
	12.00	7.20

ENGLISH MAILS.—A mail for England via
New York will be closed at this office every
day, excepting Sundays and Wednesdays, at
4 p.m., and will be despatched to England by
what the New York Postmaster may consider
the most expeditious route.

On Thursdays a supplementary mail for
London, Liverpool and Glasgow, will be
closed here at 9 p.m., for the Cunard steamer
sailing on Saturday, but to insure catchin
the steamer the 4 p.m. mail is recommended.

The Canadian mail via Quebec will close
here on Wednesdays at 7 p.m.

ROYAL BAKING POWDER

Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

TEETH WITH OR WITHOUT A PLATE

Best Teeth on rubber, \$3; on celluloid \$10. All work absolutely painless. Vitalized Air, O. H. RIGGS, L.D.S., South east cor. King & Yonge sts. Toronto. Telephone 21476.



The Most Successful Remedy ever discovered, as it is certain in its effects and does not blister. Read proof below.

STANTONVILLE, P. O., May 3, 1883.

DR. H. J. KENDALL CO., Keosauqua Falls, Vt.

Gentlemen:—I have used Kendall's Spavin Cure for Spavins and also in a case of lameness and Stiff Joints and found it a sure cure in every respect. I cordially recommend it to all horsemen.

Very respectfully yours,

CHARLES J. BLACKALL.

KENDALL'S SPAVIN CURE.

ST. THOMAS, P. O., April 22, 1883.

DR. H. J. KENDALL CO., Keosauqua Falls, Vt.

Gentlemen:—I have used a few bottles of your Kendall's Spavin Cure on my colt, which was suffering from Inducenza in a very bad form, and can say that your Kendall's Spavin Cure made complete and rapid cure. I can recommend it as the best and most effective treatment I have ever handled. Kindly send me one of your valuable books entitled "A Treatise on the Horse." Yours respectfully,

L. F. WILKINSON.

KENDALL'S SPAVIN CURE.

FORT ELLICE, MAR. 10, 1883.

DR. H. J. KENDALL CO., Keosauqua Falls, Vt.

Gentlemen: I always keep your Kendall's Spavin Cure and Blister on hand and they have never failed in what you state they will do. I have cured a bad case of Spavin and also two cases of Ring; one of years standing, on mares which I bought to breed from, and have not seen any signs of disease in their offspring. Yours truly,

J. O'KEEFE.

Price \$1 per bottle, or six bottles for \$5. All druggists have it or can get it for you, or it will be sent to any address on receipt of price, by the proprietors. DR. H. J. KENDALL CO., Keosauqua Falls, Vt. SOLD BY ALL DRUGGISTS.

Dominion : Line : Royal : Mail STEAMSHIPS

Liverpool Service--Sailing Dates

From Montreal. From Quebec.
 *Vancouver Wed. Oct 10th Thur. Oct 17th
 *Barnia Thur. Oct 24th
 *Oregon Wed. " 30th Thu " 31st

Bristol Service from Avonmouth Dock
 Alva from Montreal about 10th Oct
 Texas " 21th Oct

*These steamships have Cabin Staterooms Music Room, Smoking Room, and Bath Rooms amidships, where but little motion is felt, and they carry neither cattle nor sheep. The Vancouver is lighted throughout with the Electric Light, and has proved herself one of the fastest steamers in the Atlantic trade. Rates from Montreal or Quebec to Liverpool, cabin \$50, to \$80, according to position of stateroom, with equal saloon privileges. Second Cabin, \$30 to Liverpool or Glasgow Steerage \$20 to Liverpool, Londonderry, London, Queenstown, Glasgow or Belfast.

Special Rates for Clergymen
 Apply at Toronto to GZOVSKI & BROJAN, 24 King St. East, or G. W. TORRANCE, 18 Front St. West, or to

DAVID TORRANCE & CO., General Agents, Montreal.

ALLAN LINE

ROYAL MAIL

STEAMSHIPS

WINTER RATES.

Reduction in Cabin and Intermediate fares.

First Cabin (choice of berths) by any steamer of the line, Montreal or Quebec to Liverpool or Londonderry \$60, return \$110. First Cabin (2 berth rooms saloon deck, inside rooms) \$50 and \$100 return. Intermediate \$25. Liverpool, Derry or Glasgow: London \$28. Steerage, Liverpool, Londonderry, Belfast, Glasgow, London, \$20.

H. BOURLIER,

GENERAL PASSENGER AGENT

Corner King and Yonge Street

TORONTO



A NATURAL REMEDY FOR

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

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

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

KOENIG MEDICINE CO., 60 W. Madison Cor. Clinton St., CHICAGO, ILL. SOLD BY DRUGGISTS.

Price \$1 per Bottle. 6 Bottles for \$5.

The Father Mathew Remedy



The Antidote to Alcohol found at Last!

A NEW DEPARTURE

The Father Mathew Remedy

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

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

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

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

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



WILL. J. HALLARN

The one price Importer and dealer in

House Furnishings, Stoves, Lamps, Oils, Paints, Etc.

200 QUEEN ST. W.

Telephone 1820

TORONTO.