

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

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

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

The Catholic Weekly Review.

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

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

Vol. III

Toronto, Saturday, Oct. 19, 1889.

No. 35

CONTENTS.

NOTES.....	561
MADMOISELLE ANGELOUQUE.....	John J. A. Becket, Ph D 562
AMALGAMATION OF LAVAL AND VICTORIA	571
AT THE BASILICA.....	566
THE FATHER TABARET STATUE.....	563
EDITORIALS—	
Letter from the Archbishop of Halifax.....	568
A Phillistine Abroad.....	568
A Glance at Catholic Canada.....	569
Mr. Lilly on Religion and Science.....	569
Mr. McCarthy's Course.....	570
Mr. Healy M.P., and the Archbishop of Armagh.....	570
The Primat's Remonstrance.....	570
Father Drummond, S. J., at Hamilton.....	570
Three Doctors of Law.....	572
The Age of Self-Conceit.....	563
The Clergyman and his Bishop.....	567
Correspondence.....	571
Catholic and Literary Notes.....	571

Notes.

Mr. Justin McCarthy, M.P., contributes to the *Contemporary Review* an article on the Irish University question, in which he says that there is not a single Nationalist ecclesiastic in Ireland who would compromise with the Tory Government for the sake of any university education measure. "I very much wish the English public," says Mr. McCarthy, "had the advantage which I have had of reading the memorandum prepared by the Catholic Archbishop of Dublin, Dr. Walsh, on this whole subject. It ought to have been published for the benefit of all the people in Great Britain who take an interest in the subject of Irish education."

Mr. McCarthy ridicules the suggestion that the Irish party or the Irish people would compromise for a moment their political claims for a prospective Catholic University. Apart from all other considerations Mr. McCarthy agrees that the question of University education for Ireland will be much more effectively dealt with by an Irish Legislature than by the Imperial Parliament. "I have read," he writes, "a great deal of wild, alarmed discourse concerning the expected breach between the Irish Nationalists and the English Liberals on this subject. It actually amazed me to see the seriousness with which my friend, Mr. Davitt, has expressed himself on the possibility of a surrender by the Irish National party of the claim of Ireland to Home Rule and of the alliance of the Liberals of Great Britain for the sake of a sham measure of University education in Ireland. I read all this with astonishment. Can a man like Mr. Davitt really suppose that there is one single member of the Irish party in Parliament, or one single Nationalist archbishop, bishop, parish priest, or curate in Ireland who would surrender Home Rule or compromise with the Tory Government for the sake of any University education measure? Why, we are within sight of Home Rule, and when we have got that we can give ourselves a far more satisfactory measure of University education—far more satisfactory to all classes and all denominations—than Mr. Balfour could possibly carry through the Imperial Parliament."

As regards the political consequences which might attach to the proposal Mr. McCarthy speaks as follows:

"Let the Tories try it if they have the courage. Let them adopt and bring in a Bill for University education in Ireland, prepared and drafted by Archbishop Walsh, Archbishop Croke, and Mr. Parnell. Let them appeal to the country. Let them take the opinion of the constituencies. The offer to the Irish people a perfected University Education Bill. Mr. Gladstone, for his part, offers to the Irish people Home Rule for Ireland. What would be about the first thing to happen in Ireland? Simply that Archbishop Walsh, Archbishop Croke, and Mr. Parnell would vote in their different polling-places for Mr. Gladstone and against the Tories. The whole mass of the Irish people would follow their example."

It would be interesting to know what the promoters of Imperial Federation think of the present course of Mr. D'Alton McCarthy. Mr. McCarthy is the president of the organization in Canada. Do they regard the course he is pursuing as of a sort to conciliate the French-Canadians and draw to the movement the support and confidence of the general public?

The Rev. C. E. Whitcombe, of St. Matthew's church, Hamilton has been delivering a series of special sermons bearing more or less directly upon the ritualistic forms of worship. On Sunday last he spoke on the subject: *Are Ornaments Essential to Service?* and we observe that in the course of his remarks Mr. Whitcombe made some astonishing admissions for a Protestant. The use of ornaments in the Church service is in accordance, he held, with the practise of the Church in its purity down to the present day. "One reason why they are not in general use," he is reported as saying, "is because of the decay of religion since the Reformation." He referred also to the objection of their similarity to the custom of the Church of Rome. "To such an extent is this objection used," said Mr. Whitcombe, "that a man has only to cry 'No Popery' and he will have a crowd about him ready to support him to any extreme. And men are making terrible use of that knowledge to-day."

Mr. Whitcombe, if we may judge from the reports of his sermons, is an Anglican who holds instinctively Catholic ideas as to the Church and as to worship, and we can wish for him nothing better than that the fulness of grace may be given to him, and that the way may be made clear for him in good time, which leads from out the House of Bondage and the City of Confusion.

The sum of the returns of the French elections shows that of the whole number elected 365 are Republicans and 211 anti Republicans. Of the Opposition 100 are classed as Royalists, 60 as Bonapartists, and 50 as Boulangists. The Republicans themselves, it must be understood, are divided into a number of groups which are far from harmonious, whence follows the uncertainty and difficulty of carrying on government.

MADEMOISELLE ANGELIQUE.

AN ALMSHOUSE IDYL.

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

A woman, bare-headed and with keen black eyes deep-sunken in her head, came up to him. She had a shawl around her shoulders. She spoke in a high, shrill voice to him, twitching at her shawl.

"You must excuse me. But I thought you would like to know that the political situation calls for me. They can't get along without me. It is my songs that can save the country. George Washington, the Father of the Country, loves my songs, and yet these stupid creatures laugh at them. Would you like to hear my campaign song?"

Poor Townley looked at her without answering. Did they have the insane in this place, too?" The woman seemed hurt that he took no interest in her, and shaking her head, as if to say, "He doesn't know my worth either," hurried off. He sat looking at the water and hearing his head throb till it seemed as if there was machinery within his skull that was working at random. The green banks of the opposite shore were blending in a strange way with the water, and people seemed to be walking in it and he was whirling along somewhere.

When he opened his eyes he saw several small beds in the room, covered with pale blue counterpanes, and the sun was coming in brightly at the window and falling on the wooden floor. He was in a bed himself near the window, and at a little table by his side, pouring something carefully into a tumbler, was—Mademoiselle Angelique!

She was quite preoccupied with what she was doing. When she had poured out the proper amount into the tumbler she added some water and a little sugar, stirred it up with a spoon, and set it on the table. Then she glanced around at Townley, and found a pair of blue eyes languidly fixed upon her.

She gave a start, but at once recovered herself.

"You must not talk or fret yourself, my friend. You have been ill, and are going to do nicely now. I am here to take care of you. Will you not take this medicine that the doctor left for you? and it will make you feel much better."

"Where am I!" said Townley, and his voice sounded so thin to him.

"There," said Mademoiselle Angelique, bringing him the tumbler with the medicine, "drink that and sleep a little, and then we will talk."

She raised his head from the pillow and held the glass to his lips. He slowly drank it, and thought the taste was not very nice. But how weak he felt, and so weary and light-headed.

"Now," said Mademoiselle Angelique, as she put the glass back upon the table, and coming to him again pressed her cool little hand for a moment on his forehead, "you will be nice and quiet, won't you? If you don't, then all the trouble of taking care of you will be made of no use. Go to sleep, will you?"

Townley nodded his head faintly. And she slipped away. He was too weak to do anything at trying to make out why she was here and where he was. So he turned over and was soon lost in slumber.

When he awoke again the sun was fainter in the room and the clouds were red and golden over behind the houses of the city. Mademoiselle Angelique was at his side. She was sewing at a blue-and-white-checked apron, and looked bright and contented. Perhaps the apron recalled to Townley where he was. He had seen them on some of the old women pottering about the place.

"Mademoiselle Angelique," he said in his faint voice.

"Well, Monsieur Townley?" she answered, letting her hands drop on her lap and looking at him with her good-natured, kindly eyes.

"Am I not in the Alms-house?"

"Yes, monsieur. We are in the Alms-house," she answered with a smile. "But we won't be here very long. We will get out when we get well. What are a few days here? Nothing."

"I may never get well," said Townley sadly. "How came you here?" he continued after a moment's pause.

"Ah! monsieur, my poor mother died a month after you left Paris. I could not endure living there after she had gone to heaven. So when I received an offer for America I was glad to come here. But it was a little lonely," she went on, still with her cheerful intonations. "I was at your Niblo Garden. And then I fell sick and could not dance. My money went in paying for the doctor and medicine, and so I had to ask them to send me here. I was neat and healthy, so they got me to look after the sick. And one day you were brought here a week ago, out of your mind. I was very glad to have the pleasure of waiting on you, monsieur, for I have not forgotten your kindness to me in Paris. But you must not talk much now. I am your nurse and you must mind me, or they will say I do not know how to care for the sick." She smiled so cheerfully, and with a playful, caressing air.

"Mademoiselle, I am a ruined man. I have lost all my money, and then I got hurt in an accident and had to come here," said Townley slowly and with a weary air. "It would be better if I were to die and end it all. But we cannot die when we want to."

"Oh monsieur! do not talk in that way. We will get strong. The Island is a fresh, pretty place, and the air is good. We will get strong and then leave here. Do not lose courage. You have made one more cheerful by being here, but we will get out soon. You must be very nice and take care of your poor health. All will go well now."

Mademoiselle nodded her head in the most hopeful, reassuring way, and began sewing again on her blue-checked apron. Townley felt a pang as he saw the cheeriness of her old self-sacrificing spirit.

After that they had many talks together. She would bring the papers and read them to Townley, and would talk to him in her brisk, cheery way. She was a great comfort to him.

"Mademoiselle," he said to her one day, "I was thinking to-day that I have only one friend in the world. Do you know who it is?"

"If monsieur has only one, then I surely know, because I know that I am and shall always be the sincere friend of monsieur."

"Yes. You are the one I meant. Why do you take such good care of me?"

"Because you are sick and must be looked after," said Mademoiselle Angelique simply. "I am only too glad to show any kindness to monsieur. Did you not help me in Paris?"

Townley found great support in his humble companion. There was something fine in his nature that roused him to a high pitch of regard for this young girl, who had been stricken harder than himself, he thought. She was in a strange land, and had always worked hard and faithfully and modestly. Then he was touched deeply by her sunny brightness. He was very weak and she was as unremitting and tender in her attention to him as if she had been his sister.

"Mademoiselle, if I get well and am able to go out from this wretched place, you must let me help you," he said to her.

"We will help each other when we get free. You must hurry and get better," she answered with a bright smile.

One morning she seated herself by his side and opened the daily paper to read to him. He could sit up now, but was still weak. She read the European news, and then the interesting portions of the rest of the paper. The scandal and the murders she omitted.

"They cannot do us any good," she said in regard to subjects of this kind. "I can pity poor girls on the stage if they go wrong. There is so much temptation. But these ladies who have homes and families and forsake their husbands and little children—pah! I have no excuse for them."

She ran her eye down the paper, making remarks as she was doing so. Finally she exclaimed: "Oh! if that good fortune could only have come to you, monsieur!" Then she read the following news-item from the paper:

"BUFFALO, May, 18—

"Mr. William P. Fowler, the well-known merchant of this city, died yesterday of rheumatism of the heart. The sad

occurrence was made doubly afflicting by the death only three days ago of his son, a promising young man, in business with his father. It is thought that his son's death had a great deal to do with that of Mr. Fowler. The deceased had no family except his son George, and his large fortune of several hundred thousand dollars will go to relatives in New York."

"I hope they deserve their good fortune, don't you, monsieur?" asked Mademoiselle Angelique.

"Yes. Will you not let me have the paper. You need not read any more now. I am tired, mademoiselle."

That evening a well-known lawyer came to the Almshouse. He had been summoned by a note from Townley. They had a short conversation together. Then the lawyer went away, rapping his nose.

Two or three days after Townley had a bad turn in his sickness. The doctor told Mademoiselle Angelique that this was a very dangerous thing, because he was too sick to stand another siege. The poor girl redoubled her care and affectionate interest. But there was no change for the better.

One day he awoke from a brief slumber, and opening his eyes saw Mademoiselle Angelique sitting with her back to him at work on the blue checked apron. There was a strange movement to her pretty shoulders and back that puzzled him. The deft needle would shoot out and be put in again with quick regularity, but there was this tremulous little quiver to the back. It was explained to him a moment later, for mademoiselle took the coarse old apron, and, burying her face in it, shook with low sobs. She was crying her poor heart out on the pauper's blue checked apron!

She was very quiet about it, not wishing to disturb him, but there was a listless droop to the graceful figure and an abandon to her sorrow that showed she was yielding herself unreservedly to the luxury of weeping.

Suddenly she wheeled about to see if Townley was awake, and he had just time to close his eyes and assume the appearance of profound sleep. His hand, thin from his sickness and as white as a woman's, was lying on the coverlid near the edge of the bed. A moment later he felt a light, warm breath upon it, and then such a delicate, timid pressure of soft lips. Then he heard a long sigh.

He kept up his pretence of sleep for several moments. Then he made some restless movements like one whose slumber is being disturbed. He heard mademoiselle hurriedly trip out on tip toe. He realized that she did not wish to let him see her swollen eyes.

Townley's lawyer came to see him a few days later, and, after he had talked for some time, Townley signed his name to a paper, and he went away after some very respectful adieus. Townley seemed much better after this visit.

(To be continued.)

THE AGE OF SELF-CONCEIT.

A reflecting observer finds much to amuse him, but more to sadden him, in the strange imitativeness of the human race, and its stranger unconsciousness that it is imitative.

As we all know—for we have been told it often enough,—we live in an "age of reason." Old things have had their day; we are better fed, better housed, better clothed than our ancestors. Above all, we are better mentally and physically. We take care to make it known that we bathe oftener than our ancestors. The Englishman and his "tub" have become a proverbial subject for laughter in the humorous papers. But the American with his "modern improvements" equally deserves to be laughed at. It would be hard to find—except perhaps in the unwritten annals of the untutored savage who first found a military coat and proclaimed himself civilized—more evidences of artless self-conceit than we moderns show every day. The "thoughtful magazine" paper is usually a laudation of the nineteenth century at the expense of every preceding epoch.

Cesar and Virgil, Constantine and Dante, would find much to amuse them in an age which, having forgotten almost everything good discovered or invented by previous ages, has occasionally an access of memory. It then assumes the attitude of little Jack Horner in the nursery rhyme, and admires itself immoderately.

In the United States we are cursed by a system of public schools, which are manufacturers of the mediocre. If they are intended to be machines for the levelling of all American human creatures to a condition of "equality," they answer their purpose; for they kill all individuality as far as possible, and grind away all points of interest in the unfortunate creature compelled to pass through them. They ignore every quality both of instruction and education insisted on in older countries, where the vice of self-conceit—generated through the essential principle of that revolt of Humanism against Authority, called the Reformation,—is not so rampant as among ourselves.

We are teaching other countries all about electricity and its uses, though I have no doubt the old Egyptians know more about the secrets of nature than we do, or perhaps ever will. We are inventing new appliances for speed in travel, for comfort, for luxury; and yet the life of the average inhabitant of a large city is no safer than it was three hundred years ago. A month ago everybody said that the kind of accordion-like attachment to trains called "vestibule" was a preventive against accidents. Jack Horner jumped up and danced a congratulatory jig, when lo! an accident occurs near Chicago, and the closing of this accordion business solidly prevented the saving of lives. Each new improvement brings a new risk.

There are many good and pleasant things given us by God in this our time through human agency; and yet, if we are to judge by the written records, we are neither so well educated nor so capable of appreciating the real good in life as our ancestors. There are more rich people than there were in the time of Lorenzo the Magnificent; but, in place of Michael Angelo's "David" or the Duomo, they build the Auditorium at Chicago or the Eiffel Tower at Paris! People spell better than they did in the time of *pater patrie*, and there are more who eat with their forks instead of their knives; but one may well believe that there was more real leisure, more true comfort, and more genuine respect for what is good in life at Mount Vernon than in the thousand palaces which adorn every modern American city.

Does anybody read the Paston letters now? Or look for glimpses of the home life of Sir Thomas More? Or glance at the home influences that helped to make St. Francis de Sales or Cardinal Frederick Borromeo?

The public schools—at which our German friends who know anything sneer, which amaze the English, and surprise even those French who are not blinded by a government of pedagogues,—could not have produced men so humble, so simple, so great. Harvard and Yale, with their superficial Agnosticism and stucco "modernity," could not.

Let us not throw up our caps too violently over our progress, for the bells may jingle and show the shades of our ancestors what we really are. "Motle's the only wear ' for a time which is always asking questions and never answering them, yet which holds itself wiser than Almighty God.—*M. F. Egan in Ave Maria.*

THE FATHER TABARET STATUE.

On Thursday afternoon the unveiling of the statue of the late Rev. Father Tabaret in front of the Catholic University of Ottawa took place in the presence of a distinguished assemblage of prelates and clergymen. His Eminence, Cardinal Taschereau, presided (under a canopy specially erected) on the interesting occasion, and he was surrounded by His Grace, Archbishop Duhamel, the visiting bishops, and the professors of the University in their academic robes. The Hon. John Costigan, Minister of Inland Revenue, occupied a seat on the platform on which the Cardinal's throne was erected. On an adjacent platform were a number of prominent clergymen and laymen, graduates of the University; whilst surrounding it were many prominent citizens of Ottawa. The general attendance was very large, the street in front of the University being crowded. Mr. W. Davis, of Ottawa, performed the act of unveiling the statue, after which His Honour, Judge Oliver, LL.D., of L'Orignal, president of the Alumni Association of the University, delivered an eloquent and impressive address, in the course of which he extolled the many virtues and good qualities of the noble man to whose mem-

ory the monument was erected. On behalf of the Alumni Association he handed it over to the keeping of the University authorities.

His Grace, Archbishop Duhaime, read telegrams and letters from several bishops who were prevented from attending, congratulating His Grace upon the auspicious occasion, and sending their best wishes for the future of the University. A letter was also received from Mr. C. H. Mackintosh, expressing regret that a previous engagement precluded him from being present. He could say that all who knew the Rev. Father Tabaret, and who were conversant with his devotion to duty and the splendid services rendered by him to the cause of sacred as well as secular education, would ever hold his memory dear, while the monument unveiled that day will ever stand a silent mentor to those who seek to emulate his great example.

Mr. J. J. Curran, Q.C., M.P., was then introduced by Judge Oliver. Mr. Curran met with a hearty reception. He said: May it please Your Eminence, My Lords, Ladies and Gentlemen,—Your kind greeting gives me courage to undertake a labour of love I am painfully aware of my inability fitly to perform. The task is as difficult as the ceremony that brings us together is imposing. But a few years ago and we were summoned to weep over the great loss that had befallen not only the University of Ottawa, but the Church and the country as well. We stood beside the bier of our departed and dearly beloved friend and guide. Our grief was too keen for words, and we were mute in presence of so overwhelming a calamity. To-day all that is changed. The scene is not of mourning, but of gladness, sorrow has made way for joy, and in hearts that were bowed down with weight of woe, there beat pulsations of delight that cannot be controlled. We see in the vast concourse, where princes of the Church are mingled with statesmen of the land, in honour of the memory of a good man, whom for years we fondly called father, the augury of the consummation of the noble work to which his life was devoted, and we no longer grieve over the lost friend, but pride in the tribute justly paid to his great name and manifold services. Daniel Webster, in one of his speeches, said: "A superior and commanding human intellect, a truly great man, when heaven vouchsafes so rare a gift, is not a passing flame, burning bright for a while, and then expiring, giving place to returning darkness. It is rather a spark of fervent heat, as well as a radiant light, with power to enkindle the common mass of human mind, so that when it glimmers in its own decay and finally goes out in death no night follows, but it leaves the world all light and all on fire from the potent contact of its own spirit." How true are those words as applied to the founder of the institution. He was a great man whom heaven vouchsafed us, his intellect was superior, but it was not a mere temporary flame, which, passing away, left nothing but darkness behind; its fervent heat vivified his work during his too short life, and his spirit flashes its radiant light into futurity, illumining the path his successors are to follow. The theme to be dilated upon is so vast, the considerations it offers are so numerous and fruitful of reflection, that we must be content to mark but the outlines of its significance. This ceremony has a meaning far beyond the precincts of our Alumni Association. Attended by such distinguished marks of sympathy, it inspires Christian teachers throughout the land, and infuses into their breasts redoubled courage to carry on the good fight they have so gallantly waged up to the present time. It offers guarantees of security to the State. It gives the greatest promise of future intellectual development of the people, and away across the seas, far from our fair and free land of Canada; it wafts consolation and compensation to the august Head of the Church, so lately afflicted and humiliated by an inauguration, at the very portals of the Vatican, so different from that we are celebrating to-day in the capital of our new Dominion. There a statue was unveiled in honour of the supremacy of human reason, as a protest against authority, as a tribute to one who, discarding the teachings of Christian morality, became the slave of human passions.

Could the Holy Father but witness the ceremony we are now participating in, beneath the shadow of the legislative halls of our country, would it not be balm for his wounded

heart and cheer for his spirit, so much in need of consolation? The master hand of His Grace, the Archbishop of Ottawa, has already traced the early life and subsequent labours of our illustrious founder. I shall not attempt to emulate that brilliant effort. Let me but mention one little incident in his earliest career as a missionary, which will reveal to thoughtful minds the secret of his great successes. The parish, if we may so call the vast territory assigned to him in the Ottawa district, was but scantily supplied in those days with clergymen of any denomination. Father Tabaret had too great a soul, and sympathies too embracing, to confine his labours solely to those of his own creed. His genial disposition had won the love and confidence of those outside the pale of his own congregation, and whilst he said Mass and preached for the members of his Catholic flock on Sunday morning, in the afternoon of the same day he, not unfrequently, spoke words of the broadest Christian charity to a congregation composed of men of many sects. In that mission he was beloved by all, and more than once was he called to the bedside of a dying Christian, who had sent for him, not because he belonged to his church, but because he felt comforted by the presence of one whom all knew was the embodiment of many Christian virtues. He was assigned to take charge of the College, then in its infancy. It seems but as yesterday, and now what a mighty change! The education of youth had for him an indescribable charm. He loved his calling, and no sacrifice was too great for the fulfilment of its manifold duties. Why speak of the obstacles he surmounted, of the trials and tribulations that would have broken down a less ardent and indomitable spirit? They are fresh in your memories. Let us consider the intellectual grasp he brought to the work. He admired all that was good and sound and solid in the systems he had followed, but thrown as he was in contact with fine intellects of other denominations in charge of educational establishments, he never failed to note and even to speak approvingly of the many good points he found in their methods. He was retiring, and dreaded display; but the many volumes he wrote for the guidance of his associate instructors in the management of this University show how zealous and indefatigable a worker and keen discernor he was for the cause of Catholic education. An ardent lover of the land of his adoption, how often in his exhortations to the students did he point out that this Dominion was to be the happy home of a united people? How often did he not preach the doctrine of toleration for each others weakness? Educating youth of different races, on how many occasions did he not point out, whilst praising the noble qualities of all, the blemishes of each which we should strive to remove, yet fortifying these virtues which blended together would, in God's own time, make of Canada a great nation. These were the lessons he taught, and that great teacher, his life and his labours, were the gifts of France to our new country. I am tempted, because I feel the occasion justifies it, and certain events now taking place in more than one province of our Confederation call for it, to say one word of what we owe to Frenchmen and their descendants in our midst. To-day we honour Tabaret, and future generations will continue to honour him, as they will honour Laval and Brassard, Girouard, Decharme, Labelle and Painchaud. Do those who appear not to realize what we owe to those men understand what the history of Canada would be were it despoiled of the glory that race has shed upon it? Why have recourse to historic lore when contemporaneous history furnishes more than sufficient material? What a void there would be in our statesmanship could we not point to Lafontaine, Cartier, Dorion and Langevin? Deprive popular eloquence of Papineau and L. S. Morin, of Chaveau, Laurier and Chapleau, and should we not lose its brightest ornaments? Strike from amongst our historians Gameau, Bibeau and Ferland and Sulte, how many indefatigable workers and faithful chroniclers would remain? Let me ask you to consider what has been done for poetry and for art by Cremazie, Frechette and Lemay, by Falardeau, Bourassa and a host of others, and tell me who are their rivals? Lord Lyndhurst once said that the Irish were aliens in blood, in language and religion, and every schoolboy has memorized the crushing reply of Richard Lalor Shiel; but if the loss of

Ireland's prestige would dim the glory of an empire on which the sun never sets, what would become of the glory of Canada were her history shorn of the gallant deeds of the most ancient half of her people?

In this institution it was the object of its founder, whilst establishing an English University, that the language and literature of France should hold a prominent place. No words of mine could so well fit the occasion as those of His Excellency the late Governor-General of the Dominion, (Lord Lansdowne) when speaking on the 21st May, 1885, he used the following language with reference to that branch of the training in this institution:

"The University, by opening its doors indiscriminately to students of both sexes, by offering them a liberal education from which both have been able to derive so much advantage, is contributing to the obliteration of the last traces of a rivalry which at the present time asserts itself only in the peaceful competitions of civil life, competition in which each strive to excel the other in the discharge of its duty to our common country. I recognize, and I do not know anyone who does not, the immense services which the French language has rendered to the literature of the world, the influence it is destined to exercise on the literature of our country and the place it should occupy in any well conceived system of public education."

Is there need to speak of the success of the work that speaks for itself in all that surrounds us? The gratitude of the contributors caused this statue to be erected, but the monument was already here in this magnificent edifice, and the memory of good deeds done was engraved upon affectionate hearts. The work has been blessed by the Father of the faithful, and consecrated to Catholic education in this part of the Dominion. Testimony has been borne to its efficiency, not only by the representative of Her Majesty, but just as efficaciously by the throng of students who flock to its courses, not merely from all parts of Canada, but from many States in the neighbouring Union. The future of this seat of learning is henceforth assured if the ideas of our illustrious founder continue to prevail in its management. To day we are doing justice to the memory of a great man. I have but one regret, and that is, that this institution does not bear his name, so that those of Tabaret, Laval and McGill might ring harmoniously together down the echoing ages of Canadian history. No longer shall I detain you with words inadequate to the occasion that brings us together, but addressing myself to the life-like representation of one I knew so well and appreciated so highly, let me say: Most kind and affectionate of preceptors, your old pupil salutes you. He salutes you in the name of the Oblates, whose Order you have ennobled and adorned. He salutes you in the name of the alumni of this institution, who cherish your memory with an undying love. He salutes you in the name of those who are now profiting by the results of your labours and sacrifices, and in the name of future generations of students, who will flock to this University to be trained for the battle of life. He salutes you in the name of all those, and in the name of the people of this country in whose memory the recollection of your virtues will ever be green. Most humble and retiring of men, to-day you are exalted. This monument will crumble away in time, but when it shall have done so another generation will be here to build one more worthy of commemorating your deeds for the glory of the faith of Christ, and for the moral and material advancement of the people of Canada.

Mr. Faillon, Mayor of Sorel, Quebec, next spoke in French. Rev. Father Augier, President of the College, and Rev. Father McGuckin, Vice-President, then made short addresses in French and English respectively, accepting the monument from the Alumni Association. Rev. Father McGuckin thanked the Alumni Association for their gift, and said it would ever remind them of their duty and of the principles laid down by the founder of the University, the late Father Tabaret. The clergy then proceeded back to the University and the band played a selection, which concluded the ceremony.

The statue is of bronze, on a granite pedestal, and represents the late Father Tabaret standing in a preaching attitude, with a book in one hand. At the base of the monu-

ment were three handsome wreathes from the alumni. The following inscription is cut on the pedestal:

J. H. TABARET
Patri et Fundatori
Alumni
Universitatis Ottawensis
MDCCCLXXXIV.

The same evening a grand banquet was held in connection with the inauguration of the University. It took place in the academic hall of the College. Over 800 persons were present, the most of whom were members of the Alumni. His Eminence Cardinal Taschereau presided, Sir John Thompson sitting on his right and Hon. John Costigan on his left. At the table of honour were also seated Archbishop Duhamel, the visiting bishops, Mr. J. J. Curran, Q.C., M.P., Mr. H. Robillard, M.P., Hon. R. W. Scott, Mayor Erratt, ex-Mayor McLeod Stewart, and Judge L. A. Olivier. At 6.30 the guests sat down to partake of the excellent menu furnished them. The College orchestra furnished music.

The first toast, "The Pope," was proposed by Cardinal Taschereau.

"the Queen" was proposed by Archbishop Duhamel, who said that amongst the principles of the Catholic Church was that of loyalty to the Queen, and he therefore proposed that toast. The orchestra played the National Anthem.

"The Governor-General" was proposed by T. P. Foran, of Aylmer.

Mr. J. A. MacCabe followed with the toast of the "President of the United States." He said that the United States was well represented in the University, and that Canada had annexed the United States, so to speak, for the night. This toast found a respondent in Mr. L. M. Montgomery, special agent of the United States Treasury.

Mr. J. J. Curran, Q.C., M.P., then proposed a toast to the "hierarchy and clergy." He said that ever since the coming to Canada by Jacques Cartier, good deeds done by Catholic prelates had continually transpired. The toast was responded to by the Cardinal, in French, and by Vicar-General Laurent of Toronto, in English. Bishop Michel followed in French and proposed the toast of the "Superior-General of the Oblates." Rev. Cel. Augier, Provincial of the Order in Canada, replied to it in French, and Rev. Father McGrath, Provincial of the Order in the United States, in English.

Rev. Father Coffey proposed the toast of "Our Legislative Assemblies," which he said had done a great deal for the University and the Alumni. This toast was replied to by Sir John Thompson and Hon. R. W. Scott. Sir John Thompson spoke of the work of the University and the place it was making for itself among the institutions of the Dominion, and wished it God-speed. He announced the inability of Sir John Macdonald to be present, as he was tired from travelling the last couple of days. The Premier had said to tell them to excuse him, as he was an old man of 75 years of age.

The toast of "The Learned Professions" brought Mr. W. L. Scott to his feet. That of the "Alumni," proposed by Rev. Father Phillon, brought responses from M. J. A. Pimard, of Ottawa, and Hon. E. O'Sullivan, of Lowell, Mass.

There are no Shadows where there is no Sun;
There is no Beauty where there is no Shade;
And all things in two lines of glory run,
Darkness and light, ebon and gold inlaid.
God comes among us through the shrouds of air,
And His dim track is like the silvery wake
Left by you pinnace on the mountain lake,
Fading and re-appearing here and there.

The lamps and veils thro' heav'n and earth that move,
Go in and out, as jealous of their light,
Like sailing stars upon a misty night.
Death is the shade of coming life; and Love
Yearns for her dear ones in the holy tomb,
Because bright things are better seen in gloom!

—Father Faber.

The death is announced of Mr. Rankin, formerly editor of the London *Tablet*. On his conversion in 1858, Mr. Rankin sacrificed an annual income of £3,000. He joined the staff of the *Tablet* in 1856.

A BRILLIANT DAY AT THE BASILICA.

THE CHAPTER INSTITUTED AND STATUE UNVEILED.

The inauguration of the new Chapter of the Cathedral at Ottawa took place last Wednesday morning, the weather being all that could be desired.

Sharp at 9 o'clock the bells of the Basilica rung out a joyous peal, and immediately afterwards the first of the procession issued from the doors of the Episcopal residence. The college boys who were coming down Sussex street being stopped at the corner of Sussex and St. Patrick.

First came the cross followed by the baldachin, then the acolytes, clergy of the diocese and visiting canons in their robes of purple.

The new Chapter followed in the following order: Canons Plantier, Michel and Bellanger; Canons Philip, Foley and McCarthey; Primasarius, Father Boullion; Archpriest, Father Routhier; Archdeacon, Father Campeau.

Bishops Ryan, Lafleche, Roger, McIntyre, Wadhams, Langevin, Moreau and Lorianne came next.

Archbishops Duhamel, Tache and Cleary, surrounding Cardinal Taschereau in his robes of scarlet, the train some three yards long borne by an acolyte, were next. As they passed up the street in the light of the autumn sun he made a majestic figure, his gorgeous scarlet hat and robes, purple shoes and yellow heels showing grandly among the archbishops and bishops.

Slowly amidst the ringing of bells and the reverence of the crowd the long procession swept up St. Patrick st. to Sussex, and through the portals of the grand house of the King of Kings which was crowded from the altar to the doors.

As the solemn procession entered the doors of the Basilica the organ struck up and the immense congregation rose *en masse*. In stately pomp the whole passed up the centre aisle to the sanctuary, where each took his appointed place.

The Cardinal having taken his seat on the Archbishop's throne with the three Archbishops beside him, the spectacle presented was most impressive. Down each side of the centre and in front of the sanctuary rail sat the canons, archpriests, archdeacons and primasarius in their robes of scarlet and purple. Then came the white-robed acolytes and some of the priests of the diocese. Under the rich canopied walls of the chancel sat the bishops in their rich, purple robes. High above all all closing the vista, was the high altar with its gorgeous trappings and lighted candles.

All being seated, Father McGovern, the Archbishop's secretary, ascended the pulpit and read first the Archbishop's pastoral and then the bull of Leo XIII. establishing the Chapter, reading out the names of those whom it was proposed should compose the first Chapter and whom it was hoped would live for many happy years. He stated that the Pope himself had been pleased to approve of the appointments. These names have been given above in the list of the procession.

During this ceremony and the service those parish priests who were unable to find places in the sanctuary occupied seats in the front of the body of the church. The college boys occupied the south gallery and the upper gallery was occupied by the children of the Christian Brothers' school. Every available place in the church was occupied and the Brothers and others could be seen looking through the arches of the apse on a level with the cross of the high altar.

The reading being concluded Archbishop Duhamel rose and took his seat on a handsome faldstool placed in front of the high altar, having first reverently saluted the Cardinal.

The new members of the Chapter then approached and humbly kneeling upon their knees made their solemn declaration of faith. At this point again the scene was most striking, the grand background of the lofty and lighted altar, the Archbishop standing in his splendid vestments administering the declaration whilst in front of him knelt the nine candidates in their purple robes and crimson tippets, with a white-robed attendant waiting by the side of the Archbishop.

This completed, each in turn took the oath of office, advancing and kissing the missal submitted to them by the Archbishop. They then arose and the master of ceremonies pro-

sent each to the Cardinal, whose hand he kissed, and then led him to his seat in the chancel.

Immediately previous to this ceremony the new Chapter presented the Archbishop with an address to which he briefly replied.

His Eminence then proceeded to change his robes being robed for the Pontifical High Mass, and attended by Menseignors Marois and Tanguay. The High Mass was proceeded with, the choir under Father Beausoleil rendering K. Dumont's Second Mass.

During the singing of the *Kyrie Eleison*, the Cardinal, attended by nine priests in raiment of scarlet and gold stood facing the altar, and made a picture in the solemn service that will long be remembered by those who saw it.

Father McGovern preached the sermon. He said the great work of Christ upon earth was His Church. That church was the posterity promised to Abraham, which should exceed in number the sands of the sea shore. That great building which had now attained such emence was commenced by twelve poor fishermen who set out without purse or scrip. They met opposition on all hands but everywhere they were victorious.

Only a few years ago this valley of Ottawa was a vast, howling wilderness. It became a missionary parish, and the missionaries were led by one to whom to-day every Catholic soul in Ottawa paid tribute, and to whom they raised a monument in bronze and marble. He referred to the growth of the diocese, and said that under their beloved Archbishop the church here had continued to grow. Three years ago they saw a crowded church, when their beloved Bishop was raised to the dignity of an Archbishop and their diocese made a metropolitan one. On that occasion they were honoured by the presence of a prince of the Church for the first time, and the Cardinal came amongst them. They were also honoured by the presence of beloved prelates from Canada and the United States. To-day they saw a new proof of the wonderful progress made by the cause in Ottawa. Their Holy Father in his wisdom had constituted a Chapter and to-day were installed priests, chosen to be the council of the Archbishop. This was simply the outcome of the promise. "Lo, I am with you always even to the consummation of the world." This was a crowning glory to the work in this neighbourhood.

What other society but the Catholic Church could have done so much? What society but the Catholic Church could find a relief for the woes of mankind? They had seen efforts made to subdue and curtail the work of the Catholic Church, they had seen opposition, but what had happened? It had risen triumphant, and what had happened could happen again. The state of their Holy Father might appear desperate but the religion spread. This ceremony to-day was a mark of the growth of Catholicity in the diocese, a growth marked by the Pope and for which he had instituted the Chapter. It was not necessary for him to dwell upon the triumphs of the Church. He urged them to learn a lesson from the day's ceremony. They could look abroad but where else in the world could they find outside the Catholic Church the unity they found within it. In vain they looked, and he would beg them not to look at matters as those did who tried to measure all by human standard. Let them see in it all God's hand, and treat their bishops and and pastors with due reverence remembering Him who said, "He that heareth you heareth Me, and he that heareth Me heareth Him that sent Me."

He felt he should be lacking in his duty if he did not urge them to recognize the importance of the ceremonies of the day. He would urge his hearers who that day received the higher office to remember that their exaltation was given them because of their service and in that service they had not been alone, but God had been with them. He reminded the newly installed canons that they were appointed to look after the highest interests of the Church and to do so God helping them.

Vicar-General Clouthier, of Three Rivers, followed with an eloquent sermon in French.

After Vicar-General Clouthier's sermon the whole of the attendant clergy gathered round the Cardinal and the celebration of the Pontifical Mass was resumed.

Mass ended, the procession then re-formed for the scene of the unveiling of the Bishop Guigues statue, as follows:

Archbishop's mace.
The Crucifix.
The gloria and bell.
The Baldachino.
The Seminarists.
The Curates.
Priests.
Canons.

Vicars-General.
The new Chapter.
Bishops and Archbishops.
Cardinal Taschereau and his attendants.

Down the wide centre aisle the wide procession swept through the main doors, and then passing through a vast crowd, who reverently knelt to receive the blessing of the prince of the church, along the terraced front of the Basilica to the garden bordered by the church and the episcopal residence, the Cardinal being attended by Father Bedard of St. Anne Alfort, and Father Dunn of Saguenay, who acted as deacon and sub-deacon respectively at the Mass.

Arrived in the garden the procession drew up around the statue to Bishop Guigues. Here two platforms had been erected, the one on the south bearing a throne and canopy of purple silk, under which the Cardinal took his seat, having Archbishop Tache on his right and Bishops Ryan and Wadhams on his left.

The northern platform gave its centre seat to Archbishop Duhamel, who, all being seated, proceeded to give a eulogistic address in memory of the late prelate. He said they were met around the statue of the founder of the diocese. He had come as an apostle of the faith, as an apostle of Christ, to that portion of Canada. He had found it plunged in poverty, and had shared that poverty, and helped those he found there. He need not remind them that whatever he received he gave to the church. He came to found that church and lived as a poor man that all might go to it. It was because he lived in this way, and denied himself, that he was able to found all those institutions of learning and charity which are the glory and the pride of the capital of this Dominion.

It was not necessary to enumerate all these institutions, where children were fed, the needy relieved, and the homeless received, but I would mention that institution which had been signally honoured by the Sovereign Pontiff, which was to-day to be honoured by the presence of a prince of the church, and so many archbishops and bishops. It was a glorious object that he had in view, that a certain number of priests might be given yearly to the diocese. In all of these had he not done his share, as well as in every good work concerning the welfare of his country? In consequence of this, and in order that his memory might be revered for ever and ever, they had erected to him a monument near the altar where he had so often worshipped and served, and the tomb in which he lay. He hoped that at that moment all of them would feel due reverence. It had been his pride to help to do this. It had been a great pride and glory to him to assist in raising this monument to the Right Rev. Joseph Eugene Guigues, a prince and prelate of the church and at whose hands he, Archbishop Duhamel, had received the sacrament of confirmation, and the orders of priesthood. He then addressed the immense audience in French, and then proceeded to unveil the statue.

As the covering fell from the statue, the whole assembled multitude broke into a rapturous applause, which lasted some minutes. The procession then re-formed and passed into the Bishop's palace.

The statue is a bronze figure of the late Bishop in his robes and stands on a Tennessee marble pedestal bearing the words:

JOSEPH EUGENE GUIGUES,
1er Eveque d'Ottawa,
1818 1874

At the foot of the pedestal were placed beautiful wreathes bearing the names of the Union St. Joseph, Union St. Peter and Union St. Thomas, whilst numerous lovely bouquets were placed around.

The clergy having disrobed and greeted the Archbishop, proceeded to the Water Street Convent, the hall of which had been beautifully decorated with plants, banners and mottoes, and where Monseigneur Duham entertained them to a sumptuous banquet.

After the dinner the whole of the clergy of the diocese signed an address to the Sovereign Pontiff, thanking him for the renewed mark of his favour, wishing him long life and protesting against the erection of the Bruno statue.

THE CLERGYMAN AND HIS BISHOP.

The following further letter has been written by the Anglican Bishop of Chichester to the Rev. W. T. McCormick:

CADENABHIA, September 18, 1889.

REV. AND DEAR SIR,—You write in your letter of September 9, that if anything spoken by Dr. Fulton could possibly have been construed into a doubt of the Scriptural and Church of England doctrine of the Incarnation of our Lord Jesus Christ you would have been the first publicly to repudiate both Dr. Fulton and his teaching.

I am glad to receive this assurance, which is no more than I expected from you. But I must beg your attention to facts.

It is certain that Dr. Fulton did openly declare that the Virgin Mary was not much of a Virgin! There can be no question as to the accuracy of the report of these words, for Dr. Fulton, in a meeting in the Congregational Chapel at Fishergate, accepted and justified them.

Now, whatever may have been the lecturer's meaning, these words, spoken on a most solemn subject to a promiscuous audience, were, to say the least, strongly unguarded and liable to serious misconception. They required correction, at the time if possible, if not, at the earliest opportunity. In my opinion, which I now repeat, it was and is the duty of the clergymen present to disclaim agreement with the tone and substance of such a statement. The feelings of many sober Christians who heard, and of yet more who read the report of this lecture, must have been wounded by such coarse language applied to the mother of our Lord Jesus Christ.

You contend that Dr. Fulton only assailed the doctrine of the perpetual virginity of the Virgin Mary as an invention of the Romamist to support their unscriptural teaching and practice in regard to her. But you as a theologian well know that the doctrine of the perpetual virginity is no Romish figment, but held by the Church universal in very early times, taught by the greatest divines of our own Church, and supported by arguments and inferences from Holy Writ which cannot be disposed of in the summary way familiar to the lecturer and those who follow in his track. I maintain that Dr. Fulton has entirely failed to comprehend the character of our Lord's Mother as presented in Holy Writ—a character beautiful in her submission to God's will, her thoughtfulness, humility, and self-abnegation.

If you are still of opinion that Dr. Fulton has not indulged in any disparagement of the Blessed Virgin Mary, I refer you to the report of his lecture at Fishergate, which if even if it were before me I would not quote. Your own better feeling must surely convince you that the cause of truth cannot be advanced by rude deprecation of her whom all generations have with one accord called "blessed."

If you think fit to publish your own letter, I must ask you to print this answer also.

Believe me, faithfully yours,
Rev. W. T. McCormick. R. CECSTR.

General Boulanger was present on Sunday last at High Mass in the French chapel of St. Louis de France, in Portman-square, London. On his going out after Mass he was received very warmly by many ardent admirers. They all shook hands with him, and one enthusiastic young man shouted as the carriage drove away, "Courage, General, courage."

The Catholic Weekly Review.

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

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

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

All advertisements will be set up in such style as to insure the tasteful typographical appearance of the REVIEW, and enhance the value of the advertisements in its columns.
Remittances by P. O. Order or draft should be made payable to the Business Manager.

LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, TORONTO, 29th Dec., 1888.

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

DEAR MR. FITZGERALD,—

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

Yours very truly,

C. O'BRIEN,
Archbishop of Halifax.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887.

MY DEAR MR. FITZGERALD,—

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

Believe me, yours faithfully,

JAMES J. CARRHERY,
Bishop of Hamilton.

We had the pleasure of receiving about a year ago from the Archbishop of Halifax - himself an accomplished scholar and writer - the very kind letter of commendation which appears above, under the heading of the paper. It was our further pleasure to receive from His Grace a few days ago this second letter of approval:—

HALIFAX, Oct 9th, 1888.

To the Editor of the CATHOLIC WEEKLY REVIEW, TORONTO.

DEAR SIR, - I enclose two year's subscription to your admirable paper. It is a real pleasure to find that the promise of your youth is being more than fulfilled. On this continent we have many so-called "Catholic" newspapers; but I have yet to see the one I could so heartily commend as yours. Sound in principle, refined in tone, fearless, yet judicious, in laying bare our weak spots, your REVIEW is a bright exemplar of what a Catholic newspaper should be. With the increase of its circulation we will hope that a distaste for journals that trade on the Religion, Nationality, aye, and prejudices, of Irishmen, will supervene.

Yours faithfully,

C. O'BRIEN,
Archbishop of Halifax.

The REVIEW is not much given to singing its own praises, but on an occasion of this sort it may be permitted to us to say how grateful it is to the conductors of this journal to receive so earnest and unqualified a commendation, and from a quarter so influential and distinguished. The letters of the Archbishop of Halifax, together with those of other prelates, which we have from time to time published, and the encomiums of *litterateurs* like Mr. Lesperance, furnish substantial evidence, we think, of the hold which this REVIEW has secured on the highest ecclesiastical authority and the best thought of the country.

In this connection we may add that it is a source of gratification to us to have had conveyed to us some time ago the assurance of the warm approval of His Grace, the Archbishop-elect of Toronto, of the estimation in which he held this REVIEW, and of the great future he hoped for it. It will be the aim of the conductors of THE REVIEW to deserve these confidences.

A PHILISTINE ABROAD.

We chanced upon lately a volume by Mr. W. D. Howells, an American writer of some repute, which will have a grim and curious interest for any Canadian Catholic who reads it. It is entitled "Their Wedding Journey," and belongs to the family of "An Italian Journey," and "Venetian Sketches," two other of Mr. Howells's books of travel. "Their Wedding Journey," is an account of a trip through a charming and picturesque part of Canada, and of an American visitor's impressions of the scenery, the people, and the customs of the country. It is not a new book, we find; on the contrary it was published some years ago, and some parts of it are entertainingly and gracefully written. Mr. Howells belongs to

"the mob of gentlemen who write with ease,"

but the general effect of his book could scarcely be more unpleasant. It abounds in sneers at Canadians, their sentiments, their manners, (which we should like to hope are not any more objectionable than their neighbours') and political status; while it bristles with offensive references to the Religion held in so much love by the Lower Canadians. Indeed, he goes, as we think, to very unnecessary length to make it understood that his superior intelligence rejects the Faith of Catholics as a fetish and a superstition. His feeling towards that Religion will be made apparent by the following extracts, taken from the chapters on Quebec and Montreal. The interpolations and italics are our own:

"It was rapture," we read, "to take a carriage and drive, not to the cemetery, not to the public library, not to the rooms of the Young Men's Christian Association, or the grain elevators, or the new park just tricked out with rock-work and sprigs of evergreen, - not to any of the charming resorts of our own cities, but as in Europe to the churches, the churches of a pitiless superstition, the churches with their atrocious pictures and statues, their lingering smell of the morning incense, their confessionals, their fee-taking aeristans, their worshippers dropped here and there upon their knees about the aisles and saying their prayers with shut or wandering eyes, according as they were old women or young! I do not define the feeble sentimentality - call it wickedness if you like - but I understand it, and I forgive it from my soul!" (*Mr. Howells is magnanimous.*)

"They went first, we read on, to the French cathedral, of which we learn what follows: - "At the cathedral there are, perhaps, the worst paintings in the world, and the massive pine board pillars are unscrupulously smoked to look like marble; but our tourists enjoyed it as if it had been St. Peter's, in fact it has something of the barn-like impressiveness and immensity of St. Peter's, (*It is not one-fourth the size.*) They did not ask it to be beautiful or grand; they desired it only to recall the beloved ugliness, the fondly cherished hideousness and incongruity of the average Catholic churches of their remembrance. And it did this and more! it added an effect of its own; it offered the spectacle of a swarthy old Indian kneeling before the high altar, telling his beads, and saying with sighs and tears the prayers which it cost so much martyrdom and heroism to teach his race."

Leaving the "groaning barbarian" (*for that matter a more civilized man, we dare think, than the strolling heretic*) Mr. Howells made the ascent of the tower of Notre Dame, the prospect from the top of which, of mountain, river and plain, he is good enough to moderately approve.

The travellers next visited the English Cathedral. They liked it better; but we read that "they did not enjoy it so much as the Church of the Jesuits with its more than tolerable painting, its coldly frescoed ceiling, its architectural taste of subdued Renaissance, and its black-eyed peasant girl telling her beads before a side altar, just as in the enviable deplorable country we all love; nor so much even as the Irish Cathedral (*sic*) which they next visited."

Of the "Irish Cathedral," by which, we take it, is meant St. Patrick's Church, we are told by Mr. Howell's that "it is a very gorgeous cathedral indeed, painted and gilded a *merveille*, and everywhere stuck about with big and little saints, and crucifixes, and pictures incredibly bad—but for those in the French Cathedral" and then follows a paragraph about the Stations of the Cross, and the sexton, which is too shocking and coarse to be copied into these columns.

"They were always," he continues, "doing something of this kind, those absurdly sentimental people, whom yet I cannot find it in my heart to blame for their folly, though I could name ever so many reasons for rebuking it. Why, in fact, should we wish to find America (*better to have said Canada*) like Europe? Are the ruins and impostures, and miseries and superstitions which beset the traveller abroad so precious that he should desire to imagine them at every step in his own hemisphere? Or have we then of our own no effective shapes of ignorance and want and incredulity that we must ever seek an alien contrast to our native intelligence and comfort?"

Mr. Howell's well-regulated mind was exposed to like anguish in Quebec. There were the same number of "swaggering statues of the saints" and "rope dancing angels" as he pleasantly describes the sacred properties, the same evidences of eighteenth century piety, the same number of priests, the tinselled visions, he tells us, of an age and a church that are passing away. Mass at the Basilica in Quebec was not different to Mr. Howell's heretical sermon from any other Mass, except that the ceremony was "performed" with a very full clerical force, and was attended by an uncommonly devout congregation.

"They were bewildered," he says, "to find the worshippers not chiefly old and young women, but men also of all ages and of every degree from the neat peasant in his Sabbath day best to the modish young Quebecker who spread his handkerchief on the floor to save his pantaloons during supplications."

In fact there was fashion and education in large degree among the men and in all a pious attention to the functions of the church.

Mr. Howell favours us with the following particulars of his visit:

"A magnificent beadle, clothed in a gold laced coat and bearing a silver staff, bowed to them when they entered, and, leading them to a pew, punched up a kneeling peasant, who mutely resumed his prayers in the aisle outside, while they took his place. It appeared to Isabel very unjust that their curiosity should displace his religion; but she consoled herself by making Basil give a shilling to the man who, preceded by the shining beadle, came round to take up a collection. The peasant could have given nothing but copper, and she felt that this rest to the lost balance of righteousness in their favour."

Such are Mr. Howells impressions of Catholic Canada. We leave him for the moment, and ask our readers to turn from him to the historian Parkman's description of the founding of Montreal, first called *Ville Marie*, the island having been placed by the pious colonists under the protection of the Blessed Virgin. It is as follows:

"On the 17th of May, 1642, Maisonneuve's little flotilla—a pennaclo, a flat bottomed craft, moved by sails and two row boats approached Montreal; and all on board raised in unison a hymn of praise. Montmagny was with them to deliver the island, on behalf of the Company of the Hundred Associates, to Maisonneuve, representative of the Associates of Montreal. And here, too, was Father Vimont, Superior of the Missions; for the Jesuits had been prudently invited to accept the spiritual charge of the young colony. On the following day they glided along the green and solitary shores

now thronged with the life of a busy city, and landed on the spot which Champlain, thirty-one years before, had chosen us the fit site of a settlement. It was a tongue or triangle of land, formed by the junction of a rivulet with the St. Lawrence, and known afterwards as Point Calliere. The rivulet was bordered by a meadow, and beyond rose the forest with its vanguard of scattered trees. Early spring flowers were blooming in the young grass, and birds of varied plumage flitted among the boughs."

Maisonneuve sprang ashore and fell on his knees. His followers imitated his example; and all joined their voices in enthusiastic songs of thanksgiving. Tents, baggage, arms and stores, were landed. An altar was raised on a pleasant spot near at hand, and Mademoiselle Mance, with Madame de la Peltrie, aided by her servant, Charlotte Barre, decorated it with a taste which was the admiration of the beholders. Now all the company gathered before the shrine. Here stood Vimont in the rich vestments of his office. Here were the two ladies with their servants; Montmagny, no very willing spectator; and Maisonneuve, a warlike figure, erect and tall, his men clustering around him—soldiers, sailors, artisans, and labourers—all alike soldiers at need. They kneeled in reverent silence as the Host was raised aloft, and when the rite was over the priest turned and addressed them:—

"You are a grain of mustard seed that shall rise and grow till its branches overshadow the earth. You are few, but your work is the work of God. His smile is on you, and your children shall fill the land."

"The afternoon waned; the sun sank below the western forest, and twilight came on. Fire flies were twinkling over the darkened meadow. They caught them, tied them with threads into shining festoons and hung them before the altar where the Host remained exposed. Then they pitched their tents, lighted their bivouac fires, stationed their guards, and lay down to rest. Such was the birthnight of Montreal."

"Is this true history or a romance of Christian chivalry? It is both."

Since then the grain of mustard-seed has grown into a fair tree, stretching forth fruitful branches and fragrant leaves, and overshadowing, like the cedar in Lebanon, "the territory of the Saints." May it not be said of Mr. Howells that the man who can look back unmoved upon so beautiful a scene; to whom the memory of the sufferings, the martyrdoms, the miracles, by which the pious colony was preserved can bring no thrill; to whom the sublime events which are an imperishable inheritance in our history, and the most cherished convictions of religious natures, are only as so much raw material for a manufacturer of grins, is a man possessed of seven Devils of Philistinism, not one of which the wit of man would be sufficient to drive out?

In his article "In Search of a Religion," in the *Nineteenth Century* for September, to which reference was made in our issue of last week, the writer, Mr. W. S. Lilly, makes clear his own robust Catholic belief, in the words following, which he makes one of the characters in his dialogue say:—"The true foe of Christianity—of which Catholicism appears to me (to say the least) the version most consistent with history and philosophy—is not to be sought in those great Eastern religions and theosophies, which, whatever their aberrations, are based on the sense of the Infinite, but in the pseudo-science of the present day, which is doing so much to banish art, metaphysics, religion—in a word, the ideal—from contemporary Europe; which sinks men in the most vulgar materialism, the most ignoble sensism, by proposing as the supreme object of life 'agreeable feeling,' and as the sole test of right or wrong 'the laws of comfort.' I call it pseudo-science, because however true in its province, it is false beyond."

The bye-elections in England continue to go Gladstonian, almost without interruption. The election held last week at Peterborough to fill the vacancy caused by the death of Mr. Fitzwilliam, a Liberal Unionist member, who was elected in 1886 by a majority of about 300, resulted in the return of the straight Home Rule and Liberal candidate by a majority of 251. The unbroken series of defeats which the Government has experienced in the several bye-elections leaves little room to doubt that if a general election were to take place at this hour Mr. Gladstone would be triumphantly returned to power.

There have been in all, within the past two weeks, five English bye-elections, and their results are worth a moment's notice. Four of these seats were won at the last election by Tories or Liberal Unionists, and one by the Liberals or Home Rulers. The first election was rendered necessary by the appointment of Mr. Chaplin to the new portfolio of Agriculture. His constituency is a strongly Tory one, and in 1886 he was elected by acclamation. On appearing for re-election as a Minister, the Liberals put up a candidate and made a fairly close run of it, polling a better vote than they had ever done before. The next constituency was won by the Liberals in 1886, by a very narrow majority. This time they carry it by an enormously increased majority. At the general elections Peterborough fell to the Liberal Unionists. It, too, is redeemed by the Liberals. Following this came the election in Elgin and Nairn. In 1880 it was won by the Unionists by 119 votes. It now goes Liberal by 510. And so, lastly, in the case of Bucks: the Liberals gain another seat. It will thus be seen that these five seats which in 1886 returned one Liberal and four Unionists now send to Westminster four Liberals and one Unionist—a turn of events which has much significance.

Next week's issue of THE REVIEW will contain a report of the lecture on "The Jesuits," delivered in St. Mary's Cathedral, Hamilton, on Sunday evening last, by the Rev. Father Drummond of the Society of Jesus. Of Father Drummond, the *Spectator* of that city says that he is "one of the most pleasing and accomplished orators that ever addressed a Hamilton audience," and that "throughout his long address he held his audience by the spell of his eloquence."

Father Drummond began with a sarcastic reference to the Equal Rights Association. A wag, said the speaker, had twisted Shakespeare's famous lines so as to make them read thus: "There is a Providence that shapes our end rough, hew them how we may." "An overruling Providence," he said, "seems to have shaped the ends of the Equal Rights Association rough."

From the Equal Rights Association it was an easy transition to its president, Mr. D'Alton McCarthy, to whom Father Drummond referred as "the gentleman who differentiates the honoured name of McCarthy with the addition of the Frenchified D'Alton, thus demonstrating his love for the French language." "Perhaps," added Father Drummond, "another reason for the name of D'Alton is to be found in the fact that Daltonism is a term which is used as an equivalent for colour blindness; it is certainly appropriate in this instance, for Mr. McCarthy is unable to see anything in Jesuitism except that which is coloured by his own prejudices."

We wholly concur in the following remarks of an able contemporary the *Baltimore Catholic Mirror*:—

"The *Mirror* respectfully protests in the name of good taste against the villainous daubs published in American Catholic journals caricaturing bishops and priests. We are aware that these things are perpetrated with the best possible intention on the part of publishers anxious to manifest their respect and admiration for the victims, while at the same time giving a proof of their own journalistic enterprise. But we contend that these wretched failures at illustrative attempts in this direction defeat their own object. If the bishops and clergy comprise the coarse and unprepossessing specimens of physical development, which our offending contemporaries introduce to the public through this medium, it is decidedly better that the knowledge of Catholics at large with the individuals in question be limited to such acquaintance with their words and works as can be conveyed in plain types. The idea of the personal presence of the subjects of complimentary sketches gleaned from the ordinary "cut" is not usually calculated to deepen the favourable impression made through the accompanying text. We feel absolutely safe in venturing the opinion that the persons most concerned, making due allowances for the intention, cannot by any possibility feel gratified or flattered at being thus caricatured. Let us abolish the cut, at least until we have developed a higher order of art in connection with it."

The Most Rev. Dr. Logue, Archbishop of Armagh, and Primate of all Ireland, speaking a few Sunday's ago on the subject of the Giordano Bruno celebration at Rome expressed regret that Irish Catholic politicians of the present day "were holding up to contempt the opinions of the Holy Father and his counsellors." Drawing a sort of comparison between politics and religion in Italy and politics and religion in Ireland, the Primate is reported as saying that "even in this country the people were losing the original simplification of their faith, and were gradually failing in their devotion to the Holy See." The reference was manifestly to Mr. T. M. Healy's speech at a recent meeting of the Land League in Dublin, in which he criticised a recent episcopal appointment for Ireland, the facts in connection with which were presented in this Review of last week.

So far as Mr. Healy is concerned, the remonstrance of the Primate, in our judgment, was not undeserved. His statements have been shown to have been wholly inaccurate, and were of a kind to create distrust in the minds of the Catholic people towards the governing powers within the Church in respect at least to ecclesiastical appointments for Ireland. *United Ireland* complains, however, of an interpretation of which the Primate's words are capable, although it is one which His Grace may have had no intention of conveying. To institute comparisons between the lay leaders of public opinion in Ireland and the malignant Infidels and Freemasons of Italy is scarcely fair, it says, to men "to whom we solemnly believe their country owes as much on the score of religion as she does on the score of nationality and material prosperity." We do not find, however, from the Primate's words that he did "deliberately institute comparisons," as *United Ireland* implies he did, between the Irish National leaders and the Italian Freemasons. He seems to have been content to do no more than deprecate Mr. Healy's very misleading and intemperate utterances.

Correspondence.

Editor CATHOLIC WEEKLY REVIEW.

DEAR SIR,—The "cable" tells us that, at a banquet given in his honour at Palermo, the Italian Prime Minister, Crispi, used the following language: "Let the Church now free (?) not endeavour to frighten Prometheus at his task with the thunderbolts of heaven. Our task is to fight in the cause of reason!"

But does not "history" tell us that a greater man than Crispi, "the World's Conquerer," used similar language in the insolence of his power? Did not the "great" Napoleon say, once upon a time, in allusion to the Pope: "What! does the old man think that his thunders will cause the arms to fall from my soldier's hands?" The retreat from Moscow, within a very short period afterwards, gave him his answer. Crispi's course is not yet run.

Yours truly,

Ottawa, 16th Oct. 1889.

IRISH CATHOLIC.

THE AMALGAMATION OF LAVAL AND VICTORIA.

THE RELIGIOUS EXERCISES AT NOIRE DAME, MONTREAL.

The amalgamation of the faculties of medicine of Laval and Victoria was celebrated on Sunday morning last, by a brilliant religious pageant and a solemn Pontifical Mass at the Church of Notre Dame. Long before the hour for service the church and its surroundings were filled by an immense crowd who afterwards thronged into the sacred precincts to take part in the memorable religious ceremony and to hear the eloquent sermon preached by the Bishop of Sherbrooke. The immense seating capacity of the immense church was taxed to its utmost by the large attendance, and the aisles were occupied by those of the faithful unable to find seats. The chancel was a picture. Great streamers of red, white and blue were suspended from the roof; around the sides were white and blue bannerets bearing suitable mottoes, and the rails were covered with a picturesque cloth of pink and cream alternated. These, in addition to the permanent beauties of the edifice, made up a magnificent whole.

Promptly at 9.30 the members of the faculty met in the *Cabinet de Lecture*, and soon afterwards a procession was formed thus: Gentlemen of the Seminary, theological students in surplices, Archbishop Fabre accompanied by his Guards, Bishop Moreau, of St. Hyacinthe, Bishop Racine, of Sherbrooke, Archbishop Tache, of St. Boniface, the faculty of theology, the professors of law and the professors of the medical faculty of the amalgamated institution. As the procession passed into the church, His Grace Archbishop Fabre gave his blessing to the crowd, who knelt in humble obeisance. When arrived in the chancel it was seen that nearly 200 priests and ecclesiastics were present. Archbishop Fabre occupied a seat on the throne, with his brother archbishops at his side, and Rev. Abbe Proulx, vice rector of Laval, occupied a seat in front of the altar, with Rev. Abbe de Foville, Dean of the faculty of theology, Hon. Dr. Chauveau, dean of the faculty of law, and Dr. D'Orsomens, the oldest member of the faculty of medicine, around him. Dr. Hingston was prevented from being present on account of illness. His Grace Bishop Moreau celebrated Mass, which was full pontifical, and most solemn in its character, the choir, which included representatives of every religious order in the city, giving a perfect rendition of the beautiful music.

His Grace Bishop Racine preached a most eloquent sermon from the words of the psalmist David: "It is the Lord who has done it, and it is admirable in our eyes." He recalled the prophetic words spoken on the 18th May, 1612, by the Jesuit Father Guimond to the little colony of Montreal: "This which you see is nothing but a grain of mustard seed, but this grain of mustard seed will produce a large tree." The prophecy has been fulfilled. Afterwards M. Olier founded the Seminary of St. Sulpice. The mention of his name recalled the heroic beginnings of Ville Marie; it recalled Maissonneuve and the sainted Marguerite Bourgeoise; it recalled the heroic conduct of Dolac and his sixty companions, who saved the colony at the cost of their lives. When we con-

templated from the heights of that mountain—which Cartier justly called Mount Royal—this beautiful city, with its glorious buildings and its rich institutions, we must bless Providence for having made the little grain of mustard seed into so large a tree, and must repeat the words of the kingly David: "It is the Lord who has done it, and it is admirable in our eyes."

To all its glories Montreal has now added the privilege of university instruction. The presence of the reunited faculties that day in that temple of the church loudly proclaimed that man still needed God, that science needed religion. The aim of religion is the enlargement of the kingdom of Jesus Christ on earth. By the study of science and letters God is glorified, religion is better known and better loved, and the proper spirit is developed. What was this university. It is a Catholic and scientific association, instructing the young, but standing always firm in the faith. Although faith was superior to reason, there ought not to be any discord between faith and reason, for even the profane sciences drew us nearer to God. The church is not, therefore, opposed to scientific truths; far from it.

Addressing himself to the professors, the preacher told them they should light the torch which should shine with the divine light, to wage war against ignorance and to instruct men. The erection of Laval University was the crowning act of the sacrifices which were imposed upon our fathers for the propagation of science and letters. All those who love their country hailed with enthusiasm the erection of Laval University. The Holy Father, Leo XIII., in a letter addressed to the clergy of Lower Canada felicitating them upon the sacrifices made by them in order to maintain his power and proclaim his sanctity, had proclaimed that Laval University was the sole Catholic University in Lower Canada. They were not only bound to respect the words of the Holy Father, but all should feel it a duty to co-operate in the great work of Catholic education. The glory of our country depended upon the union of all our forces. Let them, therefore, not give to their separated brethren the sad spectacle of disunion.

Turning to His Grace, Archbishop Fabre, and complimenting him upon the celebration of the success of his labours on this 18th October, the fete of his patron Saint Edward, the preacher concluded with these words: "May you live long, Monseigneur; live for many years for the good of your people; and bless with your benediction the city of Montreal and Laval University."

The beautiful hymn, *Veni Creator Spiritus*, having been most impressively sung by all the Seminarians, Archbishop Fabre took his place in front of the altar, with the Archbishop of St. Boniface on his right. Vice-Rector Proulx of Laval next repeated a long and formal declaration of the catholicity of his principles and, by kissing the missal, took the oath to always abide by the principles of the Catholic Church, and to see that in the university no doctrine should ever be taught contrary to its principles. Then each member of the faculty came forward in turn and signified his assent to the oath by also kissing the missal, each professor as he advanced being recognized by the Archbishop as taking the oath. His Grace then intoned the *Te Deum*, during which the Seminarians left the church, followed by the various members of the faculty and the bishops, Archbishop Fabre again bestowing his blessing on the assembled faithful. In the Seminary congratulations were exchanged, and the celebration ended with a grand dinner to the Archbishop, the Vice-Rector, and the other visiting clergy.

CATHOLIC AND LITERARY NOTES.

His Grace, the Archbishop of Ottawa, will consecrate the new Catholic church at Buckingham some day this week. The edifice was completed on Thursday last at a cost of \$80,000. It ranks among the handsomest edifices in the arch-diocese.

Last week His Grace Archbishop Cleary gave his fifth donation of \$1,000 to the improvement fund of St. Mary's Cathedral. This makes \$5,000 received from His Grace since the work commenced.

THE THREE DOCTORS OF LAW.

An interesting feature connected with the inauguration ceremonies of the University of Ottawa was the conferring of the honorary degree of Doctor of Laws (LL.D.) upon three prominent citizens of Ottawa, each of whom is to be congratulated upon his election for the distinction.

Sir John Thompson, LL.D., was born at Halifax, N.S., in 1811. He was educated at the Common Schools and at the Free Church Academy. He studied law, and was called to the Bar of Nova Scotia in 1835. In 1879 he was created a Queen's Counsel. He was counsel for the United States Government in the fishery case before the Halifax Commission. In October, 1878, he became Attorney-General of Nova Scotia, and was Premier and Attorney-General of the Province from May to July, 1882, when he was appointed a Judge of the Supreme Court of Nova Scotia. In September, 1885, he was appointed Minister of Justice and Attorney-General of Canada, succeeding Sir Alexander Campbell in that capacity. In 1888 he was created a Knight Companion of the Order of St. Michael and St. George (K.C.M.G.). He was elected to the House of Commons in October, 1885, upon his accepting office in the Dominion Government. Sir John Thompson's career in the House of Commons has been brief, but brilliant. He is a skilful logician, a "master in debate." He is always cool, collected and dignified. He is never "put out" by the thrusts of his opponents, and in reply to attacks is ever ready, well fortified with facts, precedents and arguments. His high standing as a lawyer is generally acknowledged throughout the Dominion; whilst as Minister of Justice his incumbency of the important office has been characterized by thoroughness in the mastery of details, by clearness of mental penetration, and by comprehensiveness of grasp of "knotty" points of law. No public man in Canada could have been chosen by the Senate of the University of Ottawa more worthy of the academic distinction conferred upon him than Sir John Thompson.

The Hon. Richard W. Scott, LL.D., is the son of the late Dr. W. C. Scott, of the Medical Staff of the British Army, who, upon his retirement, settled in Canada. Mr. Scott was born at Prescott in 1825. He studied law, and was called to the Bar in 1848, and was created a Queen's Counsel in 1867. He was Mayor of Ottawa in 1852. He represented Ottawa in the Legislative assembly of Canada from 1857 to 1863, when he was defeated. In 1867, at the first election after Confederation, he was elected to the Ontario House of Assembly for this constituency, and continued to sit till his acceptance of office on the formation of Mr. Mackenzie's Government in November, 1873—first without a portfolio and afterwards as Secretary of State, which position he held until the defeat of the Government, in 1878. For a time he was Speaker of the Ontario Assembly and afterwards Commissioner of Crown Lands. He was originally a Conservative, but after accepting the Ontario Speakership gradually drifted into the ranks of the Liberal party. Mr. Scott is leader of the Opposition in the Senate of Canada.

Mr. John MacCabe, LL.D., Principal of the Normal School, Ottawa, was born in the County of Caven, Ireland, on the 9th January, 1812, and is one of the numerous Irishmen who have risen to positions of honour and responsibility in Canada. 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," 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 Normal School in this city, 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 graduated M.A. from Ottawa University in 1877. Dr. MacCabe has taken an active interest in many organizations since he came to Ottawa. For three years he was President of the Literary Association, and for a number of years President of the Particular Council of the Society of St. Vincent de Paul. He is a leading member of the Catholic Mutual Benefit Association, and one of the Executive Council of that body. He was likewise a member of the Headquarters' Board of Examiners for admission to the Royal Military College, Kingston, and a member of the Board of Examiners for the County of Carleton.

In the distribution of its honorary Doctor of Laws degree, the University of Ottawa has made a good beginning.

Cardinal Gibbons has issued a pastoral letter on the subject of the approaching celebration of the one hundredth anniversary of the establishment of the Catholic hierarchy in the United States. In it he states that when the bull of Pope Pius VI. creating the Rev. John Carroll first Bishop of Baltimore was issued on November 6, 1789, the Roman Catholic population of the country was not over 40,000, the priests numbered only thirty—almost all members of the Society of Jesus—and there were no churches. To-day the Roman Catholic population of the United States is nearly 9,000,000, and the Church has in the country thirteen archbishops, seventy-one bishops, 8,000 priests, 10,500 churches and chapels, twenty-seven seminaries exclusively devoted to the training of candidates for the ministry, 650 colleges and academies for the higher education of the youth of both sexes, 3,100 parish schools, and 520 hospitals and orphan asylums. Cardinal Gibbons rejoices at this great progress, but he expresses still more joy at the fact that "the Church exhibits an organ-vitality, an exuberant spirit, a vigorous activity, and a sturdy growth, which afford a well-founded hope of unlimited expansion in the future."

The Most Rev. Dr. George Porter, first Archbishop of Bombay, died September 28th, in that city, after a very short illness. The deceased Archbishop who was a member of the Society of Jesus, was noted for his saintly life and zealous discharge of the duties of his high office.

Hark, the sound of many voices
Jubilant in gladdest song,
And full many a heart rejoices
As the chorus floats along
"Hail the Favorite Prescription."
How the happy voices blend
"Wonderful beyond description
Woman's best and truest friend."

Well may it be called woman's best friend, since it does for her what no other remedy has been able to do. It cures all those delicate derangements and weaknesses peculiar to females. *Cures* them, understand. Other preparations may afford temporary relief, but Dr. Pierce's Favorite Prescription effects a *permanent cure*. It is *guaranteed* to do this, or the money paid for it will be promptly refunded. It is the great remedy of the age.

The worst Nasal Catarrh, no matter of how long standing, is permanently cured by Dr. Sage's Catarrh Remedy.

The Atradome Bankrupt Stock

ENORMOUS BARGAINS IN

Black Dress Goods,
Colored Dress Goods,
Black Henriettas,
Colored Henriettas,

Silks, Velvets, Plushes,
Mantles, Jackets,
Dolmans, Ulsters,
Waterproof Cloaks,
Mantle Cloths,
Plushes, Sealettes,
Hosiery, Gloves,
Lace, Goods.
And thousands of other Bargains
bought at

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

The Atradome Bankrupt Stock
Sale now on at

McKEOWN & CO.,
182 Yonge Street.

BAER & CO.

THE CLIMAX OF ABSORPTION



QUEEN ST., WEST
Toronto, Ont.

THE ONLY APPLIANCES HAVING ABSORBENT QUALITIES.

A CURE WITHOUT MEDICINE.

They act as perfect absorbents by destroying the germs of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

ANOTHER NEW LIST.

Senator A. E. Batstord advises everybody to use Actina for Failing Eye sight. **Miss Laura Grosc**, 166 King Street, West, Granulated Eyelids, cured in 4 weeks—used Actina and Belt. **Mrs. J. Stevens**, 82 Tecumseth Street, Rheumatism in the Eyelids, spent three weeks in the hospital, eyes opened in two days. **Rev. Chas. Holc**, Halifax, is happy to testify to the benefits received from Butterfly Belt and Actina. **Richard Flood**, 40 Stewart Street, says Actina is a speedy and certain cure for Catarrh. **A. Rodgers**, Tobacconist, Adelaide St., W., declares Actina is worth \$100—Headache. **Mrs. Hatt**, 842 St. Clarens Avenue, cured of Blood Poison. **Mrs. E. M. Forsyth** reports a lump drawn from her hand in two months, 12 years standing. **MISS FLORA M'DONALD**, 21 Wilton Ave., misses a large lump from her wrist, three years standing. **WM. BENNETT**, 14 King St., West, recommends our Appliances in cases of Fits. His son is improving rapidly. **C. R. CLASSLORD**, Markdale, Sciatica and Dyspepsia cured in 6 weeks—15 years standing. **MRS. J. ABBOTY**, Alma College, St. Thomas, highly recommends our Appliances for Asthma and Bronchitis. **E. FLOYD**, 119 1/2 Portland Street, after suffering for years with Liver and Kidney troubles and Dyspepsia, to-day enjoys good health. **CHAS. COZENS, P. M.**, Trowbridge, General Nervous Debility and All-gone sort of feeling, feels like his former self. **WM. COLE**, G. T. R. Fireman, cured of Liver and Kidney troubles. **A. E. CALDWELL**, Engraver, 71 Yonge St., Rheumatism in the knees, cured. **MRS. M'KAY**, Ailsa Craig, after suffering 13 years, our Sciatica Belt cured her. **MRS. M'LAUHLIN**, 84 Centre Street, a cripple from Kupture, now able to attend to her household duties. **MRS. J. SWIFT**, 87 Agnes Street, Sciatica, perfectly cured in six weeks. **J. A. T. IVY**, cured of nightly Emissions in three weeks. **THOMAS BRYAN**, 371 Dundas Street, General Debility, improved from the first day, now perfectly cured. "Your Belt and Suspensory have cured me of impotency," writes **C. A.** "Would not be without your Belt and Suspensory for \$50," writes **J. M'G.** "For General Debility your Belt and Suspensory are cheap at any price," says **S. M. G.**

Catarrh impossible under the influence of Actina. Actina will Cure all Diseases of the Eye. The Eye treated while closed.

GIVEN ON 15 DAYS TRIAL.

MEGAR OR ACID USED. A Combined BELT & SUSPENSORY only \$5--Cure Certain.

SEND FOR ILLUSTRATED BOOK AND JOURNAL FREE.

In the Dominion Worthy of a Patent.



THE BEST AND CHEAPEST !!

OVER 20,000 SOLD.

ENTERED FEBRUARY 24TH, 1887

MAGIC LANTERNS AND STEREOPTICONS

afford the best and cheapest means of short teaching for Colleges, Schools and Sunday Schools. An assortment of Views, illustrating art, science, history, religion and travel, is immense. For Home Amusement and Popular Entertainment, etc., nothing can be found as instructive or amusing, while Church Entertainments, Public Exhibitions and Popular Lectures are made more interesting and profitable. We are the largest manufacturers and dealers, and ship to all parts of the world. If you wish to know how to order, how to conduct a Lecture or Entertainment for pleasure, or Public Exhibitions, etc., for MAKING MONEY, send us your name and address on a postal card (naming this paper), and we will mail you our 152 PAGE BOOK FREE.

McALLISTER, Mfg. Optician, 49 Nassau St., N. Y. City.

- Church Pews -

SCHOOL FURNITURE

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

SEALED TENDERS addressed to the undersigned, and "endorsed" Tender for Warton Works," will be received until Tuesday, the 2nd day of October next, inclusively, for the construction of a breakwater at Warton, Bruce County, Ontario, according to plans and specification to be seen on application to Mr. David Hinkmore, Postmaster Warton, or at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers. An accepted bank cheque made payable to the order of the Honorable the Minister of Public Works, equal to five per cent of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order, **A. GOBELL**, Secretary.

Department of Public Works, Ottawa, 27th Sept, 1887.

CATARRH

We guarantee instant relief and a speedy cure of all curable cases, and especially so if those that have baffled other treatment. We allow you to test our treatment at our office free (including medicine). Our treatment is entirely new, and different from all others. It is Safe, Agreeable and Reliable! We use no minerals, no mercury, no acids, no irritants, no snuffs, no inhalers, no douches (which are worse than useless), often injections. Complete outfit (with medicine) \$5 \$3 and \$2.

GUARANTEED CURE!

DYSPEPSIA

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

Guaranteed Cure

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

\$1 per bottle 6 for \$5

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

Catarrh and Dyspepsia Remedy Co.

190 King Street West, Toronto.

Send for pamphlets, circulars, etc.

John McMahon
MERCHANT TAILOR
 39 King St. W., : Toronto

Str Alex Campbell, President. John L. Blakey, Esq., Vice-Pres.
THE BOILER INSPECTION
 and Insurance Co. of Canada
 Consulting Engineers and Solicitors
 of Patents
 —HEAD OFFICE—
 QUEBEC BANK CHAMBERS - - - TORONTO
 G. C. Robb, Chief Engineer. A. Fraser, Sec.-Treas.

McShane Bell Foundry.
 Finest Grade of Bells,
 Chimes and Pells for Churches,
 Colleges, Tower Clocks, etc.
 Fully warranted; satisfaction guar-
 anteed. Send for price and catalogue.
 H. Y. McSHANE & CO., BALTIMORE,
 Md., U. S. Agents for Canada.

Books For October

How to say the Rosary without
 Distractions

Or points for Mental Occupation
 Whilst reciting the Vocal
 Prayers.
 Price for 100 copies..... \$3.00
 " " 1 Dozen.....0.40
 " " Single.....05

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

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

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

D. & J. SADLIER & CO.
 Catholic Publishers, Booksellers and
 Stationers, Church Ornaments,
 Vestments and Religious articles.
 115 Church Street, TORONTO
 1669 Notre Dame Street, MONTREAL

ALEXANDER & CABLE
 Lithographers
 Engravers Etc.
MAIL BUILDING
 - Toronto -

Nervous Debility
 Melancholia, Neuralgia, Catarrh, Indigestion
 Rheumatism, and all nervous diseases are
 immediately relieved and permanently cured
 By Norman's Electro-Curativo Belts
 which are warranted to be the best in the
 world. Consultation and Catalogue free. Bat-
 teries, Suspensories, Shoulder Braces, and
 Crutches kept in stock. A. NORMAN, 4
 Queen street E., Toronto, Ont.

The REVIEW has now in connection with its establish-
 ment, a first class

BOOK AND JOB DEPT.

Fitted up with all the latest and most approved styles and
 faces of Machinery, Type, Borders, etc., We are turning out
 first-class work, at lowest Rates, in

- CARDS, TICKETS, PROGRAMMES,
 INVITATIONS, BILLHEADS, STATEMENTS,
 NOTE HEADS, LETTER HEADS, BOOKS,
 SHIPPING TAGS, PAMPHLETS, CIRCULARS

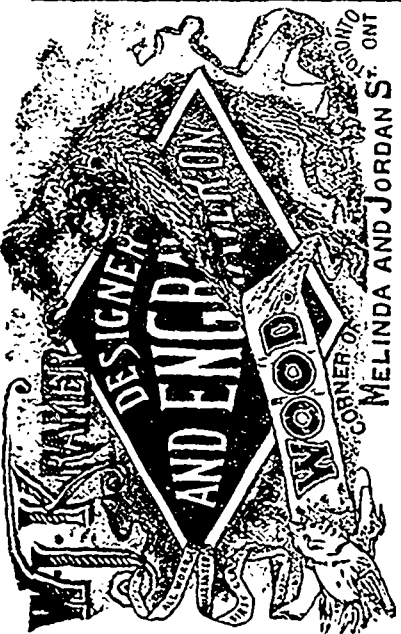
and every description of Legal and
 Commercial Printing

It will pay you to call and get Samples and prices from us
 PH. DEGRUCHY, Manager

**NATIONAL
 COLONIZATION
 LOTTERY**
 Under the patron-
 age of Rev. Father
 Labelle.
 Established in 1881,
 under the Act of Que-
 bec, 12 Vol. 1, Chapit.
 76, for the benefit of
 the Diocesan Soci-
 eties of Coloniza-
 tion of the Pro-
 vince of Quebec.

CLASS D
 The 27th Monthly
 Drawing will take
 place
**WEDNESDAY
 OCTOBER 16th**
 At 2 p.m.
 PRIZES VALUE
\$50,000
 Capital prize One
 Real Estate worth
 \$5,000 00

LIST OF PRIZES
 1 Real Estate worth\$5,000 5,000
 1 do 2,000 2,000
 1 do 1,000 1,000
 4 do 500 2,000
 10 Real Estate " 300 3,000
 30 Furniture sets " 300 3,000
 10 do 100 6,000
 20 Gold Watches 50 10,000
 1,000 Silver Watches 10 10,000
 1,000 Toilet Sets 5 5,000
 2,367 Prizes worth \$50,000 00
TICKETS \$1.00
 It is offered to redeem all prizes in
 cash, less a commission of 10 p.c
 Winners, names not published unless
 specially authorized.
 S. E. LEFEPVRE, secretary,
 Offices, 19 St. James Street, Montreal, Can



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

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

	CLOSE	DEPT.
	a.m. p.m.	a.m. p.m.
G. T. R. East	6.00 7.30	7.45 10.30
O. and Q. Railway	7.30 7.45	8.00 9.00
G. T. R. West	7.00 3.20	12.40 7.40
N. and N. W.	7.00 4.40	10.00 8.10
T. G. and B.	7.00 3.45	11.00 8.55
Midland	6.30 3.30	12.30 9.30
C. V. R.	7.00 3.20	9.00 9.20
	a.m. p.m.	a.m. p.m.
		12.50
G. W. R.	2.00	9.00 2.00
	6.00 4.00	10.30 4.00
	11.30 9.30	8.20
	a.m. p.m.	a.m. p.m.
U. S. N. Y.	6.00 4.00	9.00
	11.30 9.30	11.30 5.45
U. S. West States	6.00 9.30	9.00 3.45
	12.00	7.20

ENGLISH MAILS.—A mail for England via
 New York will be closed at this office every
 day, excepting Sundays and Wednesdays, at
 4 p.m., and will be despatched to England by
 what the New York Postmaster may consider
 the most expeditious route.
 On Thursdays a supplementary mail for
 London, Liverpool and Glasgow, will be
 closed here at 9 p.m. for the Canada steamer
 sailing on Saturday, but to insure catching
 the steamer the 4 p.m. mail is recommended.
 The Canadian mail via Quebec will close
 here on Wednesdays at 7 p.m.

The best Advertising Medium is the
CATHOLIC WEEKLY REVIEW

LICE McLAUGHLIN M.D., C.M.
 23 Church st. (opp Normal School)
 Office Hours 8 to 10 a.m., 1 to 4 p.m.
 Telephone 1843

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

O'SULLIVAN & ANGLIN
 Barristers, Solicitors, Notaries, Etc.
 Offices—Medical Council Building, corner of
 Bay and Richmond streets.
 Next door to the Registry Office
 TORONTO

D. A. O'Sullivan F. A. Anglin
FOY & KELLY,
 Barristers, Solicitors, Etc.
 Office—Home Savings and Loan Co's Bldg
 71 Church street,
 TORONTO

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

Huron W. M. Murray. A. C. Macdonell.
FREDERICK C. LAW
 - Architect -
 Office and Residence, 408 Sherbourne St
 TORONTO

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

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



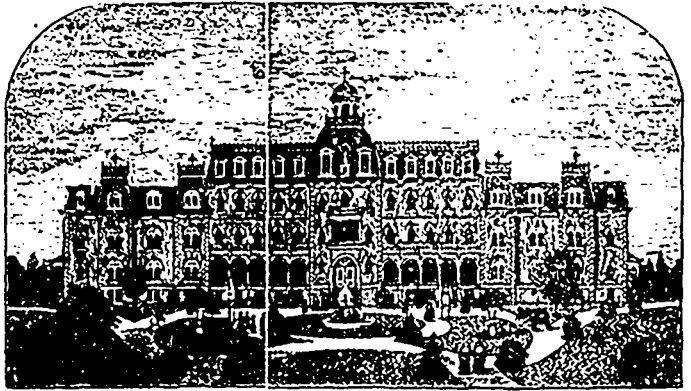
STATUTES OF CANADA
 AND
OFFICIAL PUBLICATIONS.

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

B. CHAMBERLIN,
 Queen's Printer and Comptroller
 of Stationery.

Department of Public Printing }
 and Stationery. }
 Ottawa, May, 1889.

The Great Secret of the Canary Breeders of the Hartz
MINN BIRD MANN'S restores song
 to cage birds and pre-
 serves them in health. P.C. by mail. Sold by druggists.
 Directions free. Bird Food Co., 400 N. 4th St., Phila., Pa.



Loretto Academy, Niagara Falls, Ont

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

LORETTO ABBEY.
 Wellington Place, Toronto.

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

St. Jerome's College

Berlin, Ont.

Complete Classical, Philological and Com-
 mercial courses, and Shorthand and Typewriting. For further particulars address,

Rev. L. FUSKES, C. R., D.D.,
 President.

**St. Michael's
 College,**
TORONTO.

(In Affiliation with Toronto University.)

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

*Full Classical, Scientific, and
 Commercial Courses.*

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

LORETTO CONVENT, LINDSAY.

Under the supervision of the Ladies of
 Loretto, the course of instruction comprises
 every branch suitable for the education of
 young ladies. Those who wish to pursue the
 course of studies for teachers' certificates will
 find every opportunity of doing so, a large
 number of pupils from this Academy, are
 among the most successful teachers in the
 Province. Board tuition \$100.00 per year
 For further particulars apply to
LADY SUPERIOR.

A. J. McDONAGH
DENTIST

Office and Residence, 250 SPADINA AVE
 TORONTO

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

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

**DOMINION
 Stained Glass Co.**

FACTORY

77 Richmond st. W
 TORONTO

MEMORIAL WINDOWS :
 ART GLASS.

and every description of
 Church and Domestic Glass
 Designs and estimates
 on application.

W. Wakefield & Harrison,
 Proprietors.



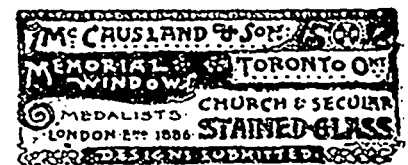
U. S. Address P. O. Box 1
 Fort Covington, N. Y.
 Canadian Address

40 Bluary St. - Montreal
Castle & Son

STAINED GLASS

For Churches

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



ALL DESCRIPTIONS OF

Ecclesiastical Windows.

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

ROYAL BAKING POWDER



Absolutely Pure.

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

TEETH WITH OR WITHOUT A PLATE

Best Teeth on rubber, \$3; on celluloid \$10 All work absolutely painless. Vitalized Air, C. H. HIGGS, L.D.S., South east cor. King & Yonge sts. Toronto. Telephone, 1476.



The Most Successful Remedy ever discovered, as it is certain in its effects and does not blister. Read proof below.
STRETTVILLE, P. Q., May 3, 1889.
DR. R. J. KENDALL, CO., Epsomburgh Falls, Vt.
Gentlemen—I have used Kendall's Spavin Cure for Spavins and also in a case of lameness and stiff Joints and found it a sure cure in every respect. I cordially recommend it to all horsemen.
Very respectfully yours,
CHARLES J. BLACKALL.

KENDALL'S SPAVIN CURE.

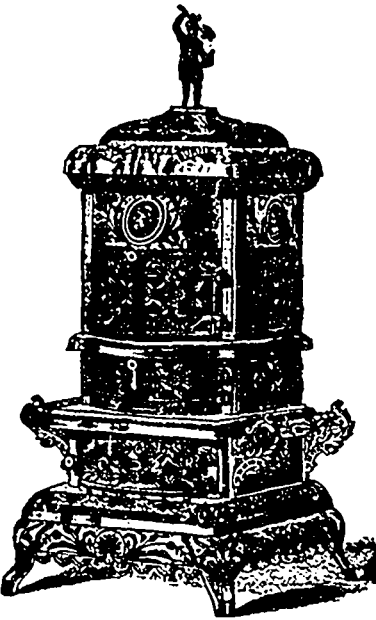
ST. THOMAS, P. Q., April 22, 1889.
DR. R. J. KENDALL, CO., Epsomburgh Falls, Vt.
Gentle—I have used a few bottles of your Kendall's Spavin Cure on my colt, which was suffering from Inflammation in a very bad form, and can say that your Kendall's Spavin Cure made complete and rapid cure. I can recommend it as the best and most effective remedy I have ever handled. Kindly send me one of your valuable books entitled "A Treatise on the Horse."
Yours respectfully,
J. F. WILKINSON.

KENDALL'S SPAVIN CURE.

FORT ELLICE, MAN., May 10, 1889.
DR. R. J. KENDALL, CO., Epsomburgh Falls, Vt.
Gentlemen—I always keep your Kendall's Spavin Cure and Blisters on hand and they have never failed in what you state they will do. I have cured a bad case of Spavin and also two cases of Ringbone of your standing on horses which I bought to breed from, and have not seen any signs of disease in their offspring.
Yours truly,
J. O'KEEFE.

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

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



WILL. J. HALLARN
The one price Importer and dealer in
House Furnishings, Stoves, Lamps,
Oils, Paints, Etc.
200 QUEEN ST. W.
Telephone 1820 TORONTO.

ALLAN LINE ROYAL MAIL STEAMSHIPS

Summer Sailings.

STEAMERS.	From Montreal at daylight	From Quebec 9 a.m.
Circassian	Sept 25	Sept 26
Parisian	Oct. 2	Oct. 3
Polynesian	Oct. 9	Oct. 10

Rates of passage. Cabin, single, \$50, \$60, \$70, and \$80; Cabin, return, \$80, \$110, \$130, and \$150, according to accommodation. Intermediate, \$30. Steerage, \$20.

Passengers can leave Toronto on the morning train of day previous to sailing, embarking at Montreal the same evening.
For berths and all particulars apply to any Allan Line agent, or to

H. BOURLIER,
GENERAL PASSENGER AGENT
Corner King and Yonge Streets
TORONTO

The Father Mathew Remedy



The Antidote to Alcohol found at Last!

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

Dominion : Line : Royal : Mail STEAMSHIPS

Liverpool Service—Sailing Dates
From Montreal. From Quebec.
*Vancouver Wed Oct 16th Thur. Oct 17th
*Sarnia Thur. Oct 24th
*Oregon Wed. 30th Thu " 31st
Bristol Service from Avonmouth Dock
Avalon from Montreal about 10th Oct
*These steamships have Cabin Staterooms, Music Room, Smoking Room, and Bath Rooms amidships, where but little motion is felt, and they carry neither cattle nor sheep.
The Vancouver is lighted throughout with the Electric Light, and has proved herself one of the fastest steamers in the Atlantic trade.
Rates from Montreal or Quebec to Liverpool, cabin \$50, to \$80, according to position of stateroom, with equal saloon privileges.
Second Cabin, \$30 to Liverpool or Glasgow
Steerage \$20 to Liverpool, London or G. W. TORRANCE & CO., London, Queenstown, Glasgow or Belfast.
Special Rates for Clergymen
Apply at Toronto to GZOWSKI & BUCHAN, 24 King St. East, or G. W. TORRANCE, 18 Front St. West, or to
DAVID TORRANCE & CO.,
General Agents, Montreal.

NOW READY. PERCIVAL - EGAN CONTROVERSY

IN PAMPHLET FORM
Price 25 cents
Orders Received at this Office.