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 the month of May 1891, mails  
 close as are due as follows:

	CLOSE.	DEP.
G. T. R. East	a.m. p.m. 6.00 7.35	a.m. p.m. 7.45 10.30
O. and Q. Railway	7.30 8.15	8.00 9.20
G. T. R. West	7.00 3.20	12.40 7.40
N. and N. W.	7.00 4.10	10.00 8.10
T. G. and B.	6.30 3.45	11.10 9.00
Midland	6.30 3.35	12.30 9.30
C. V. R.	6.00 3.20	11.55 10.15
G. W. R.	a.m. p.m. 2.00 9.00	a.m. p.m. 9.00 2.00
	6.00 4.00 11.30 9.30	10.30 8.20
U. S. N. Y.	a.m. p.m. 6.00 4.00	a.m. p.m. 9.00 5.45
	11.30 9.30	10.30 11.00
U. S. West States	6.00 9.30 12.00	9.00 7.20

English mails will be closed during May  
 as follows: May, 4, 7, 11, 14, 18, 21, 25, 28.

N.B.—There are branch post offices in every  
 part of the city. Residence of each district  
 should transact their Saving Bank and  
 Money Order business at the local office  
 nearer to their residence, taking care to  
 notify their correspondents to make orders  
 payable at such branch post office.  
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 Facilities given  
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 sand cases pro-  
 nounced hopeless. From first dose symptoms rapidly disappear,  
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 BOOK of testimonials of miraculous cures sent FREE.  
 TEN DAYS TREATMENT FURNISHED FREE by mail.  
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MONTREAL AND QUEBEC TO LIVERPOOL.  
 Superior accommodation for all classes of  
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 Liverpool Service

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Toronto	Thur. May 7th	
Vancouver Wed.	" 13th	Thur May 14th
Sarnia.....Thur.	" 21st	
Dominion....."	" 28th	
Oregon....."	June 4th	

Steamers will leave Montreal at daylight  
 on the above dates, passengers can embark  
 after 8 p. m. on the evening previous to sail-  
 ing. Midship Saloons and Staterooms.  
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 Electric Light, speed and comfort.  
 Rates of Passage—Cabin to Liverpool \$45  
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 Clergymen and their families. Intermidiate  
 \$30. Return \$60. Steerage \$20. Return \$40.

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 C. S. Gzowski, Jr. 24 King street East  
 G. W. Torrence, 18 Front street West  
 or D. Torrence & Co.  
 General Agents Montreal.

**AMERICAN FAIR,**  
 334 YONGE ST. TORONTO

Wednesday Bargain Day made  
 quite a sensation last Wednesday.  
 Will be greater next. Goods sold  
 less than any merchant buys them.  
 That is not the only day; we have  
 bargains every day; we are deter-  
 mined to reduce our great stock of  
 goods. See the prices we are mak-  
 ing on a few here and come and  
 see the rest.

2,000 copper-bottom and tin tea and  
 coffee pots, prices, 7c, 13c, 15c, 17c,  
 21c, 25c, worth 15c, 20c, 25c, 30c, 35c,  
 and 50c. Rockingham teapots every  
 size, from 9c each up. A splendid  
 assortment of Rockingham ware at  
 most popular prices. We are clearing  
 out a great lot of sponges at 1c, 3c, up  
 to 29c, worth 3 to 75c as usually sold.  
 Beautiful breadboxes 59c, worth \$1.  
 Steel-wheeled wagons, double-spoked.  
 \$1.99, \$1.89, usually \$2 to \$2.50.  
 Wooden-wheeled carts and waggon:  
 waggons 34c, worth 50c; 68c worth  
 \$1, and a large one 98c, worth \$2.  
 Beautiful croquet sets, imported balls,  
 64c, 98c, \$1.14 for 4, 6 and 8 balls  
 each. One hundred gross of Harts-  
 horn shade rollers we have had; why,  
 they are the best, and we sell them  
 complete for 14c. Best 5-4 table oil-  
 cloth 28c per yard. Joke banks for  
 10c, price 19c. Acme blacking 19c.  
 Sixty-foot clothesline 10c. Three  
 dozen clothes pins 5c. Nonsuch stove  
 polish 9c. Matches 10c a box. Come  
 in the afternoon all that can. Store  
 open evenings.

W. H. BENTLEY.

**THE PROVINCE OF QUEBEC LOTTERY**  
 NOTICE.

I beg to call the attention of corres-  
 pondents inquiring about the "COLONI-  
 ZATION LOTTERY" to the fact that  
 I have severed my connection with same  
 about one year ago.  
 I am the manager of THE PROV-  
 INCE OF QUEBEC LOTTERY and  
 have nothing to do with the COLONIZATION  
 LOTTERY.  
 S. E. LEFEBVRE  
 Montreal, April 1891.

**Desiccated Wheat Food**

Is a luxury in health; a necessity in sickness; the children's delight; a cure for impaired  
 digestion and dyspepsia, besides being a complete general purpose food suitable for every  
 day in the year.

**DESICCATED WHEAT FOOD**  
 In ordinary wheat food there is 70 per cent. of starch; in this food the starch is mostly  
 converted into dextrine, which renders it easy of digestion and a boon to dyspeptics.  
**DESICCATED WHEAT FOOD**  
 Is put up in neatly lithographed packages at a price within the means of everybody. It  
 gives force and strength to the system, and is recommended by leading physicians.  
 Ask your grocers. Patented, manufactured and the trade supplied by  
**THE IRELAND NATIONAL FOODCOMPANY [Limited], TORONTO.**

**THE OWEN**  
**ELECTRIC BELT**  
 And Appliance Co.  
 HEAD OFFICE CHICAGO.

Incorporated June 17, 1887, with a cash  
 Capital of \$50,000.00.

Patented in Canada, December, 1877,  
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 G. C. PATTERSON, MGR. FOR CANADA.

Electricity as applied by The Owen  
 Electric Belt and Appliances

Is now recognized as the greatest boon offered  
 to suffering humanity. It HAS, DOES AND  
 WILL effect cures in seemingly hopeless cases  
 where every other known means has failed.  
 By its steady, soothing current, that is easily  
 felt, it will cure:

Rheumatism, Sciatica, Spinal Diseases, General Debility, Neuralgia, Lumbago, Nervous Complaints, Spermatorrhoea, Dyspepsia,	Liver Complaint, Female Complaints, Impotency, Constipation, Kidney Disease, Varicocoele, Sexual Exhaustion, Epilepsy or Fits, Urinary Diseases, Lame Back
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**WE CHALLENGE THE WORLD**  
 to show an Electric Belt where the current  
 is under the control of the patient as com-  
 pletely as this. We can use the same belt on  
 an infant that we would on a giant by simply  
 reducing the number of cells. Ordinary belts  
 are not so. Other belts have been in the  
 market for five or ten years longer, but to-  
 day there are more Owen Belts manufactured  
 and sold than all other makes combined.  
 The people want the best.

**Extracts From Testimonials.**

"Your Electric Belt cured a violent attack  
 of Sclerotic Rheumatism of several months'  
 standing, in eight days."—W. Dixon, sr.,  
 Grand Valley, Ont.  
 "SAVED MY LIFE when I had Muscular  
 Rheumatism."—Mrs. Carroll, West Market  
 Street.  
 "Am much pleased with belt; it has done  
 me a great deal of good already."—J. Seelinger,  
 Galt, Ont.  
 "Have been a sufferer for years from Ner-  
 vous Headaches and Neuralgia. After trying  
 one of your belts am more than satisfied with  
 it. Can knock out a headache now in fifteen  
 minutes that used to keep me in bed for  
 days."—Thos. Gales, Crawford St., Toronto.

**BEWARE OF IMITATIONS.**

Our attention having been attracted to  
 base imitations of "The Owen Electric Belt,"  
 we desire to warn the public against purchas-  
 ing worthless productions put upon the mar-  
 ket by unprincipled men who, calling them-  
 selves electricians, prey upon the unsuspect-  
 ing by offering worthless imitations of the  
 Genuine Owen Electric Belt that has stood  
 the test of years and has a continental rep-  
 utation. Our Trade Mark is the portrait of  
 Dr. A. Owen, embossed in gold upon every  
 Belt and Appliance manufactured by The  
 Owen Electric Belt and Appliance Co. None  
 genuine without it.  
 Send for Illustrated Catalogue of Informa-  
 tion, Testimonials etc.  
**THE OWEN ELECTRIC BELT CO.,**  
 71 KING ST. WEST, TORONTO.  
 Mention this paper.

**Diseases of the Throat and Lungs.**

**DRS. R. & J. HUNTER,** of Toronto, New  
 York and Chicago, give special attention to the  
 treatment and cure of Consumption, Catarrh,  
 Bronchitis, Asthma, and all diseases of the  
 throat by inhalation of medicated air.  
 A pamphlet explaining their system of treat-  
 ment can be had free on application. Consulta-  
 tion free, personally or by letter. Office hours,  
 10 to 4. Call or Address, 101 Bay Street,  
 Toronto.

Extracts from a few of the many satisfactory  
 letters received from our patients.

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

**MR. SAMUEL HUGHES,** of Oak Ridge,  
 Ont., says: "I was a victim of Asthma for 15  
 years, and had tried in vain to find relief. Hear-  
 ing of Dr. R. & J. Hunter's treatment by Inha-  
 lation, I applied to them; their treatment worked  
 wonders. I can now breathe with ease, sleep  
 without cough or oppression, and am entirely  
 cured."

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

**POEMS**

OF  
**POPE LEO XIII.**

As the Edition  
 of these Poems  
 is limited, and  
 our stock is fast  
 being depleted,  
 we would advise  
 those of our read-  
 ers who have not  
 yet secured one  
 to send in their  
 orders at once.

**A. O. H.**  
**JOS. BONNER,**  
 We make a specialty of  
 C. M. B. A., A. O. H and  
 E. B. A.  
**PINS & C**  
 S  
 10 LEADER LANE.

# The Catholic Weekly Review.

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

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

Vol. V

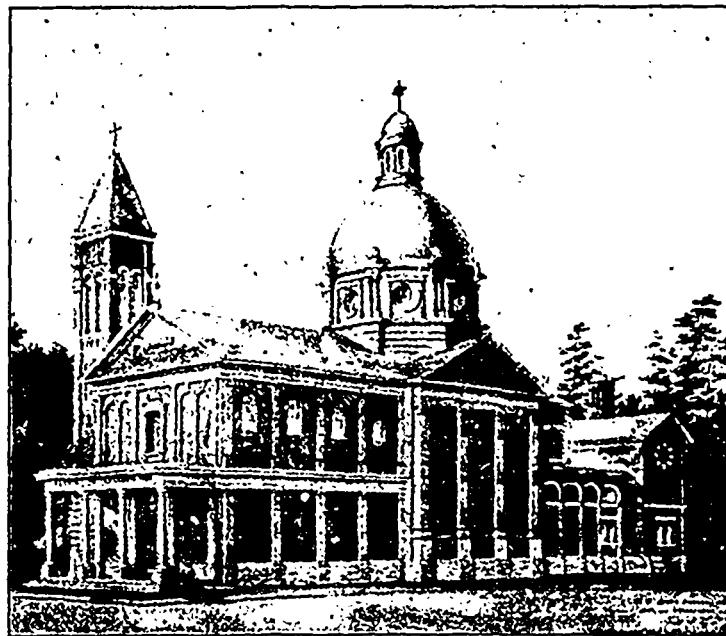
Toronto, Saturday, May 23, 1891.

No. 15

## THE CHURCH OF NOTRE DAME DE LOURDES, TORONTO

To all who wish to learn the infinite possibilities of color we recommend a visit to the parish church of Notre Dame de Lourdes on Sherbourne street north, built by the late Archbishop Lynch, in commemoration of his 25th consecration. The architect of the edifice was Commander Law, whose first work it was, the whole plan of ornamentation, plastic and color decoration being his original design. The building is classic in character. In attempting to describe its general style and proportions we all begin at the floor and work up. Up to five feet from the stained oak boards is a base finished in Keene's cement; upon this rests an entablature encompassing the interior, supported by equidistant Ionic pilasters projecting nine inches from the wall proper. The transept is filled in with an enriched arcade, whose most noticeable feature is a scollop shell covering the key to each arch, the face of the arch being further ornamented with flowers and decoration in plaster, repeated in smaller details in the sanctuary, whose pilasters are fluted, the frieze of its entablature being highly wrought in relief. The ceiling of the nave is semicircular and is deeply coffered in square panels, adorned with flowers, the principles being prominently introduced by heavy galoche mouldings; it is pierced with eight circular headed windows, while a richly adorned window of different character faces to the east over the organ-gallery. This is of wood, supported by eight beautiful carved and fluted Corinthian pilaster, on which rests an enriched frieze; the balustrade above being divided by carved panels. The dome is supported on four arches and ornamented with egg and dart and honey-suckle mouldings, and deeply coffered with flowers in alternate in plaster.

It is 26 feet in diameter, double pierced with eight circular windows, and has a lantern above broken by eight coloured glass lights and ventilators over the dome. The entrance door is heavily panelled and moulded, the vestibule being formed under the centre of the organ-gallery, which is projected forwards so as to deeply recess the doors. The holy water founts on each side of the entrance are handsomely carved in Caen stone. The oak benches are well designed and are each provided with a novelty in a sliding seat to increase the accommodation on special occasions. The altar railing is elaborate in detail and carving, showing seven fluted balusters in each bay between carved panels. Beneath the chocolate marble top of the rail are seven panels of gilded wrought iron and copper scroll work, with a handsome flower in gilded copper in the centre. Round the sanctuary and over the altar steps is a parquetry border a foot wide, of effective but simple design. Beyond this again, on the west end, is the sacristy and private chapel of the Archbishop. The scheme of colour which attracts the eye as soon as the building is entered is a graduation from the dome downwards of



CHURCH OF OUR LADY OF LOURDES.

various shades of terra cotta, well relieved by robin's egg blue, concentrated at the floor and in a base of three different shades of Pompeian red. The walls of the nave and transept are of a pale buff, the pilasters which surround the interior being of a deeper tone of the same colour, warmed with terra cotta. The entablature above the base is very rich both in colour and design, being composed of mouldings and dentils in various shades of terra cotta, while the swags and ornaments of the frieze are of deep gold on a ground of robin's egg blue. The walls of the sanctuary differing from the colour scheme of the body of the church are of pale robin's egg blue with heavy mouldings run round it, combining shades of terra cotta and blue; upon which rests a semicircular arcade of short Tuscan pilasters, pierced with seven openings, to the Archbishop's chapel beyond, screened with silvered wrought iron gratings. The most remarkable, and to our mind, most effective feature in the whole colour

arrangement is the admirably contrived blending of shades of sage green and terra cotta at the east end in the organ gallery front with its support; repeated in the massive inner door beneath.

The height of Cross from ground is 97 feet, and the diameter of Dome 26½ feet. The first priest of the new church and parish was Rev. Father McBride, who was so well known and esteemed as Secretary to the late Archbishop Lynch, of happy memory, and after his demise, to the Very Rev Administrators of the Archdiocese. Under his fostering care the congregation grew rapidly, and, on the occasion of his transference to Dixie as parish priest, a handsome testimonial testified to the esteem in which he was held by the parishioners.

He was succeeded by the present incumbent, the Rev. James Walsh, secretary and

nephew of His Grace the Archbishop, who possesses in a remarkable degree the many eloquent and noble traits that has made his illustrious uncle so beloved and popular. Young, strong, eloquent, of good physique, and blessed with more than the average of the gifts of nature, he is the *beau ideal* of a Catholic priest of the younger generation. Father Walsh is very popular with the members of his parish, whose one and every wish is that he may be long spared to watch over and minister to their spiritual wants.

## SKETCH OF DR. J. A. MACCABE.

In our last issue we gave a portrait of this gentleman, who so ably fills the presidential chair in the Grand Council of Canada of the C. M. B. A. As his name will be for some time prominently before the public in connection with the great issues that are now being discussed in C.M.B.A. ranks (issues of which we will speak more fully next week) we publish a short biographical sketch of his life and career. Occupying the social position that

*Continued on Page 232.*

## DEVOTION TO MARY IN NEW FRANCE.

EARLY Canadian annals are full of the most beautiful and touching evidences of devotion to our Blessed Lady. And this devotion was shared alike by the high and low, by the simple aborigines and their religious teachers. The first mission church of the Jesuits at Quebec was dedicated to our Lady of Angels. Father Charles Lallement, writing to his Provincial in 1626, says: "The advice which your reverence gives me touching the dedication of our first church is in striking conformity with my own devotion. Should my superiors consent, it will never be called anything else but our Lady of Angels."

This mission of Our Lady of Angels was sustained almost entirely by the liberality of the celebrated Marquis de Gamache, who was so signal a benefactor of the early Jesuits, and whose son afterward became a member of their Order. Its object was threefold: to educate the children of the colonists, to train up the savages to Christianity, and to send forth and assist apostles amongst the tribes. It was the first harvest field of Daniel, De Noue, and Davost, who went forth gloriously, from beneath the regis of Our Lady of Angels, to confessorship and to martyrdom.

In connection with this residence, the old chronicles give a pleasing little story of the miraculous intervention of the Blessed Virgin in behalf of Father Claude Pijart. He had said Mass at our Lady of Angels, and, returning, had to cross the river St. Charles, swollen and rapid from the spring freshets, while a northwest wind blew violently. "The canoe," says Father Pijart, "in which had been two of our labouring men, passed me, overturned. One of the men went down immediately, and appeared no more; the other, whirled along by the current, struggled for a short time with death, and was drowned. I was myself in sore straits, and no more able to swim than a stone. God preserved my judgment sound and entire, and I had recourse to the mercy of the Blessed Virgin. I vowed to fast three Saturdays in her honour. Immediately I felt myself borne gently toward the shore, where I landed without delay, giving thanks to the Divine Goodness, to our Blessed Lady and her dear spouse; but with tears in my eyes and sorrow in my heart for the death of those two poor men who were drowned before my eyes."

Some years afterward, it is related that a young soldier, being also in danger of death by drowning, remembered the favour which had been granted to Pere Pijart. He, too, made a promise to fast three Saturdays on bread and water in honour of Mary, and to visit her shrine barefoot; so that the edifying sight was seen of a young soldier advancing barefoot to receive Holy Communion at the altar of Our Lady of Angels.

Notre Dame de Foye was another of the celebrated shrines of those early days. A miraculous statue was brought by the Jesuits from Belgium to an Indian settlement below Quebec. Great devotion was manifested at this sanctuary of the Mother of God, and striking were the favours she bestowed there. The statue yet remains at the village of Loretto, in the vicinity of which still lingers the remnant of the once powerful Huron tribe.

Near the old historic Fort at Quebec, the Fathers of the Society of Jesus also erected a church and residence under the invocation of Notre Dame de la Recouvrance. Here some of the most celebrated of the Jesuit martyrs lived and laboured. Parkman has given a graphic word picture of their simple and cheerful community life, whence they went forth to horrors unspeakable, and in many cases to a heroic death.

Our Blessed Lady was solemnly chosen as patroness of the infant Church of Quebec, as Pere Lejeune testifies, writing in 1637: "Having taken the Blessed Virgin as patroness of the Church of Quebec, under the title of the Immaculate Conception, we did therefore celebrate her feast with solemnity and rejoicing. At the hour of the first Vespers the flag was planted on the Fort, with sound of cannon; and at daybreak the crash of artillery gave token of our joy. The natives also testified their devotion to the Blessed Virgin, and their belief in her immaculate purity from the moment of her conception, by salutes from musket and arquebuses, while many of them approached the Holy Table in her honour."

It is interesting to observe how lively was the devotion to the Immaculate Conception in the Church of New France over two hundred years before the promulgation of the dogma. Father Vimont, S.J., writing of a new mission which the Jesuits had opened in the country of the Hurons, with hardships and privations unspeakable, says: "We have given this new house the name of Blessed Mary, or Our Lady of the Conception. The general and particular obligations which we are under to this great Princess make it a matter of deepest regret to us when we are unable to testify our gratitude to her. At least we may henceforth procure ourselves this consolation, that as often as we shall speak of this principal residence of the Huron mission, calling it by the name of Blessed Virgin, we shall offer her so many acts of homage for what we have and are through her, and what we should desire to be forever."

"It seems," writes Father Lejeune upon another occasion, "as if Our Lord wishes to authorize the devotion to the purity of our Blessed Mother in her Immaculate Conception, so great is the aid which He gives to those who honour that first dignity of the Virgin Mary.

Last year I sent to your reverence the formula of a vow which we made in all our residences on the 8th of December, a day consecrated to that sacred Conception. God willing, we shall make this vow every year on the same day. The blessings which heaven has granted to our poor labours since then are so great that I humbly beg of all our Fathers in Old France, and in the whole world, as well as of all good souls who are interested in the conversion of these peoples, to unite themselves with us in this holy vow: to offer all fasts, prayers, and sufferings, all holy actions to be presented to the Divinity in honour of, and in thanksgiving for, the grace of the Immaculate Conception of the Blessed Virgin. That so may be obtained, by her intercession, the application of the Blood of her Son to our poor savages; with entire detachment, the love of Jesus crucified, and a truly Christian death for all who have procured the salvation of these peoples, and become associates in this devotion."

The residence at Three Rivers also honoured Mary under this title, as well as one or two other missions amongst the savages. But, indeed, these early missionaries loved to give the name of Mary to stream and shore, to hill and vale. The rivers bore it onward to the sea; and the settlements in the heart of the wilderness, with their titles in honour of the Virgin Mother, gave a softness even to the ruggedness of pioneer life. Sault Ste. Marie, Ile Ste. Marie, Mission Ste. Marie, Mission of Notre Dame, of the Assumption, of the Annunciation, are but a specimen of the nomenclature which tells forever the story of how deeply these Canadian apostles loved the Mother of God.

Venerable Mary of the Incarnation gives an interesting account of a procession held in honour of Our Lady in Quebec on the Feast of the Assumption. It occurs in a letter to her son: "With what sensible devotion would you have beheld the procession which took place at Quebec, in honour of this Mother of Goodness, on the day of the Assumption! Two Fathers of the Company bore her image, handsomely decorated, to the three religious houses, which were arranged as stations. As the places were distant from one another, two more Fathers were in readiness to succeed the first and relieve them of their holy burden. Besides the bulk of the French inhabitants, about six hundred savages walked in ranks. The devotion of these good neophytes was so great that it drew tears from all who witnessed it. I had the curiosity to watch it from a place where I could not be seen, and I assure you that I had never beheld a procession in France more orderly, or where there was apparently more devotion. As regards the savages, they are a constant marvel to me. When I think of what they were before they knew God, and of what they are now that they know Him, it touches me to a degree which I can not express."

The 8th of September of that same year witnessed a charming ceremony in the Ursuline monastery at Quebec. With all the accompaniments of fragrant flowers, lights, and harmonious singing, the Mother Superior advanced to lay the keys of the monastery at the feet of the Blessed Virgin appointing her Superior of the House. In the act of consecration, pardon was asked for all the faults committed against the duty owing to Mary. After which the Superior, arising, intoned the *Te Deum*; and each nun came to offer her own personal homage at the feet of the Queen.

Whilst these things were in progress at Quebec and its environs a new settlement had been founded on the shores of the St. Lawrence in honour of the Queen of Heaven, and had been named Villemarie. The Society of Our Lady of Montreal, assembling at Notre Dame in Paris, had made a solemn offering of the island to Our Lady before any one should have taken up his residence there. M. Olier, founder of St. Sulpice, officiated at this ceremony, which had made the Blessed Virgin liege-lady of Montreal, or Villemarie. An order had likewise been founded there, especially to honour the Mother of God. Its foundress was the noble and saintly Margaret Bourgeoys, "who truly and beautifully," as Father Girard remarks, "exemplified in her daily life the signification of her name—Margarita, a pearl." This community, in the words of its first superior, "recognized Mary as our mother, our superior, our sovereign, our all after her Divine Son."

The shrine of Our Lady of Bonsecours—upon the original site of which now stands a church, lately renovated—was a place of great devotion in the early times. It has so continued, as the numerous pilgrimages which fill it each year, during the month of May, sufficiently attest. Thither went all the dwellers in the domain of Mary, from the knightly Paul de Maisonneuve, the perfect type of a Christian gentleman, with his coadjutors in the foundation of Montreal, to the humble Indian neophyte, who learned at Mary's feet the science of the saints.

Indeed, the fervor of these Indian converts is far from being the least interesting page in the story of devotion to Mary in early Canada. Some of the traits related of these children of the forest touch us with their simplicity, and gain a pathos from the utter want of worldly knowledge therein betrayed. It is related that a Huron woman in Quebec, who, after becoming a Christian had led a life of the greatest perfection, desired at her death to make the Blessed Virgin the inheritor of all her possessions. The story loses nothing from the fact that her worldly goods were of the poorest, she having lived, in great part, on the charity of the missionaries.

An Indian couple at the Mission of the Annunciation, near Quebec, described as conversing together of the beautiful death of two of their children. The husband, Ignace, declared to his wife that, in order to procure a similar grace for themselves, he had resolved to make Our Lady the heiress of all that his dear ones had left. The wife eagerly entering into the project, its execution was only delayed by the sudden and violent illness of Ignace. While still very weak, however, he caused himself to be conveyed to the chapel for Holy Communion, after which, calling upon Father Lemercier, he said: "Father, I have a little present to make to the Blessed Virgin, and I pray you to accept it for her. Here are some skins which belonged to my children. I offer them to her with all my heart. She is taking such good care of our children in heaven, that it is just we should show our gratitude on earth by giving her the little they had left." When the missionary consented to accept the bear-skins, both husband and wife thanked him from their hearts. Very soon after Ignace died a most holy death. His prayer had been heard, his simple offering accepted.

A pious custom prevailed amongst the Hurons at Loretto of hastening to the church before dawn to offer as many Rosaries as possible to the Blessed Virgin; thus providing her, they said, with the means of delivering souls from purgatory. They also made it a practice to stop at the church, going and coming from work, to "offer their little services to Mary."

Surely the pioneer Church of Canada—that Church which, as the fruit of heroic struggle and glorious martyrdom, has left to its descendants so strong and true a faith,—joined from the beginning in the "circling melody" of the poet:

"All took up the strain and echoed Mary's name."

Its members beheld with joy

"The Rose  
Wherein the Word Divine was made incarnate;  
And the lilies, by whose odor known,  
The way of life was followed."

And throughout their troublous annals this joy deserted them not. It followed them through privations and hardships; nor did it forsake them in danger and death. Missionary and soldier, governor and governed, colonists and the red children of the soil whom they replaced all joined in the mighty hymn to Mary, the Queen of this New World where they toiled, and the Queen of that world beyond the grave where they hoped one day to rest,—

"The beautiful garden blossoming beneath the rays of Christ."

*Anna T. Sadler in Ave Maria.*

#### MEANS OF LEARNING CHRISTIANITY.

You wish me to tell you what were my reasons for becoming a Catholic, or, as you somewhat strangely express it, "for joining the Romanist Schism in this country;" and you assure me that you make this inquiry, not to gratify a mere idle curiosity, still less with a determination not to be convinced, but with a real practical purpose and an honest desire of knowing the truth. Hitherto you have professed the same form of Christianity that you learned from your parents, but without having particularly examined into the authority on which it rests. Recent circumstances, however, have somehow awakened your mind, and made you look into the grounds of your belief, and the result has been to raise grave doubts. The question has taken firm hold of you; you recognize its deep importance; you see that it may be a question of life or death—I mean of life or death eternal; you are resolved to look into the matter with all seriousness, and to act in accordance with the result of your examination, be the consequences what they may. Under these circumstances, instead of entering at present into the details of my own conversion, I think I shall better comply with the spirit of your request, by laying before you some general grounds on which, as I believe, you and all others ought to join the Catholic Communion likewise.

How shall we begin our enquiry? What form shall it take?

Practically, the question before you comes to this: Who is the appointed teacher of Christianity? what are the appointed means of learning it? Now, we are all agreed that Jesus Christ, our Lord and Saviour came down from heaven not only to die for us on the Cross, not only to purchase for us by that death the forgiveness of our sins and all the means of grace, but also to teach us all truth, to show us what we must believe, and what we must do in order to gain the kingdom of heaven. This is so universally acknowledged by all sects of Christians that we need not waste any words to prove it. We have next therefore to ask what means did our Lord adopt in order that you and I, who live more than 1800 years after His return to heaven, should learn the same truths as He Himself taught? Let us look into the Bible, which both of us revere as the Word of God. We read there that Jesus chose twelve of His disciples, whom also He named Apostles, and that He sent them to preach the kingdom of God. After His resurrection, He breathed upon these men, imparting to them the gift of the Holy Ghost, and making them partakers in His own Divine Mission, saying: "As the Father hath sent Me, I also send you."

When He was just now about to leave this earth and ascend into heaven, He said to these same apostles; "All power is given to Me in heaven and in earth; going therefore teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world."

These words of our Blessed Lord make it quite plain that if we had been living in those early days of the Church's history, and had wished to know anything about Christ's teaching, we must have gone to one of the other of these Apostles and we should have been perfectly satisfied believing every word they taught, because of our Lord's promise that He would be with them, and other promises to the same effect. To listen to one of these apostles would have been the same thing as to listen to the voice of God Himself, according to those other words of Christ, "He that heareth you heareth Me," and again, "He that receiveth whomsoever I send, receiveth Me, and he that receiveth Me, receiveth Him that sent Me."

This would have been the state of things if we had lived ten, twenty or forty years after our Lord's Ascension, as long as any of His Apostles remained upon earth. But how would it have been if we had lived fifty or a hundred years later, or supposing we had lived in some town or village which the Apostles never visited? The Apostles were but men, they were not able to go everywhere, neither were they going to live forever. What provision was made for those generation of men who would never see any of the Apostles themselves? We should certainly have conjectured from the words of our Lord's last promise to them, which have been already quoted, that the Apostles were to last till the end of the world, if not in their own natural bodies, yet in their supernatural office; if not themselves, yet others succeeding to their places and inheriting their privileges.

But in this letter I do not wish to leave anything to conjectures, or even to reasonable inference. I mean as far as possible to go by the plain testimony of the Scriptures in all that I shall say. What then do the Scriptures tell us as to the question before us? What happened as a matter of fact after our Lord's ascension? At first the Apostles, having filled up their number by the election of Matthias in the place of Judas, managed all the affairs, both spiritual and temporal of the new society. Presently, finding this too much for them, they shifted the burden of temporalities to the shoulders of a new set of officers called deacons. By and by the Church is thrown open to the Gentiles; and shortly afterwards, under the immediate direction of the Holy Ghost, Saul and Barnabas were set apart for the work of the ministry by a ceremony which included fasting and prayer and the laying on of hands. These men go about preaching the gospel in various places, founding new churches or congregations of the faithful, and in every place they ordain priests or elders—we will not stop now to dispute about their right name or precise functions; we will only remark that prayer and fasting are again mentioned in connection with these ordinations.

St. Paul, writing to his beloved son Titus, tells him that he had left him behind him in Crete for this very purpose that he should set in order the things that were wanting, and in particular that he should ordain priests in every city. What was to be the duty of these priests? One part of their duty was to teach. For St. Paul, writing to Timothy, another well-beloved son, whom he had desired to remain at Ephesus, as he had desired Titus to remain at Crete, tells him that he had done so in order that he might "charge some not to teach differently from what they had been themselves taught; and after exhorting him again and again not to neglect the grace that is in him, which was given him by prophecy with imposition of the hands of the priesthood, he gives him the following charge: "The things which thou hast heard of me by many witnesses, the same commend to faithful men who shall be fit to teach others also."

Here then we have had set before us four or five links in a chain of divinely appointed teachers. Has that chain ever come to an end? First, we see God the Son sent by His Heavenly Father, then God the Son sends twelve men with the very same divine mission He had Himself received: God the Holy Ghost too, Himself sent by the Father and the Son, sends other men on the same mission and with the same authority. One of these men sends others, amongst the rest Timothy and Titus, and he charges them to hand on the same commission to faithful men who shall be fit to teach others also.

Had you and I been living then, and had we desired to learn the true doctrine of Christ, is it not clear that we should have had to go to one of these men and listen to his teaching and that we should have been perfectly safe in doing so? Nay, more; that we could not then have learnt the Christian religion in any other way. For, as you very well know, Jesus Christ did not leave one single document behind Him. When He left this earth not one single sentence of the New Testament had been written. Neither do we find among His directions to His Apostles one single trace of any command to them to commit His divine doctrine to writing. Moreover, we know, as a matter of fact, that thousands of men and women embraced Christianity, and believed in it unto salvation, and died in the faith of Jesus Christ, who had never heard of, and much less seen, any

inspired Gospel, or inspired Epistle, or any book of the New Testament.

Observe how exactly this tallies with St. Paul's account of the generation of faith in the hearts of those who receive it. He first lays down the general proposition that "whosoever shall call upon the name of the Lord shall be saved," and then he goes on, "How shall they call on him in whom they have not believed? or how shall they believe him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent?" And he concludes "Faith then cometh by hearing, and hearing by the word of Christ; the word of Christ spoken or preached as he has just said. And this also agrees with what the same Apostle has said in another place, "It pleased God by the foolishness of our preaching to save them that believe." And elsewhere he repeats more than once that he had been appointed a preacher, an apostle, and a teacher of the Gentiles.

Two things are clearly established by these sayings of St. Paul, that in his day at least the teaching of Christianity was to be by preaching and that the preachers were to be sent. Has this law ever been revoked? And if so, when and by whom? Has there ever been a time since the days of St. Paul when there was not a body of men on earth claiming to be thus sent? Is there such a body of men now?—From *Fourfold Difficulties of Anglicanism*, by Rev. J. Spencer Northcote, D.D.

### THE LUCK OF THE BOGANS.

BY SARAH ORNE JEWETT.

*Continued.*

THERE was an outside stair to the two upper stories where the Bogans lived above their place of business, and late one evening, when the shop shutters were being clasped together below, Biddy Bogan heard a familiar heavy step and hastened to hold her brightest lamp in the doorway.

"God save you," said his reverence Father Miles, who was coming up slowly, and Biddy dropped a decent courtesy and devout blessing in return. His reverence looked pale and tired, and seated himself wearily in a chair by the window—while Biddy coasted round by a bedroom door to "whisht" at two wakeful daughters who were teasing each other and chattering in bed.

"'Tis long since we saw you here, sir," she said, respectfully. "'Tis warm weather indade for you to be about the town, and folks sick an' dyin' and needing your help, sir. Mike'll be up now, your reverence. I hear him below."

Biddy had grown into a stout mother of a family, red-faced and bustling, there was little likeness left to the flower of Glengariff with whom Mike had fallen in love at early Mass in Bantry church. But the change had been so gradual that Mike himself had never become conscious of any damaging difference. She took a fresh loaf of bread and cut some generous slices and put a piece of cheese and a knife on the table within reach of Father Miles' hand. "I suppose 'tis waste of breath to give you more, so it is," she said to him. "Bread an' cheese and no better will you ate I suppose, sir," and she folded her arms across her breast and stood looking at him.

"How is the luck of the Bogans to-day?" asked the kind old man. "The head of the school I make no doubt?" and at this moment Mike came up the stairs and greeted his priest with reverent affection.

"You're looking faint, sorr," he urged. "Biddy get a glass now, we're quite by ourselves sorr—and I've some for sickness that's very soft and fine entirely."

"Well, well, this once then," answered Father Miles, doubtfully. "I've had a hard day."

He held the glass in his hand for a moment and then pushed it away from him on the table. "Indeed it's not wrong in itself," said the good priest looking up presently, as if he had made something clear to his mind. "The wrong is in ourselves to make beasts of ourselves with taking too much of it. I don't shame me with this glass of the best you've poured for me. My own sin is in the coffee pot. It wiids my head when I've got most use for it, and I'm sure of an aching pate—God forgive me for indulgence; but I must have it for my breakfast now and then. Give me a bit of bread and cheese; yes, that's what I want, Bridget," and he pushed the glass still farther away.

"I've been at a sorry place this night," he went on a moment later, "the smell of the stuff can't but remind me. 'Tis a comfort to come here and find your house so clean and decent, and both of you looking me in the face. God save all poor sinners!" and Mike and his wife murmured assent.

"I wish to God you were out of this business and every honest man with you," said the priest, suddenly dropping his fatherly, Bantry good fellowship and making his host feel conscious of the solemnity of the church altar and the vestments. "'Tis a decent shop you keep, Mike, my lad, I know. I know no harm of it, but there are

weak souls who can't master themselves, and the drink drags them down. There's little use in doing away with the shops though. We've got to make young men strong enough to let drink alone. The drink will always be in the world. Here's your bright young son; what are they teaching him at his school, do you know? Has his character got grown, do you think Mike Bogan, and is he going to be a man for good, and to help decent things to get a start and bad things to keep their place? I don't care how he does his sums, so I don't, if he has no character, and they may fight about beer and fight about temperance and carry their Father Mathew flags flying about, so they may, and it's all no good, unless we can raise the young folks up above the place where drink and shame can touch them. God grant us help," he whispered, dropping his head on his breast. "I'm getting to be an old man myself, and I've never known the temptation that's like a devil to many men. I can let drink alone, I pity those who can't. Keep the young lads out from it Mike. You're a good fellow, you're careful, but poor human souls are weak, God knows!"

"'Tis throe fer you indade sir!" responded Biddy. Her eyes were full of tears at Father Miles tone and earnestness, but she could not have made clear to herself what he had said.

"Will I put a dhrap more of wather in it, your riverence?" she suggested, but the priest shook his head gently and taking a handful of parish papers out of his pocket proceeded to hold conference with the master of the house. Biddy waited awhile and at last ventured to clear away the good priest's frugal supper. She left the glass, but he went away without touching it, and in the very glow of his parting blessing she announced that she had the makings of a pain within, and took the cordial with apparent approval.

*To be Continued.*

*Special for THE REVIEW.*

### AN INDIAN SKETCH.

Two young surveyors with an Irish friend are busily packing valises labeled the "North West."

"What shall we take," asks Frank, "in the way of linen, I mean collars and cuffs?"

"Well," answers Tom, "as 'tis among Indians, rather than Chinese, I think our neck-wear better consist of seer-suker 'kerchiefs."

"Whatever you do, pile in lots of pipes and tobacco," calls Jack from across the room, where he is busily polishing up a seven-shooter.

At last the grips were filled, each one requiring a pressure of the knee to fit in an extra novel and box of cigars; to the detriment of various glass ornaments.

Next morning the three left Ottawa for the Lake of the Woods. The two young Morrows, with pardonable pride, pointed out to their Irish friend, as they travelled along, Ontario's rich, well tilled farms; and yet further on, the measureless tracts of grain and lumbering country stretching from Hudson Bay to the Pacific coast, that since the opening of the great northern route the C. P. R. has thrown open its fenceless fields to thousands of pale faces from the hotbeds of old country cities.

It was in the year 1873, before the Treaty No. Three had been signed by the Chippewas, for the surrendering of the North-west angle of land lying near the Lake of the Woods, in lieu of large remunerations made by the Government, that our friends found themselves out there ready to commence work, almost "before the ink would be dry."

The two former treaties had been formed with little trouble. But, despite all the trained shrewdness of the white man, he was over-matched by the subtle intuition of the savage, who dimly guessed the immense value of the land through which ran Dawson's Road, (always a safe passage for immigrants) and thus enable the Government to open up the country for settlement. They also held the general belief that rich minerals lay beneath, or, as the Redman himself tells it so prettily, "The sound of the rustling of gold is under my feet where I stand."

During the year the feeling between the whites and Indians was, to put it mildly, somewhat strained, so that the appearance of three of the former excited their suspicious nature. It was a bright September day when our friends ran up their tents and proceeded to make themselves generally comfortable. After supper they lay lazily upon the soft grass, the air wrapping them in the hazy yellow light, peculiar to the northern autumn, and the heavy stillness almost suggesting the thought that creation had but begun with them. But Frank destroyed the half-pleasing illusion by drawing out his mouth-organ, and, whilst Jack and Tom puffed at their cigars, out on that listening stillness floated the sweet air of "The old folks at home."

In a few moments a boat sped around a bend in the lake; the paddles unconsciously keeping time to the music, and as the last note echoed far off among the tall pines, four Indians landed, and advanced with their flag of truce, the historical "pipe of peace."

Our friends eagerly enough accepted, and learnt through the interpreter that there had been another rupture between the Indian and the "white mother's chief," Mr. Simpson, the Commissioner of Indian Affairs.

After some further talk and a request from them for more music, Frank played "God Save Ireland," which, like in more enlightened assemblies, closed the meeting.

Scarcely were they awake next morning, when, from the four points of the compass appeared Redmen with their wives and children. The sight of the latter tended to quiet any fears that the young men naturally felt, as the Indian never wars whilst his family is in danger, a humane lesson that might well be learnt by his white brother.

They had come to look at the "pale faces" and find if they had any "fire-water," offering in return almost priceless furs, a transaction taught them by miscreants who had gone back among those poor savages, making their fortunes by trading bad liquor, aptly termed fire-water, for thousands of dollars worth of furs.

One of the chiefs advanced to Frank leading a most hideous looking squaw, with blanket all covered with elk, (a sign of favour in her Lord's sight), and presented her to Frank, in gratitude for the pleasure derived from his mouth-organ the previous evening.

It was in vain that poor Frank pleaded guilty to having an impediment, the chief made him throw away the "white squaw" for this one all covered with elk.

Even the bare suggestion of replacing with *this* a fair little Irish girl of his, now far away among her Killarney Lakes, made him hudder.

"Take her, Frank," said Jack, "this is what music must pay for her boasted power of taming the 'savage breast.'"

But Frank did not seem to appreciate the distinction, for, as the

arms of his dusky sweet-heart, redolent with bear's grease, went round his neck, he made a dash for his valise, and, pulling out strings of coloured beads sufficient for ten dozen squaws, gave them to her as a solace for unrequited love.

Yet this very inauspicious *affaire d'amour* of Frank's afterwards saved their lives.

The week following a party of mounted police, numbering not more than five or six, had, in passing through the country, unwisely entered into some altercation with the Chippewa tribe, and were now retreating to obtain a reinforcement.

Recourse to arms just then was the very last thing the government wished, as it would only widen the breach and contradict their late reports to the Immigration Agents of the amicable Indians.

The little squad drew up at the boys' tent to camp for the night, and were just preparing to roll themselves in their blankets, when a fierce war-whoop warned each to grasp his rifle for the protection of dear life.

Shots flew thick and fast, when a second war whoop rang from the rear, and up rushed Frank's Minnehaha.

There could be no more fighting now; peace was restored. Frank played again upon his beloved mouth-organ "The British Grenadiers," which, I think, to every white man there was a heartfelt *te-deum*.

Late in September, 1873, the most important of all the Indian treaties, Number Three, was signed by the chief of the Chippewas and Mr. Morris, the Lieutenant Governor.

T. A. HENRY.

## Catholic News

...At St. Mary's Church on Sunday morning next the service for those making their First Communion will be at 7 o'clock. The Sacrament of Confirmation will be administered by His Grace the Archbishop at 11 o'clock Mass.

...The Annual Picnic in aid of the House of Providence will take place on Monday next in the grounds of the Institution. A varied and interesting programme of games, etc., has been provided and visitors will not only spend an enjoyable day but also help an institution of which no more deserving there is in the city. In the evening there will be a grand display of fireworks.

...A spiritual Retreat for secular ladies, to be conducted by Rev. Father Kenny, S.J., of Guelph, will be given at Loretto Abbey, beginning Monday, July 6, and terminating the following Saturday. As probably many of the ladies who will attend the exercises of this mission may wish to spend the entire week at the Abbey accommodation has been provided whereby they may do so; giving to them an opportunity for spiritual meditation that rarely has occurred within the city. The ladies of Loretto are to be greatly commended for their zeal in instituting this conventional mission and for providing such an eloquent and earnest conductor as Rev. Father Kenny.

...The ceremony of laying the corner stone of the new chapel of the Precious Blood convent, which was to have taken place on Sunday afternoon, has been unavoidably postponed until some future time not yet arranged. The dimensions of the chapel will be 40 x 30 feet, and when completed will be open at all times for devotion to the Precious Blood. This Order, the parent house of which is in France, has four houses in Canada and one in the United States, the head house being at St. Hyacinthe, Quebec. They are a strictly cloistered community, and devote their time between contemplation, manual labour and prayer, their lives being dedicated to atonement for sins committed against the Precious Blood. Many of the beautiful altar vestments that adorn the churches and clergy of Toronto have been the production of their labours.

...On Sunday morning those about to receive their first Communion assembled at the Church of the Sacred Heart and were addressed on the importance of the step they were taking by the Rev. Father Lamarche, after which the Sacrament was administered to them. In the afternoon at 5 p.m. the Sacrament of Confir-

mation was administered to about thirty children by His Grace the Archbishop, who delighted the worshippers at the church by prefacing the ceremony with an address to the children in their mother tongue, the French. In language so simple that the veriest child could understand, he dwelt upon the sublimity of the step they were then about to take, and urged upon them to be ever true to the Church, that Church which had accomplished so much for the good of humanity. Amongst the clergy present were Very Rev. Vicars-General Rooney and McCann, and Rev. Fathers Teefy, Lynch, and Donahoe.

...At St. Basil's Church on Sunday May 31st the feast of Corpus Christi will be celebrated by a grand musical service for which Haydn's Sixteenth Mass is under preparation. The soloists will be, Soprano, Mrs J. C. Smith; Alto, Miss Todd; Tenor, Mr. J. F. Kirk; and Bass, Messrs. D. Miller, J. Costelloe, Moure, and H. McNamara. A full orchestra, under the leadership of Messrs Baily and Carl Martens will take part in the musical service, the Band of the College also playing selections. Father Murray, C.S.B., as usual will preside at the organ, and the whole will be under the able direction of Rev. Father Challandard, whose reputation as a musician and trainer is well known. As he has been assiduously practicing the choir for this service, a musical treat will be provided for the congregation second to none given before at St. Basil's.

...At the Cathedral on Sunday last some 60 children made their First Communion. The children, who were all neatly clad, the boys in dark suits and the girls in spotless white robes, presented a very happy and edifying picture. The large and lofty cathedral, the beautiful altar decorations and the sound of hallowed music made up a scene which in after years will be found indelibly written on the hearts, not only of those who were receiving their First Communion, but of those who were witnesses of it. In a few well chosen words His Grace the Archbishop, previous to Communion, spoke to them of the occasion for which they had gathered, and dwelt on the goodness and love of God for them.

Immediately after the celebration of the Mass His Grace administered the sacrament of Confirmation to 60 persons, children and adults, again prefacing the ceremony by significant words bearing upon the sacrament. He spoke of the first feast of Pentecost and of the effect it had upon the disciples of Christ, transforming them out of their cowardice and making them strong and fearless. By confirmation we

obtain like power and are given spiritual courage and help to overcome the world, the flesh, and the devil. Continuing, His Grace spoke of the duties the Church imposes upon her children and exhorted them to be faithful to her, and thus, by the force of their example to help win souls for Christ.

After Confirmation His Grace conferred the total abstinence pledge on all the boys until they reached the age of twenty-one. In the evening all those who had received their First Communion and were confirmed were enrolled in the scapular of Our Lady of Mount Carmel.

### HAMILTON.

...Improvements of an extensive character are now in progress on St. Mary's Cathedral. A special collection was taken up last Sunday and generously responded to.

...The people of St. Mary's parish are particularly devoted to the Blessed Virgin. During the month of May the attendance at the daily services was very large. The altar of Our Lady was beautifully decorated. Special sermons were preached. Mention must be made of one eloquent sermon by the Rev. Father Coty, which has seldom been surpassed.

...On the feast of the Pentecost. His Lordship Bishop Dowling celebrated Pontifical High Mass after which he preached a sermon, delivered in his usual powerful style and gave the Papal Benediction. The singing on this occasion has been seldom excelled in the Cathedral. The organ basso, Mr. Jas. F. Egan, sang a solo which fairly enraptured the congregation. In the evening there was grand musical vespers.

### MONTREAL.

...The annual Montreal Irish Catholic pilgrimage to St. Anne de Beaupre, under the direction of the Redemptorist Fathers, is announced to take place on the 18th July.

...Bishop Vidot, of the Fiji Islands, was in Montreal last week on his way to France. He does missionary work among the tribes of those Islands. He says there are already eleven thousand Catholics there, and he and his missionaries wish to extend their work to the Solomon group, the inhabitants of which are still cannibals.

...Prof. Labelle, the late organist of Notre Dame church yesterday assumed charge of the choir of St. Louis church, and was agreeably surprised when the old choir of Notre Dame church, to the number of seventy, who



## The Catholic Weekly Review.

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

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. T. J. Dowling, Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto.

The late Archbishop Lynch.

The late Rt. Rev. Bishop Carbery of Hamilton.

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

And by the leading clergy of the Dominion

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TORONTO, SATURDAY, MAY 23, 1891.

### THE ORANGE SENTINEL ON MIRACLES.

The theological editor of the *Sentinel* has an article on "Miracles in the Catholic Church." He says: "For centuries after the death of Christ and His apostles the performance of miracles was implicitly believed in by many good and devout people, but gradually as the real truths of Christianity spread, and as the cold light of science shone round the earth, even the most credulous people have become sceptical of all other miracles except those recorded in the Bible, until to-day, outside the pale of the Roman Catholic Church, there are very few indeed who believe in the performance of these alleged miracles, but, on the contrary, consider them frauds and shams, intended only to deceive the most ignorant people. But the Church of Rome still adheres to the doctrine of miracles with extraordinary tenacity, and even under the fierce light of nineteenth century intelligence, education and scientific progress, continues from day to day unblushingly and with cool effrontery to publish accounts of the performance at her shrines and holy places in every part of the world of alleged miracles."

When he says, "but gradually as the real truths of Christianity spread, etc.," he implies that the early Christians had only imaginary Christian truths, and that it was through the "cold light of science" people came in after times to a knowledge of the real truths of Christianity. It is a great pity this erudite editor did not tell us precisely when and how all this came to be achieved, for judging from the divisions and squabbles still going on in our midst among the Protestant sects, it would seem that the real truths of Christianity are not yet discovered, even with all the aids that the cold light of science have thrown around them. By telling us once and for all what are the real truths of Christianity, and which of the Protestant denominations possess them, he would put a stop to all these unseemly disputes and divisions, and confer on Protestantism the great boon of Christian unity, upon which so many amongst them are speculating, and to which they are getting no nearer. "Outside of the Catholic Church," he says, "few believe in these alleged miracles." That is very true, and he might have added that outside of the Catholic Church very few believe anything at all in the supernatural order; and how could it be otherwise if the "cold light of science" is to be the criterion of the truths of the Christian faith. What has the cold light of science to do with the doctrines of the Trinity or the Incarnation? We fancy, however, that the authorities in the Catholic Church, who investigate the facts, authenticating miracles, would compare well as scientists with the theologian of the *Sentinel*. We have not seen the report of the alleged miracle upon which the article in question is founded, but as it appears in the *Sentinel* it has

internal evidence in some of the details, which makes us suspect that it has not been accurately reproduced in that paper.

Has the gentleman in charge of the theological department of the *Sentinel*, and by profession the champion of an open Bible, read in the 16th chapter of St. Mark, "And he said to them, Go ye into the whole world and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be condemned. And these signs shall follow them that believe, in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents and if they shall drink any deadly thing it shall not hurt them, they shall lay their hands on the sick and they shall recover." Such is the language in which Christ declares that miracles shall continue to be performed in favour of those having the truth. By a whimsical Orange canon of interpretation, however, all this means that miracles are not to be credited except those recorded in the Bible. Christ has assigned no limitation of time or place to the performance of miracles, but the *Sentinel* does. As we have seen Christ imparted the general power of working miracles in immediate connection with the commission to preach and convert the nations, and as this latter was to continue unto the consummation of the world, so also was the former.

In fact, the Fathers and Doctors of the Church, have always appealed to the miracles that have been performed by the members of the Catholic Church as proof that God is with her, for without the power of God no man can do such things. Giving sight to the blind, hearing to the deaf, casting out devils, raising the dead to life, are true miracles. Many Protestant writers admit that these things have been done in the Catholic Church, in fact those Protestants who have still any vestige of faith in the supernatural believe this, so the *Sentinel* is far from speaking in the mind of all who are outside the pale of Catholicity. Even in modern times, Sts. Francis Xavier, Philip Nori, Francis de Sales, John Francis Regis, etc., have performed miracles which many Protestant authors admit to be genuine.

The evidence devised from the language of Christ for the perpetual continuance of miracles, is even stronger, perhaps, than that for the unlimited continuance of the commission to preach, to baptize and to convert all nations. Mark how emphatic, and how general are the words contained in these two parallel texts: "Amen I say to you that whosoever shall say to this mountain, be thou removed, and be thou cast into the sea, and shall not stagger in his heart, but believe that whatsoever he shall say shall be done, it shall be done for him. Therefore I say to you, all things whatsoever you ask when you pray, believe that you shall receive, and they shall come unto you." (St. Mark 11; 23-24). "Amen, Amen I say to you, he that believeth in me, the works that I do he shall do also, and greater than these shall he do, because I go to the Father." (St. John, 14; 12). The evident meaning of all this, according to the *Sentinel* is that miracles have ceased long ago. The reason why theologians of the *Sentinel* stamp denounce all modern miracles as frauds, is, that none have been performed in favour of Protestantism. Some, indeed, have attempted to work miracles, but failed in the attempt. In 1545 Luther undertook to cast a devil out of a young girl, in Mesina, at Wittenberg, but the demon assaulted and severely hurt both Luther and his companions.

Bolsic, in his life of Calvin and Lurios, in his chronicle, relates that Calvin bribed a man, whose name was Bronean, to counterfeit himself dead, that he might rise him to life. After some prayers Calvin, taking him by the hand, commanded him in the name of the Lord to arise; but in vain, for Bronean was really dead. Upon this, Bronean's wife, distracted with grief, declared that her husband was alive when he made the bargain, "but now," she exclaimed, "he is as dead as a nit, and as cold as a stone." Who has not read the history of the imposter, Elizabeth Crofts? We would recommend the perusal of her doings to our friend of the *Sentinel*. It is a matter of revelation, and well attested by history, that miracles continue with the faithful, and whoever has paid any attention to the subject is well aware that nothing is, or can be better authenticated, or more conclusively proved, than the fact that miracles never ceased in the church. Yet Catholics are not bound to believe every report of an alleged miraculous fact, since every such fact is to be received or rejected, according to the direct proofs in the case. If we are asked to believe this or that alleged miracle, we may ask on what grounds, and inves-

ligate the evidence. As to the evidence in any particular instance Catholics are perfectly free to accept or reject it. We should not be too credulous, but by no means like the *Sentinel*, absolutely incredulous.

If the *Orange Sentinel*, instead of contradicting Christ's promises in regard to the continuance of miracles, or showing that these promises, if made, are not carried out, were to employ itself in reconciling the contradictions of Protestantism with objective truth, it would have plenty to do. But this is not the vocation of the *Sentinel*. Its vocation is to blacken and misrepresent Catholics, and to avert the thoughts of its dupes from the real truth. The *Sentinel* loves to represent Judge McMahon as approving of the Orange oath, as containing nothing to which every good Christian should not subscribe. In this way the *Sentinel* has found it convenient for its purpose to parade the distinguished name of this learned Judge. Why did not the *Sentinel* with equal gusto tell us how the same Judge snubbed Dalton McCarthy for his impertinence? Why did not the *Sentinel* tell us in its editorial that only such portion of the Orange obligation was read to Judge McMahon as the Orange order thought fit for that purpose? Is it a part of the Orange obligation to have the tune of the "Protestant Boys" and "Arise ye sons of William rise, we'll kick the Pope before us," with all their offensive associations, hummed or whistled, whenever a priest or nun appears in the streets of Toronto. If this is not a part of the Orange obligation, how is it that it is so common among the children of Orangemen? How does this come? If the explanation of all this had been made before Judge McMahon is it likely that he would have approved of it as Christian or proper? Is this fair to Judge McMahon?

If these statements are called in question we are prepared to prove them provided that the proofs are published in the *Orange Sentinel*. The fact is Orangeism cannot be fair, just, or honest to Catholics in any shape.

LEX.

## THE ROMAN QUESTION.

### II.

So long as the Supreme Pastor is unable to govern the Universal Church with perfect freedom and independence his position is abnormal. This right to independence is not a privilege or concession from man; it comes from God. Since the occupation of Rome in 1870, the government of the Church has been fettered, impeded, or checked altogether. The Sovereign Pontiff has received from God the authority to teach the whole world; at the same time all nations are commanded to hear his voice. But the Italian Government steps in between God and His creatures with laws and prohibitions of its own. In 1877 Pius IX. pronounced a magnificent allocution on the condition of the Catholic Church in Italy, and the trials of the Holy See. According to the express declaration of Victor Emmanuel and his Government, the Pope was free to exercise his spiritual authority without let or hindrance. But on this occasion the Keeper of the Seals, Mancini, took the Pontiff to task, and reminded him of his subject state. The Italian Parliament had decreed the independence of the Pope, not God. "The language of Pius IX. was excessive, violent, treasonable. He was ungrateful for the generous concession made by the law; but for the Guarantees the Pope would be amenable for outrage and rebellion. It was illegal even to print the allocution. For once, however, the rights of the government would be waived to show the magnanimity of Ministers. Any favourable remark, however, or approval in others was criminal, and would incur the penalties of the law."

In 1881 Leo XIII. gave the world a new proof that the independence of the Pontiff in Rome was a fiction: "If in our solicitude for the Catholic Church we raise our voice to uphold her rights and claim that Temporal Power, which is necessary for the liberty and independence of our spiritual authority, a tempest of howls, threats, insults, and abuse without measure is stirred up against us."

The Sovereign Pontiff derived immediately from Christ the right to guard truth, to protect the morals of the faithful, to watch over the administration of the Sacrament. But in Rome the Italian Government usurped these attributes. A royal decree regulated the hours and methods of carrying the Viaticum to the sick. A law passed the Chamber of Deputies that no doctrines likely to disturb the consciences of men were to be preached from the pulpit. Confessors were warned not to refuse absolution to adherents of the new order of things

under pain of fine and imprisonment. The Government determined the number of priests required in each church, and offered to protect the clergy against the tyranny of their superiors, in other words, to support rebellion against authority. In Universities the chair of Theology was suppressed. In poor schools catechism, religious instruction, and prayer were forbidden. Religious teachers were banished. Apostate priests were set over the department of public instruction. Atheists, Jews, and unbelievers obtained the preference for professorial chairs.

The Sovereign Pontiff holds directly from Christ the commission to preach the Gospel to the whole world. Rome is the centre of truth, of authority, of jurisdiction. From the earliest ages the Popes gathered around the Chair of St. Peter men destined to carry light to the nation. Colleges, seminaries, and houses of missions were established and endowed for that purpose. Students from every clime went to Rome to prepare for the missionary life. Under the eye of the Pontiff they were moulded in apostolic virtue; with his sanction they preached the Gospel to the heathen. The Italian Government has maimed and crippled this office of the Papacy. Colleges have been suppressed. Mission houses have been confiscated. Whatever foreign protection prevented dissolution such crushing taxes have been levied that the utility of most educational establishment has been greatly marred.

The Sovereign Pontiff has the exclusive right from Christ to inculcate the Evangelical Councils to direct souls in the pathos of perfection. He alone has the right to correct, visit or dissolve religious institutions. The Italian Government usurped these privileges, and by a mere decree of state, emptied monasteries, confiscated goods, closed convents and robbed cloistered nuns of their dowers.

"The dignity and independence of the Holy See, the well-being and salvation of the human family, are bound up with the temporal Power of the Pope." These words of Leo XIII. in the Encyclical of May, 1880, theoretically solved the Roman Question. Enemies of the Papacy regard them as a mere assertion by an interested party, and ignore them. To Catholics they are a solemn declaration from the Vicar of Christ in the interest of souls. For Catholics the word of the Pope is truth. The events of the last twenty years justify the declaration of the Pope and are sufficient to convince the most ordinary understanding. Independence and subjection are incompatible. When the Temporal Power was destroyed in 1870 the Sovereign Pontiff fell into the hands of the Italian Government. Whoever lies under government is subject. Were the Italian Government most loyal, most filial, most devoted, most Catholic, the Pope would still be no better than a guest. No father enjoys complete independence in the home of his son. Under the actual government the Pope is little better than a prisoner.

The Guarantees which replaced the Temporal Power failed. They failed because they guaranteed what did not exist. They guaranteed independence, but independence disappeared with the Temporal power, for temporal power alone is the source and support of independence. Before, therefore, the independence of the Pontiff can be guaranteed, Temporal Power must be restored. This is only common sense. To Italian Freemasons the connection between Temporal Power and Papal Independence was self-evident. When they robbed the Pope of his Patrimony, they aimed a blow at the existence of the Papacy. The Guarantees were a sop to Europe—a big word for diplomatists to munch while the revolution was maturing. After the atrocious violation of the Guarantees on the 13th of July, 1881, Freemasons put aside their hypocrisy. They demanded the abolition of those Guarantees in the name of civilization. The word logic would have been more appropriate. "The abolition of the Papacy," said one, "is the historic mission of Italy." "The Papacy," said another of the sect, "hinders the march of progress." Garibaldi, in a telegram from Caprera to the anti-clerical demagogues in Rome, put the issue curtly: "Italy demands the suppression of the Guarantees and of the guaranteed."

The Pope is the centre of Authority. Princes rule by Divine Right, but princes are subject to the Divine Law. The guardian and expounder of this law on earth is the Vicar of Christ. He lays down the lines of legitimate authority, defines its limits, restrains excesses, curbs abuses. The jurisprudence and equity of nations are framed upon the Roman Law. A king is the father of his people, the Pontiff

is the father of kings. If the highest authority on earth be spurned, silenced, traduced, what bulwark have the people against tyranny and oppression?

Napoleon I. was an impartial witness when he said: "It is true that the Pope is not in Paris, neither is he in Madrid or Vienna. Where he is we can put up with his authority. At Madrid and Vienna they say the same thing. Think you if the Pope resided in Paris that Austrians and Spaniards would receive his Decrees? It is a happy thing for us that there is a Pope, and that he resides solely in Rome. There he is out of the reach of the Emperors of Germany, and far from the Kings of France and Spain. From Rome he is always ready to raise his voice against even the most powerful princes when they attempt to become oppressors.

The Pope is the centre of Obedience. Authority without obedience is dead. Only the moral power of the Church can exact obedience. Where that influence fails insubordination runs riot. Socialism in Germany, Communism in France, Nihilism in Russia, were and are the fruits of emancipation from spiritual control. Without submission society would run to chaos. The well-being and security of the human family depend upon wisely exercised authority and dutiful obedience. Without Temporal Power the Father of the Faithful is not free and independent to enforce the one or to direct the other. The practical and only solution, then, of the Roman Question is the restoration of the Temporal Power of the Pope.

The obligation of bringing that solution about rests with the Catholic world. The present position of the Pope cannot be maintained. It was intolerable in the beginning: it becomes every day more intolerable. The Catholics of Italy should be foremost in undoing the evil. Leo XIII. has appealed to them with the love of a father and the fire of a king to organize their scattered forces, to be vigilant, firm, and faithful. But many difficulties beset Italian Catholics. The destroyers of the Papacy were Italians. The evil work was wrought in the name of liberty and of Italy. During long years the public mind has been poisoned with promises of great good to religion, and great advantages to the nation. An involuntary sympathy with the Revolution was generated in almost every breast. Even the staunchest were bewildered by distinctions between Spiritual and Temporal Power. It will take a long time to eradicate unsound theories, to make the masses realize that the loss of Rome to the Pope bodes no good to Italy, and that peace, prosperity, and greatness will never return to the Peninsula until the Roman Pontiff is reinstated in his rightful possessions.

The Italian Government forbids these doctrines. To question Italy's right to Rome would be treason. To counsel an upsetting of the present order by word or writing would entail confiscation and imprisonment. Constitutional means of action by elections have yet to be created. Italy lies helpless in the arms of tyranny. Her cries of agony are stifled, her voice is gagged; she is a slave.

But the Catholic world outside Italy has no such hinderances. Catholics care nothing for the unity of Italy. They keep one point steadily in view. Rome belongs to the Pope. The possession of Rome is necessary to the Papacy, not for the glory and gain of Italy, but for the independent government of the Universal Church. Italy has no right to Rome, unless the success of the marauder, or of the petty pilferer, be honoured by the name of right. The prior rights of the Papacy—that is, of the Catholic world—of Rome and the States of the Church can never be extinguished by force. In one case only, as it is well put by the author of "The Pope and Italy," will Italy have a right to Rome, namely, when the Catholic Faith has ceased to exist upon earth. Then will God relinquish His right to Rome, and Italy may enter into undisputed possession. Until that day dawns none but the Sovereign Pontiff may reign within the walls of the Eternal City without outraging Heaven and the rights of the Catholic world."

We are in receipt of this complimentary and eulogistic letter from a gentleman of Montreal to whom we sent a copy of the Pastoral Letter recently issued by His Grace the Archbishop of Toronto:—

I am greatly indebted to you for kindness in sending to me the Pastoral Letter, in pamphlet form, recently issued by His Grace Archbishop Walsh, on the subject of "Devotion to the Virgin Mary." Although, as you are aware, I do not give allegiance to the Catholic Church, or, for that matter, to any other

religious body, I still have a profound feeling of reverence and veneration for the Virgin Mary; therefore, the homage your church renders to her, and the beauty and sublimity of your belief touches a responsive chord in my heart. An admirer and ardent reader of the works of the late Cardinal Newman, I still can truly say that for force of logic, beauty of exposition and charm of literary skill displayed, this brochure of your Archbishop's is equal to any ever written or enunciated by this great master of English literature.

We also take the following extract from the last number of the *Buffalo Union and Times*.

The timely pastoral of the Archbishop of Toronto upon the nature and motives of Catholic devotion to the Mother of God is redolent with all the fragrant bloom of beautiful May. The theme is one which has ever inspired the noblest eloquence and the most exalted art.

*Dr. MacCabe, continued from front page.*

he does, his name is a tower of strength to the C.M.B.A. Association, for whose weal and advancement he is ever ready to take up the cudgels and to sacrifice all personal considerations. With such a man at its head, and having secured the concessions demanded, which in all fairness and equality cannot honestly be refused, the progress and prosperity of the C.M.B.A. is assured.

Dr. J. A. MacCabe was born in Ireland, in 1842. He was educated chiefly in the National Schools of his native country; in the Normal School, Dublin, where he took the two courses, general and "special," and in the Catholic University. His connection with college work began early. He was English and Mathematical Master in the Diocesan Academies of Belfast, Kilmore, and Killarney, which positions he filled in the order named. Coming to Nova Scotia in 1869, he was appointed Mathematical Master in the Provincial Normal School, Truro; but, after a short time he was, at his own request, transferred to the chair of English, a position more congenial to his well-known literary tastes. In 1875, on the opening of the new Normal School in Ottawa, he was appointed its first Principal, a position he has held since that time. Most of his university work was done in the Catholic University, Dublin. He was graduated M. A. from Ottawa University in 1877. He received the degree of LL.D. from the same University in 1889.

Dr. MacCabe has taken an active interest in many organizations since he came to Ottawa. For three years he was President of the St. Patrick's Literary Association of Ottawa; and was for a number of years President of the Particular Council of the Society of St. Vincent de Paul. He is a member of the Branch Examiners for entrance to the Royal Military College, Kingston, and a member of the Board of Examiners for the County of Carleton.

In 1883 he became a charter member of Branch 28, C.M.B.A. He filled the office of President of that Branch; and first attended the Grand Council as Representative of his Branch in 1886. He was then elected to the Board of Trustees of the Grand Council. Completing his four years' term of office in the Board, he was, at the last meeting of the Grand Council in Montreal, unanimously elected Grand President.

#### ANGELUS DOMINE.

The morning breaks, thro' the mist that cling,  
Heav' and thick o'er land and sea;  
But sweet and clear are the bells that ring,  
Their beautiful Angelus Domine!  
Nearer and nearer, thro' mist and rain,  
O Angelus Bells, your music thrills;  
Till the clouds are lifted, of care and pain,  
And we say "Be it done as the Master wills!"  
*Ecce Ancilla Domine!"*

All night the tempest raged loud and high,  
And the troubled waves with crash and roar,  
Still sob out the sorrow remorsefully,  
On the rocky breast of the sounding shore,  
While over their restless turbid swells  
The "Angelus" floats like a "Peace be still."  
And we echo the prayer of those noontide Bells:  
"Be it done in us ever, thy blessed will,  
*Ecce Ancilla Domine!"*

But at eventide, when the winds are calm  
And a sea of glory, the sunset seems;  
Like that last sweet strain of a compline Psalm,  
Or the angels' song that we hear in dreams,  
The "Angelus" throbs thro' the tranquil air  
O'er the ruddy glow of the sunlit sea  
And we answer the Church's evening prayer:  
"In life, or death—be it here or there—  
*Ecce Ancilla Domine!"*

—Jean E. H. Nealis, in *Union and Times*.

resigned on his dismissal, presented themselves and took part in the service, after which they presented him with a handsome photographic group of the choir, with himself in the centre, and an illuminated address.

...The Colonization Society of the Diocese of Montreal yesterday celebrated the feast of St. Isidor, their patron saint by attending the Church of St. Jean Baptiste in a body. Archbishop Fabre officiated at the service. At two o'clock His Grace confirms the children at Mile End church, at three o'clock at St. Jean Baptiste church, and at four at the church of St. Louis de France.

...At the church of the Gesu the morning service, on Sunday last, was largely attended, but that of the evening was crowded, many being attracted by the announcement that Mr. Charles Santley would sing. Those who were fortunate enough to hear the perfect tones of this justly celebrated baritone will long remember it. To singers it was an invaluable lesson. Beyond a tendency to hurry the time, Santley is simply faultless as a vocalist. Of the choir and orchestra, under Professor Clarke, it is only right to say that the combination was a credit to Montreal. Mr. Santley himself declared that he has seldom heard Gounod's Mass, or Rosini's "Tantum Ergo," and his own composition, "Veni Sanctus Spiritus," so correctly and harmoniously rendered. Professors Ducharme and Clarke have certainly added to their acknowledged reputations as organist and conductor respectively. Rev. Father Drummond preached a most eloquent and impressive sermon at the evening service, which was listened to with marked attention by the unusually large congregation.

A meeting of ladies interested in the completion of the new Catholic cathedral was held at the Archbishop's palace on Monday afternoon. Very Rev. Canon Leblanc presided, and there were also present Canons Racicot and Vaillant, and about a hundred ladies, representing the elite of Montreal Catholic society. The object for which they had assembled was to organize a grand bazaar in aid of the building fund. A long discussion took place as to the details of the bazaar, but nothing definite was reached. It was decided to hold another meeting on Tuesday next at 3 o'clock, when the final arrangements will be made.

In the evening, at 8 o'clock, a meeting of gentlemen connected with the different parishes throughout the city was held, His Grace Archbishop Fabre presiding. Several projects for raising funds were proposed and debated, and it was ultimately resolved to hold a meeting in the Archbishop's palace on the 1st of June, of the cures of all the parishes of the city, as well as of the more prominent members of the Catholic laity, in order to deliberate upon the best means of raising money to enable the work to be proceeded with energetically. It was also decided that on the 14th of June meetings of leading church members will be held simultaneously in every parish in Montreal, where subscriptions will be received, and the arrangements for the bazaar in September will be completed.

...On Sunday morning, at 7 o'clock, at the church of St. Ann's, all the male members of the Arch-Confraternity of the Holy Family, as well as the St. Ann's Young Men's society, approached the altar rails in a body and received holy communion, the spectacle of so many hundreds of men performing this solemn act of religion being most impressive and edifying. The Mass was celebrated by Rev. Ernest Dubois, C.S.S.R., provincial visitor of the Redemptorist order, who arrived last week from Belgium on his periodical visit to the various houses of his community in Canada. At the High Mass at 10 o'clock Lambillotte's Mass was sung by the efficient choir of the church, the soloists being Messrs. Morgan J. Quinn,

W. P. Clancy, W. Murphy, and John Morgan. The sermon, a special one for the occasion, was preached by Rev. Father McGarry, C.S.S.R., of St. Laurent college, and a collection was taken up for the benefit of the St. Vincent de Paul society, in aid of the poor of the parish. In the evening the services were very grand, there being a reception of over 200 members into the young ladies' section of the Arch-Confraternity of the Holy Family, followed by a procession through the church, in which the Shrine of Our Lady of Perpetual Help was borne, the choir singing Zangarelli's "Magnificat" during the procession. An eloquent sermon was preached by Rev. Father Hendricks, C.S.S.R.

...Sixty-seven boys and sixty-four girls made their first communion at St. Patrick's church, Quebec on Sunday morning. Cardinal Taschereau afterwards confirmed 131 children and 7 adults.

...The late Rev. Charles P. Martel, of River Bourgeois, C.B., bequeathed four hundred dollars to St. Francis Xavier's College, Antigonish.

...Special services were held in the Basilica Ottawa on Sunday. At eight o'clock mass, Archbishop Langevin, of Leontopolis, was the celebrant and Father Deguire preached an eloquent sermon appropriate to the occasion taking for his text "And they were all filled with the Holy Ghost. High pontifical mass was celebrated at 10 o'clock by Archbishop Duhamel, which was followed by the papal benediction.

...The last issue of the *Northwest Review* in speaking editorially of the public school teacher as an instructor of Catholic youth, said:

"As an example we will relate two incidents which occurred within the past six months in a school house not one hundred miles from Winnipeg. We are prepared to give place, time and names, both of teachers and pupils and to substantiate the truth of what we here state. Both these teachers are women. One of them in teaching English history during the reign of Henry the second, and when dealing with his public penances to the tomb of St. Thomas, informed her class that Catholics had to go barefooted to the priest once a year to get their sins forgiven them. The other person gave her class a composition from the reign of King John, in which occurred the account of the Papal interdict, and the excommunication of King John. Now, excommunication is undoubtedly a long word and deserved some notice from this learned teacher. Was she wanting in her duty? No, and here is her explanation to her class. 'The word excommunicated meant that any one who was excommunicated had his or her ears cut off, put in a box and sent to the Pope for a present.'"

#### GENERAL.

...Cardinal Ferreira dos Santos Silvas the other day pronounced the Absolution over the remains of the Portuguese explorer, Silva Porto, at the Lappa Church in Oporto. An immense congregation was present, including representatives of the King and Queen and Royal family of Spain, the Minister of Marine, and other prominent officials.

...By the will of the late Hannah Doyle of Boston, the residue of her property, after several bequests to relatives, is left in equal shares to St. Elizabeth's Hospital, St. Mary's Infant Asylum and the St. James' conference of the Society of St. Vincent de Paul.

...One of the sons of Sir Edmund A. H. Lechmere, Bart., M. P. who is travelling in Australia, has been received into the Church. The ceremony took place in the Cathedral Church of St. Patrick, Melbourne, the catechu-

mem being conditionally baptized under the name Cyril Leo Alban.

...The Dominican nuns have opened a new convent and school at Moss Vale, in the Archdiocese of Sydney, New South Wales. Cardinal Moran, Archbishop Carr, Archbishop Murphy, Bishop Moore, Bishop Murphy, Bishop Higgins and Monsignor Verdon was present on the occasion of the blessing of the new buildings.

...An Italian Catholic priest in the diocese of Brooklyn denounce the Mafia Society in a recent speech. A committee of Italian, have presented resolutions of condemnation of his action and language to the Bishop. But the good priest was only doing his duty. The Catholic church is opposed to all secret societies.

...Bishop Healy of Portland, Me., who has been making a brief visit to Rev. W. A. Blenkinsop, rector of SS. Peter and Paul's church, South Boston, had a narrow escape from what might have been a serious and, perhaps, fatal accident on April 30. While returning from the Carney Hospital in a carriage the horses became unmanageable and dashed away at a furious pace, colliding with a grocery team and throwing the driver of the latter to the ground. Bishop Healy, seeing his danger, opened the carriage door and leaped out, escaping without a scratch.

...Monsignor Scalabrini, Bishop of Piacenza, has been speaking in Milan on the emigration of Italians. He is much against their leaving the country. There are, he says, 2,000,000 of Italians in the Americas. Of the majority of these emigrants, Monsignor Scalabrini remarks that their lot is to suffer the most abject misery and become the victims of infamous traffickers in human flesh.

...The late Father Tennison Wood has a worthy successor in the person of Rev. J. Milne-Curran, F.G.S., who has already made his mark in Australia as a geologist. Father Milne-Curran recently delivered in Sydney a very interesting lecture on the geology of ancient Australia. The lecture was delivered under the auspices of the technical education branch of the department of public instruction.

...The Papal Consistory has been postponed until toward the end of May because of the negotiations pursued with Prussia in regard to the nomination of the Archbishop of Posen, with Austria in regard to that of the Primate of Hungary, and with Russia. Concerning this last, the negotiations are in a fair way of turning out well. The Czar having accepted the usage of the liturgical language in the Polish churches and the difficulties in the method of nominating bishops being removed.

...Very Rev. Dean O'Brien, pastor of St. Augustine's church, Kalamazoo, has been appointed by President Harrison, one of the visitors at the West Point Military Academy. We heartily commend the appointment and respectfully tender our sincere congratulations to Dean O'Brien upon the distinguished honor conferred upon him. We believe that it is the first time in the history of West Point Academy that a Catholic, priest or layman, has been thus honoured.—*Michigan Catholic*.

...Some protest has been excited, even in submissive secular Rome (says the *Weekly Register*), by the confiscation of a little charitable legacy left by a parish priest on his death-bed, not to any of the unfortunate "Charitable Trusts," but personally to the members of the Local Society of St. Vincent de Paul. It was the late pastor of San Salvatore in Lanzo, and he had but £800: this he bequeathed for the sick poor of his parish; but the vigilant eye of the State has found it out, and the active hand has swept it away.

...Rev. Denis Mahony, O. S. A., who for some time, has been collecting funds in this country in aid of the Irish National church of St. Patrick, Rome, sailed on Saturday May 2nd from Boston, in the steamer Cephalonia for Ireland, where he goes to attend the provincial chapter of his order.

...A convention was recently held in Florence which had for its object the conversion of Italy to Protestantism. The delegates were Evangelical clergymen and laymen from various countries. It was quite in keeping, says the *Boston Republic* with the character of King Humbert that he should write the convention a letter of approval. Although not a Protestant himself, the reigning King of Catholic Italy is engaged in the same work to which the congress gave its most serious consideration. Both he and the Evangelical delegates are trying to destroy the Catholic church.

...Cardinal Gibbons, Archbishop Ryan of Philadelphia, Bishop Phelan of Pittsburg, Bishop McGovern of Harrisburg and Bishop O'Hara of Scranton were present in Wilkesbarre, Pa., on Sunday, May 3rd, to take part in the celebration of the consecration of St. Mary's church and altar. They were met at the station by the Ninth regiment, N. G. Pa., and about twenty Catholic societies, who escorted them to the parochial residence. While inspecting St. Mary's church Bishop O'Hara was taken ill with a hemorrhage of the stomach. Dr. O'Malley was summoned immediately, and found the bishop in a serious condition. For a time it was impossible to move him, but he rallied enough to be placed in bed at the parochial residence. In the evening he was reported as being better.

...The Little Sisters of the Assumption, an order of women whose lives are sacrificed in alleviating the sufferings of the poor of the crowded cities of London and Paris, opened on Monday, May 4, a branch at 208 Second Avenue, near One hundred and thirteenth st., New York. It is a four-story brick house, 22 by 60 feet, and has been placed in good repair by Mr. Lindsay Hoffman Chapin, the treasurer of the board of patronesses, for the support of these sisters. Since they arrived from France they have been the guests of the Sisters of Bon Secours, at their convent, Lexington avenue and Eighty-first street. The mother house is at 58 Rue Violet, Paris, and seventeen branch houses are in successful operation in that city and London. These Sisters of the Assumption, or the Nursery Sisters of the Poor, devote themselves exclusively to nursing the sick poor in their own homes, without regard to creed or nationality.

...Among the new institutions of the Sisters of Charity lately established in Rome is the one of the sisters of the Immaculate Conception, commonly called there "Le Turchine." The Sisters are settled in a house near San Giovanni e Paola, on the Cælian Hill. These nuns, whose zeal in assisting the sick and collecting the poor orphans in the street and giving them shelter has earned them the esteem of all, have merited special praise for the great help that they gave on the day on what the explosion took place, the 23rd of last month. As soon as they had heard the report of the explosion and had learnt what had happened, thirteen of them at once went to the scene of the disaster, and proved of the greatest help. They brought medicine and bandages for tying-up wounds, that were found greatly wanted, as there was nothing with which to bandage up the wounded or anything with which to give them immediate relief. King Humbert came upon them while they were busy assisting a wounded man and asked to what Order they belonged and addressed kind words to them. They remained on the spot until their services were no more required.

## Men and Things.

...A conference of the McCarthyite members of Parliament, held at London on May 11th, resolved to call a convention in Ireland. The resolution adopted was to the effect that since Parnell has refused to comply with all suggestions as to releasing the Paris funds his colleagues are led to believe he is opposed to applying these funds to the relief of the evicted tenants. Therefore, in view of the extreme urgency of the case and of the approach of a general election, it has been resolved to appeal to Ireland in behalf of the evicted tenants. The resolution adds:—"We hereby summon a convention in every Irish county to meet as a committee to select candidates for all the seats whose present holders have violated party pledges."

...A writer in the *Lycæum* points attention to a grave danger, apparently overlooked, which threatens the destruction of any new land system, and which undermined the old—the power of a class to mortgage the land for their private benefit or convenience. This was the real source of most, if not all, the evils attendant on the landlordism which is fast giving place to a new order of things in Ireland. The new order will be doomed to ruin as well as the old if land is left to be traded in and bartered away like any other commodity without any heed to the social obligations its possession entails. Should this evil go on unchecked it is probable that when all rent is abolished by the State a secret rack-rent to money-lenders will have taken its place throughout a large proportion of the purchased holdings.

Two cases were reported recently in the *Cork Examiner*, which shows in a remarkable way how faulty is the administration of the law in Ireland. A County Kerry farmer, aged 70 years, was brought before Cecil Roche, R. M., at Tralee, on a charge of having a gun in one of his outhouses without a licence. The man denied that he knew of the existence of the weapon, and yet this model magistrate sent him to gaol for three months, with an additional penalty of six months' imprisonment if he should not give security to keep the peace for three years. In passing that savage sentence Roche inflicted a more deadly libel upon the poor man's character by saying that he could have had the gun for no other earthly purpose than that of committing assassination. A day or two afterwards an emergency caretaker was charged before the same magistrate with having shot with a revolver three times at a man upon the public road, and the punishment for the attempted murder was a fine of ten shillings. What even-handed justice! Is it any wonder that the Irish people are not in love with such a law?

...The announcement of the death of Barry Sullivan, the eminent Shakespearean actor, though not unexpected—for he had during the past three years been suffering from severe paralysis—will cause hundreds of thousands, not only in the British Isles, but also in America and Australia, to dwell with pathetic interest on the memories of a man whose name will be enrolled in history as one of the great tragedians of this century. His mannerism was, no doubt, most pronounced, but his ability swept away from the spectator every feeling save that of wonder and enthusiastic admiration. Like Laurence Barrett, that other eminent Catholic actor, who has disappeared forever from the stage, he lived in his art and he inspired audiences by his genius. His career has an important lesson for youths who are not blessed with ample resources and troops of friends. Barry Sullivan was not born, as most of the papers have stated, at Birmingham, but as he himself declared at a banquet in Cork, he was a native of the remote little town

of Dunmanway, in Cork County, where he was for some years a draper's assistant. His education was meagre, and his opportunities of improvement were few, but every obstacle to success he conquered by hard, persevering, incessant work.

...A writer in the *New York Sun* does not credit the reported death of the notorious Madame Blavatsky, because, some years ago, the so-called secess pretended to depart this world in order, by reappearing, to dupe confiding theosophists, who believed in her supernatural powers. Taking for granted, however, that the Madame is dead this time and will remain defunct, we may venture to speak of her in the past tense. Undoubtedly, she was a woman of unusual daring and ability. She had travelled over the greater part of the world alone and was initiated into Oriental occultism, which, if not the pythonism forbidden by the Scriptures, was on the verge of it. Her writings are open to criticism from a scholarly standpoint, but they display an unusual knowledge of mysticism and an uncommon adroitness in handling psychological themes. Such erudition is not for the soul's health where it departs from the ordinary axioms of righteousness, and the magical tricks she employed to bolster up her precepts were easily exposed by conjurers cleverer than herself in legerdemain. A believer in asceticism theoretically, she weighed more than three hundred pounds, and a teacher of temperance in speech, she was profane in many languages. In a word, she was an intellectual humbug and a moral monster. That she should have beguiled many men and women, otherwise reputable, is not marvellous, for, in all ages, false prophets, male and female, have had abundant following. It is due to the Madame, nevertheless, to say that she had no sympathy with modern spiritism and never pretended that her sorcery came from dead people escaped from the devil's pool. Her pretense, like that of the Buddhist adept, was possession of certain secrets of nature whereby phenomena could be performed of a character to mystify the common run of mortals, who are presumably too gross or ignorant for such wonder-working. No doubt, among some of her followers there was a yearning for the higher life, but they sought it in ways conforming rather to the wiles of the Egyptian magicians than to the methods of the prophets of God. Such earnest but misguided souls are sometimes, as was said of Louise Michel, "saints who have lost their road," and, unfortunately, they finally, in numerous instances, lapse into the condition of the pagan fakir on the banks of the Nile, who mortifies his flesh without hope of eternal bliss, and dies "infatuated with his own damnation."—*Catholic Mirror*.

...A Belgian inventor has presented the Holy Father with a telephone, which His Holiness was graciously pleased to accept, and what is more gratifying still to the inventor, to use. Already the Holy Father has heard while sitting in his study the singing and the sermons delivered in the more important churches in Rome. It is said that he has also heard through the instrument the speeches delivered in the Italian Parliament. The question is at present being discussed whether in the case of a sick patient living at a distance from the priest the telephone could be employed for the making of confession. No decision has been given upon the matter, and it seems most unlikely that the instrument will ever be employed for such a purpose.

...The corner stone of the new club house of the Holy cross League, New York, was laid last Monday with appropriate and imposing ceremonies, and in presence of 5000 persons, by Archbishop Corrigan. The house, which is partially built is situated on Forty-third street near Ninth avenue.

## Book Reviews.

*The Disappearance of John Longworthy*; by Maurice Francis Egan: Notre Dame, Ind.: office of *Ave Maria*.

This is compiled from the story as published in serial form in the *Ave Maria* and which was read with interest by the readers of the Review. It is a welcome addition to the rapidly swelling list of Catholic books. In its present neat and attractive form it will be found a suitable and useful book for presentations and general family reading.

*The Holy Mass Explained*. A short explanation of the meaning of the ceremonies of the Mass. Useful to all who take part in the sacred mysteries; by Rev. Fr. Schouppé, S. J., translated by the Rev. P. O'Hare. New York and Cincinnati: Fr. Pustet & Co.

In this little volume the translation presents an English version of a most striking and lucid explanation of the Holy Sacrifice of the Mass. It will be useful in the hands of both those celebrating and those assisting the divine mysteries, and a careful study of its contents will be productive of much good for all classes of readers. It sheds a flood of hallowed light on the symbols and ceremonies employed in the Holy Sacrifice and presents them more beautified, more venerable, and more sacred than ever. We can well echo the words of the reverend translator, "May God speed this little book to every Catholic home."

*How to Get On*; by Rev. Bernard Feeney, with preface, by Rt. Rev. W. H. Gross, D.D., C.S.S.R., Archbishop of Oregon. New York; Benziger Bros.

"How to Get On" is a most timely and valuable book. Timely in that it describes the various dangers and temptations that beset the present generation, more especially the youth and those just attaining to manhood's estate; valuable inasmuch as it gives antidotes for all these poisons and points out the true way to happiness and success. We cannot but reiterate the words of the Archbishop of Oregon, who, in his introduction says:—"We have not yet met any book which seems to us so fitted for the purpose as the admirable work that has been kindly submitted to our criticism by its Rev. Author. We, therefore, gladly welcome this work of Rev. B. Feeney, entitled "How to Get On." Its very title appeals strongly to that natural energy and strength of will so characteristic of our people, and which, if properly directed, can achieve so much. Amid the Babel of voices which so often mislead our youth to prostituting its fresh energy to improper ways and unbecoming purposes, this book of Rev. B. Feeney speaks the splendid words of truth. The author holds up to our people, and especially to our youth, the high goal which all can reach. He shows many of the dangers which beset the path to success in life; and he most candidly lays before the reader the means whereby life may be made a success. The Rev. Author has written this very useful work in a most pleasant and interesting manner. His principles are eminently correct, and his manner of treating his important subject highly attractive and entertaining. We should be greatly pleased to see this valuable work in every family of the land, as its perusal will be valuable to all."

*Life of John Boyle O'Reilly*. By James Jeffrey Roche, together with his complete poems and speeches. Edited by Mrs. John Boyle O'Reilly, with introduction by His Eminence Cardinal Gibbons. New York: Cassell Publishing Co.

To all those who had the opportunity of studying his character and to those who had the great advantage of personal contact and intimacy with John Boyle O'Reilly, his death is an irreparable loss; whilst those, and they are legion, whose acquaintance was formed

through the medium of his writings feel that a great void has occurred, and that a giant has gone forth from amongst them. His charm of manner, pureness of heart, charitable disposition and wonderful versatility of talent, endeared him to rich and poor alike, to the *savant* as also to the humble Irish labourer and peasant. An Irishman, possessing the warmth and impulsiveness of his race, his judgment was withal as clear and far-seeing as that of an eminent jurist upon the bench. "Many a time," says His Eminence Cardinal Gibbons in his introduction to the book we have before us, "was he subjected to trials calling for superhuman self-control, and seldom was he found wanting under the test. Instances without number are related of his generous magnanimity towards those who deserved it least, of his patience under insult and injustice, of his quickness to atone for any momentary, unguarded flash. There was a rhythm and a harmony in all his life like to that of his thoughts and of his style. And again, "In his career as a journalist the magnanimity and self-control thus variously impressed upon him and infused into him were especially manifested. Constantly obliged to deal with burning questions, he usually handled them with a conservative prudence scarcely to be expected in one so vehement by nature. . . . He met all opponents with a chivalrous courtesy as well as with a dauntless courage, that instantly won respect and often aided by bringing them over to his side. . . . The world is brighter far for having possessed him, and mankind will be the better for this treasury of pure and generous and noble thoughts which he has left us in his works."

In his preface James Jeffrey Roche says that he aimed to present concisely and truly the leading events of a career as full of dramatic incident and striking change as the pages of a romance; letting the story tell itself, wherever it has been possible, in the words of its illustrious subject. From his close personal friendship with John Boyle O'Reilly, and having the access to his printed and private papers, his biographer has been able to draw a faithful picture of this truly remarkable man. The picture has not been over-coloured by friendship; although the task undertaken was purely a labour of love. Simple in style, with no pretension to literary elegance, it testifies to O'Reilly's "unvarying heroism, tenderness and beauty; but no earthly chronicle can ever tell the whole story of his kindly thoughts and deeds. A few of them are recorded, the greater number are written on the hearts of the thousands whose lives he brightened and blessed; the whole are known only to the God whose mercy gave such a life to the world—whose inscrutable wisdom recalled the gift too soon."

Successively the biographer speaks of his birth, childhood, youth and early manhood, his apprenticeship to the printing trade, his promotion to the reporter's desk and his enlistment into the Tenth Hussars, his connection with the Fenian movement, and subsequent arrest and trial. The account of the trial being given in full. His incarceration in the various prisons, from one of which, Dartmoor, he wrote the manly and pathetic letter, a fac simile of which is reproduced. " . . . Never fret for me," it reads, "whatever I get, please God in a few years I will be released, and even if prevented from coming to Ireland, will be happy yet, and if not, God's holy will be done. Pray for me, and for us all. It would grieve you to hear the poor fellows here talking. At night they knock on the wall as a signal to each other to pray together for their country's freedom. Men, who a few months ago were careless, thoughtless soldiers, are now changed into true, firm patriots, however humble. They never speak on any other subject, and all are perfectly happy to suffer for old Ireland, or as the greater number of them call the

'ould country.'" Continuing, the horrors of the various prisons and of the prison ship are told, of his attempt at escape, his prison life in Australia, the description of which in itself is a study, and of his final success in evading the guards and escaping to America and landing in Philadelphia, from whence he strayed to New York, and finally to Boston, where, after some time spent in various pursuits, he secured a position as reporter on the *Boston Pilot*, with which paper he continued in connection until his death. The Fenian Raid and its subsequent results are given in his own words as are also the scathing rebukes he administered to those of his co-religionists who participated in the Orange riots in New York in 1870 and 71.

The subsequent chapters tell of his many works in Boston, of his social, literary and journalistic labours and triumphs, all so interestingly put that one knows not where to stop in describing them. The latter part of the work is devoted to the Poems of John Boyle O'Reilly, edited by his mourning and bereaved wife. It were useless to speak of them. All our readers have seen selection after-selection of his poems, full of sweet thoughts and noble aspirations, and redolent with the truest gifts of poesy. To again quote the words of Cardinal Gibbons in his "Introductory" remarks to the volume, "Few men have felt so powerfully the *divinus afflatus* of poesy; few natures have been so fitted to give it worthy response. As strong as it is delicate and tender, as sympathetic and tearful as it was bold, his soul was a harp of truest tone which felt the touch of the ideal everywhere, and, spontaneously breathed responsive music, joyous or mournful, vehement or soft." Many of the speeches which O'Reilly delivered at various times are published, and bring to an end one of the most interesting and instructive narratives and collections ever placed before the public, and one which is bound to have large sales, as no family or man possessing a tinge of Irish blood can afford to miss the opportunity of acquiring the knowledge that the reading of this book will give. The proceeds from the sales of the work will be devoted to the benefit of Mrs. John Boyle O'Reilly.

...The ten years that followed the inauguration of the Union regime, says the *Montreal Gazette*, in a recent issue, constitute for central Canada one of the most important periods in its constitutional history. It was signalized by the gradual reconciliation of the two races after the unhappy conflict of 1837-38; by the settlement, due to Sir H. Lafontaine's timely courage, as to the use of the French language in the Legislature and courts, by the victorious struggle for responsible government and the solution of several other long vexed questions. The late Mr. L. P. Turcotte wrote "The history of Canada under the Union," which was commended by Sir Francis Hincks for its accuracy and impartiality. The late Mr. Dent also published two useful volumes on the same eventful period—though, as Abbe Casgrain's criticism shows, some of his reflections were deemed unfair by French-Canadian readers. In our general histories, the Union regime is discussed with necessary brevity, a chapter or two being considered sufficient to cover it. We have already more than once made reference to the posthumous work of Mr. Gerin-Lajoie, as it appeared from quarter to quarter in the pages of *Canada Français*. We need hardly repeat that it is a contribution of more than ordinary value to the history of ten most critical years, and we feel sure that the knowledge that it can now be obtained in book form, Messrs. L. J. Demers and brother having brought it out in a volume of 600 pages) will be welcomed by all students of Canadian history. Messrs. Cadieux and Derome are the agents in Montreal.

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### TENTH MONTHLY DRAWING APRIL 8, 1891

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

LIST OF PRIZES.	
1 Prize worth \$15,000—	\$15,000
1 " " " 5,000—	5,000
1 " " " 2,500—	2,500
1 " " " 1,250—	1,250
5 " " " 500—	2,500
25 " " " 250—	6,250
100 " " " 100—	10,000
200 " " " 50—	10,000
500 " " " 10—	5,000
Approximation Prizes.	
100 " " " 25—	2,500
100 " " " 15—	1,500
100 " " " 10—	1,000
999 " " " 5—	4,995
999 " " " 5—	4,995

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

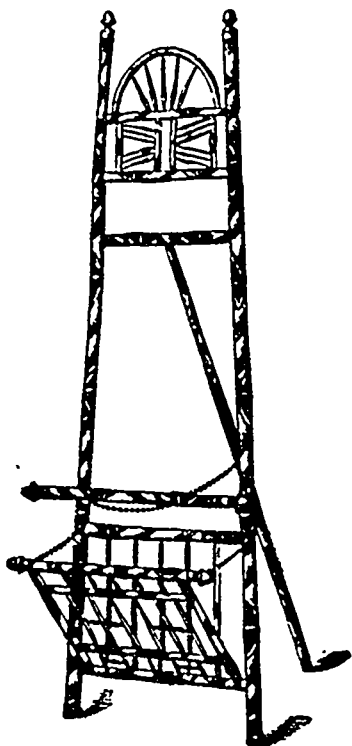
By order of the Board.

S. C. WOOD, Manager.

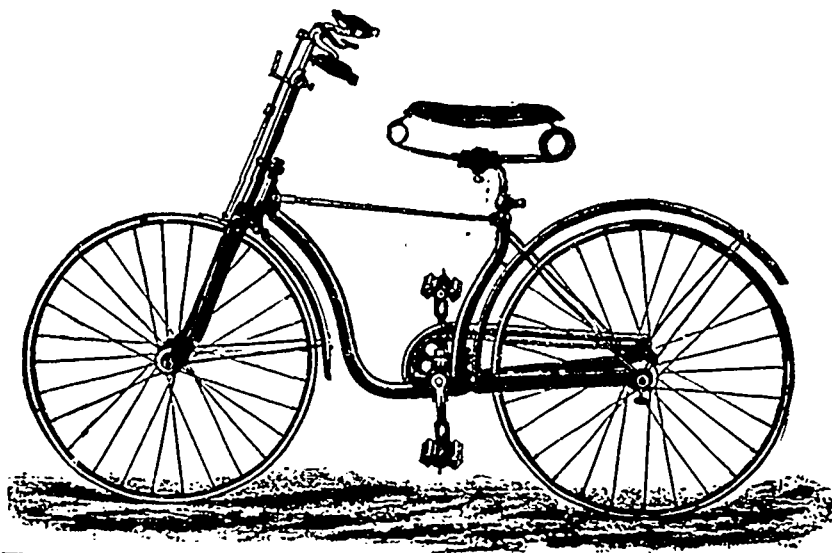
# These Illustrations represent a portion of our Premiums which we offer for the getting up subscription clubs,

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

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

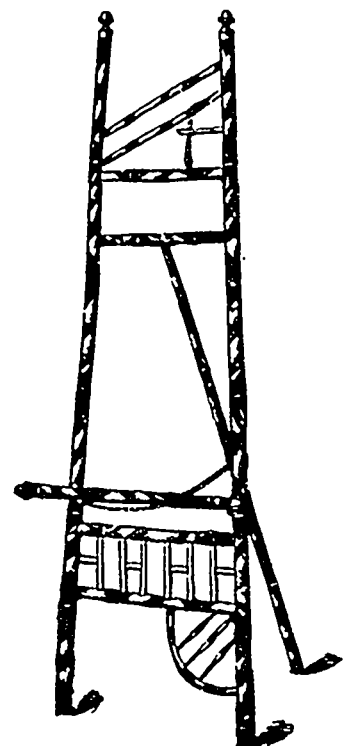


Portfolio Easel, worth \$5.50  
5½ feet high (Bamboo)  
Given with 7 subscribers



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

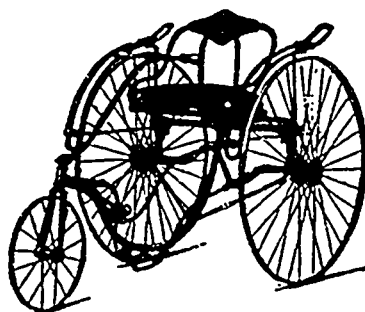
No. 2 Safety Bicycle, worth \$85.00 given for 90 subscribers  
No. 3 " " \$100.00 " 120 "



Fancy Bamboo Easel  
5½ feet high worth \$3.00  
given with 5 subscribers



Fancy Umbrella stand  
worth \$6.50 Given with 10 subscribers



Girl's Tricycle  
worth \$10 Given with 15 subscribers



To any subscriber sending us 12 paid subscriptions we will send a full size baby carriage, upholstered in cretonne, hair oil cloth carpet, canopy top, steel wire wheels, S. springs, wood handle. The carriage is complete with wheels, springs, axles, and cross reacher.

St. Basil's Hymnal,  
With Music and Words Given with two subscribers.

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By Rev. Father Egan Given away with 1 subscriber



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**POEMS**  
OF  
**Pope Leo XIII.**  
English and Latin Verse

**FATHER KOENIG'S NERVE TONIC**  
Perfectly Well!

FILLMORE, Dubuque Co., Ia., Sept., 1889

Miss K. Finnigan writes: My mother and sister used Pastor Koenig's Nerve Tonic for neuralgia. They are both perfectly well now and never tired praising the Tonic.

Twenty-one Years, writes the Rev. M. J. Fallibro of Freehold, Pa. January 18th 1889, was C. G. B. suffering from fits and convulsions, she had 3 or 4 attacks every week, tried many remedies and doctors, without any relief, but since she began to use Pastor Koenig's Nerve Tonic, she is able to work, and make her own living. Another case is that of M. GALOCHIN of the same place, he is 16 years old, had fits since 9 years, so severe that he thought several times he would die, tried different Doctors and Medicines without relief, but since he used Koenig's Tonic, he had only slight attacks, which were probably caused by violent exercise.

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

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

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**SCOTT & BOWNE, Belleville.**



The Antidote to Alcohol found at Last!  
A NEW DEPARTURE  
**The Father Mathew Remedy**  
Is a certain and speedy cure for Intemperance and destroys all appetite for alcoholic liquor. The day after a debauch, or any intemperance, a single teaspoonful will remove all mental and physical depression. It also cures every kind of FEVER, DYSPEPSIA, and TORPIDITY OF THE LIVER when they arise from other causes than Intemperance. It is the most powerful and wholesome tonic ever used. When the disease is not strong one bottle is enough; but the worst case of delirium tremens do not require more than three bottles for a radical cure. If you cannot get from your druggist the pamphlet on Alcohol its effect on the Human Body and Intemperance as a Disease, it will be sent free on writing to S. LaChance, Druggist, Sole Proprietor 1538 and 1540 Catherine St., Montreal

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