

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

Covers damaged/
Couverture endommagée

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

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

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

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

Bound with other material/
Relié avec d'autres documents

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

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.

Additional comments:/
Commentaires supplémentaires:

Pages 150-152 are incorrectly numbered p. 128, 149-150.

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

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

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

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

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

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

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

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 type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

The Catholic Weekly Review.

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

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

Vol. II.

Toronto, Saturday, May 5, 1888

No. 12.

CONTENTS.

NOTES	141
CONTAINED	
Montreal Gossip	Old Mortality 143
Hon. John Elmsley	H. F. McIntosh 142
SELECTED ARTICLE—	
The Rescue of the Madonna	144
The Catholic University	Bishop Koane 149
Aspects of Anglicanism	149
EDITORIAL—	
Wedlock and the Ministry	140
The Papal Decree	146
Ireland and the Holy See	146
Mr. Parnell, on Obedience to the Law	147
The Duty of Obedience	147
Scope of the Civil Power	147
Ireland and the Liquor Traffic	140
Matthew Arnold, on America	145
Review	145
CANADA CHURCH NEWS	148
POETRY—	
John Henry Cardinal Newman	147
Song of the May	149

NOTES.

A brother of Mr. Matthew Arnold who died a few days ago is a convert to the Catholic Church, a Fellow of the Royal and an erst professor of the Catholic University of Ireland.

The following protest, signed by the Cardinal Archbishop of Westminster and the several Bishops of England, has been issued relating to the Affirmation Bill which passed the English Parliament a few weeks ago:

The undersigned Catholic Bishops have heard with great anxiety of a Bill, now passing the House of Commons, whereby it is to be made optional for members elected to Parliament either to take the oath or to make an affirmation, which does not as heretofore imply belief in God as Lawgiver and Judge, but is accommodated to those who deny these truths of natural religion.

They, therefore, are constrained by their office to record their judgment and belief, that no man is a fit and proper person to make laws for the homes and domestic life, or for the social and public welfare of England, Scotland and Wales, who does not believe at least in natural religion. They have no sympathy with the multiplication of needless oaths, but the office of legislator is the highest responsibility in the Civil State, and has been wisely guarded by the solemnity of an oath. The purity of Parliament depends upon the probity and knowledge of its members. And these qualities are tested as far as man can test them by the oath, and any interference with this test the Bishops cannot pass without protesting in the strongest manner against such interference.

If, therefore, the Bishops were to look on in silence and without protest, they would feel themselves involved in this grave responsibility, and by this public declaration they desire to free themselves from such, and to record their views on this important subject.

Mr. Goldwin Smith does not appear to have been any happier in his remarks at the Canadian Club meeting in

New York, judging from the comments of American papers, than in his speech at the St. George's Society dinner in the same city, which brought down upon him the strong dissent of Mr. Chauncey Depew.

Referring to the recent movement among British-Americans in the United States to become citizens, he said:

"Naturalization is the best tribute which the emigrant can pay to the native country to which his heart still turns. He can render her no service by a sullen inactivity. He can render her service only by the legitimate use of his influence as a citizen in the councils of his adopted country."

Therefore, says one New York paper, the British-Americans are to seek the privileges of citizens of the United States in order to render service to England. This is a prostitution of the rights conferred upon them by naturalization. Naturalized subjects swear to be faithful to republican institutions, and if they are to utilize those institutions to promote the interests of a foreign power, they are guilty of perjury.

The Boston *Pilot's* Roman correspondent says that a rumor has been prevailing in Rome for some days of a most disquieting nature, at least so far as English people are concerned. It was first hesitatingly stated, and now it is boldly declared that the gift made to Leo XIII by Queen Victoria, which everybody believed was solid gold, is really nothing else than cheap silver gilt. It is said also that the Duke of Norfolk, as the bringer of the Queen of England's gift to the Pontiff, was latterly in a nervous state lest the truth should be discovered before he could get out of Rome.

Archbishop Walsh, says a report from Rome on the 2nd, is having frequent conversations with Cardinal Simoni. His Grace, while declaring his readiness to submit to the Pope's recent rescript, is represented as saying that he could not act in opposition to his conscience, and would rather, without making any difficulty, resign his position in Dublin, in which case, the report adds, he would be created a Cardinal. Cable reports of this character are, however, to be received with caution. His Grace is not understood to have approved of the Plan of Campaign.

In order that the Church Suffering may participate in the celebration of the Golden Jubilee of Christ's Vicar—as well as the Church Militant by pilgrimages and offerings, the Church Triumphant by beatifications and canonizations—an Encyclical Letter has been addressed to the patriarchs, primates, archbishops, and bishops of the whole world, in which the Sovereign Pontiff prescribes for the last Sunday of September a special Mass of expiation in behalf of the souls in purgatory, to be celebrated "with the greatest possible solemnity, and with the rite assigned in Missal for the Commemoration of the Faithful Departed." The favour of the privilege altar is granted to all celebrants; and to the rest of the faithful, on the usual conditions, a plenary indulgence applicable to the suffering souls.

The Church in Canada.

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

HON. JOHN ELMSLEY.

One of the most conspicuous figures in the early Catholic annals of Toronto, and, indeed, in the public affairs of the Province, is undoubtedly the Hon. John Elmsley. He was a son of the Hon. John Elmsley, Chief Justice of Upper Canada, who was born in the parish of Marylebone, Middlesex, England, in the year 1762; was called to the Bar, at the Middle Temple, on May 7th, 1790, and was appointed Chief Justice of Upper Canada, in succession to the Hon. William Osgoode, in the year 1796, having been at the Bar only six years and six months. For this appointment, it is said, he was indebted to the patronage of the Duke of Portland, who was a friend of his uncle, a member of the celebrated London publishing house of Elmsley and Brother. Peter Elmsley, of Oxford, the celebrated classical editor and critic, was a brother of the Chief Justice. The King's (George III) patent appointing Mr. Elmsley to the Chief Justiceship of the Province was dated the twenty-first day of November, 1796. He first took his seat at the Court House, Newark (Niagara), then the Capital of Upper Canada, on the sixteenth of January, 1797. The Seat of Government was transferred to York (Toronto) during the same year, and Chief Justice Elmsley subsequently took up his residence there. He lived for many years in what was known as "Elmsley House," on the corner of King and Simcoe streets, now the residence of the Lieutenant-Governor. It was in this house that the subject of this sketch, the Hon. John Elmsley the younger, or Captain Elmsley, as he was more popularly known, was born. At an early age he entered the Royal Navy, from which, however, he retired with the rank of Lieutenant about the year 1832. In 1837 he was appointed to the command of a Government vessel on the lower St. Lawrence, and subsequently retired to his estate, known as Clover Hill, now the site of St. Michael's College. The old homestead, which bore the name of "Barnstable," stood a little to the west of the College, adjoining Queen's Park, and it is not a great many years since it was pulled down and the present substantial brick residence erected in its stead. Here Captain Elmsley devoted himself to farming for some years, but his old love for the sea reasserting itself, he again took command of a vessel, named the *James Coleman*, and traded on his own account between Halifax and Quebec. Later than this again he commanded one of the mail steamers on Lake Ontario, named the *Sovereign*. Of this last venture Mr. D. B. Read, Q.C., in his admirable sketches in the *Magazine of Western History*, on "The Bench and Bar of Upper Canada," says:

"At a time when skillful seamen were required for the lake steamer plying between Toronto and Kingston, and the St. Lawrence, the captainship of the steamer *Sovereign* was committed to the salt water sailor, Captain Elmsley; indeed, his title of Captain was acquired from his having charge of lake craft; he was a skillful and popular captain. I remember on one occasion being a passenger of his on a voyage of his vessel going from Toronto to Kingston. Before daylight of the morning we should have arrived at Kingston, the vessel (the *Sovereign*), in a dense fog, owing to no fault of the mate in charge, ran upon Nine Mile Point, nine miles above Kingston. I had, on that occasion, an opportunity of observing the care and skill of Captain Elmsley in the command of the steamer, extricating her from her dangerous position after a delay of several hours."

Captain Elmsley's title of "Honourable" was acquired by his being appointed to a seat in the Executive Council of Upper Canada subsequent to the year 1837. He continued all his life to take an active interest in public affairs, and was well known and respected for his charity and benevolence.

In the year 1833 a great stir was created in Toronto (or York as it was then called) by the conversion of Captain Elmsley to the Catholic faith. He had hitherto been an active and

zealous member of the Church of England, but his reading about this time, of the Bishop of Strasburg's *Commentary* on the sixth chapter of St. John's Gospel, resulted in his leaving the Church of England and becoming a Catholic. Conversions were rare in those days, and the community was strongly and aggressively Protestant. It may be imagined, therefore, what interest must have centered about the conversion of so prominent a citizen as Mr. Elmsley. But Mr. Elmsley had but little human respect in his constitution, and the light of faith having dawned upon him, he hesitated not a moment in obeying the call of God and submitting to the Catholic Church. Shortly afterwards he issued a pamphlet embodying his reasons for his change of faith, and with a view to giving it as wide a circulation as possible, he distributed it through the Province *gratis*. A bitter controversy ensued. Rt. Rev. John Strachan, Anglican Archdeacon of Toronto, entered the arena against his former parishioner, and had published at the *Courier* office in 1834, a pamphlet addressed to the congregation of St. James' Church, in which he endeavoured to convince Mr. Elmsley that he had made a mistake. This was followed by an edition of Blanco White's "Poor Man's Preservative against Popery," which Dr. Strachan, no doubt, considered unanswerable. But the Protestant party was not permitted to have everything its own way as the publication of several pamphlets on the Catholic side clearly proves. One of these, an edition of "Husenbeth's Defence of the Catholic Church, with a Preface by a Catholic Layman of Upper Canada," contains the following passage which sufficiently indicates that Protestant methods of controversy have not changed, but were then, as now, more remarkable for abuse and misrepresentation than for either ability or candour:

"In a free country where every man has a right to profess the creed which he finds most congenial to his conscience, we see no reason why a Catholic should be hunted down, for availing himself of the privilege which every sectarian in the land enjoys.

"The desertion of the Hon. John Elmsley from the Church of England, and his embracing the doctrines of the Catholic Church, has raised such an alarm among Protestants of all denominations in this city, that it appears to be the tocsin for those of the most jarring and discordant dogmas to rally round their divided fabric, and bring their united artillery to bear upon Mr. Elmsley; not satisfied with the 'triumphant and gentlemanlike' answer of the venerable Archdeacon of Toronto, they must pour upon him the most scurrilous and billingsgate abuse from the kennel of the *Courier*, which is, however, far beneath the notice of any man of character to answer."

The writer of this paragraph had, it is quite apparent, assailants to deal with of a like calibre to those to whom Toronto has been treated within the past few weeks—assailants whose methods are sufficient refutation of their arguments. Another publication which appeared at the time, and which for its intrinsic merit deserves to be remembered, was: "Remarks on Doctor Strachan's pamphlet against the Catholic Doctrine of the Real Presence of Christ's Body and Blood in the Eucharist," by the Rev. William Peter MacDonald, Vicar-General of the Diocese of Kingston, which then, and until the erection of Toronto into a separate diocese in 1841, included the whole of Upper Canada. It was immeasurably the ablest and most effective contribution to the literature of the controversy, and is an admirable summary, drawn from Scripture and the Fathers, of Catholic teaching, on the subject of which it treats.

Mr. Elmsley proved the sincerity of his conversion by the ardour with which he threw himself into the practice of his religion. He became a great benefactor of the Church and persevered until the end in the Catholic faith. The land on which St. Michael's College and St. Basil's Church now stand was donated by Mr. Elmsley for the purpose, so also was that on which St. Joseph's Convent is built. The neighbourhood still goes by the name of Clover Hill.

About the year 1837, Mr. Elmsley was married to Miss Charlotte Sherwood, eldest daughter of Mr. Justice Sherwood. By her he had a large family, none, however, of whom survive except his son Remigius, who now resides in England. One daughter became a nun and died in England.

Mr. Elmsley died in the year 1865, at the age of 64, and was buried in the family vault in St. Michael's Cathedral. His heart, however, is deposited beneath the altar of the Blessed Virgin in St. Basil's Church, and the Basilian Fathers have there erected to his memory a marble tablet bearing the following inscription:



HON. JOANNI ELSLEY.

Cujus cor hic depositum est
SOCIETAS S. BASILII GRATA.

Visi sunt oculis insipientium mori
illi: autem sunt in pace.
Sep. III. 2, 3.

R. I. P.

His death was a great loss to the Catholic community of Toronto. Always conspicuous for his good deeds he could ill be spared, but though he is gone he has left for us who have come after him a shining example of generosity and loyal devotion to the Church.

The foregoing does not profess to be anything like an adequate sketch of Mr. Elmsley's career, but merely "a few scattered fragments" here-published so as to be available for future reference.

H. F. McINTOSH.

MONTREAL GOSSIP.

The three dread days sacred in Montreal to the annual flitting from house to house are upon us, the preliminary packing has commenced and desolation reigns.

TO LET, FOR SALE, BOARDERS WANTED, and such like announcements figure upon our door posts, and do not, by any means, convey that comforting assurance of security which the "only real and original" posters did to the privileged few long ago in the land of Egypt. It is not pleasant to have one's landlady suddenly give up house-keeping. There is about it an awful feeling of being thrown into deep waters, with an absolute ignorance of where one may swim to. Looking for lodgings is a most depressing occupation, and is not rendered the more pleasant when one sets about it with a heart full of regrets for the pleasant home so soon to be broken up forever.

It is fashionable to write with airy sarcasm upon the discomforts of boarding house life; but readable as such complaints are, they are frequently most unjust. Landladies are not always the relentless foes of those whom their roof covers. The mutton is not invariably tough nor the soup watery, and when, in addition to creature comforts, one has the society of pleasant, refined, intellectual people, whose pursuits are all more or less different, and whose views are equally varied, conversation has a piquancy and the after-dinner hour in the drawing-room a charm that does not always exist amid the anxieties of a home circle.

Then the oddities that one meets—those who, though among us, are not of us, who rarely intrude within the charmed circle of the drawing-room, but who, in the seclusion of their apartments, pursue the recreation that seems best in their eyes, alone, and I fear, unappreciated. One of these I knew once. He was a chirpy youth, born, I imagine, within sound of Bow Bells, and his daily avocation was that of a clerk in a fancy store. There all day long he posed as the "aimable and obliging young man," coming home to dinner with the ghost of his professional smile upon his lips. He was musical—very—he played the scales while in the drawing room, and he played the banjo in his own room. But that was not all, with him a tendency to musical frenzy was united to a taste for groping in the mysterious labyrinth where the feet of none but a pharmaceutical chemist may stray with impunity, and he manufactured a superior (so he said) kind of liniment in his bed-room. What he did with the large bottles of white and pungent fluid I know not. Where he obtained, or whether he invented the recipe I never could ascertain. He was most generous in offers of bestowing the mixture upon his fellow-boarders, but they, warned by one wise in the things of this world, to a man, refused the offer; for upon their acceptance would have followed the request for a note in the testimonial form, which would, sooner or later, have figured in the patent medicine column of some paper.

Benign Biggs of happy memory! May good luck attend your liniment-making future, and the yellow of your Sunday necktie never pale! What fun you innocently afforded us,

when gathered together in an upper room, we discussed your little peculiarities together with our coffee and cigars.

"Full many a ditty,
Both wise and witty,
In this ancient city have I heard since then.
With your name before me,
How the dream comes o'er me,
Of those attic suppers and those vanished men!"

It is a very bad habit of the citizens of Montreal—this perpetual moving. Besides ruining the furniture of the ambulancing population, and destroying the wall hangings and paint of the more stationary landlord, it must weaken, if not annihilate, the sense of security, the faith and love and sentiment which should gather about a home. To us old folk, whose hearts still glow with the memory of the pine knot fires of our childhood's days, it is impossible to annually call up an affection for the domestic hearth, heated by asbestos and gas, which is ours only until the first of next May. Even the "old arm chair" and the "moss-covered bucket" of yore would lose their individuality and their charm if each successive year saw them occupying a new position in one or other of the "desirable residences" so freely advertised.

Talking of advertisements, one sometimes finds funny ones in our papers, owing, I suppose, to the universal use of two languages among us. I saw in the *Star* recently a demand for "a live young man," while in another column a rather distinguished dressmaking establishment publish, "Hands wanted on ladies' waists!" A small-ware shop proclaims that "Misses Aucoin stamps every kind of embroidery," but does not come up to a sign which a few years ago hung in McCord-street, and which on one side bore the inscription, "Mad. Pigeon couturiere dans les hardes d'hommes," while on the reverse we read the very literal translation, "Mad. Pigeon, dressmaker in men's clothes!"

A very foolish and wicked advertisement has been lately doing a great deal of harm here—that of a fortune-teller. It is almost incredible that a low bold woman, living in a remote corner of St. Jean Baptiste village, should have power to decoy educated and sensible people to go and listen to her senseless fabrications. Yet such is the case, and her parlours are crowded, and she waxing rich over the utter idiocy of her simple victims. That Catholics should patronise such an oracle is very regrettable, for of this "much shall be required." Father Quinlan, at the eight o'clock mass yesterday, alluded to this most pernicious snare, and gave illustrations of real unhappiness which had ensued from visits paid and credence given to the impostor who pretends to lift the veil of the future. The rev. gentleman also touched on certain superstitions common among some of his flock, and which he severely condemned, such as the reading of tea-cups, fearing to enter a house by one door and leave it by another, or turning back from a journey if one chanced to encounter a black cat or a red haired woman. These crotchets, he said, were the remains of a pagan superstition, and unworthy of a place in the mind of a Christian and a Catholic.

Father Kenny, at the Gesu, last night preached on human respect,—a magnificent sermon lasting sixty minutes, and listened to with profound attention by a crowded congregation. Popularity, he said, was a pagan word. Pilate, though he found our Lord guiltless, succumbed to his longing for popularity when he brought Him out and said to the people, "Behold the man!" Rather than lose his popularity he sent his God to the Cross. The Rev. Father dwelt long and fully on the various forms of human respect, showing how it conquers even love and gratitude, for, said he, when they led Christ away to put him to death, there were walking about the streets of Jerusalem cripples whom He had made to walk, there were looking at Him the blind whom He had made to see, and yet they owned Him not! The sermon was one addressed to Catholics, rather than controversial, and the Rev. Father concluded by adjuring us all to be good and valiant soldiers of Christ.

OLD MORTALITY.

Montreal, 30th April, 1888.

THE RESCUE OF THE MADONNA.

BY PADRE COLOMA.

And in their feasts they were groat for doing them, little for tolling them.—*de Mariana.*

I.

Extraordinary activity was to be seen, on the 8th of April, 1579, in the main body of the troops encamped at the foot of the walls of Maestricht, on either bank of the Meuse. Germans, Burgundians, Irishmen, Italians, and Spaniards were everywhere astir in their respective quarters, with that well ordered movement which always discloses unity of command and faithful execution. The light cavalry of the cuirassiers was dragging branches and earth from the river bank. From this some were preparing fagots for leveling up the fosses; others were occupied on the earthworks to protect the manoeuvring of the artillery, and on sacks of wool and hops, which had grown for the beer of Flanders, to repair the intrenchments. And there were some bringing forward on their gun-carriages the cannon for demolishing the walls. These were to be placed on strong bastions raised to an equal height with the city's defences. Everyone was making ready for the assault, which after a siege of three months was at last to be given at dawn of the following day.

Guiding and directing all was a cavalier who, accompanied by various others, trotted along on his bay horse, visiting the different quarters. He was without arms of any kind, and wore simply a blue mantle trimmed with marten skins, and a bonnet of the same on his head. It was Alexander Farnese, Duke of Parma and Piacenza, the Governor General of the Low Countries in the name of His Catholic Majesty King Philip II. the Prudent.

In the background stood the black walls of Maestricht, a city in mourning, afflicted by the triple scourge of war, famine, and heresy. The heretic soldiers had sacked the Catholic churches and torn down the sacred images, some of which they had placed on the batteries and along the walls, where there was most to fear from the arquebuses and cannon of the Spaniards. One of these, of great size and beauty, represented the Virgin Mary holding her Divine Son in her arms. They had suspended it from the bastion nearest to the Catholic entrenchments; and soldiers, robed in the priestly ornaments, traversed around it the ceremonies of worship, carrying their daring so far as to march along the very edge of the fosse, decked out in their sacred finery. This sacrilegious challenge awoke throughout the Catholic camp a holy wrath, which is ever the mother of great deeds. The cowardly indifference of our days does not understand such wrath, and so calls it intolerance and fanaticism; but the very spirit of truth counsels and justifies it—*Be angry and sin not.*

Drum taps had already sounded, telling the Catholic soldiers the hour of retiring to their quarters. With the twilight they withdrew to their barracks at a second signal; they could then no longer pass through the encampment without giving the sentinels the Saint and countersign of the day.

During this time, in one of the quarters where the famous Spanish infantry of the *Tercios* was encamped, a spectacle was going on, ordinary enough in that age, but strange nowadays. It would have made more than one undisciplined soldier smile in our day of revolutions and *pronunciamientos.*

In an open place left free by the rows of tents, a multitude of soldiers had thronged together, some seated, others on foot, forming a great circle. In the midst was a man of short stature and slender mien, mounted upon a drum covered by a board. He wore the Jesuit's cassock, and lifting up his crucifix was preaching to the redoubtable warriors, preparing them to die in order to teach them how to conquer.

The crowd of men, trained and hardened to war, many of them fierce and not a few petulant and ill-humoured, real rivals of the Maccabees, of the highest bravery and staking their all on their courage, listened with lowered heads to the tremendous truths, while more than one tear furrowed grimy cheeks and was lost in grizzled mustaches, and more than one iron gauntlet beat against the steel coat of mail, underneath which was hidden a contrite heart. For the characteristic trait of that period, so exalted by some, so calumniated by others—that which removes it so far from our own, inasmuch as its glory has been clouded and its power lessened—was, that faith was still living in every heart; that reverence for the priesthood gave resistless force to Christian correction; and that easy-going morality had not yet turned from their true meaning the names

of good and evil. On this account many who did evil knew that they were evil-doers, and feared public censure; and conviction and fear left an open door to the shame that becometh of spirit when the soul is to be purified, and to repentance which asks and obtains pardon and insures amendment.

Many soldiers and officers strayed away from the circle, slowly directed their steps to various tents distinguished from the others by the cross which crowned them. They were to make their confession to the missionaries of the Society of Jesus, who had been summoned by the Duke of Parma to the camp and were now in readiness for that purpose.

A young man of noble presence was just returning from guard at one of the two bridges of boats which kept up communication between the army on either side of the river. He had the showy red and yellow uniform of the infantry of the *Tercios*, and the absence of the corselet showed his grade of ensign. Young, wanton, and of habits much too free and easy, he had undergone various reproofs on the part of the Jesuit missionaries, which had irritated his mind against them. He stopped, however, in a group of cavaliers who, seated on bundles of forage, were listening to the word of God only a few steps away from the preacher.

The sun, which was never again to rise for many, had already set, and the walls of Maestricht were gradually taking the aspect of an immense black profile standing out against the pale red tints of the horizon. The heretics had kindled the fires on the walls, one on each side of the statue of the Madonna on the bastion. In the ruddy splendor could be distinguished the sacred image, its back turned to the apostate city, and presenting to the Spaniards the Divine Child as asking the protection of their faith, which he had sealed on Calvary.

The Jesuit turned to the walls, and pointed toward the statue with his finger.

"Who has the heart to rescue it?" he said with simplicity. "Do this, and at its feet we will give thanks for the taking of Maestricht."

As he heard this the ensign threw his gauntlets to the ground and exclaimed, with an arrogance born rather of his former spite than of insolence:

"May I never set foot in Castile, if this Juan Fernandez doesn't think it easier to scale a bastion than to give his solutions!"

His words reached the ears of the Jesuit. He stepped down from the drumhead, with uplifted crucifix, and came straight toward the group of soldiers. His low stature seemed suddenly to have grown lofty; his lowly aspect had disappeared, giving place to an imposing majesty which had something of the superhuman.

"Do you know me?" he cried to the arrogant ensign, taking him by the arm.

"Yes!" answered the latter, troubled and surprised.

"Know you that I am a priest?"

"Yes!"

"Then kneel at my feet, and kiss this hand which absolves and blesses in the name of Christ!"

And as he who had been called Juan Fernandez said this, his voice was of such power, so masterful his tone, that the abashed cavalier slowly uncovered his head, bent his knee to the ground, and kissed the hand which the Jesuit held out to him.

All around were mute. The soldier rose, and then—suddenly—Father Juan Fernandez threw himself at the other's feet, and bowed his head to the dust.

"You have satisfied the minister of God, sir knight!" he said. "The man—the wretched rustic Juan Fernandez—is not fit to kiss the dust of your feet. If you trample on him, Senor Alvar de Mirabal, you will only tread on a heap of many miseries!"

The soldier burst out sobbing. The drums gave at that moment the second signal, and the circle slowly broke up, the soldiers entering their tents.

Two hours later deep silence reigned in the camp, broken only by the shrill challenge of the sentinels. A man, wrapped in a long black cloak, then issued forth from the tent of Father Juan Fernandez. It was the ensign Alvar de Mirabal, who had made his confession to the Jesuit and sworn at his feet to die in the assault or to rescue the image of Mary which the heretics profaned.

(To be continued.)

MATTHEW ARNOLD ON AMERICAN CIVILIZATION.

From Mr. Arnold's much discussed article in the last number of the *Nineteenth Century*, on American Civilization, we take the following extracts:—

It is often said that every nation has the government it deserves. What is much more certain is that every nation has the newspapers it deserves. The newspaper is the direct product of the want felt, the supply answers closely and inevitably to the demand. I suppose no one knows what the American newspapers are, who have not been obliged, for some length of time, to read either those newspapers or none at all. Powerful and valuable contributions occur scattered about in them. But on the whole, and taking the total impression and effect made by them, I should say that if one were searching for the best means to efface and kill in a whole nation the discipline of respect, the feeling for what is elevated, one could not do better than take the American newspapers. The absence of truth and soberness in them, the poverty in serious interest, the personality and sensation mongering, are beyond belief. . .

If I relate some of my own experiences, it is because these will give a clear enough notion of what the newspapers over there are, and one remembers more definitely what has happened to oneself. Soon after arriving in Boston, I opened a Boston newspaper and came upon a column headed: "Tickings." By tickings we are to understand news conveyed through the tickings of the telegraph. The first "ticking" was: "Matthew Arnold is sixty-two years old"—an age I must say, in passing, which I had not then reached. The second "ticking" was: "Wales says Mary is a darling;" the meaning being that the Prince of Wales expressed great admiration for Miss Mary Anderson, the American actress. This was at Boston. I proceeded to Chicago. An evening paper was given me soon after I arrived; I opened it, and found under a large type heading, "We have seen him arrive," the following picture of myself: "He has harsh features, supercilious manners, parts his hair down the middle, wears a single eyeglass and ill-fitting clothes." Notwithstanding this rather unfavourable introduction I was most kindly and hospitably received at Chicago. It happened that I had a letter for Mr. Medill, an elderly gentleman of Scotch descent, the editor of the chief newspaper in those parts, the *Chicago Tribune*. I called on him, and we conversed amicably together. Some time afterward, when I had gone back to England, a New York paper published a criticism of Chicago and its people, purporting to have been contributed by me to the *Pall Mall Gazette* over here. It was a poor hoax, but many people were taken in and were excusably angry, Mr. Medill of the *Chicago Tribune* among the number. A friend telegraphed me to know if I had written the criticism. I, of course, instantly telegraphed back that I had not written a syllable of it. Then a Chicago paper is sent to me; and what I have the pleasure of reading, as the result of my contradiction, is this: "Arnold denies; Mr. Medill (my old friend) refused to accept Arnold's disclaimer; says Arnold is a cur."

Once declared that in England the horn lover of ideas and of light could not but feel that the sky over his head is of brass and iron. And so I say that, in America, he who craves for the interesting in civilization, he who requires from what surrounds him satisfaction for his sense of beauty, his sense for elevation, will feel the sky over his head to be of brass and iron. The human problem, then, is as yet solved in the United States most imperfectly; a great void exists in civilization over there; a want of what is elevated and beautiful, of what is interesting. . .

Again, far from admitting that their newspapers are a scandal, they assure one another that their newspaper press is one of their most signal distinctions. Far from admitting that in literature they have as yet produced little that is important, they play at treating American literature as if it were a great independent power; they reform the spelling of the English language by the insight of their average man. For every English writer they have an American writer to match. And him good. Americans read; the Western States are at this moment being nourished and formed, we hear, on the novels of a native author called Roe, instead of those of Scott and Dickens. Far from admitting that their average man is a danger, and that his predominance has brought about a painful

lack of refinement, distinction and beauty, they declare in the words of a prominent critic at Boston, that "*Nature* said, some years since: 'Thus far the English is the best race, but we have had Englishmen enough; put in one drop more of nervous fluid and make the American.' And with that drop a new range of promise opened on the human race, and a lighter, finer, more highly organized type of mankind was born." Far from admitting that the American accent, as the pressure of their climate and of their average man has made it, is a thing to be striven against, they assure one another that it is the right accent, the standard English speech of the future. It reminds me of a thing in Smollett's dinner-party of authors. Seated by "the philosopher who is writing a most orthodox refutation of Bolingbroke, but in the meantime has just been presented to the Grand Jury as a public nuisance for having blasphemed in an ale-house on the Lord's Day"—seated by this philosopher is "the Scotchman who is giving lectures on the pronunciation of the English language." . . . This "drop" plays a stupendous part in the American rhapsody of self-praise. Undoubtedly the Americans are highly nervous, both the men and the women. A great Paris physician says that he notes a distinct new form of nervous disease, produced in American women by worry about servants. But this nervousness developed in the race out there by worry, overwork, want of exercise, injudicious diet, and a most trying climate—this morbid nervousness our friends ticket as the fine susceptibility of genius, and cite it as a proof of their distinction, of their superior capacity for civilization.

BOOK REVIEWS.

His Victory, by Christian Reid, Ave Maria Press; Notre Dame, Ind.

"His Victory" is the latest of the "Ave Maria" series of stories. They are intended for young people, and meant to counteract the rubbishy fiction so common. We do not know of any better series of Catholic stories.

Donahoe's Magazine for May is replete with articles of sterling merit. The paper on "A Pleading for the Worthless," by Cardinal Manning, is given entire. "Our Catholic Schools," by Rev. P. A. Baart, is also given in this issue, with other articles of interest to all readers. The poets are well represented by Eleanor C. Donnelly, Rev. James Keegan and others. T. D. Sullivan's "Lays of Tullamore" are given entire.

We have never been able to understand, though, why so carefully edited a magazine could give place to the series of papers "A Bostonian in New York" which, we observe, are still running their dreary length. They are absolutely without merit. This month the writer is making a circuit of the bar-rooms.

The *Messenger of the Sacred Heart* for May keeps well to the brilliant promise of its April departure. The frontispiece—"The Madonna Enthroned" of Murano—is a handsomely engraved bit of pre-Raphaelite work. The historical story,—"The Rescue of the Madonna,"—a portion of which we produce in this number, is also strongly illustrated, and shows, in the vivid horrors of a siege, how it may be "easier to scale a bastion than to give an absolution." Of the other articles, the first instalment of the eventful life of "Father Peter Beckx, 22nd General of the Society of Jesus," and "Miracles of One of Mary's Saints" (the new Saint John Berchmans), are of general interest; as is also the account, from the Papal documents, of the growth of the now almost universal League of the Sacred Heart, of which the twenty-nine *Messengers*, in fourteen different languages, constitute the periodical organ. One of the "Songs of the May," also reprinted in the *Review*, may become popular wherever true Irishmen are found. It takes us from

Sweet is the song of the exile
When he thinks of his home at Loughrea—
into

The penitent heart of the May.

The *Minneapolis Tribune* says: "no sooner had Rev. Frank Bristol intimated that sheol was somewhere in Chicago than a company was formed to bore for sulphur."

The Catholic Weekly Review.

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

Published Every Thursday

Offices: Bon Accord Building, 32½ Church-street, Toronto.

Gerald Fitzgerald, Editor.

H. F. McIntosh and A. C. Macdonell, Associates.

J. C. Sullivan, Business Manager

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

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

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

LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 23rd 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 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. CARRHY,
Bishop of Hamilton

TORONTO, SATURDAY, MAY 5, 1888.

"The Church," says the *Mail*, "is retrogressive, a reactionary obscurantism." But may it not be that to retrograde is not always to lose an advantage? What can be lost, for example, by receding from the brink of a precipice?

From the Protestant point of view it is a truism that an unmarried minister is but half equipped for his ministry. And from their point of view they are right. The clergyman's wife is a no less admirable worker in a Protestant parish, a no less useful constituent in the society of the Church circle, than the clergyman himself. That Protestant divines, however accomplished and scholarly, should be unable to look at the question of sacerdotal wedlock or celibacy from any other point of view than that suggested by the habits and associations of the Protestant ministry, is perhaps natural and perhaps inevitable. But the *ethos* of Catholic sacerdotal life is altogether different from that of which they are the professed exponents, and so is the sentiment with which that life is regarded in Catholic nations. We can sympathize with the French decorator in "Barry Lyndon" who, when complaining of the forcible stop put by the Rev. Dr. Huff—the Abbé Huff as he called him—to his plans for substituting Venuses and Cupids in the place of the Gothic monuments of Hackton Church, is related by Mr. Thackeray to have exclaimed, "*Quel Abbé, grand Dieu; il avait douze enfants!*" To the Catholic mind twelve pledges of clerical love are a stumbling block, an *argumentum ad hominem*.

In another column will be found the text, as published in the London papers, of the circular of the Holy See condemning, as contrary to justice and charity, the political methods known as the Plan of Campaign and the boycott in Ireland. We have not yet had an opportunity of seeing the original instrument in the Latin, but there appears no good reason to doubt the substantial accuracy of the published versions. We need not say that any communication coming from the Holy See will be received by Irish Catholics, laymen as well as ecclesiastics, with profound respect.

The present Decree is, we think, much the same in its spirit as that addressed to the Irish bishops in May, 1883. The Holy See recognizes the right of the Irish people to seek redress for their grievances, and to strive for their rights, but points out that it is wrong to further any cause, no matter how just, by illegal methods. The effort, unfortunately being made to stir up a feeling of disloyalty to the Holy See, as a consequence of this pronouncement, will deceive nobody. The Holy Father, it is known, loves the people of Ireland, and desires to see their wrongs redressed. He would be the last wilfully to do them harm. Through centuries of persecution, at the stake and at the gallows, they have proved their fidelity to the faith and their allegiance to the Holy See; and it would be an evil day when anything occurred to weaken that faith, or shake that allegiance—evil for the Irish people and for the cause of religion. And that being so, it should be the duty of every good Irishman to be careful that he says nothing and does nothing which might injure the Irish cause, or increase the difficulties of the position.

To a Press representative who inquired of Mr. Parnell a few days ago what view he took of the claim that even the Coercion law ought to be obeyed under all circumstances, the Irish leader made a pronouncement of more than common importance. He is reported to have replied that, while usually holding it to be especially necessary at this time that the Irish people be most circumspect in avoiding the commission of any illegality, he considered that so far as regards actions which are newly constituted offences by the coercion measure of last session, such as the maintenance and assertion of the rights of liberty of speech, the freedom of public meeting and of the press in proclaimed districts, all of which are struck at by the Crimes Act, he held "that the Irish people are absolutely bound to refuse to obey such an iniquitous law, and to deny that it has any moral sanction."

Mr. Parnell, in a word, raises a momentous question, the obligation of a civil, but unjust, law upon conscience, the faculties of the civil power, and the correlative question of the right, if not the duty, of resistance. And since his words will be approved and condemned, by those of one way of thinking as just, and on moral grounds unobjectionable, and by those of another way of thinking as revolutionary and irreligious, we venture to look for a moment to what Catholic theologians have said on the matter, approaching it, however, with a proper sense of the gravity, delicacy, and difficulty that surrounds the whole subject. That whatever is not founded upon right can only be maintained by force is a maxim. And we Catholics have a special interest in such an investigation, since the Church is proclaimed as the enemy of popular rights, and as favouring despotism.

The theological schools have turned for now several centuries to the works of St. Thomas Aquinas as the best statement of the principles to which civil power should adhere, and upon which it should progress. It is understood that whoever has fully comprehended his "Treatise upon Laws" has no further information to acquire respecting the great principles which ought to guide legislators. Modern demagogues who speak lightly of past times will be astonished to hear this, because St. Thomas Aquinas was a thirteenth century religious. His definition of law is that, we believe, which has directed most theologians, and may be considered as an abridgment of the theological doctrines which obtain in relation to the scope of state power. It is through the medium of law that the civil power acts upon society, and law is defined by St. Thomas as "a rule dictated by reason, the aim of which is the public good, and promulgated by him who has the care of society." The use of the word "reason" here is held to banish from the definition any idea of the virtue of force or of despotism. They are understood to mark the absence of reason. "Human laws, if they are just," says the angelic Doctor, "are binding on conscience, and they derive their power from the eternal law, from which they are formed, according to what is said in Proverbs, chap. 8, 'By Me kings reign, and the lawgivers decree just things.'" "This proves," says Balmez, "according to St. Thomas, that just law is derived, not exactly from human reason, but from the eternal law; and that this is what makes it binding upon conscience." The Catholic Church, no one is ignorant of the fact, has ever preached obedience to the civil power, to the extent even, her enemies claim, of bolstering up despotisms. Are there then circumstances under which it is allowable to resist the civil power? The general principle inculcated by the Church at all times, it must be repeated, has been the *obligation* of obeying legitimate authority. But if the question be simply and distinctly stated, "Are we to obey the civil power when it commands something that is evil in itself, or when it interferes in matters not included in the circle of its faculties?" "No," answer the theologians, "for the reason that, in the first place, what is evil in itself is forbidden by God, and 'we must obey God rather than men,' and, in the second place, it is not with regard to such matters a power. What is the independence of the spiritual power but a reminder that the rights of civil power are limited, and that there are cases beyond its province in which a man may say, and ought to say, *non serviam*, I will not obey." In other words, so long as the civil power does not go beyond its proper limits the Christian is bound to be subject to it; when it oversteps the limits it does not enjoin obedience.

According to St. Thomas Aquinas whenever laws are unjust, as according to him they may be in many ways, they are not binding on conscience, unless for certain reasons, as, for example the fear of causing greater evils. Laws, as he states it, are unjust in two ways, either because they are opposed to the common weal and unjust in their aim, or that they are made by a person not invested with the proper authority. "Such laws," says the holy Doctor, "are rather outrages than laws; since, as St. Augustine observes, 'An unjust law does not appear to be a law.'" According to a great authority, Balmez, the doctrine of St. Thomas furnishes us with the following rules:

1. We cannot, under any circumstances, obey the civil power when its commands are opposed to the divine law,

2. When laws are unjust, they are not binding in conscience.
3. It may become necessary to obey these laws from motives of prudence, that is, in order to avoid scandals and commotions.
4. Laws are unjust from some one of the following causes:

When they are opposed to, or their aim is not the good of the common weal, or when the legislator outsteps the limits of his faculties.

"Upon these principles" adds Balmez "the admirable institution of European Monarchy was founded. This teaching has created the moral defences by which that monarchy is surrounded; defences restraining it within the limits of its duties, even where political guarantees do not exist." At all events, they do not appear to incline towards despotism. "The people," says Balmez, "are not made for kings, kings are appointed for the good of the people; and if this object is not accomplished, the government is useless, whether it be a republic or monarchy. To flatter kings with opposite maxims is to ruin them. All jurisdiction is ordained by God for the preservation of His people, not for their destruction; for defence not for offence; for man's right and not for his injury." How unsearchable, he exclaims, are the ways of Providence. "I am the State," declared Louis XIV., and his corpse was insulted at his funeral, and his grandson suffered death on the scaffold!

From the president of the most insignificant republic to the most powerful monarchy, the consensus of Christian teaching is that all governments have been established for the good of society.

How does that Government sustain its demand for obedience, which bases its rule upon force rather than upon justice; which denies the rights of free speech and public meeting; suspends, in the case of a misgoverned nation, every privilege and protection; proclaims martial law and overrides, horse and foot, the expression of the will of a people?

TO JOHN HENRY CARDINAL NEWMAN.

Some great there are, not good—some good, not great—
Some neither great nor good, amongst mankind:
Some few both good and great—how hard to find—
When found, how easy to enumerate!
And yet we see not, in this present state,
The deeps and shallows of another mind,
Nor secrets of another soul—too blind
To know how much to love, how much to hate.
One soul, above the shallowness of sect,
We see, both great and good, in this our land:
A gentle soul, a giant intellect,
A master mind, a Heavenward helping hand!
Lead on, thou "Kindly light," great Prince, good Priest!
Lead on! Of those who love thee most, we love not least.
JOHN CROKER BARROW, in *Merry England*.

The authorities of Ann Arbor University have invited Mr. D. A. O' Sullivan of this city to deliver an address before the senior law class on the Canadian system of government as compared with the N. S. Constitution. This he has agreed to do in the full term. The *Empire* referring to this hopes that the Americans will learn the good points of our constitution and adopt them into their own. Ann Arbor is the state university of Michigan and attended by about 1700 students coming from all parts of the Union.

The Queen has purchased from the deaf and mute painter, Vittorio Pazzi, a water colour copy of the Crucifixion by Péruginò, in the Church of St. Augustino at Siena.

THE CATHOLIC UNIVERSITY.

The following we print from advance sheets of the *Catholic World* for June, being part of Bishop Keane's fifth article on the Catholic University:

Glancing now to our own country, we see how all these possibilities of honourable usefulness exist to an almost equal degree, appealing to the laudable ambition of our young ecclesiastics, while our peculiar circumstances present other inducements besides, which in France have but limited existence. Our seminaries and colleges, already numerous and excellent, must be still more multiplied and perfected in order to meet the demands of our rapidly increasing and steadily progressing Catholic population. The religious orders and congregations established for that special work stand already in sore need of helpers in so wide a field, and these must be prepared for their important task, not only by specially wide and profound studies but also by the normal training that will fit them to impart knowledge successfully. In proportion, too, as the ecclesiastical organization of our country comes more into accord with the norms of canon-law, our bishops will need men specially trained in this important branch of practical learning.

But the chief incentive will be found in the unparalleled field which our country presents for the direct action of solid learning on the people through the pen and the spoken word. This is not found in an equal degree in France, nor, we might say, in any other country, because nowhere else are the relations between clergy and people so close, so intimate, so cordial, so trustful, as they are among us. In the old countries the political and social events of centuries have conspired to make the clergy and the people classes apart, to lessen mutual sympathy and confidence. The utterances of the priest too often sound like a voice from another sphere, and, therefore, have not the practical weight which they ought to have with the denizens of this sublunary world. With us, the priest has only to show himself the learned, and holy, and high-minded and broad-hearted man that he ought to be, and he finds that his sacred character only adds power to his influence. Without those qualities his usefulness is apt to be confined within the limits of his sacramental ministrations: but with such attributes of character and scholarship, he has a field before him here such as the world has never elsewhere beheld. To form such men and such scholars is to be the aim of the Catholic University of America. Who can doubt that the spirit of our people and the Providence of God will assure its realization? Who can doubt that, among the young ecclesiastics of the United States, many will be found in whose hearts love of God and love of country will awaken and foster the desire to fit themselves for such noble usefulness?

With them will shortly, please God, be associated in our University, as in Paris, numbers of young laymen who feel in their souls the ambition to be something more than mere money-making machines. Such souls there must be, and such souls there will be in constantly greater numbers. It would be an injustice to human nature to doubt it. They need but the right touch upon them to rouse them to self-consciousness and make them leap forward to proffered opportunities. To supply those opportunities, and to rouse the latent manhood in the breasts of the rising generation, is the work now before us. It is a work which God and Church and country must unite in blessing.

THE HOLY SEE AND IRELAND.

THE PAPAL DECREE ON THE PLAN OF CAMPAIGN.

A despatch from Rome says that the College of the Holy Office was charged to examine Mgr. Persico's reports and decide whether Catholics belonging to the National League were guilty of sin and debarred from absolution. The Congregation, the Pope presiding, replied in the affirmative and drew up a decree to that effect. Cardinal Simeoni, acting under the Pope's orders, forwarded the decree to Ireland with special instructions to Mgr. Persico and the Irish Episcopacy, when instructing the clergy to enforce it, to inform them that they must refuse absolution to any one declining to renounce membership in the National League. It is further stated that neither the League nor its political aims are explicitly condemned by

the Holy Office, which confines itself to declaring that the methods employed are contrary to the religious duties of Catholics. The Pope approved the decision without in any way entering into political questions pending between England and Ireland. Archbishop Walsh is still in Ireland in compliance with orders from the Vatican.

TEXT OF THE DECREE.

LONDON, April 30.—The following is the text of the Papal decree: "On several occasions the Apostolic See has given the people of Ireland, whom it has always regarded with special benevolence, suitable admonitions and advice when circumstances required as to how they might defend their rights without injury to justice or public peace. Our Holy Father, Leo XIII., fearing lest, in the species of warfare that has been introduced among the Irish in the contests between landlords and tenants, and which is commonly called the 'plan of campaign,' and in the kind of social interdict called 'boycotting,' arising from the same contests, a true sense of justice and charity might be perverted, ordered the Supreme Congregation of the Inquisition to subject the matter to a serious and careful examination. Hence the following was proposed to their Eminences the Cardinals of that Congregation: Is it permissible in disputes between landlords and their tenants in Ireland to use means known as the 'plan of campaign' and 'boycotting'? After long and mature deliberation, their Eminences unanimously answered in the negative, and their decision was confirmed by the Holy Father on Wednesday, the 18th of the present month. The justice of this decision will be readily seen by anyone who applies his mind to consider that a rent agreed upon by mutual consent cannot, without violation of a contract, be diminished at the mere will of the tenant, especially when there are tribunals appointed for settling such controversies and reducing unjust rents within the bounds of equity, after taking into account the causes which diminish the value of the land. Neither can it be considered permissible that rents be extorted from tenants and deposited in the hands of unknown persons to the detriment of land owners. Finally, it is contrary to justice and charity to persecute by a social interdict those who are satisfied to pay the rents they agreed to pay, or those who in the exercise of their rights take vacant farms. It will, therefore, be Your Lordship's duty, prudently, but effectually, to advise and exhort the clergy and laity not to transgress the bounds of Christian charity and justice while they are striving for a remedy for their distressed condition.

"(Signed),
"Rome, April 20."

R. CARDINAL MONACO.

CANADIAN CHURCH NEWS.

Work on the Church of Our Lady, Guelph, Canada, is advancing rapidly. The Church will be formally opened on the Feast of the Assumption, Aug. 15.

Very Rev. Father Hamel, superior of the Society of Jesus in Canada, recently visited Guelph, his old parish. He preached High Mass on Sunday and in the afternoon delivered an address to the members of the Society of St. Vincent de Paul.

The new French-Canadian periodical, *Le Canada Français*, of which the second number has just appeared, has had an unprecedented success for Canada. The whole of the first issue has been exhausted, and the management have announced that they will issue a second edition within a short time in order to supply new subscribers.

A concert to consecrate the anniversary of the episcopal consecration of His Grace Archbishop Fabre was given on Tuesday evening in St. Peter's Cathedral, under the auspices of the Harmony Band, Les Montagnards and the Garde Archevêque. The Cathedral was illuminated with electric light and heated by furnaces specially placed. Several bishops were present, and addresses prescribed in French and English.

SONG OF THE MAY.

Sweet is the song of the exile
 When he thinks of his home by Loughrea—
 Of the father that told him of Mary,
 And the mother that taught him to pray :
 And he asks,—In the month of our Lady,
 And of all the beauties of May,
 Which is the dearest to Mary ?
 Ah, the sweetest of all, will you say ?

Sweet then was the hum of the busy bee
 That told of the blossoms of May ;
 And sweet the note of the linnet,
 Pouring forth joy in its lay ;
 And sweet the tinkling of sheep-bells
 Stealing up from the vale near away ;
 Sweet, too, was the fragrance of lilacs—
 Our Lady's own incense of May.

But sweeter the song of the ploughman
 That told of the close of the day ;
 Sweeter the laugh of the brother
 As he hid from his sister at play ;
 Far sweeter the voice of the mother
 When the angels, as good people say,
 Were stirring the smiles of her baby
 As if to allure it away.

Ah me, for the sweetest of music
 Is the voice of the innocent child ;
 And the dearest of all in remembrance
 Is the thought of the heart undefiled !
 Ah, this, in the song of the exile,
 When he thinks of his home by Loughrea,
 Is the sweetest and dearest to Mary—
 The penitent heart of the May.

S. J. C.

ASPECTS OF ANGLICANISM.

One of the most amusing of the *Bab Ballads* is that which recounts the history of the "Three Kings of Chickeraboo." Having determined "to be kings in a humble way," they "exterminize islands" of the most restricted dimensions near the beach, and each constitutes himself the king of one of them. Their object in doing this is to be recognized by Great Britain, of whom they rudely say—

"If to her skirts you want to cling,
 It's quite sufficient that you're a king ;
 She does not push inquiry far
 To learn what kind of a king you are."

This is precisely the spirit in which Protestantism receives and welcomes "converts from Rome." Protestants are not in the least deterred by the exposure of one precious "convert" after another ; nay, the exposed individual, after a singularly short retirement, comes again to the front, and all is forgiven—it can hardly be forgotten. Hammond and Widdows are once more among us, in spite of the charges as to the possession of a certain relic by the former, and of the far more serious and terrible scandals connected with the latter. Men—and women too—of position were not ashamed to espouse the cause of Achilli ; and men of his stamp are still sure of a welcome, though a less hearty one than of yore, if they can only pose as "converts." "Miss Edith O'Gorman"—no, is not "Miss," for she is married, as she herself tells us ; not "Edith," for she was christened Bridget ; and not "O'Gorman," for she is, of course, entitled to her husband's name—is still able, occasionally, to stir up bad feeling against Catholics ; and the filthy fictions of "Maria Monk" and others of the same class, still find a large number of readers among those who conceal their taste for obscenity under a pretence of religion.

Not only among such as these, however, and among the wretched men who make a living by purveying filth of this kind, is this eagerness to welcome converts found, irrespective of their antecedents. Even men who, from their ecclesiastical as well as social position, might be expected to hold themselves aloof from such associations, are not ashamed to encourage those who, on their own showing, have not only apostatised from that "branch of the Church" to which, in the Anglican "national" theory, they ought to belong, but who have been accused of serious offences against decency and morality, and

have not attempted to rebut the accusations.

The most recent instance of this is exemplified in the history of one Count Campello, a Canon of St. Peter's, who, some six years ago, apostatised, and thereupon became a notable Protestant hero. The *Church Times* of March 23rd publishes a long letter on this subject from the Rev. H. N. Oxenham, of which the main points may be reproduced here.

It appears that the Count is attempting to form a congregation of his own in Umbria. This is not remarkable ; the starting of a new religion is the natural sequence of the abandonment of the Church. What is noticeable is that this new schism is under the "provisional episcopal supervision" of the Protestant Bishop of Salisbury, and enjoys "the active support" of the Protestant Archbishop of Dublin, and the "sympathy" of the Protestant Primate of England ! This in itself is sufficiently startling, and ought to have some effect on those who accuse Catholics in this country of schism and intrusion ; but, viewed in connection with Campello's antecedents, it becomes almost incredible.

Of course, were the new evangelist a man of blameless life and undoubted fervour, and attracted by the peculiar charms which the Church of England possesses, the enthusiasm with which he has been welcomed by these Anglican Archbishops might be understood. But none of these things can be said of him. When he left the Church, it was not Anglicanism but Methodism that he embraced, and it was in the Methodist Chapel in Rome that he formally apostatised. Why he left the Church it is not so easy to say, but it is certain that, some time before his perversion, he received a formal admonition from the Cardinal Vicar, acting under the express direction of the Pope, charging him with various irregularities. That a priest in Campello's position should frequent masked balls during the carnival, and that in the singular (but perhaps, under the circumstances, not altogether inappropriate) disguise of a stage devil, is sufficiently scandalous ; but this was by no means the most serious charge against him. And the charges have been made, not by the Catholics whom he has scandalised, but by Protestants of position—notably by Mr. T. A. Trollope in the *British Quarterly* for January, 1882, and by a correspondent of the *Morning Post*, "many years resident in Rome, of the highest respectability and credibility." We need not enter into particulars as to the offences charged against Campello, veiled as they are by Mr. Trollope under "a decent periphrasis," but we may quote that writer's remarks upon them :

"It is possible," he says, "these things may not be true. They are not, however, mere calumnies of the clerical Press or of clerical adherents ; and we have alluded to them because, did we abstain from doing so, we should not be giving a true account of the estimation in which the new convert is held by the general mass of his fellow citizens. It will have been seen that our estimate of the ex-Canon is not such as to lead us to consider the loss of him by one religious community or the acquisition of him by another as fitted to occasion much lamentation or much rejoicing."

This is the sort of man to whom Archbishop Benson, who poses as the successor of St. Augustine, extends his "sympathy"—who, according to Mr. Norton, who sounds Campello's praises in the *Times*, "went out from the ranks of the Roman clergy to fight henceforth in those of the pure Gospel of Christ." Who can doubt that the ex-Canon, in joining the Church of England, was actuated by the same motive which inspired the three kings of Chickeraboo—by a knowledge that

"She does not push inquiry far
 To learn what sort of a [priest] you are."

One thought occurs to us in conclusion, which we should like to put before our Anglican readers. Can any one imagine a similar condition of things occurring among ourselves ? The Church, like the Divine Master, is always ready and anxious to welcome the repentant sinner or the returning prodigal, but she would hardly put him forward as a leader in religion. If an English parson, who had been publicly reprimanded by Dr. Benson for appearing at the Alhambra in a state of intoxication, and had given serious scandal in other and more serious ways, made his submission to the Church, is it conceivable that the Bishop of Salford would send him to reform Anglicans and extend to him his "episcopal supervision ;" that the Archbishop of Dublin would promise his "active support ;" and that the Cardinal Archbishop would assure him of his "sympathy" ?—*London, (Eng.) Catholic Press.*

EPHEMERIDES.

THE LATE HON. THOMAS WHITE.

And now, before closing, what shall I say of him that is gone, which has not been fully and better said by those who knew and loved him? My knowledge dates from fifteen years, and in all that time, there has been room for esteem, admiration and attachment. He had many gifts and many titles, but the chief was his Canadian birth and his acknowledged leadership of young Canadians. There was his strength, and herein is our loss. And, making the regret personal to myself, these eyes moisten as I remember that he, who was a judge of such things, liked these paragraphs and read them weekly as they went forth, inasmuch, forsooth, as following his own example of pen and speech, they were devoted to the promotion of our Canadian history and literature, and the fostering of a fellow feeling between a people sundered in birth, tongue and creed.—*Laclede, in Montreal Gazette.*

RAILWAY TRAVEL.

Some young friends were complaining yesterday of the weariness of railway travel. I do not see that. Take a four hours trip, for instance, from here to Ottawa. Choose a seat by yourself and secure the other with your satchel, or other traps. Have the time-table on the window, so as to know all the places you pass and the speed you are making. Then have some light book with you—verses, sketches, plays, or an old-fashioned classic favourite. It is wonderful how Homer and Pindar, or Virgil and Horace are companionable on a modern train. Read gently, in sketches, taking your eyes off the book, as you repeat a passage, and glance through the pane. The scenery mingles with your half-dreamy reading, and the blending is delightful, as you see the Sault, with the wraith of the Recollect; Lachute, on the winding North; the foaming waters of the Lievre, at Buckingham; the mouth of the Gatineau; where the Parliament buildings first spring to sight, and the bridge at Ottawa, with the waters true to their name of caudron—*Chaudiere.*

LACLEDE in *Montreal Gazette.*

CATHOLIC AND LITERARY NOTES.

Cardinal Howard, who is so gravely indisposed, has returned from Rome to England.

Madame Diss Debar, the New York spiritualist swindler, was once a lecturer on "Romanism in America."

The *May Century* contains a paper by Mr. Maurice Egan on "The Personality of Leo XIII.," with a portrait and autograph of his Holiness.

Amongst the French pilgrims received by the Holy Father on Friday was a priest who presented to his Holiness two million francs, or £80,000, for the propagation of the faith.

Cardinal Newman paid a visit to Oscott College and to Bishop Ullathorn the other day. He was with the Bishop for more than an hour. The whole college assembled to see him off.

At the next session of the academia of the Catholic religion, which will be held at the Archbishop's House, Westminster, Father Lescher will read a paper on "the Evolution of the Body."

An interesting discussion is now going on before a committee of the Chicago Common Council respecting the restriction of saloons in the neighbourhood of churches and schools. Dr. Higgins, of St. Ignatius' College, and Father Hayes have been heard in advocacy of such restriction. The latter appeared in behalf of two thousand members of the League of the Cross.

"A statue," says the *Philadelphia Standard*, speaking of the projected Montreal statue, "of her who bore the world's Redeemer, is declared to be an outrage on the feelings of many respectable people. We have no doubt it would hurt the devil's feelings also; but it is hard to please everybody."

GIFTS OF POISON.

It is time that respectable merchants combined with consumers for the suppression of all gift, prize and lottery schemes in connection with the sale of articles of merchandise. These schemes are not only demoralizing to legitimate business and to the morals of the community, but in the extent in which they are being carried in the sale of articles of food have become a source of great danger to the public health. They are, no matter in what form they appear, nothing more or less than devices to swindle honest and unsuspecting people.

It is gratifying to learn that in some instances the officers of the law have taken hold of the matter. In New York, and also in Chicago, parties, who in this way offered gifts to purchasers of their packages have recently been arrested upon indictments for lottery swindling. The latest candidates, both for public execration and criminal prosecution, are the manufacturers of the alum baking powders, who are both, by means of gifts and lottery tricks, disposing of large quantities of their corrosively poisonous compounds, which are so well known to be detrimental to the health that no housekeeper will admit them to her kitchen knowingly. This form of swindle is not only being peddled from house to house, but under the promise of large profits to be realized, the manufacturers are entrenching themselves behind the counters of many grocers by getting them to offer the alum goods with the gifts or lottery tickets attached, thereby shifting the liability to prosecution, in part, upon other and perhaps innocent parties. Every grocer or dealer for instance, who sells or offers for sale any of the prize or lottery baking powders is a criminal in the eye of the law, and liable, upon conviction, to fine and imprisonment, while those who sell the gift goods are, morally, as responsible, for they are offering an inducement, or prize, to housekeepers to use a food that contains a corrosive poison. This is a predicament in which it is not possible our grocers will care to place themselves when they come to think seriously of the matter,

I must be borne in mind that every one of these gift or prize baking powders are alum baking powders. These powders cost less than four cents a pound to produce; the gift or prize costs but a few cents more. They are sold at the price of a first class baking powder, so that the swindle, in commercial sense, is enormous. But the chief iniquity of the business consists in selling, as presumably wholesome, an article of a positively injurious character, and by means of gifts or bribes inducing servants or unsuspecting housekeepers to purchase and use it in our daily food.

There should be some prompt method of reaching these dangerous practices and punishing the parties engaged in their promotion. If the present laws are not ample, we commend the matter to the consideration of our State Board of Health, for recommendation of such additional legislation as shall be effective for the protection of the protection of the public.

A priest eminent no less by learning than by virtue was travelling by rail to one of our provincial towns. On the train he was accosted by a very nice and distinguished looking gentleman with whom he allowed himself to be drawn into quasi-religious discussion. "Pardon, Monsieur l'Abbe," suddenly says the gentleman, "I must tell you on the very start that in religious matters I am a total unbeliever." "What! you do not even believe in the existence of a God, . . . in the immortality of the soul?" "Oh! as for that, I feel that I believe that much, . . . but I don't believe in the existence of . . . hell." "But, sir, do you admit revelation?" "Revelation? Why I look upon it as a romance." "Have you ever examined the proofs of a divine revelation?" "No, Monsieur l'Abbe." "Do you know anything of the works of Bossuet, Fenelon, Balmes, Nicholas, Brownson, and of so many others among the learned writers of our age who have written philosophical treatises on the most profound religious problems?" "I admit that I know nothing of such writings." "Have you ever read the Holy Scriptures, the Gospels?" "Never." "Well, sir, allow me to say that you are totally wrong to call yourself an unbeliever." "How so?" "Well, I hope my frankness will not shock your feelings, but, young man, you are an ignorant and no unbeliever."

SILK RIBBONS I

Those of our lady readers who would like to have an elegant, large package of extra fine, Assorted Ribbons (by mail), in different widths and all the latest fashionable shades; adapted for Bonnet Strings, Neckwear, Scarfs, Trimming for Hats and Dresses, Bows, Fancy Work, &c., can get an astonishing big bargain, owing to the recent failure of a wholesale Ribbon Manufacturing Co., by sending only 25 cents (stamps), to the address we give below.

As a special offer, this house will give double the amount of any other firm in America if you will send the names and P. O.

address of ten nearly married ladies when ordering and mention the name of this paper. No pieces less than one yard in length. Satisfaction is guaranteed, or money cheerfully refunded. Three packages for 60 cents. Address, LONDON RIBBON AGENCY, JERSEY CITY, N. J.

"And now," concluded the Rev. Mr. Poundtext, after a long discourse, "we have seen that millions on millions of people have been benefited by following this scriptural injunction." Just then Lawyer Stubbs woke up long enough to say in a sleepy manner, "Move that the injunction be made permanent."



ROYAL
FULL WEIGHT
ROYAL BAKING POWDER
QUALITY
ROYAL
BAKING POWDER
BAKING
POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot 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 Street, N.Y.

NATIONAL COLONIZATION LOTTERY

Under the patronage of the Rev. Father Labelle

Established in 1811, under the Act of Quebec. 22 Vict., Chap 36, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

Class D. The twelfth monthly drawing will take place on Wednesday, 16th May, 1888, at 2 p.m. Prizes value, \$60,000.00.

First Series Prizes value \$20,000 00
Principal Lot—One Real Estate worth 5,000 00

LIST OF PRIZES.

1 Real Estate worth	\$5,000 00	\$5,000 00
1 Real Estate worth	2,000 00	2,000 00
10 Building Lots in Montreal	300 00	3,000 00
15 1st room or Dra. ing-room		
Suites to choice	100 00	3,000 00
Do do do	300 00	2,000 00
10 Gold Watches	50 00	5,000 00
100 Silver do	20 00	2,000 00
300 Do do	10 00	3,000 00
100 Lots, worth		\$50,000 00

TICKETS - \$1.00.

Second Series Prizes value \$10,000 00
Principal Lot—One Real Estate worth \$1,000 00

LIST OF PRIZES.

1 Real Estate worth	\$1,000 00	\$1,000 00
100 Gold Chains worth	40 00	4,000 00
100 Toilet Sets worth	5 00	5,000 00
100 Lots worth		\$10,000 00

TICKETS - 25 CENTS.

Orders are made to all winners to pay their prizes cash, to a commission of 10 p.c. Winner's names not published unless specially authorized.

CLOUGH and WARREN ORGANS

The Only Reed Organs with Qualifying Tubes Giving Pipe Organ Tones

Church Organ containing 2 full sets of Reeds, Octave Couplers and Sub Bass, with Scribner's Tubes. Price \$130 net. Send for Catalogue.

P. W. GRAHAM & CO.

8 Yonge Street Arcade, Toronto

Dominion Line Royal Mail Steamships

Liverpool Service—Sailing Dates
From Montreal From Quebec
*Vancouver, 9th May, Wed. 10th May, Thur.
Toronto 17th " Thurs 18th " Friday
*Sarnia 24th " Thurs 25th " Friday
*Oregon 30th " Wed. 31st " Thurs.
Montreal 7th June, Thurs. 8th June, Friday
*These steamships have Cabin Staterooms, Music-room, Smoking-room and Bath-rooms amidships, where but little motion is felt, and they carry neither cargo nor sheep.
The Vancouver is lighted throughout with the Electric light, and has proved herself one of the fastest steamers in the Atlantic trade.
Cabin rates of passage from Montreal or Quebec, from \$30 to \$80, according to position of stateroom with equal saloon privileges.

Special Rates for Clergymen

*Apply at Toronto to GANWATK & BUCHAN, 24 King St East, or G. W. TORRANCE, 18 Front St. West, or to DAVID TORRANCE & CO., General Agents, Montreal.

GRATEFUL—COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are dosing around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping our selves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.
Made simply with boiling water or milk.
Sold only in packets by Grocers, labelled thus—

JAMES EPPS & Co.

HOMOEOPATHIC CHEMISTS. London, England



BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogues Free.
W. BOUZEN & TIT, Glasgow, G.



THE DUPLEX CORSET.

(Double Bones, Steels, and Bands)
These Corsets give grace, ease, and style to the figure. No bones cross the hips to twist and jar the wearer. Need not making in. Adjusts itself to the figure, is the most durable Corset made. Highest Praise wherever exhibited. Sample Corset, Size English Scales, \$1.00. (By Express.) Remit by Postal Note, Money Order, or Registered Letter. Catalogues free. Agents in Western Ont. have this paper.
DUPLEX CORSET CO.
No. 218 6th Ave., New York.



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 of supplementary volume, \$2.50. Price List sent on application.

H. CHAMBERLIN,
Queen's Printer and Controller of Sta

Department of Public Printing and Stationery,
Ottawa, February, 1888

CLUB CHAMBERS

83 York St. (next door to Hossin House), Toronto
Dwyer & Doherty, Proprietors.

THIS favourite hotel, so long and successfully conducted by Mr. James O'Donohue, having recently passed into the hands of Mr. M. P. Doherty, for the past eleven years connected with the Hossin House, and Mr. William Dwyer they beg respectfully to solicit the patronage of the clergy and others. The high standard which the Club Chambers has always maintained as a first-class private hotel for men only will be continued under the present management; and the personal superintendence of Mr. Doherty no effort will be spared to render it worthy of the confidence and popularity hitherto extended to it. The House is now being thoroughly renovated and put in order for the summer season. Rooms with or without board at reasonable rates.

CLUB CHAMBERS
83 York Street
next door to Hossin House, Toronto

A GOOD ATLAS.

ALDEN'S HOME ATLAS of the WORLD. In one large quarto vol., 11x14 inches in size, containing more handsomely engraved and colored maps, and of a better quality than ever before found in an Atlas selling at less than \$10.00. Also an Index of over 5,000 cities, rivers, mountains, etc., throughout the world, showing exact localities. Cloth, price \$2.00; postage 3c.

An enlarged edition, giving a total of 112 pages of finely engraved and colored maps. It now leads any \$10.00 Atlas in the field. "Five dollars would be cheap for it. At two dollars it is half a gift."—*Herald of Gospel Liberty*, Dayton, O. "A most comprehensive and useful work and at a price one-fifth of that usually charged."—*Mail*,

Worth \$10. Chicago. "Is equal, if not superior, to atlases published heretofore for \$10.00."—*Post*, Pittsburgh. "Handsome, convenient and attractive; contains all the latest additions to geographical knowledge."—*Press*, Albany. "It leaves nothing to be desired in the way of maps. It is a magnificent book."—*Christian Standard*, Cincinnati. "Handsome and so marvelously cheap that it will doubtless find an immense sale."—*Messenger*, Philadelphia. "A marvel of art, of information, and of price."—*Church Press*, New York City. "Is just the kind for which there is a real need."—*Press*, Philadelphia. "It is one of the marvels of cheapness for which American readers are already much indebted to this publisher."—*Christian Cynosure*, Chicago. "Admirable maps, handsomely engraved and printed in colors."—*Christian Advocate*, Pittsburgh. "Its maps really cover the solid globe. It is one of the mammoth ten-dollar works that Mr. Alden expects to make money by selling for two dollars."—*Christian Leader*, Boston. "Besides giving a map for every country of any importance—and many of these maps are well executed and contain the latest geographical data—every considerable town is included in an alphabetical list, with the country where situated, and the latitude and longitude."—*The Bulletin*, San Francisco, Cal.

Price \$2. **THE EARTH FOR 25 CENTS!** Don't confuse the above great quarto Atlas with ALDEN'S HANDY ATLAS OF THE WORLD, which sells (sells like "hot cakes"!) for 25 cents; postage, 4c. *The Literary Revolution Catalogue* (84 pages) sent free on application. Alden's publications are NOT sold by book-sellers—no discounts except to Stockholders. Books sent for examination before payment, satisfactory reference being given.

JOHN B. ALDEN, Publisher, NEW YORK:
393 Pearl St.; P. O. Box 1227. CHICAGO: Lakeside Building, Clark and Adams Sts

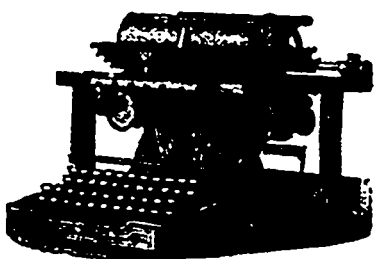
Remington Typewriter

Easy

Reliable

Rapid

Durable



Over 40,000

Machines in

Daily use

Used by Rev. J. F. McBride, secretary to His Grace Archbishop Lynch, by the ladies of Notre Dame des Anges, the Sisters of Our Lady of Charity, and all leading educational institutions. Every machine is perfect. Buy with privilege of returning unbroken at any time within 30 days. Price List on application.

.....O.....

George Bengough, Agent, 36 King St. East

Spring Importations, 1888.

P. F. CAREY,

Merchant Tailor

Has a well selected stock of Finest Suits; The latest, noblest and choicest patterns; Trousering to-walk from, which for price, at and quality can't be beat. Superior work; ship and a good fit guaranteed.

16 KING STREET EAST,

10 p. c. discount to the clergy and students.

BONNER'S

Gents' Furnishing Stor

Dealer and Importer of
English, French & American Gen
Fur nishings

Cor. Yonge & Richmond Sts., Toron

DANCING.

Those wishing to be taught properly and quickly will register at

Prof. Thomas' Academy, 77 Peter St

Finest class-room and floor in Toronto Reception, Ladies' and Gentlemen's dressing rooms in connection.

New classes are continually forming. For particulars apply to

PROF. THOMAS, Principal
NOTE—New and original dances will be introduced.

M'CABE & CO.,

UNDERTAKERS.

305 Queen Street West, Toronto.

Telephone 1400 Embalming a Specialty

JAMES BYRNE,

MERCHANT TAILOR.

Latest styles in

ENGLISH AND SCOTCH GOODS

always on hand.

288 1/2 YONGE STREET

Opposite Wilton Avenue, Toronto.

Special discount to the clergy.

SIGNALS.

DANGER AHEAD.

Pimples, Blotches, Boils

Fathers, mothers, all these signals warn you that serious complications may follow if the causes, deadly secretions, blood poisons, etc. are not expelled.

ST. LEON WATER here failed.

No human preparation can equal it

No say the wisest men.

James Good & Co.

Wholesale and Retail Grocers and

Dealers in

ST. LEON WATER,

220 YONGE ST. and

101 1/2 KING ST. WEST,

"PA CRUSTA"

A new and beautiful interior art decoration for ceilings, walls, etc. It is universally admired. The press speak of it in the highest terms.

Call on or send for particulars to the sole agents for Ontario.

JAS. THOMSON & SONS

Painters and Decorators, Importers and Dealers in Artists' Materials

some very handsome — 364 Yonge Street studios in Flowers to rent or for sale.



DOMINION Stained Glass Co.,

FACTORY:
77-RICHMOND ST. WEST
TORONTO.
MEMORIAL WINDOWS
ART GLASS,
and every description of
Church and
Domestic Glass.
Designs and Estimates
on application.
W. WAKEFIELD & HARRISON
Proprietors.

ORNAMENTAL STAINED GLASS AND PAPEL
SUPERIOR DESIGNS
AT ALL PRICES
MCCOY & SON
Show Rooms 72 to 76 KING ST. W. TORONTO

ST. JEROME'S COLLEGE,
BERLIN, ONT.
Thorough Classical, Philosophical and Commercial courses. Special facilities for learning German. Terms, \$141 per annum. For further particulars address, REV. L. FUNCKEN, C.R., D.D., President.

STAUNTON & O'HEIR,
BARRISTERS, SOLICITORS IN SUPREME COURT, NOTARIES PUBLIC.
Office—Spectator Building, 18 James St. south, HAMILTON, CAN.
GEO. LYNCH-STAUNTON. ARTHUR O'HEIR.

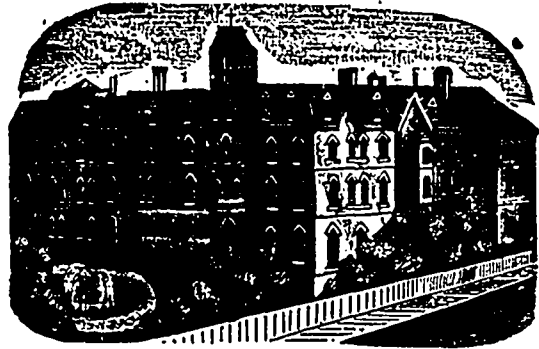
W. J. WARD,
REAL ESTATE & COMMISSION BROKER
4 KING ST. EAST, TORONTO.
Rents Collected. Valuations Made.

FREDERICK C. LAW,
ARCHITECT.
Office and Residence—468 Sherbourne St. TORONTO.

D. A. O'SULLIVAN,
BARRISTER, ATTORNEY, SOLICITOR, & NOTARY PUBLIC.
Offices—Nos. 18 and 20 Toronto Street. Toronto.

FOY & KELLY,
BARRISTERS, SOLICITORS, & C.
Offices—Home Savings and Loan Co's Buildings
74 CHURCH STREET
Toronto.
J. J. FOY, Q.C. H. T. KELLY.

N. D. BECK,
BARRISTER, & ATTORNEY,
Solicitor for the Credit Foncier Franco-Canadien
14 McDermott Street East
WINNIPEG, CAN.



ST. JOSEPH'S ACADEMY, ST. ALBAN STREET, TORONTO.

This imposing Educational structure is quite in keeping with the noble work to which it is dedicated. It is pleasantly situated near the Queen's Park, in the neighbourhood of the University and Michael's Col. go.
For particulars call at the Academy or send for a prospectus.
Address, MOTHER SUPERIOR, St. Joseph's Convent, Toronto.

ST. MARY'S COLLEGE, MONTREAL, CANADA. Under the direction of the Jesuit Fathers. Best Classical and French education. Board, tuition, washing, per year, \$100. For full particulars address REV. A. D. TURGEON, S.J., President.

Grand Trunk Railway.
The Old and Popular Route
TO
Montreal, Detroit, Chicago,

And all the Principal Points in Canada and the United States. It is positively the
ONLY LINE From TORONTO
Running the celebrated Pullman Palace Sleeping and Parlor Cars.
SPEED, SAFETY, CIVILITY.

Toronto to Chicago in 14 Hours
Best and Quickest Route to Manitoba, British Columbia and the Pacific Coast.

FOR FARES, Time Tables, Tickets and general information apply to the Union Depot, City Ticket Office, corner King and Yonge, and 20 York Street, or to any of the Company's agents.
JOSEPH HICKSON, General Manager.
WM. EDGAR, General Passenger Agent.

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 number 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 COMPANY, London, Ont., Canada.
References.—Raymond Hayward, St. Ann's, London, Brantford, Michy, Inveroll, Corran, Parkhill, Twyish, Kingston and New Bro Arnold, Montreal.

BOOK Canvassers, Catholic, for new book, endorsed by Archbishop Lynch, Bishop Walsh, Archbishop Dubamel, Father Dowd, of Montreal, and all the clergy. Large percentage of proceeds of sale donated to leading Catholic institution. A great bonanza. Sure sale to every member of the Catholic Church. State canvassing experience on applying for agency. **THE PEOPLE'S PUBLISHING CO., Toronto, Ont.**

CALDWELL & HODGINS

248 & 250 Queen St. West
Sacramental Wines.

T. MOCKRIDGE
The Technical Tailor
35 ADELAIDE ST. WEST, TORONTO
Is determined not to be outdone, and is now offering a special line of
\$5.00 Trousers for \$3.50.
A Perfect Fit Guaranteed.

GARSWELL & CO.

BOOKBINDERS
26 & 28 ADELAIDE ST. EAST,
TORONTO, Ont.

Telephone No. 451.
GEO. GUEST
Practical Plumber
GAS, STEAM AND HOT WATER FITTER
Dealer in Hot Water, Steam and Gas Fixtures and Hydraulic Machinery.
59 & 61 Queen Street East
TORONTO (opposite Metropolitan Church).

Nervous Debility,
Pellagra, 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. Batteries, Suspensories, Shoulder Braces, and Crutches kept in stock.
A. NORMAN, 4 Queen street E., Toronto, Ont.

S. Address—P.O. Box 1
Fort Covington, N.Y.
Canada Address—
40 Blouay St., Montreal.
Castle & Son
STAINED GLASS
For CHURCHES.
Sacred subjects and symbols a specialty. Do signs free. Correspondence invited.
Reference, by permission, Cardinal Taschereau.

JOHN McMAHON
MERCHANT TAILOR,
39 King Street West, - Toronto

W. K. MURPHY

House : and : Sign : Painter
 IMPORTER WALL PAPERS
 853 Queen Street West - Toronto

The Father Mathew Remedy.



Radical and speedy cure of Intemperance
 Destroys all appetite for alcoholic liquors.
 For sale by all druggists. Price \$1.
 Agent for the Dominion,
S. LACHANCE,
 1538 St. Catharine St., Montreal.

J. H. LEMAITRE & CO.,

Artists and Photographers,
 324 Yonge Street.

Largely patronized by the clergy and religious communities.

McKeown & Co.

152 YONGE ST.

Invite inspection of their new
Spring Dress Goods
 in all the New Combinations and Colorings

New Silks, Merveilleux Surahs, Etc.

Black Goods in Cashmeres, Parmatas, Henriettas, Fabrics, Jersey Cloths, etc.
 Kid Glovee, Hosiery, Corsets, Table Linens, Quilts, Lace Curtains, &c.

McKeown & Co.

152 YONGE ST.

Fine Dress & Mantle Making

BOOKS SUITABLE

FOR Months of May and June

MAY.
 A Flower each Day in Month of May, P.P., 10c. Per 100, \$3.00
 A Flower each Evening for Mary, 35c.
 Flowers for May; or Thoughts for Month of May, 10c.
 Golden Wreath for Month of May, 50c.
 Month of May for Religious Communities, 50c.
 Month of May, translated from French by D. E. Busse, 50c.
 May Papers; or Thoughts on Litanies of Loretto 75c.
 Mary, the Morning Star, 40c.
 Major Admirable, 50c.
 The Month of May for Ecclesiastics, 40c.
 The Usual Month of May, 3c.

JUNE.
 A Flower each Day in Month of June, cloth, 15c. Devotions every Day for Month of Sacred Heart, 75c.
 Devotions and Offices of Sacred Heart, 15c.
 Hours with the Sacred Heart, 5c.
 Imitation of the Sacred Heart by Arnould, Meditations for Month of Sacred Heart, Ward, 50c.
 Meditations on the Sacred Heart, Gilt, 40c.
 New Manual of Sacred Heart, 50c.
 Manual of the Sanctity of the Sacred Heart, 50c.
 Pearls from the Casket of the Sacred Heart, 50c.
 Scholars' Manual of the Sacred Heart 50c.
 Thoughts on the Sacred Heart, 60c.
 The Ascending Heart, 2 vols., \$1.20
 The First Friday of the Month, 50c.
 Year of the Sacred Heart, 5c.
 Wax Candles, Olive Oil, Incense, and Charcoal.

D. & J. SADLIER & CO.

Catholic Publishers, Bookellers and Stationers, Church Ornaments and Religious Articles.

115 Church Street, TORONTO | 1609 Notre Dame Street, MONTREAL

TEETH WITH OR WITHOUT A PLATE

Best Teeth on rubber, \$5.00, on celluloid, \$10.00
 All work absolutely painless. "Vitalized Air."
 C. H. RIGGS, L.D.S., South east corner King and Yonge streets, Toronto. Telephone 1,176.

M. FOLEY,

UPHOLSTERER

558 1/2 Yonge Street, Toronto.

The latest designs in Drawing-room Dining-room and Parlor Suites.

Also in Lambrequins and Curtains. Carpets made and laid, and old suites renewed.

The patronage of the clergy is respectfully solicited.



SEALED TENDERS marked for "Mounted Police Clothing Supplies," and addressed to the Honourable the President of the Privy Council Ottawa, will be received up to noon on Monday, 16th April, 1888.

Printed forms of tender, containing full instructions as to the articles and quantities required, may be had on application to the undersigned.

No tender will be received unless made on such printed forms. Patterns of articles may be seen at the office of the undersigned.

Each tender must be accompanied by an accepted Canadian bank cheque for an amount equal to ten per cent of the total value of the articles tendered for, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted, the cheque will be returned.

No payment will be made to newspapers inserting this advertisement without authority having been first obtained.

FRED. WHITE,

Comptroller N. W. M. Police.

Ottawa, March 27th, 1888.

LEPAGE'S
THE ONLY GENUINE LIQUID GLUE
 Used by thousands of first-class Manufacturers and Mechanics on their best work. Its success has brought a lot of imitations copying us in every way possible. Remember that **THE ONLY GENUINE** Lepage's Liquid Glue is manufactured solely by the **RUSSIA CEMENT CO., GLOUCESTER, MASS.** Sample by mail 20c stamps.

\$9,999.00
IN GOLD
TO BE GIVEN AWAY

In order to introduce my Nursery stock throughout the United States and Canada, I will give away \$9,999.00 in gold as follows, to the parties sending me 14 Three Cent Canadian, or 21 Two Cent American Postage Stamps for any one of the following collection of plants or bulbs, which will be sent (mail prepaid), in April next, and guaranteed to arrive in good condition:

- No. 1.—3 Hardy Roses.
- 2.—3 Everblooming Roses.
- 3.—3 Hardy Climbing Roses.
- 4.—3 Dahlias.
- 5.—5 Gladioli.
- 6.—3 Hardy Grape Vines.
- 7.—3 Raspberries, 4 each, black and red.
- 8.—30 Strawberry Plants, 4 choice kinds.

All letters with stamps enclosed as requested above, for plants, will be numbered as they come to hand, and the senders of the first thirteen hundred letters will receive gifts as follows:

1st.—\$950	The next 20, \$10 each.
2nd.—100	The next 40, 5 each.
3rd.—50	The next 415, 3 each.
4th.—30	The next 850, 1 each.
5th.—20	

After 50 thousand letters have been received, the senders of the next eleven hundred letters will receive gifts as follows:

1st.—\$125	The next 10, \$15 each.
2nd.—125	The next 15, 10 each.
3rd.—75	The next 40, 5 each.
4th.—50	The next 470, 3 each.
5th.—25	The next 540, 1 each.

After 100 thousand letters have been received, the senders of the next one thousand letters will receive gifts as follows:

1 and 2.....	\$100 each	The next 2, \$20 each
3 and 4.....	75 each	The next 15, 10 each
5, 7 and 8.....	50 each	The next 301, 3 each
9, 10, 11 and 12,	25 each	The next 1643, 1 each

After 150 thousand letters have been received, the senders of the next eleven hundred and nine letters will receive gifts as follows:

1.....	\$100 each	The next 10 \$20 each
2.....	75 each	The next 25 10 each
3 and 4.....	50 each	The next 551, 3 each
The next 5.....	25 each	The next 470 1 each

Any person may send any number of times for any of above collections.

If three cents extra is sent, I will send in April a printed list of the names of all persons who are entitled to the gifts.

As a direct investment this will not pay, but my object is to introduce my stock, and build up a trade by mail. I employ no agents, but deal direct with customers, and can sell and deliver stock to any part of the United States or Canada, either by mail, express or freight, at about one-half the price charged by other nurserymen through agents. Send me a list of wants and I will quote you prices. Mention this paper, and address all letters—

J. LAHMER,

NURSERYMAN, TORONTO, CANADA.

PLUMBING,

STEAM AND HOT WATER HEATING.

W. J. BURROUGHS,

315 Queen St. West.

Alex. Campbell, John L. Blakie, Esq.
 President. Vice-Pres.

THE BOILER INSPECTION
 And Insurance Company of Canada.
 Consulting Engineers and Solicitors of Patents.

HEAD OFFICE :
 QUEBEC BANK CHAMBERS, TORONTO
 G. C. Robb, Chief Engineer. A. Fraser, Sec.-Treas.

SPILLING BROTHERS,

Manufacturers of

FINE CIGARS

115 Jarvis St., Toronto, Ont