

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

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

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

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

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

Bound with other material/
Relié avec d'autres documents

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

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

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

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

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

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

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

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

The Catholic Weekly Review.

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

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

Vol. III

Toronto, Saturday, June 1, 1889.

No. 16

CONTENTS.

NOTES.....	211
CONTRIBUTED ARTICLES.	
The Ascension.....	G. M. Ward 211
The Queen's Birthday in Montreal.....	J. J. 244
From Three Rivers.....	Lorraine 246
The Parliament Buildings.....	J. K. F. 245
Consecration of the Basilica at St. Anne de Beauport.....	G. M. Ward 213
The True Cross.....	S. D. F. 216
The Romance of a Jesuit.....	212
Sir Charles Russell on the Irish Leaders.....	252
Bishop O'Mahony's Return.....	219
Hon. John Costigan.....	217
Irish Affairs.....	217
EDITORIAL.—	
Lord Tennyson and Dr. Ward.....	218
Cardinal Manning and the Irish Members.....	218
Professor Huxley on Positivism.....	218
The Worship of Humanity.....	219
The Word "Agnostic".....	219
The Late Hon. Thos. Ryan.....	219
Mr. Gladstone and Italy.....	250
English Newspaper Opinion.....	250
Mr. Parnell before the Commission.....	250
Catholic and Literary Notes.....	251
POETRY	
Apple Blossoms.....	Gerald Fitzgerald 211
Ireland.....	Eugene Davies 211

Notes.

His Lordship, Bishop O'Mahony, returned to the city on Tuesday of last week, after a sojourn of some months in the South, much improved, we rejoice to say, in health. An account will be found elsewhere of the welcome extended him on his return by the people of "St. Paul's" parish, in this city.

Scotland, or that portion of it which forms the Diocese of Galloway, will soon be astonished in all its little town hamlets by a singular visitation. A caravan, we learn from the *Weekly Register*, will enter into their midst, which will not be tenanted by gypsies, nor yet by an artist. It will not be the famous "Home Rule Van," nor will it belong to the Salvation Army. Its occupant will be a Catholic priest—the Rev. Lord Archibald Douglas—and the van itself will be divided into a "Mass house" and a room to work, eat, and sleep in. It is by this novel means that Father Douglas intends to bring home to scattered populations the words of truth which they would otherwise never hear, and that his life of hardship will have great results in the future, if not immediately, cannot be doubted.

We refrained, until the arrival of our English and Irish exchanges, from any comment upon the unpleasant, and what to many must have seemed the inexplicable, incident in the course of Mr. Parnell's cross-examination by Sir Richard Webster, in which it came to pass that Mr. Parnell admitted that he had attempted, deliberately, to mislead the House of

Commons. Had Mr. Parnell actually sought to mislead the House it would have been creditable to him to have confessed the truth before the Commission; but it turns out that it was not Mr. Parnell who misled, but Mr. Parnell who was misled, and by the Attorney-General. By quoting garbled extracts from the Irish leader's speech, he left that gentleman under the impression that he had intended to convey a meaning which the speech, judged by the whole context, did not bear. "I find," said Mr. Parnell, "by a reference to my speech in *Hansard* that the representation (*i. e.*, the representation which the Attorney-General gave it) that all secret societies had ceased to exist in Ireland, was neither within the scope or argument of that speech, nor of the passage in question." In fact, the speech of Mr. Parnell which the Attorney-General quoted from, had reference to an entirely different matter, namely, the existence of Ribbon organizations in Ireland, which began to crumble away from the date of the growth of a constitutional movement. So that the only vestige of a triumph which the Attorney-General secured in the course of his cross-examination is seen to have been secured by an unworthy little bit of sharp practice.

Lord Wolseley, who from his position might be expected to remain somewhat neutral in politics, is well known as an opponent to Home Rule for Ireland. Coming of North of Ireland Orange stock, this is, perhaps, not so remarkable; what is remarkable is the bitterness, not to say the indecency, with which he attacks those who may not share his opinions. Not content with political campaigning on public platforms, which is quite bad enough, and we venture to say, contrary to all military regulations, even if the officer happen to be English Adjutant General, Lord Wolseley carries his partisan feelings into private and professional intercourse. A few days ago he had the bad taste, during the delivery of a lecture on "The Military Strength of England," which certainly was not a political subject, to violently attack Mr. Gladstone and his colleagues for their part in the Home Rule movement. These distinguished public men he assailed as "the insignificant few who laughed at honour, who sneered at renown, and who despised patriotism, who loved to spout about freedom and liberty, yet who forgot the difference between these blessings and license, and who would willingly see the United Kingdom torn into pieces, if only they could once again flourish in Downing St." Only a mad Prime Minister, he went on to declare, would dream of restoring to Ireland the right of managing her own affairs. Probably England's "only General," who has never yet led a division against any civilized enemy, but who has been nursed and dandled into place and power, to the intense disgust of the best military opinion in England, by the praise and puffery of the penny press, perhaps this swaggering Ulster roysterer would dearly love to add to his "glories" a campaign in Ireland.

THE ROMANCE OF A JESUIT.

From the French of De Bongny d'Hagerne.

CHAPTER V. (continued.)

I have mentioned there being other strangers here. There are six of them of different ages and evidently of very dissimilar positions in life. They occupy the rooms near mine and they also are following the Exercises of St. Ignatius.

Who are they? Where do they come from? Why are they here? I know not, for conversation between us is absolutely forbidden, but I hope very soon to find out all about my fellow-captives.

I have only seen them in the refectory where we take our meals in common. We pass each other the dishes, plates, bread, &c., without opening our lips, but bowing to one another like the bowing Chinese figures one sees. Whilst we are thus amusingly employed and are nourishing our bodies, a young Jesuit novice reads aloud to nourish our souls, out of a book which I can highly recommend, the "Sinners Guide," by Father Louis de Grenade. If you can find it at the book stalls on the Paris quays you should buy it, and I can promise you that you will be amused.

If I am refractory as regards the meditations and other pious exercises to be gone through in our rooms, I am most punctual in all those done outside of them, having three reasons for acting thus: In the first place a little change of air and scene is pleasant; secondly, I want to appear excessively zealous; lastly, I make my observations. My letter is already long enough, but I may perhaps add something more, since I have not yet found out how I am going to send it.

Wednesday.—To-day the Father Rector vouchsafed to come and see me. He is quite the typical Jesuit of my imagination: tall, thin, with smooth black hair and an ascetic face; a cold, piercing eye, seeming to read your very thoughts; a high, wrinkled forehead and, apparently, a never resting brain. He questioned me a good deal on apparently indifferent subjects, but evidently with a purpose. I had to fence with him that I might not betray myself. I do not like this man. He has a magisterial manner that freezes me, and yet I would dearly love to see him again and measure my strength with his. If it were not presumptuous I would say that I had met with an adversary worthy of me. I hardly think I shall see him again. On taking his leave he recommended me to follow closely Father de Keradec's direction, for such is my old Jesuit's name. "You can place the greatest confidence in him," he added, "under a simple exterior there is hidden a great heart; he is a man of sound judgment and he is also a most holy religious. Perhaps you hardly suspect the position he occupied in the world before he joined the Company.

"I should say he had been a farmer or a village priest."

"You are far from the truth. Formerly, in the world there lived a certain Count de Keradec, belonging to one of the oldest and richest Breton families. Having entered the army when quite a young man, the Count was soon remarked for his courage and military ability. As he served under the Emperor Napoleon, at a time when promotion was rapid, he was colonel of lancers at thirty-two years of age. I suppose you know that the Fathers of the Faith were those who first tried to re-establish our Order after its suppression. De Keradec met one of these Fathers and was soon on terms of the closest friendship with him, and before long laid aside his sword, renounced his fortune, title and splendid prospects, in order to enlist under the banner of his Lord and Master. Since he entered our Company he has always desired to occupy the lowest place, and even yet, except when obedience compels him to perform other duties, he gives all his time to preaching missions in the poorest villages.

I must say that this discovery quite abashed me. I had been taking the Colonel, the Count de Keradec for an old peasant! Is he shrewder than I took him for? Anyway, I must be on the defensive and play a closer game.

Wednesday Evening. I have seen Father de Keradec again and have found out about forwarding my correspondence. I first asked him whether I might not take a walk in the town during the recreation hour, but he replied that the Rule did not allow of my so doing except after obtaining

permission from the Rector. I then asked him how I could send letters to the post, and he told me that one of the serving men carried the college mail to Amiens daily; all that I had to do was to leave my correspondence with the porter, who would send my letters with the others. He explained to me, in answer to my questions, that as a stranger I had a right to correspond with whom I pleased and as I pleased, but that the novices, and, indeed, the religious themselves, could only write by permission of the superior and had to give him their letters unsealed.

Have not these men made a regular system of spying, since, even among themselves, they do not respect the privacy of correspondence! You may be sure I shall not entrust my letters to such men, but will keep this one till I find some safe means of posting it.

Thursday. Count de Keradec comes every day now to pass the noon recreation hour with me and answers all my questions in a most good-natured way. Ever since I have been here I have been turning over in my mind what possible motive can have impelled human beings, who are not absolutely idiots, to come and pass a week here, just for the pleasure of meditating on the most absurd and tiresome subjects in existence; and I felt very curious to know the names and social position of the individuals beside whom I have been eating for the last three days, and with whom I have been exchanging bows and smirks that might make a cat laugh.

I therefore asked Father de Keradec if all these good people were, like myself, future novices; and he replied, looking very mysterious:—"I can answer for at least one of them, the tall, distinguished-looking man who wears the decoration of the Legion of Honour in his button-hole; he is a naval engineer."

"And wants to become a Jesuit!" I exclaimed with such unfeigned astonishment as nearly to have betrayed myself.

The Father, as calm as ever, replied:

"You ought not to be astonished since you have the same intention."

I had had time to recover myself and replied most hypocritically, that my exclamation had not been caused by astonishment, but by joy and admiration; that, as to myself, a beginner in life, I had no brilliant position to sacrifice, as the gentleman in question had. The ex-colonel replied to this: "After all, of what does a brilliant worldly position consist? It is made up of tinsel and of dust; it is a vapour that lasts but a short time, a few years at most, and then disappears altogether. After death, God will not require of us an account of how high we have risen in our profession or what honours we have won, but He will ask an account of what good actions we have done, &c., &c."

I allowed the good old man to sermonize for awhile and then resumed questioning him about the others.

"They are good Christians who lay aside their affairs and leave their families for a few days to come here, and, in the silence of a retreat, meditate on their last end, so as thus to become better living men. It is not every one that has the happiness of being called to the religious life, but every one is called to save his own soul. All the year round, and in nearly all our houses, we have similar fervent Christians who come to us, and the number of them is larger than you would imagine. They come to us of all ages and conditions of life, and at St. Acheul alone we receive some hundreds every year."

Now here is a fact of which I am sure the Government is ignorant, and which I hasten to point out to you. Not only do the Jesuits work secretly to arrest the progress of modern ideas; not only are their houses impenetrable asylums where they unite in large numbers to conspire against such governments as refuse to yield to their hidden sway; but these houses serve for collecting together a certain number of men, already blinded by superstition, and there the Jesuits subject the unfortunate creatures to an existence like that of Indian fakcers. By means of cunningly devised meditations, their moral perception is blunted, their imagination destroyed, and by also destroying the faculty of loving in these victims as well as magnifying the importance of the mental powers, they lead them on by degrees to the heights of fanaticism. Then, when these young men have become mere visionaries,

belonging heart and soul to the Company, they are sent into the world to become agents of Jesuitism, and with a mission to execute the Order's mysterious decrees. These men belong no longer to themselves and are bound to make use of their influence in their own families and among their friends and dependants to extend the Company's power and aid it to penetrate everywhere. By these means the Jesuits become acquainted with family secrets, brave those in authority, and end by overthrowing the best established governments. I will ask you to impart these observations of mine to those who sent me here and I hope soon to make further discoveries, since I am on the right road.

(To be Continued.)

CONSECRATION OF THE BASILICA AT ST. ANNE DE BEAUPRE.

On Thursday morning, May 16th, the magnificent ceremony of consecrating the Basilica of St. Anne de Beaupre was performed by His Eminence, Cardinal Taschereau, Archbishop of Quebec. There were also present the Archbishops of Montreal and Ottawa, the Bishops of Three Rivers, St. Hyacinthe, Rimouski, Sherbrooke, Nicolet, Chicoutimi and Pontiac, about 200 members of religious orders and other clergy, as well as many of the faithful. The dedication or consecration of a church, properly speaking, means the act by which a church is solemnly set apart for the worship of God. The Church forbids the use of an edifice for the celebration of Mass until it has been consecrated, or at least blessed, and for the simple blessing of a church a less solemn rite is provided in the Pontifical than the one provided for the solemn consecration. Moreover, a simple priest may bless a church, but a bishop alone can consecrate it, and this consecrating bishop must be bishop of the diocese or one deputed by him and by him endowed with special powers. It is unlawful to alienate a church which has been once consecrated, since, according to a maxim given in the Decretals "That which has once been dedicated to God must not be transferred to common use."

The custom of consecrating or dedicating churches is of very ancient origin, being met with so far back as in the days of King Solomon, when that monarch solemnly consecrated the Temple which he had built at Jerusalem a thousand years before the Christian era. This same temple, after being rebuilt, was again consecrated under Jerubbabel, 330 years B. C., and, for a third and last time, under Judas Maccabeus, a century and a half B. C.

The first dedication of a Christian church, was that of the Church of the Holy Saviour in Rome, now called the Church of St. John Lateran, and this event took place under the reign of Emperor Constantine I., the consecrating Bishop being Pope Sylvester I. (Saint Sylvester). The ritual of consecration has been gradually developed, and it was 250 years after the consecration of St. John Lateran that Pope Gregory the Great, (who died A.D., 604), defined the rites of consecration in their present form.

The solemn consecration of a church is one of the most imposing ceremonies of our ritual, and yet it is one more rarely witnessed in Canada than might be expected for there are various conditions to be complied with ere a Bishop will consent to consecrate, and the ceremonies of the function are long and intricate, though of the highest interest and rich in symbolism. It is one of the necessary conditions for the consecration of a church that the altar or altars to be consecrated should be fixed and immovable, *i. e.*, that the altar stone containing the sepulchre, in which the relics are placed, should be cemented to a solid foundation. In the Basilica of St. Anne the brick foundations of the seven altars that are consecrated rest on the solid rock, so that nothing could be more durable.

A consecrated church may always be known by there being twelve crosses painted or carved on the pillars or walls and each one surmounted by a candlestick or socket holding a wax candle. In the Basilica of St. Anne these crosses are carved on little square blocks of marble, which are let into the walls—three in the choir, three on each lateral wall, three on the wall of the facade.

The Pontifical imposes a fast on the eve of the consecra-

tion, not only for the officiating Pontiff, but also for all those who are to benefit by the signal benedictions imparted to their sanctuary; consequently Wednesday last was a fast day of obligation for the clergy and parish of St. Anne de Beaupre. The ceremonies, too, began on the eve of the great day, and the Basilica itself having been in use for some years after having been blessed, it was shut all the afternoon and despoiled of all its decorations and the altars left perfectly bare. The relics destined for the various altar stones were placed in a special receptacle and carried out of the building to a place prepared and decorated, where lights were kept burning before them. These relics of various saints were destined to be encaised in the respective sepulchres of the altar-stones appertaining to the altars to be consecrated on the morrow, and must not be confounded with those of St. Anne, which are contained in rich reliquaries constantly exposed to the view of the faithful and frequently withdrawn from their resting place to be offered to the veneration of the many clients who claim the protection and aid of their "good St. Anne." At the repository, the consecrators and attendant clergy recited matins and lauds in honour of those Saints whose relics were destined to repose on the altars.

The ceremonies of the great day itself, the day of consecration, may be divided into three parts, the first part taking place outside of the building. After entering the edifice and causing the twelve wax candles, of which we have already spoken, to be lighted, the consecrator closes the doors and leaves the building in charge of a deacon duly vested, and repairing to the repository of the relics vests himself in white and proceeds processionaly, with his attendants and clergy, to the principal entrance. The choir here sings the Litany of the Saints, after which the consecrator asperges himself and all present with holy water specially blessed by him for the ceremony, and then he goes in procession round the outside of the church three times, sprinkling the base, the centre and the summit of the walls, whilst he continues adoring the Holy Trinity. On arriving before the facade the consecrator knocks at the church door with his pastoral staff saying, "Lift up your heads, ye princes, and be ye lifted up ye eternal gates, and the King of Glory will enter." Three times the deacon within asks "Who is the King of Glory?" Twice the consecrator answers, "The Lord strong and mighty, the Lord mighty in battle," and the third time "The Lord of armies, He is the King of Glory." Thereupon, the consecrator enters with his attendants and those whom he requires, leaving the rest of the clergy and the people outside, and again closing the door. The second part of the ceremony now begins. The consecrator forms a St. Andrew's cross with the letters of the Greek and Latin alphabets, which he inscribes with his staff on ashes previously sprinkled upon the floor of the church—a rit- which symbolizes the instruction to be given to catechumens in the elements of the faith. Afterwards, he proceeds with the consecration of the altars, marking five crosses on each with his thumb, which he has dipped in a preparation of water, ashes, salt and wine, specially blessed, and sprinkling these altars seven times with the same mixture. He also goes three times round the inside of the church and sprinkles the walls as well as the floor.

The third and last part now commences, and at this the faithful are permitted to be present. The consecrator and his attendants go in procession to the depository of the relics and the receptacle containing them is borne by priests into the church. The door of the church is anointed with chrism, and the sepulchres of the altars are also anointed with it, after which the relics are placed in the respective sepulchres which are sealed up with a cement which the consecrator has previously made of holy water, lime and sand. There being seven altars to be consecrated at St. Anne's six assistant Archbishops and Bishops here proceeded with their attendants to the respective altars they were to consecrate. The table of the altar is anointed and incensed and five crosses are made on it with the oil of catechumens as well as with chrism. Later on, chrism is used to anoint the twelve crosses which have been marked on the walls, and incense is burned on the five crosses which have been previously made on the altar with blessed water, oil and chrism. Finally, the consecrator makes a cross with chrism on the front and four corners of the altar.

Whilst His Eminence, Cardinal Taschereau, was consecrating the high altar, other Archbishops and Bishops, as we have said, were consecrating the six other altars which complete the seven specially consecrated altars of the Basilica.

For the benefit of those who are not acquainted with the Basilica of St. Anne, we will here mention that within the main building there are but three altars, the high altar, the altar of Our Lady of Perpetual Help, and the altar of the Sacred Heart. The lateral walls of the Basilica, however, are pierced by a series of arches giving access each to a charming little chapel, of which there are eight on each side. The altars and decorations of these chapels have been given by the different dioceses of the Provinces, by certain associations and by individuals. The two first on the epistle side are dedicated to St. Alphonsus and St. Joachim; on the gospel side, respectively to the Holy Family and St. Joseph. These were the altars selected to be consecrated to complete the seven we have spoken of. The altar of Our Lady of Perpetual Help was consecrated by His Grace the Archbishop of Montreal, that of the Sacred Heart by His Lordship the Bishop of St. Hyacinthe; that of the Holy Family by His Lordship the Bishop of Sherbrooke; that of St. Joseph by His Grace, the Archbishop of Ottawa; that of St. Joachim by His Lordship, the Bishop of Rimouski, and that of St. Alphonsus by His Lordship, the Bishop of Three Rivers.

Each of these Archbishops and Bishops said a low mass at each altar at the conclusion of the consecration. At the high altar, a High Mass was sung by His Lordship, the Bishop of Chicoutimi. Nothing can exceed the splendour and appropriateness of all these ceremonies, nor can full justice be rendered to the perfection of all the arrangements and details. The singing of the extremely difficult ecclesiastical music was throughout admirable and was warmly admired by all those who had the privilege of being present at one of the most imposing ceremonies that it has ever been our lot to witness.

The village of St. Anne was in its gala toilette. Evergreens and flags enlivened the aspect of the streets approaching the church and everything bore witness to the universal joy with which the parishioners of St. Anne's welcomed the holy Cardinal, Archbishops, Bishops and clergy who came to give their beloved Basilica a yet higher claim to their love and reverence.

G. M. WARD

THE PARLIAMENT BUILDINGS, OTTAWA.

HOUSE OF COMMONS.

Ottawa, May 21st, 1889.

To form an idea exact of the Parliament Buildings I will commence with a few extracts from the "Canadian Hand Book." Firstly, let it be remembered that the style is Gothic of the twelfth and thirteenth centuries, with modifications to suit the climate of Canada. Ohio sandstone is used in the ornamental work, while the plain surface is faced with a cream coloured sandstone of the Potsdam formation. "The spandrels of the arches, and the spaces between the window-arches, and the sills of the upper windows, are filled up with a quaint description of stone work, composed of stones of irregular size, shape and colour, very neatly set together."

The centre building, "as you approach from Wellington street, presents a very imposing appearance. The central of the seven towers, which is very rich in design, projects its width from the front of the building and stands 180 feet high. The body of the building in front is 40 feet high, above which rises the slanting roofs of slate, surmounted by lines of ornamental iron cresting. The building is 472 feet long; and the depth from the front of the main tower to the rear of the library is 570 feet, covering an area of 82,886 superficial feet. It stands at a distance of 600 feet from Wellington street, so that the quadrangle formed on three sides by the buildings, and on the fourth by the street, is 700 feet by 600 feet; thus affording a spacious square. The basement floor of the buildings is assumed to be 250 feet above the summer level of the river, while that of the eastern and western blocks is 135 and 142 feet respectively."

The main entrance is through the principal tower, the spacious arches of which admit of a carriage way under them. The piers which support the towers are ornamented with pillars of polished Arraprior marble.

The Chamber of the House of Commons, measures 90 by 45 feet, the ceiling being over 60 feet high, and formed of fine open work. The skylights above this intermediate ceiling, with the stained glass windows at the sides, throw a plentiful soft light over the whole place. The room is surrounded by large piers of a light greyish marble from Portage-du-Fort, surmounted, just above the galleries, by clusters of small pillars of dark Arraprior marble. The galleries can accommodate 1000 people. The Reporters' gallery is over the Speaker's chair. On the right of the main entrance is the Senate Chamber, alike in every particular to that of the House of Commons. Along the corridors, upstairs and downstairs, in both Houses, are numerous rooms of different sizes, for Committees, Clerks, Reading, Smoking, etc. etc.

The Library is situated in the rear of the building, and connected with both Senate and Commons by corridors. It is a polygon of sixteen sides, 90 feet in diameter; outside of the main room is an aisle of one story high, which is formed of a series of small rooms, where persons desiring a few hours of uninterrupted study can secure it. The floors are of exquisite wood-work, and those of the three angles of shelves are of thick glass. The statue of the Queen in the centre, and the busts of eminent men all around, add greatly to its attractions. Over each of the alcoves are the arms of the different Provinces of Canada. The Library contains at present over 13,000 volumes. Along the corridors leading to the Senate or Commons, are pictures of great value, representing former governors, speakers and statesmen. But these details we shall enter into later on.

A commentator once said that "the elegance of the buildings will enable the capitol of Canada to compare favourably with any in the world."

Messrs. Fuller and Jones were the architects, and Mr. Thomas McGreevy the contractor for the Parliament Building; Messrs. Stent and Lawer were the architects, and Messrs. Jones, Haycock & Co., the contractors for the Departmental Building. Mr. Charles Garth carried out the heating and ventilation system.

As far as the two blocks, eastern and western are concerned, I will speak of them latter on; also will I refer to the new Departmental Block on Wellington street, that faces the eastern part of the quadrangle. For the present we must confine our remarks to the central building. Having in the above extracts some of the dimensions and proportions, as well as a general idea of the appearance of the central structure, we can proceed to study its details more carefully. When the size of a building, its general aspect, its composition, and its peculiarities are given, we have only commenced to study it—provided it be a national edifice and one worthy of contemplation. From the carved squirrel cracking a nut, to the stained glass image of Canada above us, from the sandstone beaver gnawing a birch tree, to the magnificent statue of Victoria, or the grand painting of Dufferin, from the Speaker's mace on the Commons' table, to the card like designs of the Princess Louise on the walls of the Senate, every object unfolds history that becomes part and parcel of the records, the annals, the archives of the country. It is then with a view of understanding the details of this structure, as they are intended to be understood, that I have thought proper to take note as I move along the silent and almost deserted passages, and to give to those who have not the opportunity of reflecting upon these things, a few exact ideas on the subject. Some may think it is time lost; some may imagine that the public knows all about these buildings; but I beg to differ. It is astounding how very few, even in Ottawa, thoroughly know them. They may pass through them daily, but they never stop to reflect, and much less to enquire the why and the wherefore of each detail. At any rate, the work amuses me and it hurts no person, so then away I go to the land of dreams, to study, by myself, a history written in stone.

J. K. F.

The more perfect the sight is, the more delightful the beautiful object. The more perfect the appetite, the sweeter the food. The more musical the ear, the more pleasant the melody. The more perfect the soul, the more joyous the joys of heaven, and the more glorious to us that glory.

THE QUEEN'S BIRTHDAY IN MONTREAL.

In no part of Her Majesty's wide empire is the 24th kept with such demonstration of loyalty as Montreal. In comparison our old fortress towns, Quebec, Halifax, Kingston, the consecrated centres of English Home society, sink far into the background. A few more flags on the citadel mast, and a mid-day salute rescue the now time-honoured anniversary from routine oblivion. Here it must be the friction of two distinct populations vying with each other in loyalty that keeps the sentiment so bright and warm in the breasts of all. If anything else were needed we have the Loyal Orange Society, which makes of loyalty its proud boast and special profession. However, both city and country are the gainers, the public holiday universally observed, is a great boon to the working classes and crowds who wear out their existence in the work-shop and factory. Such days are only too few, considering the religious feasts are not so widely observed as they ought to be. It is also a gain to the visitors and the volunteer corps coming from other parts of the Dominion. Montreal is not only the commercial metropolis of Canada, but a centre of enlarged thought and refined feeling. The churches, public buildings and stately mansions exhibit taste, while its convents and colleges are homes of religion, refinement and enlightened toleration. It must have been a relief to the Toronto volunteers, coming from the troublous atmosphere of Toronto, so heavily charged with anti-Jesuit electricity, to breathe the free air of good will, kindly feeling and broad-minded consideration.

These characteristics were brought out in the military parade and review of the 24th, and in the subsequent festivities. On the grand stand was a happy blending of all the hues that give colouring to our youthful national life. Ladies and gentlemen of distinction, Catholic and Protestant, British and French, cabinet ministers and staff-officers, the occupants of the highest positions in the land, all met in offices of loyalty to their sovereign, of courtesy to one another, of devotion to their common country. On the field the same spirit was still more remarkable. The Celt marched in line with the Saxon; Ontario fraternized with Quebec. But the most striking feature of the day's celebration was that, as fortune would have it, the stalwart Queen's Own drilled side by side with the Jesuit College cadet corps. The battle field is the leveller of all differences, the remedy of religious strifes and national discords, that it should be the only efficacious one. If the sturdy Queen's Own came down from Toronto fired with the ideas of the wild class of preachers, what bloodshed should we not have witnessed. The sham fight would have been converted into a hand to hand conflict with musket and sword and bayonet charge. But no, on they came with even pace and unbroken line, the cadets first, followed immediately by the stout Torontos, rivals in loyalty to Her Majesty, till reaching the commander's stand both were greeted with repeated rounds of applause.

Next we shall hear of a protestation from the Evangelical Alliance addressed to the Governor General against supplying national arms to those young traitors in disguise. Leopold I., the wise king of the Belgians and Victoria's trusted adviser in the most difficult period of her reign, harbored no such apprehensions. He never lost an opportunity of visiting a Jesuit college. Protestant though he was, because, he used to say, the Jesuits give their pupils a thoroughly national education.

J. J.

APPLE BLOSSOMS.

The rich leaves sway and the branches swing,
Whispering all that the wild birds sing
Of hope and love, and lightly fling
Showers of apple blossoms.

A lad, and a lass, and a sunset gold,
Her little hands in his firm hold,
Eyes that speak all that the heart e'er told,
Under the apple blossoms.

Ever in life again shall they
Find in May time so fair a day,
'Tis true that love can pass away
Like May and apple blossoms.

Toronto, May 29, 1889.

Gerald Fitzgerald.

THE ASCENSION OF OUR LORD.

The day on which our Lord ascended to Heaven is called by the Church Ascension Day, otherwise Holy Thursday, for, properly speaking, the day before Good Friday is Maunday Thursday or Thursday in Holy Week. Forty days have elapsed since the great Feast of Easter, when our Saviour rose from the dead, thus fulfilling all the prophecies concerning Him and giving Himself to us as our Resurrection and our Life. These forty days have been a time of holy rejoicing and gladness; the "Alleluia" has resounded at all the offices and no day of fasting or penance has interrupted the joyous effusion of our gratitude to our risen Lord. It is recorded that during these forty days, our Saviour appeared on various occasions to His mother, His apostles and disciples, but it does not appear from the Bible that He *dwelt* with them as He did before the great drama of Calvary. On His descent into Limbo, or Hell, as it is called in the Creed, He had proclaimed their deliverance to the souls of the just who were there awaiting His coming, but the gates of Heaven, which had been closed for four thousand years through the sin of our first parents, not being yet opened, the spirits were waiting for their Redeemer to re-enter the courts of Heaven in order that they might follow Him thither.

On this fortieth day after Easter, our Saviour's last day on earth, there were assembled in a guest chamber on Mount Zion, about one hundred and twenty of His apostles and disciples, and Mary, His mother, was with them. Suddenly He Himself appeared in their midst, and He vouchsafed to break bread with them. He then addressed them a few words of exhortation, and once more, solemnly confided to His apostles the task of evangelizing the world. He then led them forth, and traversing a part of the town, crossed the valley of Josaphat, and, passing by the brook of Cedron, directed His steps to Bethany and the Mount of Olives. In memory of this, His last progress, the Church formerly commanded that a solemn Procession should be made before High Mass on Ascension Day, but this Procession is now discontinued. An early tradition gives us noon, the hour of the Crucifixion, as the hour when our Saviour, after having gazed lovingly on all assembled and bestowed a last token of filial affection on His beloved mother, lifted His hands and blessed those present, and immediately began to rise or ascend to Heaven. They all followed His ascent with their eyes and gazed after Him till a cloud "received Him out of their sight." (Acts 1: 9). Even then they continued to gaze after Him till two angels, in the guise of men clothed in white, said to them: "Ye men of Galilee, why stand ye looking up to Heaven? This Jesus who is taken from you into Heaven, shall so come as you have seen Him go into Heaven." And the Bible tells us that "then they returned to Jerusalem, from the Mount that is called Olivet."

Our Saviour then has ascended into Heaven whence one day He will come again in His majesty to judge "the living and the dead," and this great Ascension is duly commemorated by the Church. He who was the Light having disappeared, the Pascal Candle is extinguished immediately after the Gospel. Nothing can be more beautiful than the offices of this day and octave. They all of them have referred to His rising and His second coming. In olden times bread and fruit used to be brought to the church and solemnly blessed on Ascension Day, in remembrance of our Saviour's last repast on earth, out like so many other symbolic customs, this one has fallen into disuse.

Ever since about the middle of the fifth century the three days preceding Ascension Day have been observed as Rogation Days, on which a "Procession of Supplication" (as it is called in the Breviary) is ordered by the Church. The name Rogation comes from the Latin word *rogatio*, litany, or *rogare*, to beseech. In some places the whole week is called Rogation week, whilst the names of Grass week, Crop week and Procession week have been applied to it. The last name is easily understood, and probably from some remnant of the old faith and customs, there still exists in many Protestant English parishes, the practice of the church wardens, &c., on Thursdays, making a tour of the lines of demarcation of their respective parishes, which tour is called "heating the bounds."

The Rogations were instituted by St. Mamertus, Bishop

of Vienne, as a penitential exercise, at a time when the province he ruled was devastated by earthquakes, conflagrations and other calamities. From his province the custom spread, till it became universal in the Church. At first all those who composed the Procession had ashes laid on their heads and were sprinkled with holy water before leaving the church whence they started, and the clergy and the people always walked barefooted. They proceeded on their way to the church appointed for the station singing the Litany of the Saints, psalms and anthems. Modern delicacy would shrink from what these valiant early Christians cheerfully practised; for many churches were visited *en route*, so that though the Procession started at day-break from the church of departure it was frequently three or four o'clock in the afternoon before it re-entered, and all who were taking part in it were fasting, since the Rogation Days were then fast days. In our days the Procession lasts but a short time, and every one is dispensed from both, fasting and abstinence, yet how few of the Faithful follow or attend the High Mass which follows. The Church in the present day ordains that these Rogation Processions shall be made with the intention of imploring God's mercy on the sons of men, and of obtaining Heaven's blessing on the fruits of the earth.

G. M. WARD.

FROM THREE RIVERS.

24th May, 1889.

It is a pity that Professor Goldwin Smith cannot see for himself the loyalty of the French-Canadians as exemplified by the people of Three Rivers to-day. The town is gay with bunting, the ferry-boats, fishing boats and tug-boats are dressed in flugs from stem to stern, offices and shops are closed and the city is in gala attire. The only shipping in port not decorated are two canal barges from "down below," the dwellers whereon converse with a rich Cockney accent; the "President," a full rigged ship from Halifax, carries one flag only—the Union Jack. A large excursion has just gone off to Nicolet on board of the "Bourgeois," and the sounds of "God Save the Queen," as played by the Band of the Union Musicale, are floating across the St. Laurence in the white path of foam left by the little steamer.

The "small boy" of the town is wildly excited: "*Maman, aujourd'hui, nous troue la Fête de la Reine.*" "*Maman donnez moi l'argent pour acheter des pétards.*" was heard on all sides this morning. It is many years since I have seen the Queen's Birthday observed as joyously in the home circles of a town as it is here to-day.

Three Rivers has looked upon the lighting of its own streets and found much wanting, so it is now considering a project by which electric light may be furnished to the town. The electricity is to be transmitted from the beautiful water-falls at Les Gres, about sixteen miles up the St. Maurice River. It is said that should the scheme proposed be carried out it will be a marvel of science and will reflect great credit on its promoters, and on the city of Three Rivers.

Ever since the days of the great Bishop St. Valier, Three Rivers has had an Ursuline Monastery, and for many years a community of Sisters of Providence have extended to the poor of the town the benefits of sweet charity—just as these same dear Sisters do so nobly and so unremittingly in Montreal. And now a third religious order has come to dwell among us, that of the cloistered Sisters of the Precious Blood.

A large and handsome residence, built of red brick, standing in the vicinity of the Place d'Armes, has been presented to the Order by a wealthy widow of Three Rivers, one Madame Gouin, and therein to-day, seven Sisters from St. Hyacinthe have taken up their abode.

Yesterday afternoon your correspondent strolled through the house, in which workmen were busily engaged in putting up gratings across the parlour and office. In the large double room to the right on entering, originally the drawing room of the mansion, stood an altar packed in canvass. Up stairs in the various rooms was stowed the monastic furniture just as it had arrived from the tram. Seven iron bedsteads were

there, "and seven mattresses, I suppose," say you. Not at all, but seven *bars, hard boards*, made to fit the bedsteads, and on which the Sisters will take their few hours of broken rest. For they rise shortly before midnight, these nuns, and in the dark, they proceed to the *avant-chœur* of the chapel, chanting the *Miserere*, and when the last notes die away there rises a sound of the lashing of cruel leather thongs, as these spotless Doves of Our Lord take the pitiless discipline for the sake of poor sinners who are offending God.

The one small luxury of a pillow is allowed to each Sister. There were also seven tiny washstands, made after the fashion of a bracket, to be screwed to the wall. There were seven desks of a curious pattern, with a cupboard underneath, and one on top, the latter resembling the upper half of a grandfather's clock. On the lid of each desk was painted a black coffin, bearing a white cross. A collection of deal tables and *habitant* chairs, and a frame for a catafalque with a pair of trestles completed the inventory of the most simple plenishing of these ladies, who, I doubt not, will elsewhere be described as "grasping daughters of the Church of Rome."

This religious order was founded many years ago in St. Hyacinthe, by Mother Catherine Caonette; their rule is very austere.

LORRAINE.

THE TRUE CROSS.

The following letter appeared in the *Mail* of last Monday. Old readers of the Review will recollect that the figures were worked out and published in the Review, as hereunder, shortly after the appearance of the article in the *Antiquary*:

Sm, --In a controversy quite recently waged not a hundred miles from Toronto, one of the contestants has found himself reduced to the necessity of ridiculing certain phases of the other's belief. In the course of a lengthy denunciation of Roman Catholic veneration of relics he commits himself to a statement which concerns not Catholics only, but all who wear the Christian name. He declares that "in almost any chapel in Europe, and also in many in Canada, may be found pieces of the true cross on which our Lord was crucified. If all these were collected, no doubt they would form lumber enough to construct one of the largest buildings in Canada." As a Catholic I protest against any man being called a Christian who would dare to show so infidel a spirit as the language of the above paragraph betrays. Only the most ignorant infidels now urge this objection against the authenticity of the existing relics of the Holy Cross. Will you allow me to repeat to this Christian minister, who dons infidel armour, a reply which it may be pure waste to give him, but whose force infidels have owned.

In the *Antiquary* of June, 1887, may be found the following: "M. Rohault de Fleury has made a list of all the relics of the Cross in Europe and Asia of which he can find any record and the sum amounts to 3,941,975 cubic millimeters—a very small part of what would be required to make a cross." 3,941,975 cubic millimeters are equal in English measure to 0.189217 of a cubic foot, or to 240.5672 cubic inches, which represents a piece of wood fifteen inches long and four inches square on the end (4 x 4 x 15), of which the learned editor of the *Antiquary* might well say, "A very small part of what would be required to make a cross."

I intended commenting on the deplorable ignorance of the gentleman who made the horrible assertion quoted at the head of this letter, but as it has occurred to me that he may not have known that he was ignorant I refrain, and conclude with an expression of my admiration for his fine audacity in making the assertion at this time of day, an audacity worthy the best of the infidel encyclopedias of the Voltairian era.

Yours, etc.,

Toronto, May 24.

N. D. F.

Aubrey de Vere's latest sonnet, published during Lent, opens with some fine lines:

"Large as the beads of this dark rosary
Was each successive drop that slowly fell
Down from my Saviour's temples audible
To the earth's beating heart."

HON. JOHN COSTIGAN.

Thursday, 23rd inst., was the seventh anniversary of the Hon. John Costigan's entry into the Cabinet of the Dominion, and of his assumption of the position of Minister of Inland Revenue. On Wednesday morning the Dominion Express brought the first intimation of what afterwards proved to be a general movement amongst the officers of the various branches of his vast Department, in the shape of a beautifully worded, elaborately engrossed and richly framed address from the Inspector and other officers of the Inland Revenue District of Manitoba. The morning and afternoon of Thursday brought address after address—each one vying with the other in expressions of good will and gratitude—until it was found that from the extreme east to the extreme west of the Dominion there was a perfect chorus of praise. The address from the Montreal Division was also a gem in every respect, and is in the shape of a parchment scroll, mounted on a blue plush roller, and encased in the same material. The one from Ottawa was also very tasteful in design and finish; it also is scroll-shaped, and at the top the initials of the Minister were entwined and supported by maple leaves and shamrocks. The words Inland Revenue were inscribed around the margin, and it was accompanied by a beautiful gold-headed cane.

Four o'clock on Thursday was the hour appointed for the presentation of the addresses, which accordingly took place in the Minister's office. The proceedings were opened by Mr. Martin Battle, Collector of Inland Revenue at Ottawa, stating that he had been entrusted with the duty of presenting the united address from the branches at Montreal, which he then read. Mr. John Poupore, Collector of Crown Timber and Slides Dues at Ottawa, then read the united address of the branches in that city; and then Mr. A. Code, Inspector of Weights and Measures, at Ottawa, said he was deputed by the city branches to present to Mr. Costigan a superb ebony gold-headed cane. All these gentlemen prefaced their acts with an expression of the pleasure which it afforded them, individually, to be the instruments of expressing to him the warm feelings which the officials whom they represented entertained towards him. Mr. M. F. Walsh, private secretary, then handed Mr. Costigan the addresses, which the mails and express had brought from St. John, N.B., London, Ont., Windsor, Ont., Prescott, Ont., Three Rivers, Que., Peterborough, Ont., Victoria B.C., and Charlottetown, P.E.I.

"Possibly amongst the public men of Canada," says the *Ottawa Citizen* "there is no one less demonstrative than is the Hon. John Costigan. But on Thursday his usual self-possession, if not seemingly positive coldness, seemed to abandon him, and in returning thanks for the addresses and testimonials presented, he gave evident signs of emotion." The hon. gentleman spoke somewhat as follows; He commenced by thanking the gentlemen present, and through them the gentlemen they represented—although he would take an early occasion to reply by letter to each of the addresses—for this cordial expression of their good-will and the evidence they had given that as a Minister he had been actuated by a desire, while anxious to promote the country's interests by means of the Department, never to lose sight of the welfare of the officers under his charge. As Minister of Inland Revenue he had sought to promote the efficiency of the Department, and make what might be, the most unpopular Department, at least acceptable to the public, and in that effort he had invariably received the hearty co-operation of the ablest staff of officers in the service of the Government. Some of the addresses just presented complimented him on the fact that he had adhered pretty closely to the system of promotion. He had always believed that that was the fair system to pursue as a matter of right and encouragement, although only in one or two instances had he been compelled to depart from that excellent rule. During his seven years as head of the Department he could recall no dismissal for any corrupt or dishonest act, and the few dismissals which had taken place, he could say to the credit of the staff, did not reflect any dishonour on them. Whether as a member of the Government or as a private member, or, for the matter of that, as a private citizen, he would continue to feel a warm interest in the officers of the Department, and would always be glad to promote the interests of any deserving officer in the service. The members of the deputation then withdrew,

after shaking hands heartily with the Minister, who was obliged to leave to join his colleagues in the Council Chamber.

Correspondence.

To the Editor of the CATHOLIC WEEKLY REVIEW.

DEAR SIR,—Whilst *L'Etendard* and other rabid French papers are denouncing Sir John Macdonald as an Orange fanatic, I find the following choice morsel from Clifford, Ont. :—

"May 19. At the last meeting of Clifford Loyal Orange Lodge No. 1362, it was moved by Bro. P. Gardner, seconded by Bro. Henry Hoag, and resolved, 'That this lodge places on record its condemnation of Bro. Mackenzie Bowell, our late Grand Master, as we consider him a traitor, also J. C. Rykert, M.P., and others.' After condemning the Orange *Scout* and expressing confidence in the noble thirteen, the resolution closed as follows :—

'As for Sir John Macdonald, the old fox, we have looked on him with suspicion for some time past as more Jesuit than Protestant, and more so now by his treacherous vote on the Jesuits' Estates Bill, and we consider him unworthy to fill the honourable position of Premier of our fair Dominion—and as like the sow he has given himself over to wallowing in Jesuit mire; and as he has gone over to the French Hierarchy, so let him remain with his Jesuit Fathers, and let him be forgotten and politically dead in our Dominion Parliament.'

Between these extreme opinions it may be safely concluded that the Old Man is a *good Canadian*.

Yours truly,

Montreal, 23rd May, 1889.

SUBSCRIBER.

Irish Affairs.

Writing in *Truth*, Mr. Labouchere, M.P., says :

The cross-examination of Mr. Parnell has revealed no new facts. When Mr. Parnell became a member of Parliament, the Parliamentary party was under Mr. Butt, a clever, brilliant man, but neither trusted nor worthy of trust. The majority of the Irish M.P.'s who followed him were more anxious for place than for Home Rule. Outside Parliament, the Irish, both in Ireland and in America, distrusted the Parliamentary party, and looked to physical force as the only means to secure to Ireland her just rights.

Ireland was honeycombed with secret societies. Mr. Parnell perceived that if Parliamentary action was to replace revolution, the former must be conducted upon very different lines to those adopted heretofore. By his determined energy he forced Ireland to the front in Parliament, and made the Irish question the Parliamentary question of the day. He neither denounced Irishmen who did not share his views, nor did he inquire what had been the views of any individual. He invited them all to join him, and urged all to be Parliamentarians, much as the Apostles called upon saints and sinners to become Christians. As his party grew Fenianism and secret societies lost their hold upon the Irish people, until at length the Irish were banded together in one great Parliamentary party. Mr. Parnell's mode of winning adherents was to assure all that, if only they would support him in his Parliamentary action, Home Rule must eventually be won, and so long as the Irish believe that he will win it for them, so long will he retain his power. His great glory is that he has substituted Parliamentary action for the outrages and the revolutionary tactics that were rife before he came to the fore.

Of course, in the Irish party, as in every party, there are men who either disbelieve in Parliamentary action, or who find that their occupation is gone so long as their countrymen believe in it. Many of them have seen themselves obliged to accept the Parnell gospel because it is popular; some of them still remain obdurate. Mr. Parnell has pursued the even tenor of his way, neither ruling the former out of the fold, nor shutting the gate to those who persist in remaining outside. To blame him for this is to blame him for being a statesman.

The Catholic Weekly Review.

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

Published every Thursday

Office: 61 Adelaide St. East, (opposite Court House).

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

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

LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, TORONTO, 20th Dec., 1886.

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides by 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, 1886.

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. CARRIBY,
Bishop of Hamilton.

TORONTO, SATURDAY, MAY 25 1889.

Prefixed to Mr. Wilfrid Ward's biography of his father, the late Dr. W. G. Ward, of the *Dublin Review*, is Lord Tennyson's tribute, which runs as follows:

Farewell, whose living like I shall not find,
Whose faith and work were bells of full accord.
My friend, thou most unworl'dly of mankind,
Most generous of all Ultramontanes, Ward!
How subtle at tierce and quart of mine' with mind!
How loyal in the following of thy Lord!

"The lines prove," says the *Nation*, "that though the Poet Laureate is often rash in his judgment of men whose ways are not his ways, and whose ideas are not his ideas, he is not limited in his views of things by religious bigotry." They certainly indicate a more liberal spirit than some of the Laureates' earlier efforts.

His Eminence, Cardinal Manning, has invoked the aid of the members of the Irish Parliamentary party in endeavouring to secure the amendment or rejection of the new Education Code introduced by the English Education Department. The effect of the proposed measure would be to inflict nearly irreparable injury upon the denominational schools of England, and, under these circumstances, the Cardinal sought an interview with some of the leading members of the party, to whom he explained his views. A writer in one of the Dublin papers gives an interesting account of this remarkable interview, during which the Cardinal, speaking of the wrongs of Ireland, declared that "had he been born an Irishman, he would have been hanged long since." It is needless to say

that His Eminence will receive the hearty support of the "revolutionary," "irreligious," "communistic," and "disorderly" Irish members, although it must be as the *Nation* observes, that the *Times* and the *Tablet* will be astonished at the hardihood of the Cardinal Archbishop in holding council with such desperadoes.

It was manifest, writes one who was present, that His Eminence was much gratified by the visit of the Irish members. The Cardinal is described as looking well, considering his great age. "Recollect," said he, with a smile, addressing a member who said a few words to him across the table in a low tone, "please recollect my eighty years," meaning thereby that his hearing is somewhat impaired. "His few gray locks," the correspondent states, "look very thin, but there is great brightness in his eyes, and his forehead has but few wrinkles. His face is more ascetic than it ever was, and his tall, thin, shadowy figure appears ever more shadowy. His hands are almost transparent in their whiteness, and the long fingers are beautifully shaped. His voice, though low, is singularly clear and sweet, and his manner and his style of conversation add to the charm of his dignity and the wonderful and indescribable lovingness of his disposition. He looks withal as if he would live for another decade. God grant that he may, for he is one of the noblest, most loving, and most sublime men the Catholic Church can claim as her own, in this world."

An English gentleman of the name of Harrison, who has been travelling through Ireland, is at present being prosecuted for the crime of having supplied bread to a poor woman whose eviction he happened to witness. A constable swore that after the evicting force had broken in the poor woman's roof, Mr. Harrison had thrown bread to her through the opening. As is natural, the prosecution has excited deep indignation, and nowhere more than in England. Mr. Harrison has written, acknowledging the receipt of the addresses of which he has been the recipient. In the course of his letter he says:—

"The congratulatory sympathy which is expressed in your address to me has completed and intensified my enjoyment of the honour of being singled out for a criminal prosecution under the Balfourian regime, and of the pleasure of being allowed to suffer for my distressed fellow subjects in Ireland."

A late number of the *Nineteenth Century* contains an article on "Agnosticism" from the pen of Professor Huxley, which is a reply to a previous article by Mr. Frederic Harrison in the *Fortnightly* "On the Future of Agnosticism." Mr. Harrison, who, as our readers are aware, is the *pontifex maximus* of Positivism—a pan-aesthetic sort of creed, which has, we believe, for its only article the worship of Humanity, the deification of whatever positive good humankind has accomplished—is optimistic enough to believe that Positivism will be the religion of the future. Agnosticism he dismissed as merely a stage in the evolution of religion, "an entirely negative stage," he said, "a purely mental conclusion with no relation to things social at all." This seems to have stung Professor Huxley into a rejoinder, for in the following passage he makes it plain that, whatever may be the future of Agnosticism, he does not think there is in store much of a future for Positivism:

"Whoso," he says, "calls to mind, what I may venture to term, the bright side of Christianity; that idea of man-

hood, with its strength and its patience; its justice and its pity for human frailty; its helpfulness to the extremity of self-sacrifice; its ethical purity and nobility, which apostles have pictured, in which armies of martyrs have placed their unshakable faith . . . is not likely to underrate the importance of the Christian faith as a factor in human history, or to doubt that if that faith should prove to be incompatible with our knowledge, some other hypostasis of men's hopes, genuine enough and worthy enough to replace it, will arise. But that the incongruous mixture of bad science with eviscerated papistry, out of which Comte manufactured the Positivist religion, will be the heir of the Christian ages, I have too much respect for the humanity of the future to believe. Charles the Second told his brother 'They will not kill me, James, to make you King.' And if critical science is remorselessly destroying the historical foundations of the noblest ideal of humanity which mankind have yet worshipped, it is little likely to permit the pitiful reality to climb into the vacant shrine."

That a man should determine to devote himself to the service of humanity—which is the obligation imposed by Positivism upon its adherents—including intellectual and moral self-culture under that name; that this should be, in the proper sense of the word, his religion, is not only intelligible, but, Professor Huxley thinks, a laudable resolution. And he is disposed to believe that it is the only religion which will prove itself to be "unassailably acceptable," so long as the human race endures. "But," he adds, "when the Positivist asks me to worship 'Humanity'—that is to say, to adore the generalized conception of men as they ever have been and probably ever will be—I must reply that I could just as soon bow down and worship the generalized conception of a wilderness of apes. Surely we are not going back to the days of paganism, when individual men were deified. No divinity doth hedge a modern man, be he even a sovereign ruler. Nor is there anyone, except a municipal magistrate, who is officially declared worshipful. But if there is no spark of worship-worthy divinity in the individual twigs of humanity, whence comes that godlike splendour which the Moses of Positivism fondly imagines to pervade the whole bush?"

Mr. Huxley gives us an interesting account, in the same article, of how the word "agnostic" came into use and into general acceptance, as a term to describe those, like himself, who were without any definite religious convictions. When, he says, he reached intellectual maturity and began to ask himself whether he was an atheist, a theist, or a pantheist; a materialist, or an idealist; a Christian or a freethinker; he found that the more he learned and reflected the less ready was the answer, until at last he came to the conclusion that he had neither art nor part with any of these denominations, except the last. The one thing in which most of these good people were agreed was the one thing in which he differed from them. They were quite sure they had attained a certain "gnosis"—had, more or less successfully, solved the problem of existence; while he was quite sure he had not. It was in this situation he found himself when he was admitted to membership in the famous Metaphysical Society which was composed of a score or more of the first scholars in England. "Every variety of philosophical and theological opinion was," he writes, "represented there, and ex-

pressed itself with entire openness; most of my colleagues were --ists of one sort or another, and, however kind and friendly they might be, I, the man without a rag of a label to cover himself with, could not fail to have some of the uneasy feelings which must have beset the historical fox when, after leaving the trap in which his tail remained, he presented himself to his normally elongated companions. So I took thought, and invented what I conceived to be the appropriate title of 'agnostic.' It came into my head as suggestively antithetic to the 'gnostic' of church history, who professed to know so much about the things of which I was ignorant; and I took the earliest opportunity of parading it at our Society, to shew that I, too, had a tail, like the other foxes. To my great satisfaction, the term took; and when the *Spectator* had stood god-father to it, any suspicion in the minds of respectable people, that a knowledge of its parentage might have awakened, was, of course, completely lulled."

We record this week with deep regret, the death at his residence in Montreal, on Saturday last, after a somewhat long illness, of the Honourable Thomas Ryan, Senator for the Victoria Division of Quebec Province. Mr. Ryan was one of the oldest Members of the Canadian Parliament, and a Member of the Upper House from the date of its inception. Thirty years ago he had won a foremost position in mercantile affairs as head of the firm of Ryan Brothers & Co., of Montreal and Quebec. He retired on a competence in 1863, in which year he was elected to the Legislative Council of the old Province of Canada for Victoria. His knowledge of the commerce of the country caused him to be selected, two years later, as Government Commissioner to the West Indies, Brazil and Mexico, in pursuance of an attempt to secure better trade relations between these countries and Canada. He was also chosen chairman of the Canadian representatives at the Detroit reciprocity convention of the same year. Similar reasons brought about his election as director of the Bank of Montreal, a post he held for a number of years. In 1867 he was called to the newly constituted Senate of Canada by Royal proclamation. Mr. Ryan in social and business relations was a dignified and courteous gentleman, kindly in his nature and warmly regarded by his intimate friends. The weight of years had lately told on his strong constitution and made it impossible for him to give that attention to public and private business that had been his wont.

Mr. Ryan, who was a fine type of an Irish gentleman, was born at Balinakill, County Kildare, Ireland, on Aug 21, 1801. He was educated at Clongowes College. In 1871 he married Duding Wehelfina, daughter of Mr. C. N. F. De Montenaich, grand-daughter of the late Baron de Longueuil, and widow of the late Oliver Perreault de Lanere. He was a Lieutenant-Colonel in the reserve militia, and for some time a Catholic School Commissioner and a member of the Council of Public Instruction. He was a member of St. Patrick's Church, Montreal, and one of the Rev. Father Dowd's oldest parishioners. May he rest in peace.

The vacancy created in the Senate by the death of Senator Ryan, will be filled, we are happy to announce, by the appointment of Mr. Edward Murphy, one of Montreal's most respected citizens, to the position. We shall have the pleasure of saying something further, later on, in reference to this appointment, which we venture to think will be received with universal approval.

MR. GLADSTONE AND ITALY.

"Italy in 1888-89" is the subject of an article by Mr. Gladstone in the May number of the *Nineteenth Century*. Mr. Gladstone refers to his recent visit and goes on to observe that no country, except France, between 1789 and the Empire, has ever undergone in a like space of time such changes as have passed upon Italy in the last twenty years. The careful reader of Mr. Gladstone's contribution will see that he does not retract the opinion he gave long ago about the neutralization of the Holy See. On the subject of the Roman Question we extract the following somewhat remarkable passage.

The ecclesiastical difficulty, so far as it is held to embrace œcumenical consideration, is one which it is not within the power of Italy or her Government summarily to dispose of. I shall not attempt to discuss it at large. I will simply observe that real progress has been made in Papal circles towards the acknowledgment of a Italian royalty and nationality; but that the claim to a temporal dominion, in Rome and we know not how far beyond it, is steadily maintained; and is prosecuted by some means which are indirect, as well as by manifestoes from time to time. I conceive it to be evident that this territorial question is one in which no foreign Power can rightfully interfere. But there is, in most European countries, a party which maintains, strange as it may appear, the right of Roman Catholics, as such, to determine by what government a portion of the Italian people shall be ruled. In some cases it is conceivable that contingencies may yet arise in which this party may exercise an appreciable influence on the government of those countries, if not to the extent of avowedly instituting a crusade for the re-establishment of the Papal Throne, yet by promoting a policy hostile to Italy, as a penalty for a refusal to entertain for herself the question of its restoration. This party may also stimulate the organization, within Italian borders, of a combination hostile to the established order, and disposed to undermine it. A friendly observer might be inclined to think that this state of facts seems to commend to Italy a general policy rather of modesty and reserve than of ambition or display, so as to open no avenue of assault to the ill-disposed.

It is interesting to read the comments of the London journals upon this latest of Mr. Gladstone's deliverances. The ex-Premier concludes with a few eloquent words on the general position and office of Italy as an European power. He speaks of the "calm recognition of facts. "We are all the debtors of Italy," he says, "in the mental order."

"She it was who trained us up to the modern civilization. We cannot repay the debt. But we can acknowledge it, and we can fit our conduct to that acknowledgment by the prayer that she may permanently discharge her high duties as a member of the European family by a steady regard to the welfare of that family as a whole, and by detecting and renouncing every temptation to sink back to the level of lower ideas and narrower aims."

The *Daily News*, with a flourish of phrases, conveys, on the strength of this, the impression to its readers, that Mr. Gladstone thinks the present state of affairs in Italy all that is delightful. But the full force of Mr. Gladstone's position is felt by the *Morning Post*, a journal devoted to the Quirinal, body and soul. "It would be absurd to blink the fact, it is amusing to read, "that the Liberals of Italy to-day will scan the words of their old ally with as little satisfaction as is felt by many of the Liberals of England with regard to matters which are obviously nearer home. Coming to the point it says:

"Mr. Gladstone, although he has dropped the crude notion of a foreign arbitration in the affairs of Italy, still elects to treat the Roman Question in terms which, considering his great position, can only be called mischievous in themselves, and calculated to put an affront upon the national unity, which, having been consummated

by so many struggles, is naturally extremely dear to the subjects of King Humbert. It might have been thought that the abolition of the Temporal Power of the Papacy had long since ceased to be an open question, except in exclusively Roman Catholic circles. The ex-Premier of England, however, has not thought it beneath his dignity to stir up strife by treating the pretensions of the Vatican as if they were still likely to demand some readjustment."

To contemplate the possibility of "a free nation like England" being coerced by some "Ultramontane faction" into the adoption of a policy hostile to Italy for the way in which Italians are treating the Head of the Church, seems to it a position of "unparalleled criminality." The recognition of the forces of Roman Catholicism as constituting an *imperium in imperio* could not, it declares, "be more boldly and dogmatically stated even by the Pope himself." It is still more amusing to find the *Post* turning round, with uneasy haste, to explain that it has no sentiments of hostility to the claims advanced by the Vatican. On the contrary, it is good enough to say that it is well disposed towards the Holy Father, since the manner in which he has exercised his authority in behalf of "law and order" in Ireland "deserves the gratitude of Englishmen to a corresponding extent." For has not the Holy Father "compelled" the Irish Bishops, "with one or two turbulent exceptions," to acquiesce in the matter of the national movement "in the ethical views of the Vatican?" Unquestionably so, the *Post* seems to think. And yet that Mr. Gladstone should "cringe to the Vatican," only emphasizes its indignation, for it is unprepared to endorse anything in the nature of "Ultramontane pretensions," and the bare hint that an English statesman can contemplate a period when he may be forced to yield to "pro-Vatican pressure," fills it with anger and dismay.

Than the out and out Tory journal, with the roast beef range of ideas, there is nothing funnier.

IRELAND.

If I were a landscape painter, I would paint me an olden isle
Where brooks down the hillsides dance like fays and the beautiful
 heavens smile;
Where the crags are pillars of purple, and the mountains are dia-
 dems,
And the lakes that sleep at their granite feet are brilliants of liquid
 gems.
Where the ruins of ancient prowess—of love, and of faith, and war,
Round tower and rath, and castle still shadow the plains afar;
Where rivers rush like warriors bold, through mazes of verdant
 leas,
And ocean hugs to her mother breast the emerald of the seas!

If I had a wreath to offer, and I had a laurel meet,
Both laurel and wreath, O Mother, I'd lay at thy queenly feet!
If I had the gift of a singer, if I had a Sappho's lute,
My harp should be never silent, my lips should be never mute!
For I worship the stately grandeur—I bow to the wondrous faith
That found thee ever unyielding in the face of the hosts of death;
If a record like thine had its guerdon in praise from the lips of
 fame,
Then the goldenest glow or glory should hallow thy treasured name.
—Eugene Davis.

THE REVIEW mails this week to all subscribers who are in arrears their accounts for subscription, upon the prompt payment of which we depend very largely for the defrayal of the heavy expenses entailed in THE REVIEW'S publication. The early attention of our subscribers to this matter will be appreciated by the publishers.

CATHOLIC AND LITERARY NOTES.

Sir Hector Langevin received a despatch on Saturday last informing him that his brother Vicar-General Langevin, of the diocese of Rimouski, had been taken suddenly ill with paralysis.

The *St. Louis Western Watchman* says: "The Nun of Kenmare made a bold bid recently for the office of Mother General of the new order of Methodist Deaconesses; but the embryo "Sisters" thought her too domineering and refused her guidance. We are sorry. It would take about six months for Miss Cusack to scatter the "deaconesses" to the four winds of heaven, and drive the Methodist father-confessors into a lunatic asylum."

A new edition has been issued, in a new dress, of the late Dr. Brownson's *Essays on Modern Popular Literature*. This work deserves to be widely read. There are on this side of the Atlantic so few criticisms of contemporary literature that are worth the paper they are written upon, that it is a godsend to find a man of Dr. Brownson's intellect and erudition discussing impartially the merits of several overrated popular idols, and pointing out how far we have advanced toward the creation of a genuine American literature, and what are the requisites for the same.

The new church of St. Helen's, St. Mark's Ward, was dedicated with solemn ceremony last Sunday morning. There was an imposing array of priests present and in the congregation were many prominent laymen. Bishop O'Connor of Peterboro dedicated the church and sang Pontifical High Mass. Rev. Father Chalandard acted as assistant priest, with Father McCann (pastor of the church) and Father Brennan as deacons of honor and Father Gibbons and Higgins as deacons of office. Very Rev. Administrators Rooney and Laurent sat with the other priests within the altar rails.

Dean Harris of St. Catharines preached the sermon, which was an eloquent effort. He dealt on the history of the church from the beginning, and showed how in all ages it had progressed and increased in the number of its worshippers and its works of goodness. The singing was of a high character. Father McBride with his choir from Our Lady of Lourdes assisted St. Helen's choir.

In the evening there was a musical vespers, Father Henning of St. Patrick's preaching.

The old Church of St. Helen's was built in 1871 by Very Rev. Father Rooney to serve the extreme west end of the parish in 1874, with the late Father Shea as pastor. He was succeeded by Father Conway, now in the Diocese of Peterboro and he in turn by the present parish priest, Father McCann.

Two hundred and fifty children received Holy Communion at St. Patrick's church Montreal Thursday last. They were confirmed in the evening, the service took place at seven o'clock, and was presided over by His Grace, Archbishop Fabre. Among the clergy present were Revs. Father Dowd, J. Toupin, J. A. McCallen, M. Callahan, J. Callahan, and J. Quinlivan, of St. Patrick's church; F. Leclair, Donnelly, and Murrell, of St. Anthony's; Father Salmon, of St. Mary's, Father Tragasser, of the Hotel Dieu; and Father Pelletier, director of the third order of St. Francis. The children of the first communion under the direction of the Rev. Father Callahan, presented, in the name of the catechism children of St. Patrick's church, the handsome sum of \$500, the proceeds of several successful concerts organized during the past year. This is the second donation of a similar amount; the first having been given for the benefit of the church on the occasion of the golden jubilee of Rev. Father Dowd. About twenty-five converts to the Catholic faith, who had been prepared for this solemn sacrament with the children, were also confirmed. The sermon of the evening was preached by the Rev. Father M. Callahan, his subject being "Confirmation." The sermon over and the donation made, Rev. Father Dowd responded in a brief and telling address, thanking the children for their magnificent donation, which, in his estimation would be instrumental in making the coming bazaar of St. Patrick's church a thorough success. No doubt the example of the juveniles will be followed by still greater donations on the part of our wealthy citizens.

HIGH LICENSES.

Following is the *Gazette* report of the address of the Rev. Father McCallen to the members of the T. A. & B. Society of Montreal, at the last monthly meeting.

The Rev. Father began by expressing his regret that in Montreal the friends of temperance had to battle for their cause against such fearful odds, owing to the failure of the Government to reduce the number of places in which intoxicating liquors can be procured. When, he asked, would our legislators awaken to the fact that the moral, intellectual and physical well being of society in this great city, as well as throughout the Dominion, would be secured by more stringent laws with regard to the liquor trade? He would respectfully lay before them for their attentive consideration the results obtained in other localities by the enactment and enforcement of the high license law, and say to them: "Go, do thou in like manner." In Philadelphia, for instance, such a law was made about two years ago. The grocery was separated from the liquor trade: the license for saloons was raised from \$50 to \$500; the number of saloons was reduced from 6,000 to 1,347. And here are some of the results: first, the revenue was more than doubled during the year, *i. e.*, from \$300,000 under low license to \$673,500 under high license: secondly, the arrests for drunkenness for several months, from June to December, 1888, were 5,917 against 11,137 for the corresponding period in 1887, thirdly the Sunday law was better observed, the committals for drunkenness on Sundays being reduced from 861 to 217, and those of women from 85 to 27. In Pittsburg, Pennsylvania, the number of saloons was reduced from 1,500 to 214 last year and to 93 this year. In Alleghany City the reduction in the number of saloons was from 500 to 78 last year and this year to 39, and with similar results to those mentioned above. The judges of the license court are left to the dictates of their own judgment in matter of giving, revoking or refusing a license, and right manfully do they accomplish their work, and the press and public sound their praises. It is, he continued, a consolation to know that Catholics are taking an active hand in the cause of temperance throughout the United States, and nowhere more so than in Philadelphia, where such grand results have been obtained by the high license law. In the archdiocese of Philadelphia, there were in 1888, 16,298 total abstainers in good standing, and the number has since been greatly increased. The city alone has 110 Catholic Total Abstinence Societies, of which thirty-four are ladies temperance societies. May we not profit by these facts and figures? They speak more eloquently than words. The experiment of high license has been tried elsewhere, why should it not be tried here? If one million of a population in Philadelphia have been able to get along with 1317 saloons, the 200,000 citizens of Montreal surely do not need as many. If the reduced numbers of saloons has brought to the city and state elsewhere double its former revenue under a higher license, why will not our legislators try the same remedy for increasing their treasury? If cities under high license can reduce the number of convicts each year by over 8000, and spare by this one item hundreds of dollars of court and jail expenses, could not something similar be effected here? As a matter of fact, there is very little respect for the license law as it now exists, and still less for the Sunday law. Liquor is sold to minors. Side doors and back doors and back gates do active duty on the Lord's day. Nor are those who enter thereby supposed to go in to prayer! And those sworn to uphold the majesty of the law shut their eyes and will not see, shut their ears and will not hear. But it would be unfair to put all the blame of such loose legislation on the law-makers or of such apathetic enforcement of the law on the police. Are not we, the citizens, to blame as well? There are in this city hundreds of families who are suffering and will suffer for years to come from the curse of drink, and nevertheless there are in them those who will give their signature for the opening of a new saloon in their neighbourhood. It is enough to embitter one's whole life to be forced to see day after day the victims of the saloon wasting away before our eyes mentally, physically, morally. These poor victims come to us with outstretched arms and tearful eyes begging us for God's sake to save them, and we have scarcely gotten them back to the level of their sober manhood, when they are dragged back

into the abysses from which we had drawn them. Arouse yourselves, Catholics of Montreal. Be up and doing. Arouse yourselves you who love womanhood, and remove from the grocery the liquor women may procure there. Arouse yourselves you who love your family, your religion, the fair name of your city, and second us in our efforts to secure what has proved a blessing elsewhere—a law that will remove some, at least, of the many occasions of drink which lead old and young to destruction.

After the sermon the pledge was administered to a large number.

SIR CHARLES RUSSELL ON THE IRISH LEADERS.

In concluding his superb forensic effort in defence of the Irish Nationalists, when making his closing argument before the Commission in the case of Charles Stewart Parnell, in the *London Times*, Sir Charles Russell gave this splendid specimen of word-painting and patriotic sentiment combined.

There are other men whom I must mention—Mr. William O'Brien and Mr. John Dillon. Neither of these men, though they are younger in years than any of those previously mentioned, with the exception of Mr. Sexton, had never before been connected with any political movement. They had never been members of any secret society or organization. Mr. O'Brien was a newspaper man; Mr. John Dillon was a man who had special claims to the respect of the people of Ireland, for his father in times of trouble and unfaithfulness had been true to his trust as an Irish representative. He was, as was also Mr. William O'Brien, brought up and educated as a gentleman. He was educated for the medical profession. Both of these men were ardent men, who believed that they could do something to elevate their country and their countrymen.

They have been called enthusiasts, sometimes fanatics. Well, my lords, they may not always have said or done the most discreet thing at the most discreet moment; but they were men unselfishly determined to do what it became honorable men to do, to help those who needed help. My lords, there is room in the world for more enthusiasts. In this age our habits of life constitute an existence, selfish, dull, and material enough, and these enthusiasts, who lift us at times out of ourselves, do something to relieve that general tone of selfish materialism which I am afraid is greatly a characteristic of our time. It is enthusiasts who have sounded the trumpet in times gone by, and who will sound it again in times to come, whenever there is any great cry of oppression and any great effort to be made for the relief of human suffering. I must mention two more names. Mr. Michael Davitt is the son of a peasant in Mayo. He has had a stormy and trying life. He is a man of conspicuous ability and of education, which in difficult circumstances he had procured for himself. Beyond the resoluteness of character and ability which he has displayed, perhaps his most remarkable characteristic is this—that in spite of all that has occurred he has no rancor in his disposition. He has shown his willingness time after time, unselfishly and ungrudgingly, to give unrequited labor where his efforts could help the oppressed.

His recollections of Ireland go a long way back, and are sad recollections. His first recollection is of himself as a child five or six years old flung on the roadside with his father and mother, victims to the results of the land system. He remembers the deep wail of his mother, the anger and fury of his father, when with scanty property that belonged to them they were turned out of their home. His next recollection is even sadder still. He remembers being led by his mother's hand to the door of the poor-house in Galway, and his mother turning with indignation away from the official when he told her that she could not be admitted unless she was willing to be separated from her child for, my Lords, in those days the Poor Law in Ireland was worked not merely as an instrument for the relief of distress, but as an instrument for effecting a degrading proselytism. Mr. Davitt next finds himself in a busy manufacturing town in Lancashire, where he suffered, being still of tender years, that physical injury which would have made it difficult for him to struggle on had he not possessed the spirit and resolution of an exceptionally brave man.

Without fear of contradiction I say that the whole record of his life may be examined, and among those who have come in contact with him not one will be found to say that he has been unfaithful to any trust or guilty of any dishonoring action. Like several of those whose names I have mentioned, he, too, in 1865, young, enthusiastic, joined the Fenian movement. He avows it, and I dare say he would declare, if pressed, that he would despair as to the usefulness of constitutional effort were to seize his soul now, as it possessed him then, he would become a Fenian again. Well, he has suffered for his sins. He desires to have, and rejoices on this occasion the opportunity of, explaining upon his oath in the witness box one imputation which has been cast upon him, of complicity—of possible complicity—in assassination, an imputation which I shall show to your lordships, as I am instructed, to be absolutely without foundation. He has suffered many years' imprisonment. To a man of weaker moral fiber, that imprisonment would have meant ruin; to him it was but an opportunity, which he but nobly embraced, for the formation of his character, for expanding his mind, for strengthening his resolutions for good, for adding to his capacity to serve his fellow-man. He, my lords, also joined Mr. Parnell in the Land League movement. The last of these men to whom I have to refer to is Mr. Parnell himself.

Mr. Parnell has hereditary claims to the esteem and gratitude of the Irish people. His great grandfather, Sir John Parnell, was the last Chancellor of the Exchequer of the Irish Parliament, and rather than be a party to the act of betrayal he surrendered his office. His grandfather, William Parnell, was the author of one of the noblest tracts that I have ever read. He, a Protestant gentleman, knowing his Catholic fellow-countrymen, published in 1807 the well known historical apology for the Irish Catholics, when he vindicated them successfully from the charge of bigotry and religious persecution, and described them, as I believe truly, as the only people who, having been fully deprived of their political rights and freedom, had not, upon the resumption of those rights, used their power for the purpose of persecution. Mr. Parnell's father married a lady of distinguished lineage. The mother of Charles Parnell was a daughter of the American Admiral Charles Stewart, whose achievements occupy in the annals of the American navy the same place as Nelson's victories occupy in the history of the English nation. Mr. Parnell was educated at Cambridge, served the office of high sheriff for Wicklow, as his father and grand-father had done before him, and in 1875 entered Parliament. I pause for a moment to repeat the question which I have already put. You see these men together—Mr. Bigger, the Belfast tradesman; Patrick Egan, the Dublin tradesman; John Dillon, the medical student; Thomas Sexton, the literary man; William O'Brien, the newspaper editor; Mr. Davitt, the peasant's son; and Mr. C. S. Parnell, whose history and lineage I have just given. What brought these men together? What was the tie between them? What was the link that bound together men presumably dissimilar in tastes and differing in station and in degree of education? Is it true—for this is the cause of the *Times*—that these men came together on a public platform to bind themselves together as criminals, to violate the law, under the sham and pretext of a social movement? If they did so they deserve all the condemnation that may fall upon their heads. But do you believe it? Is any man so blinded by passion and prejudice as not to see that there was a common impelling motive for the action of these men, and that the motive is to be found in the great national calamity which was then pressing upon the country, and which as men, they were bound to mitigate if they could?

BISHOP O'MAHONY'S RETURN.

In the chapel attached to the residence of Bishop O'Mahony on Power street, on Sunday afternoon last, some 50 of the leading Catholics of St. Paul's parish assembled to present his Lordship with an address expressing the joy of the people upon the return of their venerable pastor among them. The bishop was attended by Father Morris and Father O'Leary, a young Irish priest, who is spending a vacation travelling through the United States and Canada. All who were present had already waited on the pastor on his arrival in the city on Tuesday previous, but then he was fatigued after the long

journey from Los Angeles, California. Yesterday he looked as hale and bright as a man of his advanced years could be. He was warmly congratulated on his restored health by the chairman of the committee of parishioners before the reading of the address, which was as follows.

To the Right Rev. T. O'Mahony, D. D.

May it please your Lordship.—We, the parishioners of St. Paul's parish, hasten to express to you our most sincere congratulations and heart-felt joy on your safe return to our midst. The deep regret with which we parted from you some months ago, when the restoration of your health rendered a sojourn in a milder climate imperative, is only equalled by the joy we to-day experience at your return.

We take this opportunity to express our appreciation of the great and lasting good effected amongst us by your apostolic zeal and earnestness during the nine years that Providence has blessed us with your labours. By the establishment of pious confraternities, embracing the young and old of the parish; by your untiring effort in educating, religiously and socially, the minds of our children, and by the able and thoroughly eloquent manner in which you have broken to us the bread of life from your pulpit, you have succeeded in uniting in the bonds of Catholic charity all classes in your parish, while at the same time you have won their admiration and esteem.

In the erection of a spacious and magnificent temple, beautified by the graces of Christian architecture, we behold the masterly conception of your mind, and the latest and greatest of your efforts in the cause of God and the interests of the Catholic faith; a monument of the zeal of a servant of God upon which our posterity can look with pride and veneration, while they find it a true home for divine worship.

We cherish the fond and earnest hope that you may belong spared to labour amongst us with the same zeal and energy that have characterized your life in the past, and to see brought to completion this beautiful new edifice which your life of sacrifice and work denotes as the highest object of your earthly ambition.

Signed on behalf of the parishioners.

JAMES J. MALLON, Chairman.
P. AYNES, Secretary.

His Lordship did not make a formal reply, but spoke at length in a conversational tone on many topics connected with the parish, and the welfare of the people. At times he was visibly affected, and expressed himself with great earnestness and a peculiar gentleness. His eyes were bright with tears when he thanked the committee for their earnest congratulations on his recovery. He said it was with deep regret indeed that he was forced to leave them for a while. His thoughts were with his people while he was away, and it was with joy he returned to them when his health permitted him to do so. He passed delicately over the appreciation expressed in the address of his long zealous labours in the parish, and said he was happy to observe the fraternity that existed in his flock outside the religious societies as well as within them. They had laboured together, and God had blessed them in their undertakings which were not yet finished. As long as God spared him he would continue to prosecute the good work they had on hand. He referred to the opening of the beautiful new church at an early day. He had taken a deep interest in the work, and he did not need to tell them what joy it afforded him to see it approaching a happy termination. They had been sincere and enthusiastic in the work.

Proceeding, he referred to the finishing of the church, dealing with the plastering, lighting, heating and ventilation. He made particular reference to the necessity of fine church music, which, he said, raises and elevates the soul. They should have the best music in the church. Again he thanked them for the affection and devotion expressed in the address.

You say to me "You have succeeded in uniting in the bond of Catholic charity all classes in your parish." I will appeal to yourselves if in the exercise of my duties, if in my teaching I have ever dropped a word from my lips calculated to wound the feelings of any one outside the church. (Never.) It is not in my nature, nor should it be in the nature of a minister of religion, to give expression to a sentiment that would wound the religious feelings of others. I believe in doing the

work of God in the spirit of lowly piety and charity, characteristic of our blessed Lord, which was the example shown to His disciples. We should teach a broad feeling among all. Pride, ignorance and hatred are not the children of charity.

He continued to say that he felt many things which he would like to dwell upon, but he had been warned not to talk over much. He could not close, however, without again speaking of the solid and lasting character of their beautiful building nearing its completion. When he went away he had an especial regret to leave the new church, but he found that he had not left them alone or unprovided for when Father Morris was with them. Father Morris had prosecuted the work in his absence, with efficiency and great success, and when he saw the building he felt that he could not have done as much as Father Morris had. He was delighted therefore to express his appreciation of the labours of Father Morris. The church would be an added beauty to the city. All denominations might share with the parishioners of St. Paul's in the credit to the city of so beautiful an edifice.

His Lordship was visited in the evening by Bishop O'Connor, of Peterborough, who congratulated him upon his restoration to health.

What is sweeter than roses
That bloom in the beauty of June?
Or the stately and fragrant lilies
Whose bells ring a summer tune?
Ah, sweeter the roses blowing
On the cheeks of those we love,
And the lily of health that's glowing
The cheeks' red rose above.

But how soon the lily and the rose wither in the faces of our American women. Why is it? Simply because so many of them are victims of weaknesses, irregularities and functional derangements incidental to the sex. If they would use Dr. Pierce's Favorite Prescription all these beauty and health-destroying ailments might be warded off, and we would hear less about women "growing old before their time."

To regulate the stomach, liver and bowels, Dr. Pierce's Pellets excel. One a dose.

How beautiful is it not brethren to live with one another in peace and harmony! And yet how frequently the spirit of contention possesses men, right in the midst of the tabernacle. No quarrel so vindictive as the church squabble, and verily none so silly. At the west end of London there recently transpired a contest between two factions for the use of a church:

Mr. Mackay took up his position at the preacher's desk, and immediately gave out a hymn. Mr. Massey did the same, and for an hour both continued giving out hymns, praying and preaching. When Mr. Mackay announced a hymn, Mr. Massey did the same; when Mr. Mackay prayed, so did Mr. Massey; when Mr. Mackay proceeded to expound a portion of Scripture, Mr. Massey started a short sermon. Whilst this was going on, one of Mr. Massey's sons three times seized hold of Mr. Mackay and endeavored to remove him from the place he considered his father should occupy. Mr. Mackay resisted by holding on to the railing in front of the platform.

Meanwhile the brethren in the aisles and pews were belaboring each other with hymn books and bibles, while (at least we may imagine it) Satan looked on holding his sides in laughter. --*Milwaukee Citizen.*

SPECIAL ANNOUNCEMENT.

We have made arrangements with Dr. B. J. Kendall Co., publishers of "A Treatise on the Horse and his Diseases," which will enable all our subscribers to obtain a copy of that valuable work free by sending their address (enclosing a two-cent stamp for mailing same) to Dr. B. J. KENDALL CO., ENOSBURGH FALLS, VT. This book is now recognized as standard authority upon all diseases of the horse, as its phenomenal sale attests, over four million copies having been in the past ten years, a sale never before reached by any publication in the same period of time. We feel confident that our patrons will appreciate the work, and be glad to avail themselves of the opportunity of obtaining a valuable book.

It is necessary that you mention this paper in sending for the "Treatise." This offer will remain open for only a short time.

T. GRANGER STEWART, M. D., F. R. S. E., Ordinary Physician to H. M., the Queen, in Scotland, Professor of Practice of Physic in the University of Edinburgh, writes: "The arteries are sclerosed and atheromatous in the advanced stages of the inflammatory and in the cirrhotic but not so small in the waxy disease. In that affection the small vessels in other parts are frequently the seat of waxy degeneration." From this it will be seen that in the three forms of kidney disease classed as Bright's disease, the arteries suffer changes, and it matters not whether they undergo sclerotic, atheromatous or waxy change, they are so weakened as to endanger rupture under any increased pressure. This explains the frequency of apoplexy and paralysis, and as clearly demonstrated that the only preventive of these disastrous ruptures of the blood vessels is the timely use of Warner's Safe Cure to keep the kidneys in a healthy condition.

DROPSY
TREATED FREE. Positively Cured with Vegetable Remedies. Have cured many thousand cases. Cure patients pronounced hopeless by the best physicians. From first dose symptoms rapidly disappear, and in ten days at least two thirds of all symptoms are removed. Sent for **FREE BOOK** of testimonials of **TEN DAYS TREATMENT FREE** by mail. If sculous cure, furnished **FREE** by your order. Send ten cents in stamps to pay postage.
DR. H. H. GREENE'S HOME, ATLANTA, GA.

Church Seats
 For Sale Cheap
GEO. F. BOSTWICK

STATUTES OF CANADA
 AND
OFFICIAL PUBLICATIONS.

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

B. CHAMBERLIN,
 Queen's Printer and Comptroller of Stationery.
 Department of Public Printing and Stationery,
 Ottawa, May, 1880.

CANVASSERS WANTED
 For Catholic Weekly Review. Apply
 at this office
64 ADELAIDE STREET EAST

The REVIEW has now in connection with its establishment, a first class

BOOK AND JOB DEPT.

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

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

and every description of Legal and Commercial Printing

It will pay you to call and get Samples and prices from us.

PH. DEGRUCHY, Manager

TENDERS

SEALED TENDERS, marked "For mounted Police Provisions and Light Supplies," and addressed to the Honourable the President of the Privy Council, Ottawa, will be received up to noon on Tuesday, 15th June, 1880.

Printed forms of tender, containing full information as to the articles and approximate quantities required, may be had on application at any of the mounted Police Posts in the North West, or at the office of the undersigned.

No tender will be received unless made on such printed forms.

The lowest or any tender not necessarily accepted.

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

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

FRED WHITE

Comptroller, N. W. M. Police.

Ottawa, Mon 10th, 1880.

SEALED TENDERS marked "For Mounted Police Clothing Supplies," and addressed to the Honourable the President of the Privy Council, Ottawa, will be received up to noon on Friday, 31st May, 1880.

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

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

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

FRED WHITE,

Off. W. M. Police

Ottawa, May 29, 1880.



NOTICE.

Weights and Measures.

TRADERS, Manufacturers, and owners of Weights, Measures and Weighing Machines generally, are specially requested to read carefully the following instructions and act accordingly:—

1. The Weights and Measures Act provides for a regular biennial inspection of all Weights and Measures used for trade purposes, as well as for irregular inspections of the same, which may be made at any time when deemed necessary by the Inspector, and it also imposes a heavy penalty on any trader or other person who wilfully obstructs or impedes an Inspector or Assistant Inspector in the performance of his duty under said Act, or who refuses to produce the whole of his Weights and Measures for inspection when called upon to do so by an Inspecting Officer.

2. Every trader, manufacturer and owner of Weights, Measures and Weighing Machines, when paying moneys to Inspectors or Assistant Inspectors of Weights and Measures for verification fees, is entitled to, and is especially requested to demand from the officer who makes the inspection, an official certificate ("Form O. 6" with the words "Original for the Trader" printed at the head thereof properly filled out and Stamped, and also at same time to carefully ascertain whether or not the stamps attached to each certificate represent exactly in value, the amount of cash paid. Traders are requested to bear in mind that certificates of verification are of no value whatever unless stamps covering the full amount of fees charged are attached.

3. Owners or holders of these official certificates are specially requested to keep them carefully for two years, and in order to secure their safe keeping it would be advisable to place them in their places of business in the manner in which ordinary License certificates are done; for it must be distinctly understood that all traders who are unable to produce their properly stamped certificates, when asked to do so by an Inspector or Assistant Inspector, may, in all probability, have to pay over again their verification fees.

E. MIALL,

Commissioner.

Department of Inland Revenue
 Ottawa, April, 15th, 1880.

John McMahon

MERCHANT TAILOR

39 King St. W., : Toronto

ALICE McLAUGHLIN, M.D., C.M.
 281 Church St. (opp Normal School)
 Office Hours 8 to 10 a.m., 1 to 4 p.m.
 Telephone 184

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

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

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

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

J. J. Foy, Q.C., H. T. Kelly.

MURRAY & MACDONELL,
Barristers, Solicitors, Notaries, &c.
 Offices—Quebec Bank Chambers,
 No 2 Toronto Street,
 Toronto.

Huson W. M. Murray, A. C. Macdonell.

FREDERICK C. LAW
Architect
 Office and Residence, 48 Sherbourne St.
 TORONTO



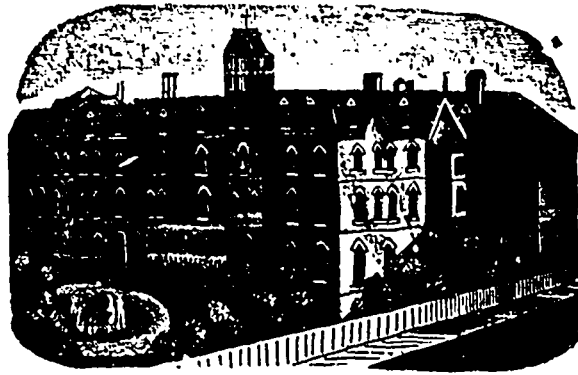
DOMINION Stained Glass Co.
 FACTORY
 77 Richmond St. W
 TORONTO
 : MEMORIAL : WINDOWS :
 ART GLASS,
 and every description of
 Church and Domestic Glass
 Designs and estimates
 on application.
 W. Wakefield & Harrison,
 Proprietors.



U. S. Address P. O. Box 1
 Fort Covington, N. Y.
 Canada Address
 40 Bleury St. - Montreal
Castle & Son
 STAINED GLASS
 For Churches

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

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



St. Joseph's Academy, St. Alban St., Toronto

This imposing Educational structure is quite in keeping with the noble work to which it is dedicated. It is pleasantly situated near the Queen's Park, in the neighborhood of the University and St. Michael's College. For particulars call at the Academy or send for a prospectus.

Address. MOTHER SUPERIOR, St. Joseph's Convent, Toronto.

St. Jerome's College

Berlin, Ont.

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

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

Alexander & Cable

Lithographers

Engravers

Etc.

MAIL BUILDING

- Toronto -

June 26, 1888
 Messrs. Jas. Good & Co.
 Gentlemen.—I have great pleasure in recommending

St. Leon Water

having used it as occasion required since its introduction in Toronto
 When weary and tired with trying exercises and prolonged hours of pastoral duty, I always find St. Leon very soothing and refreshing.

I firmly believe St. Leon possesses all the virtues to purify and build up the system attributed to it by so many of our expert scientists.

Very Rev. J. M. Laurent
 Administrator,
 Bishop's Palace

JAMES GOOD & Co.

Sole Agents for Ontario
 220 and 67 Yonge St., also 101 1/2 King
 St. West, Toronto.
 Agents wanted for all points unsold.



Dominion : Line : Royal : Mail STEAMSHIPS

Liverpool Service—Sailing Dates

From Portland	From Halifax
*Sarnia Thurs., 14th Apr.	Sat., 27th Apr.
From Montreal	From Quebec
*Oregon Wed. 8th May.	Thurs. 9th May
*Toronto Thurs. 10th "	" "
Montreal " 23rd "	" "
*Vancouver Wed. 29th "	Thurs. 30th May

Bristol Service from Avonmouth Dock
 Texas from Montreal about 9th May.

*These steamships have Cabin Staterooms Music Room, Smoking Room, and Bath Rooms and staterooms, where but little motion is felt, and they carry neither cattle nor sheep. The Vancouver is lighted throughout with the Electric light, and has proved herself one of the fastest steamers in the Atlantic trade. Rates from Montreal or Quebec to Liverpool, cabin \$4, to \$8, according to position of stateroom, with equal saloon privileges. Second Cabin, \$30 to Liverpool or Glasgow terrace \$30 to Liverpool, Londonderry, London, Queenstown, Glasgow or Belfast.

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

DAVID TORRANCE & CO.,
 General Agents, Montreal

RUBBER BOOTS, COATS

And other Rubber Goods Repaired

-H. J. LA FORCE-

Fine Boots and Shoes Made to Order

117 Church St. - - - cor. of Queen

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

THE BOILER INSPECTION and Insurance Co. of Canada

Consulting Engineers and Solicitors of Patents.

—HEAD OFFICE—

QUEBEC BANK CHAMBERS - - - TORONTO

G. C. Robb, Chief Engineer A. Fraser, Sec.-Treas.

Nervous Debility

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

By Norman's Electro-Curative Belts

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

The Great Secret of the Canary Breeders of the World.
MINN BIRD MANNA restores song to caged birds and preserves them in health. Sold by druggists. Directions free. Bird Food Co., 60 N. 2d St., Phila., Pa.

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

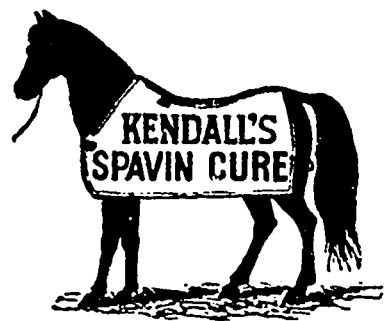
ROYAL BAKING POWDER

Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 103 Wall St., N. Y.

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



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

KENDALL'S SPAVIN CURE.

OFFICE OF CHARLES A. SNYDER, BREEDER OF CLEVELAND BAY AND TROTTER BRED HORSES, ELMWOOD, ILL., NOV. 21, 1888.
DR. R. J. KENDALL CO.
Dear Sirs I have always purchased your Kendall's Spavin Cure by the half dozen bottles. I would like prices in larger quantity. I think it is one of the best liniments on earth. I have used it on my stables for three years.
Yours truly, CHAS. A. SNYDER.

KENDALL'S SPAVIN CURE.

BROOKLYN, N. Y., November 2, 1888.
DR. R. J. KENDALL CO.
Dear Sirs I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for Lameness, Milk Jaundice and Spavins, and I have found it a sure cure. I cordially recommend it to all horsemen.
Yours truly, A. H. GILBERT, Manager Troy Laundry Stables.

KENDALL'S SPAVIN CURE.

SANT WITTON COUNTY, OHIO, Dec. 18, 1888.
DR. R. J. KENDALL CO.
Gents: I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had Spavins, ten of King Hesse, nine afflicted with Big Head and seven of Big Jaw. Since I have had one of your books and followed the directions, I have never lost a case of any kind.
Yours truly, ANDREW TERRY, Horse Doctor.

KENDALL'S SPAVIN CURE.

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

W. K. MURPHY
House and Sign Painter
IMPORTER WALL PAPERS
353 Queen St. West, Toronto

Caldwell & Hodgins

248 & 250 Queen St. West

Sacramental: Wines

Niagara River Line

SINGLE TRIPS

Commencing Monday, 20th inst., steamer

CHICORA

will leave Yonge street wharf daily (except Sunday) at 7 a.m. for Niagara and Lewiston, connecting with trains on New York Central and Michigan Central Railways for Falls, Buffalo, New York and all points East and West.

Tickets at all Principal Offices,
JOHN FOY, Manager.

TEETH WITH OR WITHOUT A PLATE

Best Teeth on rubber, \$8; on celluloid \$10 All work absolutely painless. Vitalized Air, C. H. RIGGS, L.D.S., South east cor. King & Yonge sts. Toronto. Telephone 3,474.

BOOKS FOR THE MONTH OF MAY

- A Flower for each day of the Month of June, by Juno J. Murphy, S.J. cloth flexible \$1.20, doz. 15c each
- Month of the Sacred Heart of Jesus paper \$2.00 per doz.
- The Devotion and Office of the Sacred Heart, of our Lord Jesus Christ including the Devotion to the S.H. of May cloth 35c.
- Manual of Devotion to the Sacred Heart of Jesus Prepared for Sodalitys and for general use cloth . . . 40c.
- The New Manual of the Sacred Heart, Complete and Translated from approved Sources cloth red edge . . . 60c.
- The Scholar's Manual of the Sacred Heart, Translated and Compiled from approved sources By a Brother of the Christian schools, cloth red edge \$4.50 doz. 50c each
- Year of the Sacred Heart, a thought for every day of the year Drawn from the works of Pere de la Colombiere of Blessed Margaret Mary and of others Translated from the French by Miss Anna T. Sadher cloth red edge 50c.
- The First Friday of the Month, By Father F. A. Gautreles S.J. cloth red edge 50c.
- Hours with the Sacred Heart 50c.
- Manual of the Sodality of the Sacred Heart of Jesus cloth 45c
- Devotions to the Sacred Heart for the First Friday of Every Month, Translated from the French of P. Hugnot, Marist, by a Sister of Mercy cloth red edge 50c.

D. & J. SADLER & CO.
115 Church Street, TORONTO
1609 Notre Dame Street MONTREAL

The Father Mathew Remedy



The Antidote to Alcohol found at Last!

A NEW DEPARTURE
The Father Mathew Remedy

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

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

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

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

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

- Church Pews -

SCHOOL FURNITURE

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

Plumbing -

Steam and Hot Water Heating

W. J. BURROUGHS 315 Queen St. W

McShane Bell Foundry.

Finest Grade of Bells, Chimes and Teals for Churches, Colleges, Tower Clocks, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. BY McSHANE & CO., BALTIMORE, Md., U.S. Mention this paper.