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# The Catholic Weekly Review.

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

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

Vol. III

Toronto, Saturday, May 4, 1889.

No. 12

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## Notes.

The *Week* is a journal of a strongly Protestant colour, but even the *Week* feels compelled to throw a good deal of cold water upon the late anti-Jesuit meeting. No unprejudiced mind desirous of weighing fairly the merits of the controversy could hear or read such a speech as that of Mr. McCarthy, without wishing there were some public men present to have given the other side of the question. There was no attempt made by any of the Rink speakers to present the weighty considerations which influenced the action of the leading statesmen of the Dominion on both sides of politics, and however persuaded the Protestant majority may be that the thirteen were right and all the other members of Parliament wrong, it was scarcely reasonable for them to hold that the thirteen monopolized all the patriotism and other statesman-like virtues in Parliament. And yet that was about the way Mr. McCarthy went about to account for the largeness of the majority against them. As one aspiring to the rank of statesman Mr. McCarthy, the *Week* thinks, should have more faith in the honesty of those with whom he has been so long allied. His views of Canadian political morality are depressingly pessimistic, and the public can only wonder that he has been so long in coming out from among the tents of the wicked.

Commenting on the recent resolutions adopted, and recent speeches made, at the Montreal and Toronto Anti-Jesuit gatherings, the *Gazette* points out what must be apparent to the least careful observer, and that is, that the anti-Jesuit movement in Ontario is fast passing, if it cannot be said to have already passed, beyond the limits of an agitation against Mr. Mercier's measure, and that it is assuming the shape of an anti-Catholic and anti-French crusade pure and simple, one of the hopes of which is the abolition of the French language in the schools and legislative bodies of Canada. The speakers, Mr. McCarthy especially in his speech in this city, directed their harangues quite as much against the French people as against the Jesuits and their indemnity.

And on broad grounds the *Gazette* believes that this perhaps, is not altogether to be regretted, and that it will serve in a way a wholesome purpose, since the thoughtful and patriotic of our people will pause before giving their assent to a politico-religious movement the immediate and remote effects of which must be disastrous to the progress and the well being of Confederation.

The first successful, or partially successful, attempt in the history of the Dominion to set Frenchman and Catholic against Englishman and Protestant for political purposes, was in the formation of that party which exists still in Quebec as the outcome of the Riel agitation. And though its existence has been deplored on all hands, yet the work now going on in Ontario, the speeches that are being made by men like Mr. McCarthy, are not only calculated to strengthen, but to justify, the Rielite Nationalists in that Province. The extremists in Toronto are only the mental antipodes of the French ultras of the Champ de Mars meeting of three years ago.

"The latest anti-Jesuit movement," says the *Gazette*, "is a mistake; the anti-French attacks a crime against the nation." For the federation of Canada was made possible by the consent of the French-speaking Catholic people. When the Quebec conference met to arrange the terms of Confederation they were almost the equals in numerical strength of the English people of Canada West. In the exercise of their political rights they could have prevented the success of an union that at once reduced their strength in the central Government. But they chose the other course and made federation possible. They claimed, and were granted, certain concessions, chief among which was the judicial and legislative use of their language. As a security to the Protestant minority they agreed to concessions contrary to the spirit of popular government, and that will be a source of wonder to the future historian. The concessions made to them, and the privileges accorded to the Protestants of Quebec, were embodied in the constitution, and form part of the fundamental law of the Dominion. They cannot in honour be abrogated. To suggest such action is to propose to smash Confederation. They are not friends of their country, or loyal men, who advise it. Nothing but mischief can come of it. "Moderate men," says the *Gazette*, "whatever their religion, men whose interest is in the peace and quiet progress of the country, should be warned against giving countenance to the latest development of this excitement. If they cannot agree with the Jesuit grant, they can avoid giving countenance to the dangerous theories of its extreme opponents. Peace may assimilate French speaking Quebec with the rest of the Union, war will strengthen its adherence to the privileges it has been freely granted and rightfully asks to as freely enjoy. The better judgment of the country should see this, and, seeing it, should seek to allay a movement so threatening to the peace and stability of the whole."

## THE ROMANCE OF A JESUIT.

From the French of Do Beugny d'Haerno.

## CHAPTER III. (continued.)

"Perhaps you are right. Besides, I must acknowledge that the Government has been thinking about this matter even more seriously than is imagined. Whilst desiring to avoid anything like persecution it recognizes the necessity of giving some satisfaction to the public mind which is over-excited on this subject. It has just decided on nominating a special *charge d'affaires*, whose mission will be that of obtaining the Holy Father's consent to the expulsion of the Jesuits. I myself doubt whether the negotiations will be successful. Gregory XVI. will never consent to playing the same part as Clement XIV. played."

"Who knows? that will depend greatly on the talent of the *charge d'affaires* entrusted with the negotiation."

"I do not believe the enterprise will be successful, and that is precisely why I give the matter so much thought. From one moment to another we may be obliged to settle the question. I have read a great many works treating of that too celebrated Company; some are mere romances, totally unworthy of belief; others repeat over and over again those same old accusations which brought about the parliamentary decrees. Now these statements are so exaggerated and contain so much that is evidently erroneous, that no serious thinker can attach any credit to them. Besides, even supposing that the Jesuits of the last century were guilty of the crimes imputed to them, that proves nothing against the Jesuits of the present day. Some day or other I may be called to the tribune and obliged to speak against them; as an honest man it would go against my conscience to state facts that were not clearly proved. Besides, I would wish to have something precise, real and new to say against them; I would like to be able to allude to the culpable words or deeds of some Jesuit now living in France."

"For some time past I have been thinking of a plan which I would be glad to carry out. I would like to come across some intelligent young man who would adopt our views and, entering one of their noviciates, would live their life, find out what they think, penetrate their secrets and then give us an exact account of what he had seen and heard. See how my hands would be strengthened, if, from the tribune itself, I could launch forth formal, clear and precise accusations, citing the very names of the guilty parties and giving every particular circumstance as to day, hour and place?"

"My dear sir, your triumph would be complete, and who knows if such a striking success might not open the way to your eventually becoming President of the Council?"

"I do not aim so high as that; I would be satisfied with consecrating to my country whatever energy and talent I may possess. Unfortunately, I fear it would be very difficult for me to find a man in whom would be united all the qualities necessary for the success of my mission."

"Difficult, I grant you, but not impossible. I know a young man who would seem to possess the necessary qualifications. He is intelligent, unprejudiced and ambitious and is in sufficiently needy circumstances for his self-interest to be a guarantee for his devotedness. I can even present him to you to-morrow."

"No, I would rather not see him. Later on when he shall have accomplished his mission it may be different, but now it is better for the matter to be arranged without me. You know my intentions and what I require; you can tell this young man what he has to do, you can trace a line of conduct for him and you can promise that he shall be rewarded in proportion with the service he renders us. You may tell him that those who serve the government with zeal and generosity are generously paid."

"One thing more, if you please. If the young man accepts the confidential mission, as I do not doubt but that he will, I must ask you to anticipate a part of his remuneration, for he has a young sister dependent on him whom he cannot leave unprovided for."

"Of what age is she?"

"About fifteen or sixteen."

"Then evidently she has not finished her education. We

will place her at one of the best convents in Paris, where her education will be finished at the expense of the State. Now, what is the young man's name? I do not wish to know him personally but I must know who it is that I am employing as agent."

"I had anticipated your question and was about to offer giving you all particulars about the young man. Did you not formerly know Mons. Durand, a director at the office of Foreign Affairs?"

"Durand? I remember him quite well, an intelligent, ambitious man, fond of high life."

"Just so. He was an advanced liberal, a declared enemy of the Clerical party; he brought up his son in his own ideas."

"That is well."

"The elder Durand passed for being very rich since he lived in great style. He was most particular as to his son's education so as to fit him for a brilliant career. Charles Durand fell into his father's views and is serious, ambitious and intelligent."

"In a word, one could do what one liked with the young man if only some reverse of fortune would happen to him."

"The reverse of fortune has happened to him. At the father's death it was found that both his own and his wife's fortune had been swallowed up by his ruinous way of living. The magnificent furniture and appointments of his residence on the Chaussee d'Autin were sold to pay his creditors, and his two children remained with but a few hundred francs for their inheritance."

"How old is the young man?"

"He is twenty-three."

"Is he ambitious?"

"Certainly he is. At the time of his father's death he was commencing his third year in law, and he was desirous of finishing his law course so as to get his diploma and thus be enabled to practice his profession and regain his position in the world. Finding it impossible to continue paying his sister's education at the convent he had to keep her with himself and they are living in the garret of an old house in the Rue Servandoni."

"My dear Mons. Meynaudier, an agent like that, suffering from nearly absolute hunger and spurred on by ambition, will be just an instrument to suit us, he will be active, yielding, devoted and we shall be able to do what we like with him."

"I am sure of that, and we are just in time, for he must be in great need since a petition in his favour was presented yesterday to the Minister of Foreign Affairs."

"I will make it a point to see my colleague to-day and will beg of him to delay his answer to the petition, for I would wish the young man to be entirely dependent on us. See the young man then as soon as you can and if he accepts our offer I will give you more detailed instructions, which you can communicate to him."

(To be continued.)

## THE ANTI-JESUIT MEETING IN MONTREAL.

As I predicted the anti-Jesuit meeting has been to the end a Ministerial movement. The large and respectable portion of the Protestant body stood aloof. According to the *Gazette*—a paper by no means friendly to the Jesuits—the meeting was conspicuous for the absence of "prominent citizens representative of the public and business life of the city." On the stage was a solid phalanx of Reverends besides a local politician or two with an eye, doubtless, to some election interest, and whose speeches, considering the object of the meeting, were apologies for their presence. Though some dozen of the city sectarian congregations were represented by their heads, Queen's Hall was not crowded. A considerable number, and among them Catholics, dropped in to hear specimens of Ontario oratory, but soon withdrew disappointed. A collection was started before much progress had been made with the resolutions, it having been found that the meeting was thinning out. Yet the Jesuit Question was not the only issue. The McGill University degree grievance had been introduced with a view, doubtless, to enlist the sympathies of the five hundred Protestant students of that institution.

The move was only partially successful as the mechanic element predominated and assumed the responsibility of applauding the speakers. The speeches were in the incendiary key we are accustomed to hear from the pulpit orators of the Ministerial Association, though the professed teachers of a Gospel of peace. If Sir John and his party appointed a Judicial Commission to sit on charges inciting to crime not many of the anti-Jesuit orators would come out of the ordeal white as the Parnellites. However, the meeting has not been unproductive of good. The immoderate tone of its speeches has brought upon its promoters and supporters the condemnation of the Protestant press as well as the expressed disapproval of Montreal's best English-speaking citizens, lay and clerical. Instead of weakening the common vote, it has served only to emphasize it, and thus hastened the day when bigotry and fanaticism cannot lift their hideous heads in our fair Dominion.

J. J.

Montreal, April 29, 1889.

### THE MONTREAL ANTI-JESUIT MEETING.

The following letter in reference to the Anti-Jesuit meeting held in Montreal on Thursday last, appeared in the *Gazette* of that city on Saturday:—

To the Editor of the *Gazette*:

Sir,—On calmly reading the speeches of the Protestant champions of civil and religious liberty, delivered last evening before a Protestant audience, the *suggestio falsi* and the *suppressio veri* struck me as being the most powerful weapons employed, and that scholarly logical reasoning was painfully absent. I was also astonished at the number of ministers present at this politico-religious meeting, and it occurred to me if a Catholic meeting had been held to protest against some supposed Government ill-treatment, and priests had shown up as numerous, what an outcry the "civil and religious liberty-loving press" would have made against priestly influence. One minister railed against tax exemptions of property used for Catholic Church purposes, but he forgot to tell his audience that numbers of Catholics are opposed to church exemption, and that Protestant church property is also exempt, and that if Protestants desire to set an example of consistency and public virtue, they should be the first to relinquish the privilege. All the ministers ignored the fact that the money about which they are fighting is Catholic money, that it was originally subscribed and donated to the Jesuits by pious Catholic French people, and by the French King for purely Catholic purposes, and that not one cent of it came from Protestant sources.

One of the political intermeddlers from Ontario gave a very erroneous explanation of the Bill itself and inferentially led the audience to suppose that the Provincial Government voted the indemnity money to the Jesuits, whereas the Bill, taking a receipt in full of all demands from the Jesuits, made over the amount to the Catholic people as represented by their Church, and in order to prevent future disputes invited the chief bishop, which is the Pope, to divide it among the different dioceses. I would ask whether the Queen could have done this as satisfactorily? I do not hazard any opinion as to the opportuneness of the Hon. Mr. Mercier's touching the question at all. I suspect that it was the Castor element which forced him on.

Other ministers went off into other subjects where they were again at sea, evidently not grasping the questions at issue. A lay member, one of the "anti Sir John Ontario Liberal phalanx," touched up a sore point to most Ontario bigots, namely, the extreme fertility of the French Canadian women and the consequent large natural increase of this section of our population. The speaker stated that they were actually settling in hitherto entirely Protestant localities. Of course all this was Jesuitical intrigue. Why did not this lover of "civil and religious liberty" advise his own people to go and do likewise?

Let us hope when the oft-used safety valves have let off the superabundant steam of the ultra-Protestant papers and political hacks, that we poor benighted Papists shall be allowed to sleep in peace, as good subjects of her Majesty and of the Dominion of Canada.

ANTI-HYPERBO.

### THE JESUITS.

The following communication appears in a late issue of the *Richmond Hill Liberal*.

Sir, I am informed on credible authority, that in one of his recent lectures on the Jesuit Question, Rev. Mr. Percival has attributed to that learned and illustrious Society of Catholic priests the doctrine that the end justifies the means.

I may say at once that the Jesuits teach nothing that is contrary to the doctrines of the Catholic Church. The doctrine that the end justifies the means, is wicked, and is repudiated alike by the Jesuits and the entire Catholic Church. I am told that Mr. Percival gave some proofs to substantiate his charge against the Jesuits, and the teaching of the Catholic Church; proofs no doubt satisfactory to himself and to his audience, and claiming to be from the writings of the Jesuits.

I presume Mr. Percival never saw the passages in the *original* from which he took these proofs; and erred, like the rest of that credulous crowd, in pinning his faith to the sleeves of his fellow-workers against the Church and the Jesuits. He trusted that his audience would take his mere word for any anti-Catholic statement he might make, and he has rewarded them as they deserved by abusing their confidence, and *deceiving* them.

The error is a serious one. A minister of the Gospel, as he claims to be, should have had a little more discretion—and I may add, a little more conscience. It might be well for him to take a lesson out of the moral theology taught by these wicked Jesuits, and endorsed by the Church. They say it is a grievous sin, not only to slander another, but also to deliberately expose one's self to the danger of slandering him, by recklessly and without due inquiry accusing him of teaching what is blasphemous and subversive of the Ten Commandments. And the slander acquires a tenfold intensity when such ignorance is attributed, not to one individual, but to thousands of men consecrated to God, and in whose holy lives even a hostile world finds no matter for reproach.

It is a proud distinction for the Jesuits that their enemies find no valid weapons against them, and are compelled to resort to falsehood and slander. They are in this point faithful representatives of the Church of Christ at this day, as she is of the primitive Church of the Apostles. Are our Protestant friends aware that they are repeating against us the identical slanders that were hurled against the Church in the days of St. Paul? Then the wicked Jews or lying Pagans charged her with holding the maxim, that evil may be done for a good purpose.—Rom 3: 8.

I call upon the Rev. Mr. Percival to prove from their own writings, not by second hand quotations, that the Jesuits teach that "the end justifies the means." It will not do to quote garbled texts from the "Encyclopedia Britannica," or "Chamber's Encyclopedia," or the Infidel Paul Bert. or Littledale, or any but one of their own authors, where the context may also be seen. I shall leave the decision to any two professors of Latin, Protestant at that, in the University of Toronto. Let him obtain this decision and I shall surrender the whole case. Mind, isolated texts will not do. It must be shown that the Jesuits teach this, or even its equivalent, from their own authors, not from authors or authorities, which have been manufactured for them.

I have now before me the Text Book of Moral Theology, used in our Seminaries. It is by a Jesuit (Gury). I shall give a specimen of his theology on the subject.

*Omnis electio mali medi est nulla; sed non e converso, omnis electio boni medi est positive bona.* This is the very condictory of the proposition, the end justifies the means.

To prove this the quotation is sometimes made *Fini detrimat probatum actus.* This does not mean "the end justifies the means." It means that the end determines the probity of an action and from the context it will be seen that the author is referring to actions indifferent, or at least, not bad in themselves, for if the action is *malum in se*, no end can justify it, as we have seen above.

The mistakes that are made in attributing false doctrines to the Catholic Church are not always the result of ignorance or neglect. They are very often deliberate misstatements ranging from the *suppressio veri* to downright mendacity.

Who has not heard that Catholics are not allowed to read the Bible? That Catholics adore images, and are consequently idolaters, and all that kind of thing? Why a priest

or nun cannot, since this crusade commenced, walk the streets of Toronto without being insulted. And all this in the interests of true religion?

Take my word for it the day will come when this state of things will bring a reaction, and the reaction has more than commenced. When thinking Protestants will ask themselves, "Cannot our ministers attack the Catholic Church without misrepresenting her?" They will ask themselves, "Does the end justify the means?"

Has Rev. Mr. Percival addressed even a mild rebuke to the champions of Protestantism who piously raided the Catholic celebrators of St. Patrick's Day, and smashed the windows of Catholic institutions for the love of God? Oh! I forgot that would not be in accord with equal rights, or civil and religious liberty, for which he is now clamouring.

It is something refreshing to find Protestants and especially Presbyterians, with the sad recollections of the Penal Laws fresh in our minds, talking about civil and religious liberty, I am of opinion that Rev. Mr. Percival's idea of civil and religious liberty would be to have the Penal Code revived.

That the Jesuits teach, and that the Catholic Church holds, this wicked doctrine, is false. The statement has been made in our midst, and I cannot let it go uncontradicted. We shall see whether the Rev. Mr. Percival will come to the test which I have proposed, and which I think no one will think unreasonable; or like a gentleman admit that he has been deceived.

I value the esteem of my Protestant fellow-citizens for myself, and my co-religionists: for the latter especially, who in many instances are dependent for a living on the good will of their Protestant employers. The doctrine that "the end justifies the means," would justify Catholics in deceiving, robbing and even murdering their employers and benefactors, provided, for example, they thought it was for the good of the Church.

I appeal to the good sense of Protestants themselves. Is this their experience of their Catholic neighbours and employees? People are very seldom better than they profess to be, and Catholics, neither in theory nor in practice, follow this rule. Why then repeat and perpetuate this cry against them? There are Catholics in this neighbourhood who have established for themselves among their Protestant neighbours a reputation for upright and honourable integrity, of which Rev. Mr. Percival with his quasi-eloquent slander cannot deprive them.

I am afraid, Mr. Editor, I have trespassed too much on your valuable space, but I shall watch Mr. Percival's answer, and perhaps soon ask you for more.

Thornhill, March, 26th, 1889.

J. J. EGAN.

#### ANOTHER HUMBLE HERO.

Patrick McTammy is the name of the man who sacrificed his life to save that of a poor wood-picker in Jersey City last week. It sounds eloquent of Irish birth or descent and of the faith of Catholicity. He was a poor man in the goods of the world, was married and the father of several children. He was humble and content with his station in life as is evidenced by his long employment by his late masters. In moral courage and in heroism he was the peer of any of the world's heroes. Last week, while following the duties of his position of switchman, he saw a little boy almost under the wheels of an approaching engine. No other means could save the child from instant death, but an act of heroism, and McTammy was not found wanting in this noble quality. He rushed at the child and pushed him out of danger. But the act cost him his life and his pitiable death was told to his grief-stricken family in heartfelt tones of sympathy and unstinted praise. The hero is no longer susceptible to the world's praise and our eulogy cannot benefit him. But he and his act can speak eloquently to the youth of our land of the nobility of manhood and the unqualified glory of the fearless performance of a heroic duty. His is the latest addition to the galaxy of names that adorn the pages of modern heroism. As an Irishman his fame is another glory to his race. As a Catholic his soul demands our need of prayer as some slight recompense and reward for his unqualified nobility of character.—*Catholic Progress, St. Louis*

#### THE CHURCH.

The existence of the Church is itself a fact which no one can deny, and her life at the present day, after all she has endured, is an evidence that God is with her. Find us a human society which has lived the fourth part of her long and wonderful life. She is an empire, however closely consolidated by the hand of power, which has survived during her memorable history, or has outlived any such convulsions as have shaken her. Yet there is no parallel between her and an earthly kingdom, for she has lived against and not upon the civil arm, and she has not gratified, but rather resisted the passions of men.

She has flourished in spite of persecution, fire and sword, imprisonment and death. She has taught the denial of the appetites, the subjection of pride, the realities of the world to come, in opposition to the seductions of this present scene. She has had attacks from enemies without, and more grievous blows from children within, yet she stands undismayed when the world is arrayed against her, and suffers patiently, after the example of her Master on His Cross.

Christian society cannot ignore her, for she frames and sustains. Statesman cannot overlook her, for her footsteps are everywhere; her teachings are the foundations of ethics; her principles the preservation of law. Historians find her ever prevailing influence binding together the threads of their science and reading to them the lessons of its philosophy.

Now, in the face of this great fact, should not reason acknowledge that there is something more than human in her—a power which rises above the forces of nature, a life which can only find its explanation in the divine interposition!

Why is it that kingdoms and sovereigns, and even her adversaries, are forced to acknowledge her might, and fear her if they do not love her? Why is she the central point of attack towards which converge the arrows which fly from every errorist? Why is her name on every one's lips, a power universally acknowledged, if not revered? We may theorize and struggle with visionaries, but we argue against facts. These are the luminaries which God has placed in the heavens to give light by day and night. No one can close his eyes to the beams which shed on the face of universal nature. *Mgr. Preston.*

#### A CARDINAL'S COMPANIONS.

Cardinal Gibbons preached at the Cathedral in Baltimore recently, taking for his subject "The Bible," to which he strongly urged his hearers to give some minutes at least every day. He instanced St. Augustine's and other conspicuous conversions, which resulted from hearing and reading passages in the Word of God.

Many persons, he said, wonder what the Cardinal does alone in his room at night. Now I am willing to confess to you what he does. I am fond of the company of friends, and enjoy social intercourse and conversation very much, yet I am never less alone than when alone. In my library I am surrounded by brilliant, quick and congenial companions, by men who have illumined the world by their intellect and elevated it by their example. I have but to open my book-case and out steps one of the most delightful, entertaining, and profitable of companions. Suppose it is the Word of God. Through what wonderful scenes, what stirring events from the earliest history of the world will it not transport me, with prophets and poets, warriors and statesmen, kings and princes, shepherds and fishermen, Moses giving the law on Mount Sinai, Paul in the Areopagus addressing the citizens of polished but corrupt Athens, condemning their idolatry and showing them the true God. St. Charles Borromeo says "the Bible ought to be the garden of the priest." I say it ought to be the garden of the laity, too. What is good for us is good for you. God forbid we should go to Heaven alone. We should be lonely their without you, shepherds without their flocks. We ought not to have a monopoly of religion, holiness and goodness. A sentence from the Scriptures will arm you against many a temptation, and help you to overcome evil desires. A good book will lead you into a new world and introduce you into choice company, from whose lips will be distilled, like honey, delicious words of heavenly wisdom.

## Book Reviews.

*The Ave Maria.* Bound volume for 1888. Ave Maria Press, Notre Dame, Ind.

We have received the handsomely bound volume of this excellent publication for the year 1888. As a book containing a varied assortment of good reading for Catholic families, we cannot too highly recommend it.

*Is One Religion as Good as Another?* by the Rev. John MacLaughlin. D. & J. Sadlier & Co., Montreal and Toronto.

In this work the Rev. Father MacLaughlin, one of the best known and most earnest Scotch missionaries, deals with the Indifferentism, Latitudinarianism, or Liberalism in religion, that popular theory, by whatever name it may be called, which is so largely in vogue at this day, the theory which teaches that all Christian creeds find equal favour in the sight of God, and that it does not matter what branch of Christianity a man belongs to, provided he be a good man after his own fashion. When Cardinal Newman was in Rome in 1879 on the occasion of his elevation to the cardinalate, it will be remembered that in his address before the Sacred College, speaking of this spirit of Liberalism in religion, he declared that his life had been one long continuous battle against it. It was the great evil against which, even while he was still a young clergyman of the Church of England, he had steadily set himself.

"I rejoice to say," said the Cardinal in his remarkable allocution, "to one great mischief I have from the first opposed myself. For thirty, forty, fifty years I have resisted to the best of my powers the spirit of Liberalism in religion. Never did Holy Church need champions against it more sorely than now, when, alas! it is an error overspreading as a snare the whole earth; and on this great occasion, when it is natural for one who is in my place to look out upon the world and Holy Church as it is, and upon her future, it will not, I hope, be considered out of place if I renew the protest against it which I have so often made. Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another; and this is the teaching which is gaining substance and force daily. It is inconsistent with the recognition of any religion as true. It teaches that all are to be tolerated as all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste; not an objective fact—not miraculous; and it is the right of each individual to make it say just what it strikes his fancy."

The sects of which Indifferentism can be said to be the only creed, constitute, the Cardinal believed, half of the population of England, and in reviewing its nature, its spread, its influence and effects, he added that though in these countries it does not arise out of infidelity, it nevertheless ends in infidelity. It is the chief obstacle, in the opinion of those who have the best opportunity of knowing, to conversions to the Catholic faith in England. And it is the opinion of the same authorities that it is sending people in large numbers every year from Anglicanism into Agnosticism or infidelity. If on the one hand it tends to keep people out of the Catholic communion, on the other hand, it takes none the less surely from the non-Catholic bodies. So far from riveting their adherents more firmly to the the Protestant formularies, it ripens them for infidelity.

Such is the theory which is the subject of Father MacLaughlin's pages, and a most important subject it is. As the title indicates, his aim has been to show that all religions are not equally right, that one only can be right and that the rest must be wrong: and having done this to point out that one which alone is the guardian of the Ancient Truth. The book is divided into two parts, the first is given to the refutation of the Indifferentists' theory from reason and from revelation and the second to the consideration of the marks of the true Church. The subject, of course, is not new, but a glance through the contents convinces that the author has not only treated it in a popular, that is a simple and convincing, form, but has compressed into the limits of one small volume, a mass of information and reference. The book, too, it should be said, is neatly bound and well printed. While chiefly meant, the author tells us, for those outside the Church, it is

meant also for some who are within. There are Catholics who are disposed to make concessions which their Church can never warrant. They move in a circle of society or are placed in circumstances where they are tempted to temporize in matters of religion. They may be inclined to attach much more importance to expediency, or to certain false notions of etiquette, than to duty even of a sacred kind. For example, they hear it stated in some drawing room, or at some dinner table, where the tone of the conversation, is Protestant, that after all, one religion is as good as another, there is hardly any important difference, and that it really does not matter what creed a man follows if he be an honest man, pay twenty shillings in the pound, do no injury to his neighbour, and discharge his duty faithfully to society. "Now if they (Catholics)" says Father MacLaughlin, "chime in with this liberal doctrine, endorse it, express assent to it, or imply assent to it, they are simply encouraging heresy virtually propagating it, sacrificing their most sacred convictions to erroneous ideas of politeness—or rather allowing themselves to be swayed by the most despicable form of human respect. They imagine perhaps, that by this kind of liberalism they will find favour in the eyes of those who are above them in social position. It is just the contrary." The Catholic Church cannot tolerate any compromise, and hence it is that she can never countenance the low grovelling complaisance of those who seek to further their own interests by approving of statements that are at variance with her teachings. "Of course I do not mean," adds the author, "that the Catholic faithful ought to be eager to engage in controversy, to be uselessly parading their faith, or to be obtruding it in an offensive manner upon others; but I do mean that it is altogether unlawful (for them) to sanction either explicitly or implicitly, that broad and wide heresy that all religions find equal favour in the sight of God." The author quotes at this point an appropriate sentence from a sermon of Cardinal Manning: "In private life we ought to be kindly and unobtrusive, but uncompromising in confessing our Faith; never forcing it upon the unwilling, but never silent when we ought to speak."

### THE SCHOOL AND THE SALOON.

The following paragraph recently appeared in the *Pittsburgh Press*:

"If Father Sheedy would follow up the crusade which he opened yesterday in his sermon against unlicensed resorts of evil in his parish until every one of them was wiped out of existence, this city could afford to present him with the handsomest school-house in the commonwealth."

The framer of that sentence builded better than he knew. He unconsciously formulated the solution of the difficulty between the Catholic Church and the State. If you put down the saloon, says the citizen, I will put up your school. It means this: if that is the sort of thing you priests and people of the Catholic Church can do, "this city can afford to present you" with a school-house. If I pay for a prison in which to punish crime, why can't I pay for a school in which to prevent it? If the priest who puts down dives and saloons puts up a school, it is likely to train children to become worthy citizens. If you affirm, says the citizen to Father Sheedy, that this school is calculated to prevent crime and that school is not thus calculated, your opinion is entitled to consideration, for it is manifest that you hate crime and know how to put it down.

It is very fortunate that Father Morgan M. Sheedy's fierce quarrel with the public-school bigots of Pittsburgh happened at the same time as his quarrel with the dive-keepers in his parish of St. Mary of Mercy. No doubt the mass of his parishioners are good average Christians, yet the saloons and dives in his neighbourhood must be supported in great part by men and women who acknowledge him as their pastor, the children of such people, and of all who are subjected to the same danger, need moral and religious schooling, and all that they can get of it. The commonly assigned purpose for building a Catholic school is the preservation of the faith. Now, how many born Catholics are lost for want of faith? Not very many. How many are lost on account of drunken parents? Vast numbers. In discussing the school question, the conspicuous place given by the Catholic side of the con-

troveray to the office of the school in regard to sound doctrine has misled many honest Protestants. They do not want to give their taxes for any such school. In their minds the school question is strictly and solely a question of creeds. The scope of state education cannot embrace a school whose only great purpose is to produce orthodox Catholicity. Citizenship the state can pay for and ought, but in this country religion as such is entitled to respect and fair play, and nothing more, unless in some of its particular functions it contributes directly to good citizenship. The parochial school-building is eloquent of the faith of a priest and people, and of their fear of doctrinal error; their pulpit should be, like Father Sheedy's, eloquent of their hatred of vice and their love of morality. Where priest and people work together for good citizenship even in their church, much rather will they do so in their school. The long hours and chief work of the parish school are devoted to training in the secular branches; they are the proximate preparation for the secular life. Religion is necessary, then, not only for sound doctrine, but as the only reliable influence to secure moral cleanliness in the secular life. It is as a moral influence that it recommends itself to the state—good sense and experience bear testimony to its effectiveness—and makes the state its debtor.

Every priest who, like Father Sheedy, is a fearless and outspoken enemy of vice and corruption in his neighbourhood is the most potent advocate of Christian education — *Catholic World*.

#### PADRE AGOSTINO.

A gossiping correspondent of the *Birmingham Post* tells the following romantic story of the great Italian preacher, Padre Agostino da Montefeltro. That there is some foundation for it seems evident from acknowledgments made by Padre Agostino himself, but we do not vouch for the details, and we give the story under reserve. The correspondent says:—Padre Agostino is regarded in Rome as the wonder of the age. Strangers enter San Carlo with the full determination to dispute his doctrine and disprove his words; they leave the church melted to the very soul, penetrated to the quick, by the arguments at which they have scoffed. The Padre comes from Pisa. The romantic story of his life adds considerably to the interest which surrounds him. As a youth he had fallen desperately in love with a young lady, who returned his affection. But she was of noble birth, while young Agostino belonged to a highly respectable but plebeian family. The objection to the union upon this ground, especially in an old-world place like Pisa, was insuperable, and the young man left his home in despair to join the troops under command of Garibaldi. Nor did he return until the war was at an end. Meanwhile the young girl had been persecuted by her parents to accept a marriage with a *marchese* high in office at the court. Preparations for the ceremony were all complete with the greatest pomp, for the King had promised to be present; the moment of signing the marriage contract had arrived, the company had all assembled, when from the bride's chamber came the dreadful news that she had been found lying dead upon the bed—attired in the gay and fashionable dress of the bride elect—still grasping in her hand the magnificent bouquet sent to her by the bridegroom. The catastrophe of Juliet was repeated save that the slumber produced by the deadly draught proved eternal; and she was buried amid the tears and lamentations of the whole population. Who shall describe the grief of the young soldier on his return, promoted to the rank of captain, and decorated with the military order? He hurried to the grave where lay the remains of the girl who had chosen to die rather than renounce her love for him. It was here that the conviction of the nothingness of all things in this world took possession of his mind. The rank in the army to which he had attained, stimulated only by the hope of obtaining distinction from the King which should justify his claim to aspire to the hand of his patrician love, all ambition of wealth, honour, and renown now lay hidden within the marble tomb by which he knelt! The resolve to leave all worldly vanities, and retire to solitude and prayer, was taken then and there, and he en-

cred at once the convent of the Franciscans. The only souvenir of his lost love, begged from her sorrowing family, was the cross of ebony which hung at the head of the bed whereon she died. It now adorns the wall of his cell at Montefeltro. *Liverpool Catholic Times*.

#### CANADIAN CHURCH NEWS.

Archbishop Fabre blessed the new chapel at Maisonneuve on Sunday last.

Abbe Colin, Superior of the Seminary of St. Sulpice, left Rome on April 5th, and is expected in Montreal early this month.

Rev. Vicar-General Laurent was presented on Monday evening by the Sanctuary Boys of St. Michael's Cathedral with a well-executed crayon portrait, as an earnest of their affection for him.

The Sisters and ladies of the Congregation of Notre Dame, Ottawa, tendered a reception to Archbishop Dubranel on Saturday afternoon last at Gloucester St. Convent. It was largely attended and the grand hall of the Convent was handsomely decorated.

The decree of the Pope authorizing the distribution of the \$400,000 from the Jesuits' estates was officially served upon Hon. Mr. Gagnon, Provincial Secretary, at noon on Saturday by Mr. Cyrille Tessier, M.P. This was at the request of Mr. Mercier, to whom the decree had been transmitted from Rome. The law declares that the sum of \$400,000 is payable within the six months following the service of the decree.

Vicar-General Routhier, of the Basilica, Ottawa, was the recipient of many letters of congratulation from different members of the clergy and others on his elevation as arch-priest and canon of the Basilica. It is understood that the official ceremonial will take place in July next at the meeting of the Synod when the whole of the Chapter will be formed. Vicar General Routhier will then receive the title of Monsignor, as head of the Chapter.

A meeting convened by the authorities of Laval University on the question of the temporal power of the Pope, took place in Quebec on Sunday afternoon last, and was largely attended. Cardinal Taschereau presiding, Abbe Labreaque, Judge Routhier, Mons. Hamel and others addressed the meeting. Two resolutions were passed, declaring the restoration of the temporal power necessary for the spiritual welfare of the Church, and for the material interest, peace and prosperity of the State.

At a general assembly of the Clergy of the Diocese of Kingston, held in the Bishop's residence, on the 19th April, the Most Rev. James Vincent Cleary, Lord Bishop of Kingston in the chair, a series of resolutions respecting the present government of Ireland and the oppression of the Irish people, proposed by the Very Rev. Dean Gauthier, of Brockville, and seconded by the Rev. Chas. A. Murray, pastor of Cornwall, were passed with acclamation. The resolutions deplore the prolonged servitude of the Irish people, and the coercion legislation operating so disastrously against them—legislation repugnant to the spirit and letter of the Constitution—and further condemn the seizure and imprisonment of Ireland's Parliamentary representatives, and the brutal ill-usage accorded to them in prison. "We have no hesitation in condemning," the concluding clause reads, "such abuse of power as a tyranny inconsistent with the first principles of civilized government and a stain upon the escutcheon of England, tending to reduce her from her foremost place of honour amongst the nations as the persistent guardian and champion of parliamentary legislation and of the popular liberties identified with its historical developments."

The resolutions are signed by the Bishop of Kingston as Chairman.

## Men and Things.

Sir John Macdonald's correspondence, as may well be believed, is very voluminous, and some of the letters he receives very extraordinary. Applications for office and all sorts of employment are every day occurrences, while the requests of some are unique. One man wrote, evidently in the soberest earnest, hoping that Sir John would send him \$500 to procure a wooden leg, while a young man of 19 expressed a strong desire to be adopted into his family.

A Tory paper has addressed a circular to prominent public men with a view to obtaining their estimates of Lord Beaconsfield's political character and services. Among those to whom it directed its inquiries was Mr. Biggar, whose replies are so accurate and to the point that they should be incorporated in the historical text books of the day as giving an absolutely perfect epitome of the character of the late leader of the Tory party. Here are the five questions, with Mr. Biggar's reply attached to each:

In what position would you place Lord Beaconsfield among Prime Ministers of England since the beginning of the eighteenth century?

Very near the bottom.

What political influence have Lord Beaconsfield's novels exercised and which is the best of them?

I tried to read "Lothair" but could not succeed.

Was Lord Beaconsfield consistent and sincere in his political ideas, and for what acts of statesmanship is he most likely to be remembered?

He had no political convictions, and I cannot call to mind any act of statesmanship by which he will be remembered.

What course would Lord Beaconsfield have been likely to take in Irish politics of the day?

Whichever he thought would benefit himself.

To what do you attribute the political success of Lord Beaconsfield and his ultimate popularity?

To the stupidity of the aristocratic classes.

A fine entertainment was given at Daly's Theatre, New York, on the afternoon of Easter Monday, in behalf of the refuge for homeless women who are out of employment and money, and, in consequence, in dangerous straits in a large city. A good sum was realized. The *Brooklyn Review*, speaking of Mr. Daly's benevolence, says: "It is true there are not many Augustin Dalys in this country to deal out time, and labour, and money so largely in behalf of charity. Still, example is catching. For years Mr. Daly's name has been before the pleasure-loving public in various ways, but mostly in connection with his famous theatre and remarkable company. His charity towards the acting fraternity has long been known and appreciated. His more private charities are not so well known, although for a single individual, even so happily situated as Mr. Daly is, they are extremely large and seem to be growing. The use of his theatre and company for one performance represents some hundreds of dollars in direct expenses and some hundreds more in the opportunity of which he deprives himself. Yet Mr. Daly cheerfully repeats his charity several times a year and does not grow tired in well doing. There is no need to praise such a man. His works praise him. It must be a matter of pride to Catholics that the leading manager of the country is a practical Catholic himself, and worthy to be put forward as a representative man. The worst point about us is, however, that we rarely know and appreciate our own."

The initiative in doing honour in the United States to Cardinal Manning on the occasion of his Jubilee, belongs to the Rt. Rev. Dr. Hennessy, Bishop of Dubuque, who recommends the matter to the priests of his diocese, saying:—

Cardinal Manning is no stranger to you. His name is familiar to all Catholics—especially to those who speak English. He has made these his debtors in an especial manner. His labours, whether you regard their quality or quantity, are surprising. Read his writings, and you would suppose him a bookworm who spent most of his time in his study. Read his sermons, and the story of his labours among the poor—providing for the temporal and spiritual

welfare of themselves and their children, striving to elevate, enlighten, and sanctify them—and you would suppose that he hardly had time to read his Office. What the Fathers of the Church were in their day, Cardinal Manning is in ours. Indeed, his life seems a remarkable combination of the characteristic qualities of many great men. He suggests at once the memory of an Augustine, a Borromeo, and a Vincent de Paul. To recognize the many merits of such a man, by contributing to his fund, would be a graceful act, and one that would reflect honour on him who performed it. It is not easy to realize what pleasure our interest on this side of the Atlantic in his Jubilee celebration would give His Eminence, or how grateful he would feel for it. The more generous and noble-hearted men are, the more keenly do they appreciate the kindness of others.

### PRESENTATION TO BISHOP O'CONNOR.

The priests of the Archdiocese of Toronto took the opportunity of Bishop-elect O'Connor's presence in the city on Monday last, to present him with the insignia which, as Bishop of the Peterboro Diocese, he will have to assume. The articles consisted of the pectoral cross and chain, crozier, mitre and amethyst ring such as bishops wear. Accompanying the gift was an address signed by all the priests of the archdiocese, and handsomely illuminated, in which was set forth the sorrow of his brother priests in losing his companionship, and at the same time their joy and satisfaction at his elevation to the episcopate. Rev. Father McCann made the presentation in the presence of the two Very Reverend Administrators and all the priests stationed in Toronto.

In his reply the Bishop-elect thanked his old fellow-labourers for their affectionate and complimentary address, for which he felt deeply grateful. He believed that the joy expressed rose not only out of personal regard for himself, but because the archdiocese had been honoured by the selection of one from its body of priests for the hierarchy. He trusted that his own elevation might prove an incentive to those whom he addressed to labour with even greater zeal and earnestness in the discharge of their holy vocation. It was a great consolation for him to know that after exercising his sacerdotal functions in the archdiocese for more than a quarter of a century he had not forfeited the confidence, love or esteem of his fellow-priests. It was to be hoped that the future prelates of this country would be selected from their ranks. His sympathies, affections and interests had been centred in the archdiocese of Toronto, where he had passed his years from early infancy, and now when called to labour apart he felt most acutely the severance of the ties.

The crozier, mitre, cross, and ring were ordered from Paris. The mitre is of golden cloth set with precious stones, and is ornamented with heavily draped tassels. The cross and chain are of solid gold, the chain alone weighing 128 dwts. The center stone in the ring is a large amethyst, and it is surrounded with pearls. The cost of all was about \$500. The address was prepared in book form, the volume consisting of several pages. In the frontispiece is a representation, handsomely coloured, of the arms of Peterboro diocese.

Andrew Carnegie, telling "young men how they can succeed," says he "would not give a fig for the young man who does not already see himself the partner or the head of some important firm." That is the trouble nowadays. Too many young men seem to "see" themselves partners when in reality they are only clerks. At any rate, that is what the liberties so frequently taken with the firm's money by cashiers and book-keepers seem to indicate. While aiming high, it is a good thing not to give too much latitude to the imagination.—*Baltimore Mirror*.

### WHAT HAS ST. HELENA DONE?

The office of United States Consul at St. Helena is vacant. We nominate our argumentative fellow townsman, Rev. Joseph Cook. If he applies for the office he is sure of a warm support in the city where he is best known. *Boston Globe*.—



## The Catholic Weekly Review.

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

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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, 20th 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,

J. 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. CARRERY,  
Bishop of Hamilton.

TORONTO, SATURDAY, MAY 4 1889.

The readers of THE REVIEW have already been made familiar through these columns with the speech of Sir Charles Russell, delivered before the Special Commission in defence of Mr. Parnell and his colleagues, which, it is agreed by English journals of all complexions of politics, deserves to rank among the most famous of English forensic efforts. It was distinguished by its eloquence, by its austere handling of a vast mass of material, by its rapid and luminous review of the history of the beginning and growth of a great political movement, by the self control of the speaker, and by the importance of the subject with which it dealt, and of the events that called it forth. That Sir Charles Russell, great as was the ability and the skill with which he performed his duty towards those whose interests were entrusted to him, failed to produce the same emotional effect as that which was the result of the harangues of the two great orators who elaborated before the House of Lords the charges preferred by the Commons of England against the Governor General of India, is a remarkable testimony, the London Standard thinks, to the change that has come over the national manners. During the four days occupied by Burke in opening the case against Warren Hastings emotional scenes were of the commonest occurrence. Not only was Mrs. Siddons herself as much affected as she was accused to affect others, but many parts of the great oration were broken in upon by sobs and groans, which proceeded as much from the male as from the female portion of the audience. Mrs. Sheridan, in spite of the fact that she was the wife of one of the greatest rhetoricians of the age, and

as such might have been expected to estimate aright all those artifices of voice and manner which are relied on to awaken the emotions, was borne from Westminster Hall in convulsions, and even the imperturbable countenance of Lord Thurlow seemed at moments affected by the floods of fiery eloquence which poured from the accuser. "It seems," says the Standard, "as if the present generation is decidedly less easily moved than that of a hundred years ago, and we are afraid that even if Burke or Sheridan were to harangue a modern audience for four consecutive days, the colder and more critical listeners of the nineteenth century would be able to pass through the ordeal untouched. Still, making every allowance for the fact that the spread of material civilization has robbed us of our imaginative and poetical faculties, and that, in this age of railways, telephones and electric lights, it is no longer possible to madden men with words, or to stir their blood as if with wine by passionate declamation, we can hardly doubt that there was some element present then which is wanting now." But that such effects were beyond the powers of Mr. Parnell's advocate—sustained as Sir Charles Russell was by the justice of his cause—as they are beyond those of any living speaker does not, however, this most ultra of Tory journals admits, derogate from the legitimate triumph which has been won by the Irish counsel.

Some idea may be formed of the immunity which the anti-clericals in Italy feel themselves to enjoy under the lenient policy adopted towards them by the present Government of Italy, from the outrage which was committed in the Church of San Carlo in Rome on the first Sunday in April, where the famous preacher, Padre Agostino, was delivering a course of special Lenten sermons. Some of these miscreants contrived to ignite a bomb in the church, and it exploded with a terrible noise. Padre Agostino had chosen for his subject: "What is Purgatory?" and he had arrived at the words "Purgatory is a place of pain," when the whole congregation was alarmed by the noise and smoke. The bomb had been placed in the corridor which forms the apsis of the church and encircles the high altar, and which is quite deserted on these occasions. Profiting by the quietness of the place these brave men were enabled to carry out their dastardly work without fear or discovery. Providentially, the result was not destructive. There was at first some confusion, but the firm and courageous bearing of the preacher, the reports state, brought calmness to all, preventing what might have been a fearful panic and the occasion of many deaths. The preacher at once resumed his discourse, which, from time to time, was interrupted by the waving of handkerchiefs and applause. There is but one opinion in Rome, a correspondent writes, at this cowardly and senseless act, and papers of all shades of opinion join in condemning a Government which has allowed things to come to such a pass. The replies of Signor Crispi to the interrogations put to him in the Senate in regard to the event created the worst possible impression. The Prime Minister began by declaring that Padre Agostino had been guarded and looked after more than a king, and added, "Does the honourable gentleman know that some enemy or rival of Padre Agostino did not fire the bomb?" It was under this insinuation that the leader of the Government took refuge. One paper, speaking of him and his conduct in the affair, says: "After the metropolis of Christianity has been reduced to the 'Capitale del Regno,' we hear it only described by the people themselves as the 'capital of the starved.' Now it will be necessary to give it another title, because, from the night of the funeral of

Pius IX. until to day, too many facts have occurred not to render it the 'capital of the *canaglia*.' If Signor Crispi wishes that order be maintained in Rome, it is not sufficient to send to San Carlo al Corso several hundred soldiers, guards, and police; it is not sufficient to send delegates, officers, and others, companies of the line with fixed bayonets. No, it is necessary to desire order and to truly desire it. Such a wish is that which is wanting in the Ministry. Oh, memory of Papal Rome! The quietest, the most exemplary of capitals! Model to all Europe of nobility, courtesy, good sense, and decorum."

The circumstance serves to make clear how intolerable is the position of the Sovereign Pontiff and the Church in Italy. There have been, and there are perhaps still, many staunch Catholics who, while maintaining that no power on earth had a right to deprive the Holy Father of his possessions, have yet felt concerning the temporal principality of the Holy Father that it was a serious inconvenience, in modern times, to religion itself, and that the Pope could do well enough, if not better, without it. So loyal a Catholic as Brownson for a time held this opinion. But he lived to take a wholly different view of the case. The atrocities committed by the Piedmontese convinced him that in the Italy of recent years there is to be seen what was seen in France during the years of 1779 and those that followed, namely the unmitigated reign of terror, and the domination of murderers. Later on he regretted deeply having at any time said a word in favour of "these basest rabble," as he termed them. He had been thoroughly deceived, and he believed, after closer examination, that the Pope was more than ever the true friend and defender not only of right, but especially of liberty, and that if he were driven away from Rome, Italian liberty would go with him. In fact, he saw in Italy, on the part of these pretended liberals "nothing but falsehood, hypocrisy, iniquity, abominable tyranny and cruelty, which cry to Heaven."

#### THE CHURCH AND MODERN CIVILIZATION.

Those of our readers who are familiar with the writings of Dr. Brownson between the years 1862 and 1864 may remember with what force and vigour he defended, while in all else an Ultramontane of the Ultramontanes, the opinions of Count de Montalembert in relation to civil and religious freedom, against the attacks of *La Civiltà Cattolica* of Rome, a journal understood to be published under the direction of the Society of Jesus. It was the opinion of Montalembert that the clerical dream of the Middle Ages could not be realized, and that men at this day could not be made to submit to the government of churchmen in temporals. The experiment, he held, had been tried and failed. He demanded a free church in a free state, in all of which Brownson agreed with him, maintaining with all the power of his splendid abilities, that the subjection of the state to the clergy, as well as the subjection of the clergy in spirituals to the state, should both be rejected as equally hostile to religion and to civilization. The Catholic, living under such kindly conditions as we, at all events, of this continent do, who would not be carried away by these articles, would in truth be an immovable one. There is no standing against the resistless rush of his logic and arguments. Incidentally they will remember the severity of his strictures upon the Jesuit Order. While speaking with the utmost affection, admiration, and gratitude of the high character, the erudition, the charity, and the zeal of its members, he regarded the Society as an organization which had outlived its day

and generation, and which he went so far as to liken to the barren fig tree of the Gospel. God gave them a great work to do, and they did it, and they won the admiration of the Catholic world. It had been called into existence to do a special work in a special age, and when that work was done, being a human, and not a divine, institution, it was unable to adapt itself to the rapid social changes and new developments of civilization. They understood the sixteenth and seventeenth centuries, he claimed, but not the eighteenth, and still less the nineteenth. And so what was wanted, he contended, was men who would be to this age what St. Ignatius and his companions were to theirs, men of large minds and of free spirits, who would christianize the new civilization, by "baptizing, not anathematizing, it." Later on he complained that no encouraging voice came from the Eternal City to those who were toiling to advance religion and civilization; that a spirit of fear seemed to possess the Catholic world, and a lack of confidence in the human mind. Brownson was never a revolutionist, but about this time he wrote, "The only determination we discover in it is to persist in the warfare against the irrepressible instincts of civilized humanity."

As may be imagined the publication of these opinions gave very great offence in some quarters, and partly on this account, and partly by reason of sad domestic afflictions, Dr. Brownson determined in 1864 to discontinue the publication of his *Review*. Needless to say he was misapprehended, and his Catholic loyalty came to be widely distrusted. This distrust was unmerited. In 1873, unwilling that his name should go down to posterity with the least suspicion resting on it of disloyalty to the Church, and for the sake of the Catholic cause and his children, he revived his famous *Review* for one year to prove to the world that his faith had never wavered, that he was still an uncompromising Catholic, and a thorough going papist. In the interval great changes had taken place in the ecclesiastical world. The Syllabus had been published, and the Vatican Council had promulgated the dogma of Papal Infallibility. In the introductory article of the new series, the great publicist reviewed his past opinions and policy. "I willingly admit," we read, "that I made many mistakes, but I regard as the greatest of all the mistakes into which I fell during the last three or four years that I published the *Review*, that of holding back the stronger points of the Catholic faith, on which I had previously insisted, of labouring to present Catholicity in a form as little repulsive to my non-Catholic countrymen as possible, and of insisting on only the minimum of Catholicity, or what had been expressly defined by the Holy See or a general council. He was not likely, he added, to fall into the mistake again. He had no desire to be known as a *liberal* Catholic. He was not, and never was, one, though for a brief moment he may have seemed to be. "The times," he wrote, "if I read them aright, demand Catholicity in its strength not in its weakness, in its supernatural authority and power, not as reduced to pure rationalism or human sentimentality—in a word, as set forth in the Syllabus."

We have mentioned all this for the purpose of sounding Brownson's note on the Syllabus. It is the *programme Catholique*, and as such the *point d'appui*, as our readers know, of the *Mail* and the anti Catholic party here in Canada, as it is the world over. "What is most needed in these times—perhaps in all times—is the truth that condemns, points blank, the spirit of the age, and gives no quarter to its dominant errors, and nothing can be more fatal than to seek to compromise with them, or to form an alliance with what is

called Liberalism—a polite name for sedition, rebellion, and revolutionism. . . . I place little value on what is called material progress, and I regard the boasted progress of modern civilization, in all other respects, as a deterioration. The 'glorious reformation' of the sixteenth century was an apostasy from Christ, as was gentilism from the patriarchal religion, and, in principle, a return to pure heathenism. . . . For myself I accept the statement of the anti-Catholic press that the Syllabus condemns all the distinctive features of what is called "modern civilization," and draws the line between Catholicity and the world in bondage to Satan so clearly that there is no mistaking it. It presents the true issue, and those who are not with the Pope are against God, and therefore against the rights of men and of nations."

That, we submit to our readers, is the Catholic view of the Syllabus. Catholicity in its strength is summed up in the Syllabus.

#### IRELAND AND THE DRINK EVIL.

"Why will so many," asked the Rev. Father Foley in his article in our last number, "who claim to be friends of Ireland keep studiously out of sight the truth that drunkenness and the drink traffic have much to do with the present misery of Ireland. Let us listen to the Irish bishops. Assembled in national synod these prelates have said:

"To drunkenness we may refer, as to their baneful cause, almost all the crimes by which the country is disgraced, and much of the poverty from which it suffers. Drunkenness has wrecked more homes—once happy than ever fell beneath the crowbar brigade in the worst days of eviction; it has filled more graves and made more widows and orphans than did the famine; it has broken more hearts, blighted more hopes, and rent asunder family ties more recklessly than the enforced exile to which their misery has condemned emigrants."

This is no fanciful picture. In few lands has the drunk trade brought greater miseries on a people.

The recollection of the Father Mathew movement in Ireland will be still fresh in the minds of many Irishmen living. In 1845 that movement had attained, under the leadership of the great Irish Capuchin, to its topmost height in Ireland. What had it to show for itself, and what were its visible fruits by this time? "It is no exaggeration to say," writes the late A. M. Sullivan in *New Ireland*, "it had effected an astonishing transformation. It could not bring to Ireland that prosperity and wealth which flow from increased production or multiplied resources. The condition of the bulk of the population was, at best, as the world soon afterwards came to know, terribly precarious. But subject to this reservation, it may be said that never had a people made, within the same space of time, such strides from hardship to comparative comfort, from improvidence to thrift, from the crimes of inebriate passion to the ordered habits of sobriety and industry. I speak of what I saw. The temperance movement had not, I repeat, removed the deep-lying political causes of Irish poverty and crime, but it brought to the humblest some amelioration of his lot; it banished from thousands of homes afflictions that politics (as we use the phrase) could neither create nor cure, it visibly diffused the feeling of self-respect and the virtue of self-reliance among the people. We all could note its influence, not only in their personal habits, but in their dress, in their manners, and in the greater neatness and tidiness of their homes. To this purport came testimony from every side. The magistrates and police told of crime greatly diminished. The clergy

told of churches better filled with sincere and earnest worshippers. Traders rejoiced to find how vast was the increase in popular expenditure on articles of food and clothing or of home or personal comfort. There is official evidence in abundance on the point."

The painful circumstances under which the drink curse arose anew among the Irish people are graphically drawn by the same writer. There were scores, probably hundreds, of districts in Ireland from which drink shops had long totally disappeared. The awful famine came in '47, and what happened was this: When the Government relief works were set on foot all over the kingdom, close by every pay office or depot there started up a meal store and a whiskey shop. Only too well, the historian writes, the wretched people knew what the firewater would do for them; it would bring them oblivion or excitement, in which the horror and despair around them would be forgotten for awhile. And thus, in such a time and in the track of the Government relief staff, the drink shops reappeared, specially "licensed" by law, and to a great extent, reconquered what they had lost.

It is this sad history which Father Foley doubtless, had in his mind when he wrote as we have above quoted. What is true of the Ireland beyond the sea is as true of the Ireland at our own door; and he is no true Irishman, and no true Catholic, who would seek to condone or conceal it. "He who looks at Ireland in America," says Father Foley, and we invoke for his words the reader's grave consideration, "tells but a part of the truth when he speaks only of the glorious record which so many Irishmen and their children have made for themselves in this country, and is silent concerning the disgrace which has come upon many once great names through drink and drink selling. The stern fact remains that too many of the drunkards and drunkard makers of the land are of our race; too many of the names that on history's pages tell of Ireland's glory, now upon saloons and liquor stores proclaim her shame."

#### BROWNSON

ONE of the great Catholic patriots of our time, a man who loved his country and its people more than he loved himself, was Orestes A. Brownson. His book on *The American Republic* was one upon which he expended much tenderness and care. It was his last expression of love for his nation. His affection in receiving the peculiar reward which republics are said to bestow upon their faithful children. Among Protestants and unbelievers his name is rarely heard; his works never. Persons who are proud of their culture, who are up in the Koran, in the Zundavesta, in God knows what of rubbish dug out of ancient cesspools, have never heard even the name of Brownson. His was the clearest, keenest of minds. We doubt if America has produced his equal, and America knows him not, the affectionate son to whom no American was ever less near than a dear friend. There has long been talk of putting up some pitiful granite or bronze to his great memory. There is a committee in existence to do the work, but money comes in slowly, interest is dead, and by the time the project is executed those interested will be exceedingly tired. We will publish in the next number the appeal of the secretary to the memorial committee. It is time for Catholics to waken up to the importance of this affair, and we suggest to the working members of the committee that, instead of waiting for the money to walk into the treasury, they go forth and ask for it in proper places. —*Catholic Review, Brooklyn.*

At the Bishop's palace, Peterboro', on Tuesday evening, the priests of the diocese presented his Lordship, Bishop Dowling and his chancellor, Rev. Father McEvoy, with fare well addresses prior to their departure to Hamilton.

## CATHOLIC AND LITERARY NOTES.

Cardinal Newman attended services at Edgebaston Oratory on Good Friday, and a correspondent who saw him says "no one looking at his bright eyes and intellectual face would have thought him eighty-eight years old." His Eminence, though feeble, is said to enjoy comparatively good health.

His Eminence, Cardinal Gibbons, accompanied by a small party of friends, will leave in a few days for a trip to New Orleans. The object of His Eminence's visit is to confer the pallium on Archbishop Janssens. C. F. Mayer, president of the Baltimore and Ohio, has placed his private car at the service of the Cardinal for the trip. This act of courtesy is rendered more pronounced by the fact that Mr. Mayer's intention was to use the car himself on the day designated to attend the centennial celebration at New York.

The Bishop of Cloyne has brought suit against the *New York Herald* for calumny and defamation. That enterprising paper some time ago published a paraphrase of the Bishop's late pastoral and gave it an interpretation that startled the old theologian.

The Jesuit Fathers in Ireland have introduced the study of the Irish language into the curriculum of Clongowes College. Mr. R. J. Duffy, honorary secretary to the Society for the Preservation of the Irish language, having been appointed Professor of Celtic in that famous institution.

The Holy Father will hold a consistory early this month, when he will create three French Cardinals, one Austrian (the Bishop of Salzburg), one Belgian (the Archbishop of Malines), one Spanish, and one German (either the Bishop of Breslau or the Archbishop of Cologne), says an English exchange. These elevations will effect at last a most desirable reform, for they will place the Italian members of the Sacred College in a minority.

An interesting biography is announced—the life of the famous Dr. William George Ward—"Ideal Ward" of Oxford, and, after his conversion to Catholicity, editor of the *Dublin Review*. His son, Mr. Wilfrid Ward, is the biographer. Lord Tennyson contributes some memorial lines as a preface. The life will throw further light on the history of a movement of which neither the interest nor the influence is exhausted.

"The *Catholic Review*," says the *New York Catholic News*, "has sustained another great loss in the death of John McCarthy, a modest man, a brilliant writer, a devoted friend. The majority of the editorials of the *Review* were his, and, next to Mr. Hickey's, his were the style, strength and logic that built up the prestige of that paper. God rest him. He was one of the quiet labourers who have given lustre to Catholic journalism at the cost of their own comfort and personal benefit. At his funeral there were three friends of his old days, and, deserted by all, the undertaker and his assistants had to act as pall-bearers. Yet this man, when editor of the *Catholic World*, had many friends. Does friendship cling only to prosperity?"

Sir Charles Russell has arranged for the publication of an authoritative report of his great speech in book form, as soon as he can find time to revise it. Thus he hoped to be able to do during the Easter vacation, and, if so, the volume will be issued immediately. It will be published, we understand, by Messrs. Macmillan.

An excellent review of Mr. Froude's latest work, which, if the initials appended mean anything, is the product of the pen of Mr. Oscar Wilde, appeared in a late number of the *Pall Mall Gazette*. Mr. Wilde concludes his criticism in the following words:—"There are some who will welcome with delight the idea of solving the Irish question by doing away with the Irish people. There are others who will remember that Ireland has extended her boundaries, and that we have now to reckon with her not merely in the Old World but also in the New."

## LEGEND OF THE PASSION FLOWER.

FROM THE SPANISH.

Soft shadows crept beneath the scented boughs  
And day's last touch fell upon leaf and bud,  
No busy insect-hum ran through the air;  
Only the soothing flow of sea-ward streams  
Sang gentle requiem for fast ending day.  
Where vines hung low before a ruined shrine,  
A maiden stood, and watched the sunlight kiss  
The distant sea, and when the golden clouds  
Veiled day's repose, she knelt, as down the stream  
The silvery sound of bells was sweetly borne,  
Then on the breath of evening fell the words  
That angel-lips alone could bear to earth,  
And she who whispered them so soft and low  
A girl in years, woman in mien and brow,  
As even she, the peerless one of ages past,  
Peerless for ever, when half woman, half a child,  
The Angel's greeting came to her; such too  
The one who knelt in that fair Spanish vale,  
And know not through the vines there fiercely peered  
Keen eyes of cruel hate while listening ears  
Had caught the words that sealed her hapless doom  
A Jewish maiden's doom for Christian truth.  
She rose and gazed far o'er the roughening sea,  
What made her look around? was reptile there  
That she could feel her warm blood colder grow,  
Yet rush from heart to brain? Reptile there was,  
In human form, had tracked the maiden there!  
"What right hast thou to dog my steps?" she said,  
And all the proud scorn of her face flashed forth,  
"Thou art a follower of the hated Nazarene!"  
A moment's silence then a struggle one wild cry  
Down to the sea the swift stream bore.

Midnight within a ruined Moorish fort,  
Midnight within a vault lit by a single lamp;  
Stern men with scowling brows and cruel eyes  
Glare at the maiden in their midst; no daughter  
Of kingly race e'er bore herself more firm,  
Or dared more human wrath and faltered not,  
More beautiful beneath the faint lamp's glimmer  
Grew face and form outlined upon the wall,  
The scorn of men, the hate of kindred all  
That might have bowed strong men, she meekly bore,  
And when their vengeance filled the cup with death  
That she must drink for loyal love of Him  
Whose Love had won her heart, she bent her head,  
And answered not.

Without the storm raged wildly lightning flashed  
And with the roar of thunder mingled ocean's waves,  
Adown the valley dashed and leapt the river,  
In the city thoughtful men said, "We have sinned!  
Our vines and olives, and our orange bloom can never  
Bear unharmed so wild a tempest's wrath."

"Whence came this lovely flower?" in after years was asked,  
It hung where tangled vines hung years ago  
Before a ruined shrine. "From Afric's land the Moors  
Did surely bring and plant it here." "Nay! nay!" said  
one

Who once had worn the Moorish chain, "I toiled  
In their domain, but never saw a flower like this.

"No Moor," another said, "thus placed it near Our Lady's  
shrine."

They thought it no fit place for plant like that  
To waste its beauty in, so to a garden fair  
They sought to take it hence, and bared the roots,  
When lo! they sprang from transfixed hands and feet!  
And he who once had been a slave in Caliph's halls  
Said, reverently, "They crucified the maiden, then"

London Month.

The *Star* publishes the following account of the final scene in the great speech of Sir Charles Russell.

The speech for the prosecution for it was nothing else had ended. But this was not to close the impressive and touching scene of the day. As Mr. Parnell stood gazing silently and affectionately at his counsel, as Sir Charles Russell gathered up his books and papers, there came up to him Mrs. Gladstone and one of her daughters. Mrs. Gladstone took his hand, pressed it long, and keeping it in her grasp, whispered smilingly and eagerly what was probably a message from her husband. Then she passed to Mr. Davitt, took his one left hand, spoke to him, and smiled her sympathy and friendship into his eyes. Then came Mr. Childers, and a long hand shake passed between him and Mr. Parnell and Mr. Davitt, the spectators staying on to watch and admire these greetings.

## BISHOP O'CONNOR.

## THE CONSECRATION SERVICE AT PETERBOROUGH.

Peterborough will not readily forget the event which called together within her precincts on Wednesday last 125 prelates and priests of the Roman Catholic Church in Canada. Nearly a score of the Catholic dioceses in the Dominion were represented, and in the remarkably large assemblage of the clergy were included two archbishops and eight bishops. On two previous occasions during the last seven years this town has had an opportunity to witness the installation of a bishop of the Roman Church, but never before have the imposing ceremonies attending the consecration to the high office been performed in the diocese. The Peterborough diocese has had a peculiar experience in respect to the possession of its chief dignity. It is scarcely seven years ago since it was established, and already its third bishop has been called to preside over it. Bishop Jamot was installed on September 21st, 1882, and his death occurred on May 3rd, 1886. During one year Vicar-General Laurent, of Lindsay, was administrator, and then, on May 3rd, 1887, Bishop Dowling was installed. The promotion of Bishop Dowling to Hamilton diocese left the See vacant again, and after a lapse of eight months the Rev. Father O'Connor was appointed to the office.

It was early evident that the Roman Catholics of Barrie, whose spiritual welfare Bishop O'Connor had zealously sought during eighteen years, were not going to let the opportunity pass without once more testifying their love and esteem of their old pastor. On Tuesday evening over 100 of them, among whom were many ladies, arrived here for the purpose of attending the consecration ceremonies.

The morning was cold, and a cloudy sky promised a continuance of chilly weather during the day. As early as nine o'clock there were long lines of people on every street leading to St. Peter's Cathedral. Although admission was by ticket to prevent a crush, there were many who deemed it advisable to be in their seats ahead of time. At ten o'clock, the hour appointed for the opening proceedings, the church was filled. A few minutes later the procession of clergy was formed in the vestry, and, headed by Rev. Father Murray, carrying a crucifix, marched down one of the side aisles and up through the centre aisle to the altar rail. Seats for the bishops and assistant priests were provided inside the railing, and chairs for the rest of the clergy were arranged in a semi circle around the sanctuary. The officiating clergy were:

Consecrator—Bishop Cleary, Kingston, with Rev. Father Kelly, Kingston, and Rev. Father Murray, as chaplains.

First Assistant—Archbishop Fabre, Montreal, with Rev. Fathers Martin and Leclere, Montreal, as chaplains.

Second Assistant—Archbishop Duhamel, Ottawa; with Rev. Fathers Whelan and McGovern, Ottawa, as chaplains.

Consecrandus, or Bishop-elect—Dr. O'Connor, Rev. Father Laurent, V.G., Lindsay, and Rev. Father Browne, V.G., Port Hope, chaplains.

Assistant Priest—Very Rev. Father Rooney, V.G., Toronto.

First Master of Ceremonies—Rev. Father Kloepfer, Berlin.

Second Master of Ceremonies—Mr. Sauriol.

Chanters—Rev. Father Chalandard and Very Rev. Father Laurent, V.G., Toronto.

The magnificence of spectacle which is obtained at all important ceremonies in the Roman Catholic Church was a prominent feature on the present occasion. The richly-coloured and glittering robes of the officiating clergy, the purple silk worn by the bishops, the scarlet gowns of the acolytes, and the hundred surpliced priests, grouped before the beautifully decorated altar, combined to form a scene not easily forgotten. A small altar, erected for the purposes of the consecration service, stood on the left hand side of the altar. The ceremonies occupied nearly four hours, and were both interesting and impressive.

The Consecrator, Bishop Cleary, vested in full pontificals, occupied a seat at the altar, and the Bishop-elect, wearing the amict, alb, emeture, and stole crossed on his breast as a priest, was led to him by the assisting bishops, Fabre and Duhamel. They saluted the Consecrator, and then seated themselves, the senior assistant on the right and the junior on the left of the elect. After a pause they uncovered their

heads, and rising, the senior addressed the Consecrator as follows:

"Most Reverend Father, our Holy Mother and Catholic Church requires of you to raise this priest here present to the burthensome office of a bishop."

The Consecrator asked, "Have you the Apostolic commission?" and the assistant answered, "We have."

"Let it be read," demanded the Consecrator.

The commission was then handed to Vicar-General Laurent, of Lindsay, who read it. The oath of duty and fidelity was administered to the Bishop-elect, who subsequently seated himself along with his assistants. The examination was then proceeded with by the Consecrator, the questions relating to the willingness of the Bishop-elect to teach the people from the Holy Scriptures; to receive with veneration, teach, and keep the traditions of the orthodox fathers, and the decretal constitutions of the Apostolic See; to keep and teach chastity and obedience; to be estranged from earthly business and filthy lucre as far as human frailty will permit; to keep and teach humility and patience; to be affable and merciful to the poor, to strangers, and to all indigent persons. To all of these questions the Bishop-elect answered according to form, "I will." The Bishop-elect was then questioned as to his belief in the Trinity, in the Saviour, in the Holy Ghost, in the resurrection, etc., to each of which he answered, "I believe." The examination being closed, the assistant bishops led the elect to the Consecrator, before whom he knelt and kissed his hand. The Consecrator then took off his mitre and commenced Mass as usual. The elect, with assistant bishops, proceeded to the side altar, where he laid aside the cope, and opening the stole, put on the pectoral cross. He was then vested with the tunic, dalmatic, and chasuble, and standing between the assistant bishops he began to read the Mass. The Consecrator and elect having each read the Epistle and first part of the sequence, the former resumed his seat before the altar, and the latter was again led before him, whom he addressed. It is the duty of a bishop to judge, to interpret, to consecrate, to ordain, to offer, to baptize, and to confirm.

After a prayer the Consecrator and assistant bishops knelt, resting forward upon their seats, while the Bishop-elect prostrated himself at the left hand of the altar. The Litanies of the Saints was then chanted, the rich, deep voice of Father Chalandard leading. The Consecrator and assistant bishops rose, while the elect knelt before him. The Book of Gospels was then opened and placed on the neck and shoulders of the elect, and it was so held by one of the clergy until given to the elect. The Consecrator and assistant bishop placed their hands on the head of the elect, saying, "Receive thou the Holy Ghost." A prayer by the Consecrator followed, after which the head of the elect was bound with a slip of linen. This ceremony being performed, the hymn "Ven Creator Spiritus" was sung. During the singing the Consecrator rose and anointed the head of the elect, who was kneeling before him, saying, "May thy head be anointed and consecrated with heavenly blessing in the Pontifical order."

After a prayer by the Consecrator the choir sang an antiphon. While the choir sang the Consecrator anointed the palms of the elect with chrism. Then he blessed the crozier and the ring and delivered them to the newly consecrated. Short prayers relating to the insignia were repeated between each portion of the ceremony. The Book of the Gospels was then taken from the shoulders of the consecrated and given to him. The Consecrator received him to the kiss of peace, as did also each of the assistant bishops. After the offertory had been said the consecrated, attended by his bishops, knelt before the Consecrator and offered him two lighted tapers, two ornamented loaves, and two small ornamental barrels of wine, and kissed his hand after he had received them. The Consecrator and consecrated then both proceeded to the altar, each reading from his own missal. After further prayer the Consecrator resumed his seat, with the consecrated kneeling before him. Then laying aside his own mitre he rose to bless that of the consecrated, which he placed upon his head. The ring was then placed upon the proper finger of the newly-consecrated, and the crozier delivered to him, and he was led to his throne. Every part of the ceremony was accompanied

with prayer relating to it, and the examination and all speech was conducted in Latin. At the close of the ceremonies Bishop O'Connor passed down the aisles of the church dispensing his blessing to the people. Just before the Bishop was invested with the insignia of his office Bishop Walsh, of London, delivered the sermon for the occasion.

#### THE SERMON.

He opened by referring to the occasion upon which they were gathered, which was one of absorbing interest, not only to the clergy of the diocese, but also to the clergy of the diocese of Toronto. The ceremony of elevating a priest to the Episcopate was full of meaning, instruction, and edification. He then went on to speak of the duties and of the importance of the office of a bishop. He dwelt at length on the Apostolic succession of the clergy of the Catholic Church, and said that outside of the Apostolic College there was no commission to preach or teach the Gospel, no commission of Christ to administer the Sacrament or to offer the services of the Church, and anyone who had dared to do so was not entering in by the straight way, but was attempting to go in as a thief or a robber. The head of the Apostolic was the Vicar Peter, who was to the Church what the foundation stone was to a building. He pointed out that it was incumbent upon all who claimed to be ambassadors of Christ to prove their mission, and he said every Catholic had the assurance that he was a member of that Church which the Son of God had built with the apostles, and which was instituted by God himself. They knew that by the apostolic genealogical tree they could trace the long line of Popes and bishops back to the apostles, and they could connect Pope Leo XIII. in the Vatican at Rome to-day with St. Peter, who had been given the divine command by the Saviour. He again referred to the ceremony they had just witnessed, and spoke in eulogistic terms of Bishop O'Connor, and asked for him the co-operation and obedience of the people. In closing he spoke a few kind words of the Bishop of Hamilton, Bishop Dowling, and of the great prosperity and progress which this diocese had enjoyed under his administration.

#### THE CLERGY PRESENT.

The following is a list of those who attended and assisted in the ceremonies—Archbishop Fabre, Montreal; Archbishop Dubamel, Ottawa; Bishop Walsh, London; Bishop Cleary, Kingston; Bishop Dowling, Hamilton; Bishop Foley, Detroit; Bishop Gravel, Nicolet, Que.; Mgr. Latteche, Bishop of Three Rivers; Mgr. Lorraine, Bishop of Pontiac; Mgr. Legare, V.G., representing Cardinal Taschereau; Rev. N. Caron, Three Rivers; Rev. L. V. Thibaudier, secretary of diocese of Nicolet; Very Rev. F. P. Rooney, V.G., Administrator of Toronto Diocese; Very Rev. J. M. Laurent, V.G., Administrator of Toronto Diocese; Rev. J. J. Filiatre, O.M.I., Ottawa University, Ottawa; Rev. C. Vincent, Prov. C.S.B., Toronto; Rev. M. J. Tierman, rector of St. Peter's, London, and Chancellor of London Diocese; Rev. J. F. McBride, rector Church of Our Lady of Lourdes; Rev. F. J. McGovern, Secretary to the Archbishop of Ottawa; Rev. W. C. Martin, Secretary to Archbishop Fabre, Montreal; Rev. P. T. Ryan, Secretary of Right Rev. N. Z. Lorrain, Pembroke; Very Rev. W. R. Harris, St. Catharines; Rev. Vicar-General Heenan, Hamilton; Ven. Archdeacon Cassidy, Adjala; Rev. Father Browne, V.G., Port Hope; Rev. W. Augin, Superior of Oblates, Ottawa; Rev. J. L. Hand, Toronto; Rev. John J. Lynch, Toronto.

Rev. L. A. H. Allain, Merriton; Rev. H. J. McPhillips, Toronto; Rev. W. Flannery, St. Thomas; Rev. T. Laboureau, Penetanguishene; Rev. D. J. Casey, Campbellford; Rev. Thos. Kelly, Bishop's Secretary, Kingston; Rev. M. Jeffcott, Orangeville; Rev. Eugene Bloem, North Bay; Rev. W. J. Doherty, S.J., Guelph; Rev. J. J. McCann, Toronto; Rev. L. Brennan, C.S.B., Toronto; Rev. J. J. Kilcullen, Port Colborne; Rev. K. A. Campbell, Orillia; Rev. P. O'Donohoe, C.S.B., Owen Sound; Rev. M. J. Corduke, C.M.R., Toronto; Rev. J. J. Egan, Thornhill; Rev. C. S. Bretterton, Lindsay; Rev. J. C. Feehan, O.C.C., Niagara Falls, Ont.; Rev. Dean Wagner, Windsor; Rev. P. D. Laurent, Lindsay; Rev. John J. McEntee, Oshawa; Rev. M. J. Whelan, Ottawa; Rev. J. Quinlivan, Montreal; Rev. P. McMahon, Breckin; Rev. P. Conway, Norwood; Rev. M. Larkin, Grafton; Rev. Denis O'Connor, Sandwich; Rev. Thos. Davis, Mudoc.

At the close of the ceremonies the priests of Peterborough diocese gathered in front of the throne upon which Bishop O'Connor was seated, and read to His Lordship an address. Following them a second address was presented by a committee representing the laity. To both the Bishop gratefully replied.

The service and ceremonies were thus brought to a close and the congregation dispersed. The visiting and resident clergy, after doffing their vestments, reassembled in the Murray street Separate school, where dinner had been prepared. Bishop O'Connor occupied the chair, and the vice-chairman were Rev. Father McCann, Brockton, Vicar-General Browne, Port Hope; Rev. Father Doherty, S. J., Guelph, and Vicar-General Laurent, Lindsay. The only toast was that proposed by the chairman, viz., The health of the prelates and priests present. It was responded to by Bishops Cleary, Foley, Walsh and Dowling, and Archbishop Fabre. The visiting bishops and priests left Peterborough at six o'clock in the evening for Toronto, whence they proceeded to Hamilton on Thursday to attend the installation of Bishop Dowling.

## Current Catholic Thought.

### PROTESTANT PREACHERS—WHAT SHALL WE CALL THEM?

A Campbellite exchange, says the *Western Watchman*, calls upon its ministerial brethren to drop the title of "clergymen" which does not belong to them. We heartily second the suggestion and extend it to preachers of all denominations outside the Catholic Church. There is a disposition on the part of the preachers to encourage the growing practice of styling all ministers "clergymen;" and it is not good form of late days to speak of a man as a "preacher." Baptists, Methodists, Presbyterians, Quakers—all have their "clergymen." This is wrong. "Clergymen" is synonymous with "Catholic Priest," and any other man who arrogates to himself the title is an impostor.

A "clergyman" is one "set apart" to the service of God in the ministry of the Word. Only a Catholic priest is so "set apart." What is a preacher "set apart" from? Women? No. Worldly avocations? No. Genteel occupations of any kind? No. Money making? No. Social amusements that any Christian layman can indulge in? No. What is he "set apart" from? His people expect him to be as decent as themselves, and no more; as retired from the gaudies and frivolities of life as themselves, and no more so; as honest and truthful and religious as themselves, not any more; in a word, he can be anything that any other man can be, provided he maintains his Christian deportment. What is he "set apart" from? What right has he to the name of "clergyman"?

The priest gives up the world and all its hopes and prospects and accepts "the Lord as the portion of his inheritance and of his chalice." He is not a member of society. He is cut off from his family and is like Melchisedec, without father or mother or family. He is a hermit in the world. His association is with God, the saints and those of his own calling. He is not to engage in any secular pursuit. He serves the altar; he must live by the altar. His thoughts are not the thoughts of men; his ways are not the ways of the world. He is marked by his garb, by his demeanor, by the interminable instance of his sacred functions. Every where the world over the priest is a marked man. He is a "clergyman" "set apart" from among men to look after the interests of eternity. There are millions to look after the interests of time. The world will not be forgotten or neglected. "You have not chosen me, but I have chosen you, that you bring forth fruit, and that your fruit last." Catholics should be careful never to apply the term "clergyman" to any but their own priests. *San Francisco Monitor.*

Wm. ROBERTS, M. D., Physician to the Manchester, Eng., Infirmary and Lunatic Hospital, Professor of Medicine in Owen's College, says: "The attention of the patient is awakened some months, or it may be years, after advanced kidney disease exists." If you think it unwise to take further chances use Warner's Safe Cure before the malady becomes any further advanced.

SHREWD ADVERTISERS.

Readers of the newspapers of the day cannot fail to be impressed with the fact that the modern advertiser is progressive.

The value of printer's ink judiciously employed cannot be over-estimated; it is the medium whereby a meritorious discovery is raised from local fame to a position in the public esteem. Hence the columns in the newspapers are daily used by hosts of advertisers and in the competition which is indulged in to attain the desired end, the reader is oftentimes amused.

The greatest of American advertisers, and it may as well be said in the world, is H. H. Warner of Rochester, N. Y., whose name has been made everywhere familiar in connection with Warner's Safe Cure, widely advertised because of its merit in the prevention and cure of kidney diseases.

By printer's ink this great discovery has achieved world-wide popularity and thousands feel grateful for the knowledge thus acquired of this greatest of modern remedies.

Furthermore, the public has been taught that disorders of the lungs, brain, heart and liver which have hitherto been regarded and treated by the professional as distinctive diseases are not so in fact, but are the attending symptoms of disease of the kidneys; therefore, the consumptive, the apoplectic, the paralytic, and the sufferer from nervous disorders can be restored to health by Warner's Safe Cure, which will remove the true cause by restoring the kidneys to healthy action.

The advertising methods employed by the greatest of advertisers are invariably instructive and, although the reader may sometimes be "caught" in reading an advertisement, which was not at first supposed to be such, there is nevertheless no time lost since useful information is invariably gained concerning life's great problem.

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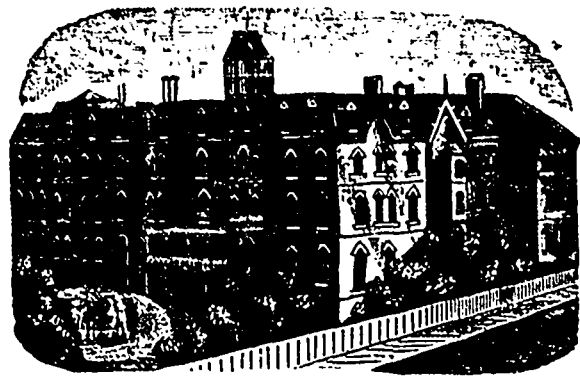
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1 " " "	1,000	1,000
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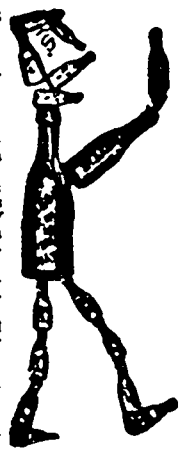
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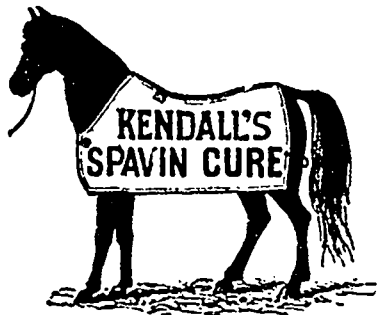
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Each tender must be accompanied by an accepted Cheque in favor of the Superintendent General of Indian Affairs on a Canadian Bank, for at least five per cent, of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract based on such tender when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted, the cheque will be returned.

Each tender must, in addition to the signature of the tenderer, be signed by two surrogates acceptable to the Department for the performance of the contract.

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This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having such authority will be admitted.

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Department of Indian Affairs, Ottawa, April, 1889.

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