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# The Catholic Weekly Review.

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

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

Vol. III

Toronto, Saturday, Oct. 28, 1889.

No. 34  
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## Notes.

Mr. Laurier in his speech last Monday evening dealt in a very felicitous way with the question of the teaching of French in the public schools of Ontario. "Men there are amongst you," he said, "who tell you that it is dangerous to Confederation that the French language should be spoken in this country of ours. Well, Mr. Chairman, I am a French-Canadian; I was brought up on the knees of a French mother; and my first recollections are those recollections which no man ever forgets; and shall it be denied to me—the privilege of addressing the same language to those who are dear to me? Shall I not continue to speak French as French was spoken to me in my younger days? I know very well, Mr. Chairman, that it is a great disadvantage for a French-Canadian not to speak English. I understand that my friend, Mr. Ross, is to compel all pupils to learn English, and he will do a great service to all the children of this country. But I believe that Mr. Ross will not prohibit anybody from speaking the language of his mother if he chooses to speak it. I simply claim the privilege of speaking my own domestic language as I like to speak it. But men who speak French on this Continent are in a great inferiority, and if they are to learn to speak English the consequences will be that they will speak two languages, and the advantage will be all on their side."

"The advantage will be all on their side"—Mr. Laurier thus happily hits the question on the head. In requiring the pupils of all public schools in the Province to learn English, the Legislature, so far from subjecting them to any hardships, will render a service to the children of French-Canadian origin. This bears out, we beg to remind our readers, what the Commissioners appointed by the Minister of Education reported in respect to the French schools of the Province,

namely, that all classes of the French people expressed themselves invariably not only as willing, but as desirous that their children should learn English; and furthermore, that the use of French text books arose from no desire to exclude the English language from the schools. The simple fact appears to be as *La Minerve* claimed some time ago, that the French have always proved themselves more ready to learn English than have the English to learn French, and that to that extent they have the advantage over their English-speaking neighbours. Were the latter, *La Minerve* believed, to show an equal readiness to acquire the use of French they would speedily come to regard the Lower Canadian with less suspicion.

The anti-Jesuit gentlemen continue to go from one absurdity to a greater one. A dispatch to the *Mail* of Thursday announces that the Montreal Presbytery, representing the Presbyterian Church, has taken a stand against the acceptance of the \$60,000 by the Protestant Committee of the Council of Public Instruction in Quebec. The Committee on Education thus reported to the Presbytery:

"With respect to the reputed action of the Protestant Committee of the Council of Public Instruction regarding the Jesuits' Estates Act, and the acceptance of \$60,000 offered to the Protestants, the Presbytery protest against the action of the committee as unjustifiable because acquiescing in the principle of the said Act, and as dangerous to the best interests of education, and especially to the institutions that may be made to participate in the revenue derived from said sum."

The recommendation was strongly supported, it appears, by the Rev. Principal McVicar. It would be difficult to conceive of anything more absurd in its character. The Legislature enacts that \$60,000 shall be placed at the disposal of the Protestant Committee of the Council of Public Instruction. Principal McVicar and the Presbytery demand of the Committee that the sum be rejected. In other words, they call upon the Committee, which exercises special functions by will of the Legislature, to defy the power that created it. The Committee has no authority other than that conferred upon it by the Legislature. It exists only as its agent, and at its pleasure. To suppose that the Committee of Instruction can alter the statute which places the \$60,000 at its disposal, or can refuse to discharge its duties under the law, and to the Legislature that created it, is about the most absurd, of many absurd things, that the agitators have contended for.

The Pope a short time ago sent a little present of £8 to the mother of a boy wounded by the bomb in Piazza Colonna. Needless to say that this kind act, says the *Weekly Register*, is announced by the devout Press under the inevitable, and large capitals "Pontifical Munificence."

## MADEMOISELLE ANGELIQUE.

AN ALMSHOUSE IDYL.

John J. A. Becket Ph.D., in *Catholic World*.

James Townley had been in Paris and the rest of Europe so long that his friends began to look on him as a foreigner. When he came to New York the visit to his native city almost seemed a condescension, and the men at the club thought Townley a very cosmopolitan sort of fellow for being at ease and seeming to quietly lapse into the ways of the town with which he had been unfamiliar for years.

Soon after leaving college Townley went abroad, and he was so well content that he remained for five years knocking about the different Continental cities where there was most life. Townley Pere supplied the sinews of war in the shape of checks, and Townley Junior enriched different tradesmen and hotel-keepers on the Continent with his good American money. He found it entertaining enough. He was a cheerful young man who did not require a rich and select diet of thought, provided incidents were sufficiently varied to make the round of daily life interesting. He had the great gift of finding content in the things which were attainable. Never did his mind spring soaringly into realms of rarefied thought, nor was his healthy heart given to sinking into harrassing depths. He wrote an occasional letter to some of his friends who lived in New York, and was fond of consorting with New-Yorkers who went abroad.

When his father died a comfortable little lump of money went to the son. He continued to distribute it abroad, and showed no violent yearnings for a return to his native soil. So it was with a little surprise that Mr. George Ramsay, a Union Club man, found this letter addressed to himself one fine May morning :

“PARIS, May, 18—.

DEAR RAMSAY,—How are you getting along? Haven't heard a word from you for three months. But if you didn't write for ten years I should be sure a letter would reach you at the Union Club. You are too fond of your old New York to leave it for any length of time, and, of course, so long as you stay there you will always think that the best part of life is that which you put in behind the club windows. Is it just as much fun as ever to look out on Fifth Avenue and see the world go by?

“I think you will have the doubtful pleasure of having me sit there with you pretty soon. I'm a little tired of knocking round over here. That is an awful admission, isn't it? When I tell you that I think of doing a little something over in America in the way of business you will be still more paralyzed. Of course I don't know anything about business, but nobody does until he learns, and I don't see why I may not learn. Anyhow, that is my scheme now. I seem to be working backward when I tell you next that I find that I have run through a good deal of money and want to recoup myself a bit. I am not in straitened circumstances, you understand, but I simply feel that I am spending money and that it is giving out. So I am coming over there to make some more.

“I have a funny thing to tell you. Don't let Bradley know, or he will think I am losing my senses. Perhaps I am. This is the thing, anyhow. Two months ago I went to a theatre where they were having a ballet. There was a dancer there that took great hold of me. There was such a sweet, winning dignity about her. You may laugh. I know it sounds absurd. After I left the theatre I dropped in at a neighbouring *cafe*. It was a half-Bohemian place, but of the better sort. Several fellows were in the place, and at one table there was a party of four rather noisy men who had been drinking. Soon after I entered two girls came in and went to the only disengaged table, which was across from the one where the lively crowd was sitting. One of them was my interesting young *dansusee*. They sat down quietly and ordered a bottle of *vin ordinaire* and a *ragout* or something.

“When they were served they ate with a good appetite and evidently enjoyed their meal. The girl who had attracted my attention at the theatre was even more taking off the stage than she was on it. There was a frank, good-natured air, blended with a brisk kind of independence and a sweet

suggestion of sympathy and tender feeling in her face. Her companion was one of the dancers or actresses at the theatre, I suppose, and they had dropped in after the play to have a bite.

“The two girls interested me. They seemed to be so good-natured, and somehow they gave me a very domestic feeling by the way they ate their supper. They were so modest, although cheerful and chattering away to each other. The meal seemed a recreation for them.

“The boobies at the other table began to busy themselves with the girls soon after they were seated, ogling them and making quite audible remarks about their appearance. The girls could not help noticing this and were somewhat annoyed by it. This interested me still more, because the actions and talk of the fellows, though free and easy, was the sort of thing that one supposes ballet-dancers and actresses to have no particular aversion to.

“Finally one of the quartette, a beastly Frenchman with crinkly moustache and a conceited smile, called the *garcon* and told him to serve the young women with a bottle of champagne. When the waiter brought it the elder of the two girls, the one I had noticed in the theatre, told him to take it away, that they would get their own wine.

“This was still more interesting! A ballet-girl declining champagne from an admirer! The fellow got up from his table and coming over said in a killing way: ‘Will not Mademoiselle Angelique do me the honour to drink wine with me?’

“‘No. I do not wish for any wine, monsieur,’ said the dancer.

“‘Oh! but mademoiselle will not be so cruel. You will take one glass, at least, from my bottle, just to become acquainted. Come, now, that's a darling.’

“‘Monsieur, I do not want your wine nor your company. If you will have the goodness to leave us alone it will be the best thing you can do.’

“‘Ah! mademoiselle,’ the fellow said, leaning over, ‘how can I leave you alone when you are so pretty?’

“All this is rot and rubbish to tell you. But I wanted you to understand my part in the business. Mademoiselle's eyes flashed. She looked at the man straight and said indignantly, and with a natural dignity that should have driven him off:

“‘You brute! have you nothing better to do than come and amuse yourself by worrying two girls? Go! Leave us! If not,’ she added, noticing me and seeing my interested attention, ‘I will beg this gentleman to protect us from your annoyances.’

“I felt pretty disgusted with the smirking, conceited ass of a fellow, for the girls had done absolutely nothing to provoke or encourage such attentions, but had behaved very properly and had been enjoying their modest repast thoroughly till he came to make it unpleasant for them. I hadn't the faintest wish to make myself a spectacle over a ballet-dancer, as you may imagine. But, no matter whether it sounds silly or not, I felt respect for the girl—a respect, mark you, that did not prevent my mouth from wanting to twist a little into a grin at the thought of my quixotically espousing the cause of a ballet-girl whom I didn't care a button for. But I did care a button for the something that shone through the girl with a luminous reflection of that human or divine element in man which always touches the quick of a decent fellow-creature.

“I stepped over and said, I think rather coolly: ‘Monsieur will please to remember that mademoiselle is now under my protection.’

“Her first glance was at him to see how he took it. It was a curious look, there was such a sort of surprised impersonal curiosity in it. It seemed to say: ‘There! what are you going to do now?’

“The Frenchman glowered at me angrily. Then he laughed as only that sort of a Frenchman can, and said brutally: ‘Of course, mademoiselle belongs to the class which selects its protectors as they come. You are welcome to her.’

“I paid no attention to him. He bounced back to his table. I took a seat at the table where the girls were. ‘Since mademoiselle has done me the honour to make me

her guardian, I may sit here and escort her home, may I not ?' I said with half-mockery and half-respect.

"By Jove! Ramsay, what do you suppose she did? She was visibly affected; the moisture rushed to her eyes. Then she controlled herself and said to me calmly:

"Monsieur, if honesty is a claim to a man's respect, you should show me respect. You have acted like a true man. Do not make me regret that I should have asked your assistance."

"I felt only respect, as I answered with earnestness: 'Mademoiselle, pray believe me that I offer my services with the truest feeling. You have been enough worried by that brute. I do not wish to add a straw to your vexation. If you would prefer that I should not escort you home, I will not urge it. Though, I confess, I should feel better myself to know that I had at all contributed to your unmolested passage thither.'

"She smiled a bright, healthy smile. The real respect of my tone acted on her like a tonic. Ramsay, I know you are laughing there in the window of the Union Club, and thinking me an awful fool when you read this. But I cannot help it. The girl impressed me by her honest, unaffected way. I did go home with her, and she told me her story.

"Her mother was the only thing she had in the world. After her father died the poor farm where they lived had to be sold. They could not brook staying in the village as menials. So they came to Paris on the proceeds from the sale of their farm, and the young girl had to adopt the stage to support her mother, who was dying of a cancer or some of those horrible things which make life ghastly.

"Well, Ramsay, I made it a point to find out if the girl was playing me a bluff game. She wasn't. At the theatre they confirmed mademoiselle's report of her ways of doing, and sneered at her stupid stiffness. The other dancers hated her for her virtue. And I saw the sick mother in their lodgings, *au quatrieme*, in an obscure Paris quarter.

"I took an interest in the girl. I believe I have said that once or twice before. She was continually developing traits that left me breathless. Such frankness, such knowledge of things, such a simple cleanness with such a practically loose life—for she was not finical in the least—this *ensemble* fascinated me. I have been quite devoted.

"I told her last week that I was going back to America. She heard me without any sign of emotion.

"You have been very kind to me, monsieur. I thank you!"

"She held out her little hand. Ramsay, when I attempted to kiss her she shrunk back. 'No, monsieur, do not!' she said, with that confounded simplicity of her's. So I shook her hand again, and that is the last I shall ever see of Mademoiselle Angelique.

"You will see me in New York in a month. Keep your eye on the stock-ticker and let me know where I may invest a little money profitably. *Au plaisir*, Monsieur Jean.

JAMES TOWNLEY."

(To be continued.)

## PARNELL AT HOME.

### THE IRISH LEADER'S LIFE AT WOODCROFT, CARTER'S HILL.

The home life of men who stand in the glare of publicity has always been a fascinating subject to the general public. No sooner has a popular hero acquired fame in the political arena, on the battle-field, as the writer of widely-spread books, or as one who has thrilled our intelligence by some marvellous invention, than we want to know about his private life. It interests us to read of the everyday habits of those with whom we only come in contact in the battle of politics; we like to see the soldier in citizen's dress, stripped of his gold lace and warlike accoutrements; we hang upon the slightest eccentricity of the man whom we only know by the genius of his pen; and we scan with avidity the observations of the interviewer, who tells us how many cigars an Edison smokes, and what he has for dinner. Such details are not generally difficult to learn, and readers of society papers and of the personal paragraphs in the daily journals are never weary of gossip about the men and women of the day. The one man

of the hour who has thrown an impenetrable cloak of mystery about his real personality, as distinguished from the public man, is the great leader of the Irish party, Mr. Charles Stewart Parnell.

It has been known as long as Mr. Parnell has led the party that he was peculiarly sensitive upon the subject of his abode. His address was never known by any of his friends; he never invited any of them to his home, and, in fact, involved the locality of his residence so completely in secrecy that, simply out of curiosity, some of the younger spirits attempted to penetrate the mystery. But he generally avoided them, and had he ever known of anyone openly guilty of such an attempt, the order would have been "Off with his head." Any outside inquiry as to Mr. Parnell's personal address is met by a direct snub. The mystery thus raised has naturally increased the curiosity to know where and how the "uncrowned King" enjoys the solitude of which he is evidently so fond.

From his friends and from his enemies there is not much information to be derived, for Parnell is little known and still less understood, even by his own party. The public know him in the House or upon the platform, his party meet him in the council room, but no man is familiar with him in his privacy, and a certain method of incurring Mr. Parnell's enmity would be to attempt to take a liberty with him by trying to learn that which the leader preserves as his secret.

In the lives of few public men, in fact, has the divorce between public and private life been reduced to such a system. In London Mr. Parnell is at the service of his party, and no one is more watchful and alert than he. The men he wishes to see he sees then, and those who have business with him must find him in the lobby or the smoking-room of the House of Commons. When he goes away it is alone. He has no use socially for his followers, and they respect, or at least defer to, his wishes. However important the business, it must wait until he appears again. Neither letters nor telegrams are welcome in the retreat of the Irish leader, and, as we have said, it is doubtful if even his most intimate friends would know where to address him if they desired to do so. Why this impenetrable mystery? has been asked with some surprise by those unfamiliar with the habits and tastes of Mr. Parnell. The reply is not a difficult one to discover. While most men like the excitement of political life, the Irish chief abhors publicity, and loves best the peace and happiness and domesticity of his pretty Kent, where, "far from the mad-denying crowd," he for the time escapes both adulation and abuse.

The only information regarding Mr. Parnell's home ever published was elicited during the Special Commission, when it was learned that "the chief" had lived some time previously with the Captain and Mrs. O'Shea at Eltham. . . . Eltham signifies "old home" and it was centuries ago a favourite royal residence, some of the remains of the palace being still shown to visitors. During all the reigns from Edward III. to Henry VIII. the Kings kept Christmas in the Palace at Eltham, and Edward III. held two Parliaments there, and there entertained King John of France. The ordinances for the government of the King's household were made in Eltham in 1526, and were in force till recently. So Eltham is an appropriate place of residence for a leader of our law-makers, and there is no doubt that Parnell is devotedly attached to the beautiful locality both for its historical reminiscences and for its charming scenery.

Mottingham is a pretty little hamlet in the parish of Eltham, and in this spot the Irish leader has taken up a permanent residence within the past month. North Park was found undesirable for many reasons, and for some time Mrs. O'Shea had been looking for a new home.

Woodcroft, a handsome house standing within its own spacious grounds, had been empty for some months, and was finally settled upon as an excellent place of residence, being more commodious and retired than North Park, and otherwise fulfilling all the conditions required by the household. It is two miles from the old residence, North Park being a mile north-east of Eltham Station and Woodcroft a mile west of the same spot. It stands upon the brow of Carter's Hill, within the radius of Mottingham, and may be approached in two ways from Eltham railway station; one through the

main street of Mottingham past the old inn, the Porcupino, and thence straight ahead up Carter's Hill. The other way is by the so-called new road, upon which but a few houses are yet built, and which leads to the village street by a shorter cut, touching it near the Porcupino, and thence the way is the same. The new road is, of course, the least frequented, and it is by this route that Mr. Parnell is seen daily walking rapidly to and from the station, trying to escape as much as possible the gaze of the villagers. When at North Park he could make most of his way home from the station by a scj path across the fields, and the people smile as they tell how he used to hurry out of the station and try to get into the by-path before he was recognized. Taken altogether, the present house is better situated for privacy, and Mr. Parnell is now able to almost entirely avoid the observation which he so much dislikes. Woodcroft is also accessible from Leo Station, being nearly equidistant from both; but thus for Mr. Parnell prefers his old station of Eltham.

Woodcroft is the last house on the right at the top of Carter's Hill. It is built of yellow brick, and though not imposing, is a large and handsome mansion. Two tall lamps flank the entrance to the grounds from the road. There is a lodge at the right, and spacious stables behind it, both being built of the yellow brick used in the construction of the mansion. There are three horses in the stalls—two carriage horses belonging to Mr. Parnell, and a pony for a trap belonging to the daughters of Mrs. O'Shea. The most attractive part of Woodcroft is the grounds, which are like a bit cut out of an old English park. The house is hardly visible from the road on account of the foliage, and many of the trees are as large and well preserved as the trees in Windsor Park itself. From the entrance gate a broad gravelled walk or drive leads by a mild ascent up to the door of the house, passes it and stretches into the delightfully shaded park at the back of the house. As an Irish carman said of the Dublin Custom House, "the back is the front of it," for a marvellously lovely view greets the visitor either from the rear windows of the house or from the grounds, and upon this side is the drawing-room, and above, the bedroom of the Irish tribune. The splendid view is a total surprise to the spectator. There is no indication of it from the road, but the landscape framed by the old trees bursts upon the sight as soon as the grounds at the back are reached, for here is the highest point of the hill. From this point of view the hill slopes away into the plain below, which stretches for miles in every direction. There is nothing so much like it as the view from Harrow-on-the-Hill, but it is not exaggerating to say that it is finer even than Harrow. The view stretches out to Greenwich, Kidbrooke, Charlton and Woolwich, and six graceful spires break the horizon within the scope of the eye. The park of Woodcroft itself is charming and almost imposing, the grand old trees and the grass, like velvet, showing that this has been a favourite residence of other times, perhaps when the royal palace over at Eltham was occupied by its kingly owners. There are benches encircling some of the old trees, and garden seats are placed in the shaded spots from which the landscape is best seen and appreciated.

At the left hand of the park are the green-houses, in which the gardeners are growing some fine specimens of the choicest fruits. There is also a fine conservatory attached to the house, and within there is a mass of colour. The house itself is conveniently arranged, but is not extravagantly furnished. It possesses the characteristic of nearly all Irish houses—the furniture is plain and solid, and there is little attempt at embellishment. Mr. Parnell has a considerable working library, and in the same room is his desk, and here he confers with his secretary.

The household at Woodcroft consists of Mrs. O'Shea and her daughters, Mr. Parnell and five servants. Mr. Parnell is very fond of his home, and when away from his public duties spends every moment of his time in the quiet of his country house. He is a great reader, but a greater thinker, and may be often seen strolling up and down the broad paths of Woodcroft absorbed in thought.

Mr. Parnell's sleeping apartment looks out upon the landscape described above, and that is the beautiful picture that greets him on rising in the morning about nine o'clock. Like all Englishmen—for after all Parnell is an Englishman—he

cannot live without his "cold tub" in the morning, and after his refreshing bath he descends to the breakfast-room, where he enjoys the meal which he says is the pleasantest of the day. His appetite now-a-days is not what it was when his cares were lighter and his frame fuller and stronger. Mr. Parnell is an extremely abstemious man, drinks little with his meals, and that light claret. He reads the morning papers—the *Daily News* first—until Mr. Cambell, his secretary, arrives with his letters, and after that most of the morning is spent in correspondence and the discussion of details of a private nature. Whether he lunches at home or not depends upon his engagements in town.—*Evening News and Post*.

#### MR. LAURIER'S GREAT SPEECH ON THE JESUIT QUESTION.

We subjoin that portion of the great speech delivered by the leader of the Opposition at the Pavilion on Monday last in which he referred to the question of the Jesuits' Estate, Act.

#### THE JESUIT ESTATES.

Now, Mr. Chairman, I am here entering upon a delicate statement. I have taken one view, and in stating this I ask one privilege. It is the privilege of laying my views as I entertain them. I only ask one thing of you. It is what is never refused by a British audience—it is to give me fair play in the statements I intend to make. I know that will be granted whether you agree with my conclusions or not. This Bill in the first place, passed comparatively in silence. It was a long time before the Legislature. Public attention was not directed to it. Not one word was said against it, and it finally passed and had the unanimous consent of the Legislature of Quebec; but after the Act had been passed petitions which had not come to the Legislature were sent to His Excellency, or rather to the Government and finally to His Excellency, to disallow the Act. The Government refused, and the motion of censure was passed against that course of the Government was introduced into the House of Commons by a well known supporter of the Government—Col. O'Brien. (Cheers). Well, I see that the action of Col. O'Brien meets with approval. (Renewed cheers.) Gentlemen, thank God

#### THIS IS A FREE COUNTRY

and I do not object. (Hear, hear and cheers.) But if it met the approval of a large portion of the people of Ontario, it did not meet the approval of the Government. (Hear, hear.) Now, gentlemen, I tell you I have no spare love for the Government, and I am willing enough to admit that it will always be a labour of love for me to work and help Col. O'Brien or any other member when they go against the Government. Upon that occasion, however, I could not. The question was not a new one; it had been debated over and over again between the two parties. The question of Provincial rights, which was involved in that motion, had been an issue between the Conservative party and the Liberal party. The Conservative party, represented at Ottawa by the Government of Sir John Macdonald, had always held the doctrine—and they applied that doctrine here in the Province of Ontario—that they had

#### THE RIGHT TO REVIEW LOCAL LEGISLATION,

and to disallow anything they considered in any way objectionable. On the contrary, the Liberal party always maintained that the legislation passed by the Local Legislature was amenable, and amenable only, to the people of the Province where it had been enacted. Upon that occasion—whether right or wrong, for good or for ill—we stood by our principles. Now, sir, with regard to this question, I know that our course has not been approved by all Liberals. The great newspaper with which you, sir, are connected, *The Globe*, the veteran of Reform—(hisses)—why should any man hiss because another has

#### THE COURAGE OF HIS CONVICTIONS?

I do not agree with *The Globe*, and I have no fault to find with *The Globe* because it disagreed with me. *The Globe* is

Liberal and I am Liberal, and we Liberals are not of the men who do not see any good in others. Now, sir, with regard to this question, I do not think it would be fitting in me while before such an audience to discuss that question on its merits, except in so far as it relates to the question of disallowance, and in that view I only intend to discuss it. That is the only point from which I intend to discuss this question, which came up in Quebec and which had to be settled some way or other. Now, Mr. Chapleau, the other day, not later than 15 days ago, said, in a speech delivered at St. Iliaire, that, while he was Prime Minister, he had entered into negotiations to settle the question, and that if he had settled it he would have settled it to the satisfaction of everybody—to the satisfaction of Catholics, to the satisfaction of Protestants—but he did not settle it and he has not attempted to say that what was done was not properly done. But this was a question that had to be settled. Now, many objections have been taken against it, there are many objections which I could discuss which have been raised against it, and in discussing these you will bear with me. I only ask one thing, fair-play, while I discuss the question. I ask of you simply to be heard. (Cheers.) I do not know that I shall be able to convince you; I do not hope for that. But at least you will not refuse a fellow-countryman coming here

## TO ARGUE AN UNPOPULAR CAUSE

a fair hearing, I hope. (Loud and prolonged cheers.) Now I believe one thing, that the whole of that act would have passed without any trouble whatever, it would not have aroused any excitement, but for the fact that the name of the Pope is prominently introduced in it, and that it was construed in such a manner as to mean a thing which I shall presently discuss—that it was putting the supremacy of the Pope over the supremacy of the Queen. Gentlemen, I think I put the question fairly; I want to put it honestly and to discuss it manfully. I know one thing—I know enough of my fellow-countrymen of English origin, I know enough of English history, I know enough of English literature to know that when Shakespeare puts into the mouth of King John the proud words which he makes him address to the Pope's legate:—

—No Italian priest  
Shall tithe or toil in our dominion.

he touched the British heart in its most responsive chord, (Cheers) I know this, that there is no man of English blood, let his condition in life be ever so humble, let his range of information be ever so limited, but knows this much of English history—that at no time would the English people or English sovereigns allow the sway of the Pope in the temporal affairs of England. (Cheers.) Now, my fellow-countrymen, allow me to go one step further. The objection which you have to that Act is simply this—you say that this Act has attempted to do

## WHAT NEVER WAS DONE IN ENGLAND.

Let me tell you, if you allow me to discuss the matter calmly with you, there never was any such intention on the part of Mr. Mercier. (Hisses.) Let me go again one step further and do not hiss too soon. (Cheers.) Because I will be forced to tell you that in the discussion which took place when Mr. Mercier introduced that Act he stated to the British minority that if they found any objection to the preamble that need be no difficulty, for it could easily be arranged to please them. The explanations, however, which he gave were satisfactory to the British minority and they voted unanimously in favor of the Act. (Applause.) Now, my fellow-countrymen, let me again go one step further. If you believe that it was ever the mention of any Roman Catholic in Lower Canada to put the supremacy of the Pope over the supremacy of the Queen, I disclaim in the most emphatic manner any such intention. (Loud cheers.) There is no Christian organisation in which Christ's great precept, "Render unto Caesar the things that are Caesar's and unto God the things that are God's," is so rigidly enforced as in the Roman Catholic persuasion. (Cheers.) Now, my fellow-countrymen, allow me again to go one step further. You say you have carried too far the doctrine of disallowance. You have introduced the possibility of the supremacy of the Pope over the supremacy of the Queen. What would you do now, you ask me, if the Legislature

Quebec were to attempt to substitute the authority of the Pope for the authority of the Queen. Gentlemen, I put this question squarely. This is my answer—there never was such a pretension on the part of the Legislature of Quebec. But I go further, and will meet the objection as squarely as it is possible to meet it. Suppose that the Legislature of Quebec, or any other Legislature—mind you, I speak to you now as one of your fellow-countrymen in Quebec, I speak to you as one of the majority in Quebec—were ever to attempt to substitute the authority of the Pope over the authority of the Queen, that Legislature, by that very fact, would place itself beyond the pale of the Canadian Confederation, would place itself beyond the pale of British citizenship, and that Act would be simply reason and would have to be dealt with as treason. (Cheers.) Sir, this is simply the answer which I have to give upon this occasion to the many strictures which have been heaped upon the Liberal party for that Act, which have been heaped upon the Liberal party for refusing to disallow that Act. But, Sir, there is another objection which is made to this Act. It is an objection which I find expressed in the press of Ontario. It is stated that the men in whose favor that legislation was made are enemies of progress, enemies of freedom, that it was a crime on the part of the Liberal party, a crime on the part of every one who believes in freedom and modern progress not to use

## THE POWER OF DISALLOWANCE

in order to remove such a dangerous weapon from such dangerous hands. (Cheers.) That is the view, undoubtedly, which has been taken by several of those of our fellow-citizens who lately organized themselves as the Equal Rights Association. (Great cheering.) Now, Mr. Chairman, I am not of those who pretend to dismiss the movement which was thus organized by a simple wave of the hand. A movement in which you find eminent divines, prominent members of Parliament, men ranging high in every station of life, all eminently animated by strong conviction, is a movement, which must be met with respect, which must always rouse in every manly heart a recognition of the spirit of conviction. I have followed that movement, though I cannot agree in all its conclusions. I have followed it with great interest, I have followed all the discussion as nearly as I could and I must say that I have been strongly impressed by the speech delivered recently here in Toronto, at the Convention which was held in June last, by a fellow-countryman of yours, Rev. Principal Caven. (Loud cheering.) Now, I have not the honor to know Dr. Caven. But I must say, and I am glad to say, that his speech impressed me as, the speech of a man of elevated mind, of high views, firm in temper, kind and gentle in disposition. (Hear, hear.) I read his speech, as I said, with great interest, and I thought I found in the words which he then uttered the reason for the attitude which he had taken. His views were expressed in the following language:—

"The theory that the Church is paramount in the secular as in the religious sphere has come into collision with the theory on which all free public life proceeds, and in accordance with which our modern civilization is being developed. To my own mind it is this fact which lends importance to the situation with which we have to deal, and makes it the imperative duty of those who reject the first of those theories and regard it as dangerous to the community to resist legislation such as the Acts of which we complain. The Ultramontane theory of Government is distinctly avowed and constantly proclaimed by its advocates, so that we are not to be charged with misrepresenting the Jesuits and others who defend it; and we need not be surprised when the champions of this theory proceed under favourable circumstances to reduce it to practice."

These words seem to me very pregnant, very expressive of the thought in Dr. Caven's mind that the Ultramontanes would take advantage of this legislation to undermine our free institutions. Well, let us put the case in that way. Suppose that indeed the Ultramontanes were to use the privilege granted to them to undermine our free institutions? How should we treat them? This question has been put again and again by the *Mail*. It has been put with great force, with great talent, but in my judgment in a manner which is not compatible with the ethics of English Liberalism



The views of the *Mail* upon that subject have been put in an article in a late issue:—

"In a recent article on the career of John Bright, Karl Blond, a Liberal of Liberals, lays it down that 'true Liberalism does not consist in furnishing the enemy of human progress and enlightenment with weapons wherewith he may cut its throat.' Karl Blond is a German Liberal, but repeats the formula which the Liberals of all Continental countries have adopted in their dealings with Ultramontanism."

Well, Mr. Chairman, this may be indeed German Liberalism, but this is not the true English Liberalism. What is the meaning of this? It means simply this, that if an Ultramontane is entitled to an act of justice he must be denied that act of justice because it may, perhaps, be used to the prejudice of the community. This is not the way I have read English Liberalism. I am of French origin, but there never was a time in my life when I did not proclaim myself

#### AN ENGLISH LIBERAL.

I am a French-Canadian Liberal and I belong to the party which for thirty years fought the Ultramontanes in the Province of Quebec. But this I do say, consistently with those principles of English Liberalism which I profess, that if an Ultramontane or any other man is entitled to justice at my hands, ample justice he shall receive from me. In this discussion which has taken place it has been said over and over again that the men who are supposed to benefit most from this legislation have been expelled from all civilized countries—have been expelled from France, from Republican France as late as the year 1883.

Well, sir, I never could conceive what was the object of making reference to that fact so often. Can it be possible that those who refer to that fact intend that we should revert to the policy of ostracism so long indulged in in European countries and yet indulged in by the land of my ancestors, France. I do not believe there is a man in this audience who would have us return to the old time when men were ostracised because their views were not the views of the majority of those with whom they happened to live. (Applause.) If not for that purpose, what could the purpose be? Perhaps it was to say that these men were dangerous men. (Applause.) But let them be ever so dangerous, dangerous and bad men have rights which good men are bound to respect. (Applause and laughter.) Gentlemen of English origin, let me tell you this, as a man who has nothing but French blood in his veins, that I am ashamed of the land of my ancestors when I reflect that at this day, at this time of the nineteenth century, still ostracism can be proclaimed in a country which calls itself Republican. (Applause.) You have referred to that Act. Let me tell you this, that that Act has been repudiated by all true Liberals in the French Republic. Why, this very question was reviewed only recently in the monthly number of *Dupuy's Magazine*, in an article headed "The Religious Movement in France." It is written by Mr. Edmond de Pressense, a member of the French Senate. What gives, in my judgment, peculiar force to the opinion of Mr. de Pressense is the fact that he is a Protestant. This is the way in which he speaks of the very fact to which I now refer.—

"Besides the secular clergy the Church of France long possessed a very numerous regular clergy representing the various religious Order of Catholicism. These religious Orders Dominicans, Franciscans, Jesuits and other were distributed in congregations recognized by the State, and in congregations not recognized by the State, of which latter the most important was the Society of Jesus. A few years ago, it will be remembered, the Republican Government revived some old laws, which had their *raison d'être* under the Gallican Monarchy, and issued decrees for the expulsion of all the non recognized religious Orders. Thus many religious houses were closed, not without resistance, which occasioned tumultuous scenes and greatly agitated public opinion. In reality the measure had no great importance."

There is the opinion of a Protestant—(applause)—the opinion of a Liberal. You do not see that he here proposes that the Republican Government should expel the Jesuits. But in another part of his article he condemns the Act in unqualified terms.—

"The third Republic, irritated, it is true, by the spirit of opposition which it encountered amongst the clergy at its debut, has often displayed passionate hostility, according to Gambetta's saying, 'Le clericalisme, c'est l'ennemi.' The exaggerated manner in which it has applied the principle of secularisation, both in the educational laws, where it has not given a legitimate place to that religious teaching which might have been imparted at special hours without constraining any consciences, and also in pitilessly driving out of the hospitals the Sisters of Charity, has naturally excited the liveliest dissatisfaction, not only amongst the clergy, but in a considerable portion of the nation as well. This dissatisfaction constitutes at the present moment a real danger for Republican institutions, and everybody knows, only too well by whom it is fraudulently taken advantage of."

Here, again, you see the opinion of

#### A LIBERAL PROTESTANT.

and, instead of approving of the act of the Republic, he condemns it, though he acknowledges that the Republican party in France, while acting thus, acted under great provocation. For it is a matter of history that after the election which followed the unfortunate war of 1870, the Catholic party because I am sorry to say there is a Catholic party, who have committed the great mistake (I would say crime) of organising themselves as a political party—the Catholic party throw its weight against the Republican party. "Hence the bitter resentment of the Republicans, who, when once they came back with a majority, made the mistake of allowing their policy to be inspired by their anger."

Now, my fellow-countrymen, let me pause here and remark:—Here is a country where

#### SOME OLD LAWS

—laws of the old monarchy—were revived in order to expel Jesuits. Let us look to the other side of the channel. Let us look to England. There also you will find old laws, still unrepealed—still upon the statute book—which might be revived to deal out justice in the same way in which it was meted out in France. But these men, expelled from France, were allowed to go in peace in England. (Applause.) Now, my fellow-countrymen of British origin, I ask you this. I am a Frenchman. You are Englishmen. Which example, of these two countries, do you wish to follow in this country? (Loud cheers.) You are Englishmen. You can go to France for an example. I am of French descent, but this time, as always, I should go for an example to the great country which first in the world saw the great principle that no man should be persecuted because of his religion. (Loud and prolonged cheering.) Sir, if I were looking for an expression of the views of the true Liberals among my countrymen on this occasion, I should find them in the words of the most eminent Frenchman of this century, Mr. Guizot. The occasion was the reception of Father Lacordaire into the French Academy. In France they do these things with great ceremony. There are only forty Academicians; when one dies an election takes place, the new member is introduced to the Academy, and he has to deliver a speech to which another Academician must make an answer. On this occasion that duty fell to Mr. Guizot. That occasion was a very important one, because Father Lacordaire was not only one of the greatest orators of his day, but was also one of the purest men, one of the noblest characters to be found in any age and in any land. The man who was to answer him was well known as an orator, an historian, and a statesman. But what added to the interest of the occasion was the contest between the two men. Mr. Guizot being a Protestant, a Huguenot, a descendant of a long persecuted minority, whereas Father Lacordaire was a monk of the Dominican Order, instituted in mediæval times to fight heresy. The address suggested to Mr. Guizot some noble words, in my judgment, which I think should be taught as a lesson for all men who live in such a country as we live in—a country of mixed religions.

#### MR. GUIZOT'S ADDRESS.

What would have happened, sir, if we had met, you and I, six hundred years ago, and if it had been the lot of both of

us to influence our mutual destinies? I have no inclination to awake recollections of discord and violence, but I would not respond to the expectation of the generous public who listen to us, and of the larger public outside who have taken such a strong interest in your election, if I were not, as they are, moved by and proud of the beautiful contrast between what takes place to-day in this hall and what would have taken place in former times under similar circumstances. Six hundred years ago, if my own people had met you, full of wrath they would have assailed you as an odious persecutor, and your own people, eager to inflame the victors against heretics, would have shouted, "Strike and again strike; God will well know his own." You have taken to heart, sir, and far be it from me to contest it, you have taken to heart to wipe from such atrocities the memory of the illustrious founder of the religious order to which you belong; for surely the reproach is not to be addressed to him, but to the age in which he lived, and to all parties during many centuries. It is not my habit, I dare say, to speak of my own time and to my contemporaries with a complacent admiration. The more warmly I desire their happiness and their glory, the more I feel inclined to point out to them what they are still wanting in, to comply with their great destinies. But I cannot deny to myself the joy, and shall I say it, the pride of the spectacle which the Academy is now exhibiting to all eyes. We are here, you and I, sir, the living evidence and the happy witnesses of the sublime progress which has taken place in intelligence of and respect for justice, conscience, right and those divine laws so long ignored, which regulate the mutual duties of men concerning God and belief in God; no one any longer smites or is smitten in the name of God; no one now lays claim to assume the rights and to anticipate the decrees of the Sovereign Judge."

Mr. Chairman, we are here to-day in this country as they were in Europe—Catholics and Protestants together. Shall we revive those old laws? Shall we strike in the name of God? No, those times are past. But this is not enough. Shall we not anticipate the decrees of the Supreme Judge, and as the motto at least to which the Liberal party shall always adhere, shall we not say, let every opinion be free, let the best prevail, as truth and justice must ever prevail?

#### THE ANGLICAN PARSON BROUGHT TO BOOK BY HIS BISHOP.

Some few weeks ago, as we have already noted, Brighton and two neighbouring English towns were visited by the notorious American "Dr." Fulton, who, under the auspices of the local branches of the Protestant Alliance, gave some lectures on Ritualism and Rome. At one of these lectures, (at which the Rev. J. G. Gregory, Incumbent of Emmanuel Church, Brighton, presided), Fulton, in the course of his remarks, made use of some blasphemous language regarding the Blessed Virgin. The Protestant Bishop of Chichester, having seen a report of the lecture, has administered to following creditable reprimand to Mr. Gregory, who allowed Fulton's remarks to pass uncondemned. The Bishop says—

"On reading this profane utterance I was shocked, but I hoped that the lecturer might have been misunderstood or misrepresented. But at a meeting at Fishersgate on August 21, Dr. Fulton admitted the accuracy of the report of his address as to this particular point, and proceeded to justify it by a process of illustration even worse than the original statement.

"Now, I do not presume to interfere with your freedom of action, or to question your right to attend or preside over any meeting, and though I may widely differ from your controversial statements and arguments, and still more from the tone and spirit of the lecturer's addresses, I should not think it my duty to offer any observations on the course you have thought fit to pursue.

"But when a fundamental doctrine of the Christian faith is openly assailed in your presence, I hold it to be your duty to stand up for the faith as it is in Jesus and to rebuke the gainsayer. Now, the lecturer in attacking, and, I must say, vilifying the Virgin Mary did, in fact, attack the Incarnation of our Lord Jesus Christ, as Holy Scripture presents it. The

The whole scheme of man's redemption rests on the Incarnation of our Lord Jesus Christ, and of that Incarnation, the greatest of all mysteries, the Virgin Mary was the pure and holy channel. God sent forth His Son made of a woman, but that woman, according to prophecy, a Virgin. The Word was made flesh, but in a new and strange way in the womb of the Virgin Mary by the operation of the Holy Ghost.

"The history of the Annunciation is most precise. The creeds and formularies of the Church, of which you are an ordained minister, and to which you have solemnly given your assent and consent, repeat the language and teaching of Holy Writ. It is a lamentable thing that . . . the lecturer, Dr. Fulton, should speak in terms which contradict the very letter of Scripture, and not by interference only, but directly impugn the vital doctrine of the Incarnation. But it is also deeply to be regretted that you should have allowed such statements to pass without rebuke or protest.

"I hope you will take some opportunity of publicly repudiating the lecturer's revolting statements, which must give offence to all pious believers. It is amazing that they should have been received on one occasion with laughter, on another with applause, by an audience professing and calling themselves Christians."

Commenting on the Bishop's letter, the *Western Daily Mercury*, Plymouth, September 7, says:—"Few people will quarrel with the rebuke which the Bishop of Chichester has addressed to the Rev. J. G. Gregory. Mr. Gregory presided at a meeting of the Protestant Alliance at Brighton recently, on which occasion a certain person who calls himself 'Dr.' Fulton delivered a lecture. As 'Dr.' Fulton is an American, and as America swarms with titles of very dubious origin, it would be rather injudicious to assume that this itinerant lecturer's claim to be a doctor of divinity has any serious foundation. At all events, one thing is clear: 'Dr.' Fulton is one of those vulgar persons who think that the interests of religion are served by throwing odium and ridicule on the religious susceptibilities of others. How recklessly this is done is shown by the particular point to which the Bishop of Chichester calls Mr. Gregory's attention. The lecturer made a remark about the Virgin Mary which provoked laughter. It was too disgusting to be repeated even for the purpose of quotation, and, as the Bishop says, it is amazing that this should have been received with laughter and applause by 'an audience professing and calling themselves Christians.' The truth is that the enjoyment of a jest supposed to have been made at the expense of the Roman Catholics quite supersedes, in the minds of some members of the Protestant Alliance, anything like reverence for the sacred mysteries of Christian religion. Such is the deplorable effect of controversy carried on by such instruments as this Fulton. He belongs to the class which we had hoped was dying out, the class in which sectarian bitterness has destroyed all sense of taste, reverence, and good feeling, and in which men are not ashamed to accept money for playing on some of the worst passions of human nature. It was to this category that the notorious Murphy belonged. The 'escaped nuns' who stump the country with ridiculous fables are little better. The publishers who sell filthy books for what they have the impudence to call the wholesome purpose of exposing the confessional, are perhaps the worst of the tribe. We should be glad to think that the Bishop of Chichester's letter has opened the eyes of some people who have been taught that one of the chief duties of religion is to make dirty jokes about the Roman Catholic faith. But we are very much afraid that the occupation of 'Dr.' Fulton will not be very seriously curtailed."

#### THE ANGLICAN BISHOP AND THE OLD CATHOLICS.

Never did man play such pranks before high heaven as do Anglican clergymen when they go to the Continent. They prove their "catholicity" by allying themselves with all sorts and conditions of men. Talk of straining principles—why, it might be said of them as has been written of politicians that merciful Heaven fashioned them hollow that they might all the better their principles swallow. Here is Dr. Wordsworth, the staid Bishop of Salisbury, attending "High Mass" at the Old Catholic Synod of Warnsdorf, "receiving the sacrament," and giving his blessing in German. If His Lordship went to Persia we should expect to see him strutting in the garb of a fakir.—*Liverpool Catholic Times*.



## The Catholic Weekly Review.

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

Published every Thursday

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

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

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

Remittances by P. Order or draft should be made payable to the Business Manager.

LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

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

GENTLEMEN,—

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

I am, faithfully yours.

JOHN JOSEPH LYNCH,  
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

DEAR MR. FITZGERALD,—

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

Yours very truly,

C. O'BRIEN,  
Archbishop of Halifax.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887.

MY DEAR MR. FITZGERALD,—

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

Believe me, yours faithfully,

JAMES J. CANNERY,  
Bishop of Hamilton.

TORONTO, SATURDAY, OCT. 5 1889.

### PUBLISHERS NOTICE.

The Review has sent out to all subscribers in arrears their accounts for subscription, and we regret to again have to appeal to them to pay these bills promptly. The duty is a disagreeable one, but as the income of a paper is derived almost solely from the price of subscription it becomes necessary to remind over due subscribers that on the prompt payment of their bills depends our own punctuality in meeting the very heavy current expenses and maturing obligations of the paper. The price of a paper, always a small matter to the subscriber, amounts to the thousands, in the aggregate, to the publishers. The frequency with which some of the foremost religious papers in the country are compelled to make appeals of this kind testifies to the widespread prevalence of the evil.

We referred last week to the proposal for the formation within the Church of England, of an Order of Protestant Monks, and to the fact that it had been set down for discussion at the next Convocation. Since then a bombshell has been discharged at the pious project, and by an Anglican bishop in the bargain. Bishop Moorhouse has informed the promoters of the plan of the unpleasant, but the patent, truth, that "Monastic orders are not in accordance with the spirit of the Church of England." "We should think not," says the *Liverpool Catholic Times*. "Who could conceive a Protestant St. Francis of Assisi, or St. Philip Neri? Why the shade of Henry, the author of the 'Reformation,' would rise in indignation against him. The Church of England in favour of fasting and humility, and—celibacy! If this thing were countenanced they might one of these days be asking the Bishops to put away their wives."

The *Montreal Gazette* of Monday says that whatever may be the outcome of the resolution of the Protestant committee

of the Council of Public Instruction on the \$60,000 grant, one thing is sure: that a late pronouncement by the Montreal Branch No. 1, of the Equal Rights Association will not be allowed to materially influence the situation. Forty people, it says, at a meeting called by themselves, and possessed of no representative character, may better understand the needs and position of Protestant education in Quebec than do the veteran educationists who compose the Protestant Committee, and "there are," it adds, "imaginable circumstances wherein the Tooley street tailors might voice the moving sentiment of the people of England. But these have hitherto been absent from Tooley street, and there are no evidences that their Canadian equivalent is present when Branch No. 1, with its forty sympathizers, undertakes to say what is, or is not, compromising to the 200,000 Protestants of Quebec, or even the 50,000 Protestants of Montreal."

The *Gazette* has more than a word of reproof for the members of this puny but presumptuous organization. It adds a word of serious warning. The interests of Protestant education in Quebec, it points out, are too important to be made the playthings of bitter agitators; and it is not wise to provoke towards them a sense of hostility on the part of the religious majority, as the declarations of the Equal Rights agitators have, during the last few months, directly tended to do. "The treatment of Protestant institutions in the past," says the *Gazette*, "by the Roman Catholic majority in the legislature and in the Council of Public Instruction, has not been unfair. In the matter of superior education especially sums in excess of anything we had a right to ask on a representative basis have been annually granted to schools and colleges recognized as exclusively Protestant. There is nothing to be gained morally or materially by a policy that will put an end to such a state of affairs and the cordial co-operation of the two sections of the council in behalf of the common good which it indicates. Pure selfishness on the part of the Protestants, if no higher motives were allowed, should dictate a wiser course and prevent an aggravation of a quarrel between Protestants and Roman Catholics, in which the latter, with a show of perfect justice, could considerably diminish the too limited grants which Protestant schools have to depend upon to maintain their usefulness."

The advice of the forty members of this Branch No. 1 of the Equal Rights Association is, we believe, that the Protestant Committee of the Council of Public Instruction should refuse to accept the \$60,000 set aside for the purposes of higher education among Protestants. When the Legislature of Quebec granted \$400,000 as compensation for the Jesuits' Estates, it will be remembered that, in order to be perfectly fair to the Protestants who would be taxed for their share of the larger sum, a clause was added to the Act, constituting a fund of \$60,000 to be permanently held, in addition to all other sums that may be voted, for the advancement of Protestant education. The insertion of this provision in the Act removed from it even the appearance of any wrong to the minority. The principle upon which it was based was a sound and a reasonable one, and received the unanimous assent of Legislature.

In regard to this \$60,000 grant one of the speakers at the meeting at the Pavilion on Monday night, Mr. Fisher, M.P., disposed, in a few words, of an objection often urged with

some plausibility against it. In the case of the \$400,000 awarded to the Jesuits under the Act of settlement the sum is given outright, while the \$60,000 awarded to the Protestant Committee of the Council of Public Instruction is placed in trust; only the interest on the amount being placed at their disposal. This has been represented as a grave injustice to the Protestant minority. But the fact is, as Mr. Fisher showed, that the clause complained of was not in the original bill, but was an amendment moved by the Protestant representative in the Quebec Cabinet, the Hon. Mr. Lynch. It was urged as a reason why the whole amount should not be left with the Committee to handle, that they would give it to the Universities at the expense of the country academies. "The amendment," said Mr. Fisher, "meant that the people who moved it had no confidence in the Committee."

The revival of the *Bystander* looks like a recognition on the part of Professor Goldwin Smith that his opinions are not making much headway in the country. Not long ago Mr. Smith was understood to be well pleased with the fact that the *Mail* and the *Week* were walking in the narrow and perfect way, and had turned away their faces from the Satan of party journalism. It was due, we were told, to the chaste and elevating influence which Professor Smith had at length succeeded in imparting to the Canadian press. Upwards of a year ago, however, the *Week* shook itself free of Mr. Smith's editorial dictation, and since then has not only withheld endorsement of, but has deprecated, his course in regard to the trade and the Jesuit questions. A few weeks ago the *Mail* abandoned, as suddenly as it had embraced, the doctrine of Commercial Union, and since its defection Mr. Smith has been without any vehicle in the Press. And so the *Bystander* is revived. Epithet and invective will be again abroad in the land; twelve times every year Mr. Gladstone, Sir John Macdonald, Mr. Laurier and Mr. Blake may expect to experience a bad quarter of an hour; and twelve times a year the Jesuits, the Roman Catholic religion, the Irish priests and the Irish people, will be objurgated in the ornatest jargon.

Professor Smith announces in the first number of the new series, the Death of the Papacy. "Nothing seems more certain," he says, "than that the Papacy is dead at the root, though after so many centuries of ascendancy, and when it has so completely entwined itself with all the fibres not only of religious, but of political, moral, and even of aesthetic life in European Christendom, the process of dissolution must be slow." A spasmodic energy, he adds, has been lent to it of late, the work of the Ultramontane and the Jesuit, but "its faith lingers," we learn, "only like the snow wreaths of spring in the dark hollows of hills, such as Calabria, Tyrol, Ireland and Quebec." Its only propagator, saving the Jesuit, is, he adds, the Irish dispersion, "which itself in the second, or, at latest, the third generation falls away." Lord Macaulay, then, it must be inferred, was mistaken in his notion of the vitality of the Papacy; and the New Zealander, we presume, was but a figment of the imagination. Instead of the Papacy flourishing in undiminished vigor as Macaulay pictured it, when the New Zealander should take his place upon a broken arch of London Bridge, to sketch the ruins of St. Paul's, we shall have a nobler picture, "The Bystander," stationed upon the Bridge of St. Angelo, and viewing what in a year or two, the Equal Rights Association will have left of St. Peter's.

#### MR. LAURIER'S SPEECH.

We print this week the noble and statesmanlike utterances of the gifted leader of the Opposition, delivered in the course of his speech at the Pavillion meeting on Monday night, and under circumstances which must have been peculiarly trying, upon the subject which has been uppermost in the public mind for some months past, the settlement of the Jesuits' Estates Act and the attitude of Parliament in regard to the question of disallowance.

In opening his speech Mr. Laurier described the condition of the country at the moment, as one full of difficulties and full of perils. The great task, which we set ourselves at Confederation, of building up a nation in Canada, seemed to be not much more advanced than it was twenty-two years ago; and the hopes indulged in at that time seemed as far removed from realization to-day as then. The causes of these complications, of these difficulties and perils, were all summed up, said Mr. Laurier, in one word—Distrust; "distrust of race against race, of creed against creed, distrust of motive, distrust of intention, which combines a creed or a race within itself instead of moving them forward together all to a common end; distrust which engenders hostility, hostility the consequences of which are almost appalling."

In the Province of Ontario was it not a fact, Mr. Laurier asked, that there is a latent or expressed feeling of distrust of the Catholic Province of Quebec? Coming from Quebec he knew it to be unfortunately the case that in the Catholic Province of Quebec there is a distrust of the Protestant Province of Ontario; "and I call you to witness, every one of you," said the Liberal leader, with intense earnestness, "that on the day when the conflict of passion of Catholic Quebec and Protestant Ontario came, the whole fabric of Confederation trembled under the shock." In the face of this position, and in view of this dangerous spirit of distrust, the duty of the young men of the whole Dominion was, the speaker declared, to promote a policy of hope, and to strive to establish relations of mutual respect and confidence between all classes who compose our Canadian Confederation.

Mr. Laurier dealt in his speech with but two subjects, the Jesuit settlement, and the fiscal issue. With the former only we are concerned. Of his utterances in regard to it no mere *resume* will suffice. They will be found in full in another column, and will repay careful reading. The effect upon the country of Mr. Laurier's noble words must be, we will hope, to allay passions and prejudices, to restore the reign of reason, and of good-will, and to revive the spirit of a common patriotism. Certain it is that they cannot fail of good effect upon those who had the good fortune to hear them. For although, as has been said, Mr. Laurier spoke under circumstances of a peculiarly trying kind, and in the teeth of a stolid and grim opposition, he spoke his mind without flinching, and bigotry was never more rebuked than when he had finished. Mr. Laurier's task was more difficult than even his friends, we fancy, could have anticipated; and the opinions of his own party proved to be even more vitiated,—a condition to the bringing about of which the *Globe* newspaper contributed largely. It was a brave man—it was a great man—who answered an Orange audience's hiss, by disclaiming, in memorable words, that it was ever the intention of any Roman Catholic in Lower Canada to place the supremacy of the Pope over the supremacy of the Queen, and who added that "there is no Christian organization in which Christ's great precept 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's,' is so rigidly enforced as in the Roman Catholic persuasion."

The words with which Mr Laurier closed his speech were alike worthy of the man and of the occasion. "I have represented that the condition of our country," he said, "can not be viewed except with some degree of anxiety and alarm. Yet all of us, whatever our creed, whatever our race, whatever our Province, if we only bring ourselves up to the level of trusting each other, of having confidence in our own better nature and having a better opinion of each other, shall have good cause for hope in the future. I shall never be disturbed by wild talk, whether in Quebec or in Ontario; it is only wild talk, it is only the safety valve by which the extra steam will escape and do no harm, when the excitement has subsided. Let us remember that, though divided by different tenets and of different religious creeds, we all worship the same God. Let us remember that though divided in religious form still we all believe in Him who came to earth to bring to men peace and goodwill. If we are true to these teachings, if we are ready to make all allowance for the differences, it may be for the prejudices, of our fellow-countrymen, if we have confidence in our great country, I for my part shall never lose hope in its future."

Perhaps we shall be better able to appreciate these noble and inspiring words in after years when the popular excitements under which we now so readily suffer, are allayed and ended, and when, let us add, the unity of the Confederation is no longer strained or threatened. For the present it is an encouraging thing to know that we have among the leaders who direct the public life of our young country men like Sir John Macdonald and Mr. Laurier, who in times of popular excitement and passion can put principles above expediency, and patriotism above popularity, and who have the strength of mind and the integrity and courage of heart to remain in time of great public danger, calmly and resolutely on the way of justice and reason.

#### THE POPES AND THE PAPAL CITY.

Without at all discussing the question, says the Boston Republic, whether there be any probability in these oft-repeated statements to the effect that Leo XIII. contemplates abandoning his residence in Rome and going elsewhere for awhile, it may not be uninteresting or untimely to look into the pages of Papal history for the purpose of ascertaining what Popes have, in former times, been obliged to take such a step as the cable is now fond of attributing to the present Pontiff. It is well understood, of course, that the Pope's departure from Rome would not signify that the Church in any sense renounced her rights to that city, and it is equally well understood that his return would only be a question of time. Away back as far as the beginning of the twelfth century Gelasius II., who then occupied the chair of Peter, was compelled by the persecutions of Henry V. to abandon the Vatican and seek a refuge in France. His entrance into that country was more of a triumphal procession however, than the flight of a persecuted ruler. Not alone the common people, but the nobility, hastened to greet and welcome him, and even the French King paid him becoming homage. Arnold da Brescia stirred up another movement in Rome, in consequence of which Pope Eugenius III. was obliged to leave the city and seek refuge in Armenia. His flight was the means of breaking to a considerable extent the sway of the Nestorian schismatics in that country, and led to the reconciliation of many misguided ones to the Church. Barbarosa, the Emperor Frederick, drove Alexander III. from the Eternal City, and that Pontiff was obliged to flee from Italy, even to France, and thence to Germany, but he found honours awaiting him elsewhere, and his return to Rome was a magnificent ovation. Pius VI. was driven into exile by Bonaparte and died away from the Vatican, but his successor, Pius VII., re-entered Rome in triumph again and re-asserted the Papacy's rights

to rule therein. The story of the persecutions to which the former Pontiff was subjected has thus been told by an historian of that day. "He was compelled to deliver up, by extorted treaty, important portions of his possessions, and to submit to see the priceless treasures of his art galleries made the spoils of his conqueror. His capital was occupied by a French army, his authority superseded, a Republic on the model of that of France established in its stead, and because he would not acknowledge the usurpation he was compelled to leave the Vatican and seek shelter in a convent near Florence, in which he was obliged to remain but a little time. Treated like a criminal, and moved from fortress to fortress, Pius VI. at length yielded up a life of suffering most heroically endured. Still the Papacy was not destroyed, nor its temporal sovereignty at an end. In Venice, not in Rome, was his successor, Pius VII., elected. Alike in name, he was also similar to him in sufferings. The policy of the French directory was to uproot the Papacy; that of Napoleon was to maintain it, but in complete subjection to his authority. 'All Italy,' wrote Napoleon to Pius in 1805, 'must be subject to my laws. Your situation requires that you pay me the same respect in temporal which I do you in spiritual matters. You are sovereign of Rome, but I am its Emperor. All my enemies must be its enemies. No Sardinian, Swedish, English or Russian envoy may be permitted to reside at your capital.' The reply of Pius VII. to that extraordinary being who also aimed at universal dominion, and whose star of destiny was then high in the ascendant, was dignified and firm, the more so that his position placed him at the mercy of the conqueror. Pius wrote him thus: 'Your majesty lays it down as a fundamental law that you are sovereign of Rome. The Supreme Pontiff admits no such authority, nor any power superior in temporal matters to his own. There are no Emperors in Rome. It is not thus that Charlemagne treated our predecessors. The demand to dismiss the envoys of Russia, Sweden and England is positively refused. The father of faithful is bound to remain with all at peace, without distinction of Catholics or heretics.' Of course this conduct on the part of the Pope speedily subjected him to the anger of the would-be Emperor of Rome, and then followed the seizure of the Pope himself by Bonaparte, who took him a prisoner, and tried by every means in his despotic power to make him subject to his will. All failed, though, and when the Bonaparte star descended Pius VII. was again restored to Rome and welcomed back by the people of that city.

One can almost read in the insolent demand of Bonaparte quoted above an echo of the same sort of a claim which the present usurpers of Rome make. Like the French dictator, the present Italian government wants to be regarded as sovereign in Rome, claiming that such a position is necessary for it in order to rule all Italy, but now as then the Pope's reply is that there are no Emperors in the Eternal City, where the Vatican admits no superior in temporal matters to his own authority. The individuals who now assert that temporal power has passed away from the Papacy forever would do well to study the epoch of history given above. The same assertions that they are now making were then heard, and yet the Pope of that period returned to Rome and his rightful sovereignty there.

One more instance of a Pontiff's flight must suffice, that which occurred when the predecessor of Leo XIII. went to Gaeta and spent some time in exile there. The events which led up to Pius IX.'s departure began shortly after his elevation to the Papacy. One of the Pope's first acts, after he had entered on the duties of his office, was to grant an amnesty to all political offenders, and while the clemency of this pardon was unquestioned, the policy that dictated it was open to grave suspicions, and the men who profited by the amnesty and regained their liberty, repaid the Holy Father with ingratitude. To promote the welfare of Italy, Pope Pius proposed a federation of the Italian states; but this proposal was rejected by Piedmont, and the Pope had to content himself with granting a constitution to his provinces. He appointed Rossi, one of the most liberal of men, his prime minister, but the appointment angered the secret societies, and the result was that Rossi was stabbed to death while ascending the steps of the capital to attend a ministerial meeting. Let Father Keller, the author, tell in his own words what fol-

lowed. "We will not rehearse the fearful days when cannon were mounted before the Quirinal Palace, we will pass over the assassination of Monsignor Pulina, at the very side of the Pope, and the other excesses which branded this period as one of the bloodiest in the annals of Italian history. On the 24th of November Pius IX. was besieged in his own palace of the Quirinal. He succeeded, however, with the assistance of the Bavarian minister, Count Spaur, in making his escape from the hands of those to whom but a short time before he had given liberty. The fugitive received the most cordial reception from Ferdinand II., King of Naples. His stay in Gaeta lasted until the republic under Mazzini and Garibaldi had sufficiently spent its rage; and on the 12th of April, 1850, he returned to Rome amid the repeated acclamations of his people." Since that time the Pope has always resided in Rome uninterruptedly, though as everybody knows he is no longer at liberty to do what he will in the city. By the war between Italy and France in 1859 some of the best provinces were taken from the church, and the storming of Porta Pia in 1870, where Pope Pius was holding his oecumenical council, completed the spoliation and sent the Holy Father to the Vatican, a virtual prisoner in the city where his predecessors had ruled as sovereigns, and where in he, too, had for many years exercised the supreme authority. Neither Pius IX., though, nor his successor, has ever recognized the right of the Italian government in Rome. The "accomplished facts," as the usurpers claim them, were not more than performed before the late Pontiff issued his famous *non possumus*, or declaration that he could not accept the guaranty laws, with the millions of dollars they provided for him, and his successor has never shown the slightest sign of deviating from the same policy. Leo XIII. has been obliged to stay more closely in the Vatican than his predecessor did at all times, but that either he or some following Pope will again rule in Rome is something every devout adherent of the Catholic Church believes. The sovereign pontiff, were he willing to accept peace with the Quirinal, might enjoy an annual income of 3,225,000 lire from the Italian government, which, under the guarantee laws enacted in 1870, is set apart for the Holy See. The assignment of this sum the law says "shall be set down in the great book of the national debt in the form of a perpetual and inalienable *rente* in the name of the Holy See, and during a vacancy in the Holy See it will continue to be paid, to supply for all the incidental expenses proper to the Roman church in that interval. It shall remain exempt from every species of tax or burden, whether impossible by the state, the province or the commune; and it may not be diminished even in case the Italian Government should subsequently resolve to assume at its own charge the expenses for the museums and the libraries." As neither Pius IX. nor Leo XIII. has ever accepted a penny of this sum, which amounts to about £129,000, or \$650,000, annually, and as the guarantee laws order its assignment apart every year, the fund, now accumulating for nineteen years, amounts to a goodly sum, and it must often have been a sorry temptation to Crispi, especially at the times when, like the present, there is as big deficit in the Italian budget.

#### LETTER FROM ARCHBISHOP WALSH.

##### THE NEW ARCHBISHOP.

The first letter of Archbishop Walsh to the clergy of the archdiocese of Toronto was read on Sunday last in all the city churches. The Encyclical of the Holy Father on St. Joseph was published in the REVIEW of the 14th Sept. *To the Clergy of the Archdiocese.*

BISHOP'S PALACE, LONDON, Sept. 28, 1889.

REV. AND DEAR FATHERS,—Our Holy Father, Pope Leo XIII., has recently addressed to the Bishops of Universal Church an important Encyclical Letter, an English translation of which we herewith subjoin. We request of you to read this Encyclical, as translated, to your people, on the first Sunday after its reception, and to do your utmost to carry out the intentions of the Supreme Pontiff as therein expressed. The faithful committed to your pastoral care should be earnestly exhorted to practice the salutary devotions so lucidly set forth and so forcibly inculcated in this important and instructive document.

The times are evil, the most sacred truths are questioned and assailed, the foundations of our holy faith it is sought to undermine, the axe is laid by destructive hands at the roots of social order and of the sanctities of the Christian home, and the Vicar of Christ, the supreme visible ruler of God's kingdom on earth, is robbed of his rights and is a prisoner in the hands of his enemies. The outlook is indeed gloomy, the skies are dark with menacing clouds, the seas are angry and tempestuous, and the bark of Peter has now, as of old, to battle with the winds and the waves. In this crisis of the Church's life, it is our solemn and imperative duty to be earnest and assiduous in humble, fervent prayer to our Lord and Saviour Jesus Christ, and to say to Him with St. Peter, "Lord, save us, we perish."

We may have the assured confidence that our Divine Master will command the winds and the waves and that the wish for calm will come. When St. Peter was cast into prison by Herod, prayer was made without ceasing by the Church of God for him, and the chains fell from off his hands and the prison doors were unbolted and he was miraculously liberated. A Christian philosopher has said that a nation that prays is always heard. Now, the Church is the Kingdom of God on earth; it is the great nation of Jesus Christ co-terminous with the boundaries of the world.

Hence we may confidently hope that if this great nation of Christians, numbering more than two hundred millions of the human race, put up their prayers to God through the intercession of the Blessed Virgin and St. Joseph, He, in His own good time, will give peace to His Church and to His Vicar the liberty requisite for the free and full exercise of the duties of his august office. It is for these and similar reasons that our Holy Father urges us to pray with renewed fervour to Our Lady of the Rosary, and to have recourse also to the patronage of St. Joseph, to the end the powerful intercession of His Blessed Mother and of His foster father may obtain from our Divine Lord for His Church and the Supreme Pontiff all the Heavenly helps and graces they need in a time of such peril to Christian faith and morality.

Wishing yourselves and the flocks every requisite grace and blessing,

I am, dear Rev. Fathers, yours faithfully in Christ.

JOHN WALSH,  
Archbishop-elect of Toronto.

#### A PICTURE OF THE MADONNA.

I recall one picture in which the Flight into Egypt is the subject of the tenderest and most delicate treatment. The Virgin and Child are seated in a flowery meadow of varied landscape, and rings of baby cherubs, holding hands, go dancing round them. There is nothing coarse or familiar in their presence. They are pure as morning dreams, and full of Elysian grace. It appears a sort of rhythmic dance, and you have the impression that it is no earthly music, but tuned to flutings of angels' "golden lutes and silver clarions clear," sounded by unseen musicians close at hand. Other angel babies are hanging garlands on the neck of a lamb, and are floating gaily, adoring the Divine Child. Balmy airs stir the lovely winged creatures, and soft, lithe limbs keep time to the harping of the harpers with their harps.

It is the most triumphant thing I have seen on canvas. I wish I could remember the name of the artist whose fine, forcible hand fashioned those airy shapes, so the reader might find it some happy morning in the museum at Naples. The tranquil face of the Madonna wears a rapt, exalted expression, as becomes the priestess and prophetess, and the painter has followed the received account given of the Virgin in the fourth century, by Epiphanius, derived by him from the Fathers: "She was of middle stature, her face oval and of an olive tint, her hair a pale brown, her complexion fair as wheat." The rejoicing gladness of the scene makes it peculiar among Riposas. The blissful cherubs in rings, like garlands of flowers, fairly glide before your eyes, singing as they sang that first Christmas eve. "I bring you glad tidings of great joy, which shall be to all people."

The day we were there a young peasant woman—evidently a sorrowing mother—stood before the picture, and returned time after time to gaze her fill. In some inexpressible way

the Mother of Christ answered the yearning of the sad heart for the divinest of earthly loves, perfected in Mary, sweetest of all the sweet mothers in heaven.—“*The Repose in Egypt*,” by Susan E. Wallace.

### Book Reviews.

*The Catholic National Series*, New Primer, New First Reader, by Right Rev. Richard Gilmour, D.D., Bishop of Cleveland, Benziger Bros., New York, Cincinnati and Chicago

We have received from the publishers the first two books of this new and excellent series of Catholic readers. They are new in method, in matter, in type, and in illustration, and seem to us to be as nearly perfect as such books could be made. The type used is exceptionally large and clear, the illustrations are the best of their kind both in drawing and engraving, and the paper and printing are excellent. Phonic marks are used in the Primer for the long and short sounds of the vowels only; but in the First Reader every word when first introduced appears at the head of the lesson and bears its proper phonic mark. Beautiful examples of script in white letters on a ruled dark ground are given in Primer and Reader and furnish excellent exercises to be copied on a slate. That the subjects of the lesson have been carefully chosen the name of the author in itself guarantees. The Christian tone of the series is steadily unfolded from the Primer to the Sixth Reader; and thus, while leaving nothing to be desired as text books, they have the further value of presenting lessons and principles to young minds the effect of which must be to make them good Catholic men and women.

#### A TRIBUTE TO CARDINAL MANNING.

It would be impossible for us to find room in our columns for the multitude of encomiums to which the mediation of the Cardinal-Archbishop has given rise, but the words of the *Pall Mall Gazette* in an article entitled “The Cardinal’s Peace,” are so happy and true, that they should not be passed over. “When the Cardinal,” says the editor, “went to and fro between the dockers and the directors, refusing to despair when his Established brother of London had shaken off the dust of his feet against the strike and disappeared into space, combating with the utmost patience the difficulties interposed by prejudice and passion, interposing a constant element of cool common-sense in the midst of hot-blooded counsels, he must have felt sustained and inspired by the best traditions of his Church. The occasion, no doubt, was less imposing than on that great historic day when St. Leo stood up as mediator and deliver between Attila and the Eternal City, but the spirit of devotion and the sanctified sagacity of the Cardinal were no less admirable than those of the great Pontiff. Other men have in this great struggle done excellently, but the Cardinal has exceeded them all.” This notwithstanding the fact that his Eminence was born so far back as July, 1808.

#### CANADIAN CHURCH NEWS.

Cardinal Taschereau is expected to be in Ottawa at the institution of the Chapter of Canons. He will also take part in the unveiling of the statue to the memory of Bishop Guigues and of Father Tabaret and will be assisted by some twelve or fifteen bishops, including Bishop Ryan of Buffalo. The Chapter of Canons is a Council to aid Archbishop Duhamel in the performance of his work and has been created by the Holy See, as previously announced in *THE REVIEW*, owing to the increasing importance of the archdiocese of Ottawa.

His Grace, Bishop McIntyre, of Charlottetown, P.E.I., has returned home after a visit to the chief countries in Europe. While in Rome he had an audience with the Pope, who accorded to Bishop McIntyre, to his priests and to his people the Apostolic benediction.

### Men and Things.

The death is announced on Wednesday week of a distinguished Irish layman, Count John Nicholas Murphy, at his residence Clifton, Cork, at the advanced age of seventy-three. His death will be deeply and deservedly lamented by both the poor, who will miss his beneficence, and his fellow-citizens, who had learned to respect him as a sympathetic and benevolent and affable gentleman and a pious Catholic. The St. Patrick’s Orphanage still stands as a testimony to his benevolence, being built and endowed out of his private resources. Some time after the opening of this institution Mr. Murphy was created a Count of the Holy Roman Empire by His Holiness Pius IX. Count Murphy is known in literature chiefly through his very able work on the Papacy, entitled “*The Chair of Peter*.” He also wrote “*Terra Incognita*,” a rejoinder to the attack of Mr. Newdegate, the author of the Inspector of Convents Bill, for his attack upon the Catholic convents. This work attracted much attention at the time that it was written, and was generally regarded as a crushing retort to the calumnies which had been recklessly and wickedly levelled against communities which have done so much for religion and the poor all the world over. Count Murphy was chiefly remarkable for his attention to religious interests, and seldom or never interfered in public affairs of either a local or a political character.

Lady Butler, the painter of the famous paintings, the “*Roll-Call*,” and “*Scotland for Ever*,” is now engaged on an “*Irish Eviction Scene*,” which is certain to become as great a success as any of her previous works. Lady Butler, like her distinguished husband, is an earnest and uncompromising advocate of Ireland’s rights.

#### CATHOLIC AND LITERARY NOTES.

A meeting of the Catholic Committee of the Council of Public Instruction of the Province of Quebec was held in the Parliament Buildings, Quebec, on Tuesday and Wednesday, the 24th and 25th instants. The principal business was the division of the appropriation voted by Government amongst the various Colleges, Model Schools and Academies under the control of the Council, and general business. The Protestant Committee met on the 25th inst., in the same building and amongst other things discussed the question of accepting the interest of the \$60,000 granted them by the Government out of the Jesuits’ Estates. It is thought they will accept as they have really no option in the matter.

In a recent number of *M. Le Moniteur de Rome* we find the following on “*Catholicity in the United States*.” *The Moniteur* says: “It is a century since the United States proclaimed their independence. At that time the country counted 30,000 Catholics, out of a population of 4,000,000 souls. To-day the statistics show that there are 8,157,676 Catholics in a total population of 64,000,000. Catholics are then one-eighth of the total population of the United States; and in New England, the land of the Puritans, Catholics form a fourth of the population. In Massachusetts the number of Catholics equals two-fifths of the total population.” *The Moniteur* then notes the history of the Church in New England, in which Catholicity has grown so wonderfully.

☞ A dispatch from Rome indicates that Rev. Dr. O’Connell, rector of the American College at Rome, who is on his way to participate in the American Catholic Centennial celebration, is the bearer of an important congratulatory message from the Holy Father to the Catholics of the United States, to be published on this auspicious occasion. A similar dispatch states that President Samolli, president of the Roman Ecclesiastical Academy, will assist at the inauguration of the new American Catholic University.

The death of Cardinal Schiaffino is announced by cable. His Eminence was one of the most important personages at the Papal court. He was in his sixty-first year, and was raised to the cardinalate in 1885.



In enumerating the grand old men of the time, the name of Windthorst must not be forgotten. He is now in his seventy-eighth year and after having done a giant's work for the Church and his country he still has the energy, the courage, and the freshness of youth.

Father Clarke, S.J., will teach the classics in the Royal University, Dublin. This was formerly the Catholic University and is now in charge of the Jesuits. Father Clarke will still remain the editor of the well-known periodical, the Month.

The cable reports that the Holy Father has written an autograph letter to Cardinal Manning congratulating him upon the successful outcome of His Emnence's efforts to effect a settlement of the London dock troubles.

Rev. Father Nugent, the able editor of that admirable Catholic journal, the Liverpool Catholic Times, will be among the distinguished foreign guests during the coming Catholic centennial celebration in Baltimore.

MARRIAGE

Is but the stopping-stone to those divine institutions, the family and the home, which constitute the very foundation on which our nation rests; and upon the health and strength of the wife, and mother, depends the sunshine and enjoyment of the home, and the prosperity of the family. Thousands of wives, and thousands of single ladies, drag out a weary existence in consequence of perplexing "female disorders," in total ignorance of the fact, that Dr. Pierce's Favorite Prescription is a positive cure for the most complicated and obstinate cases of leucorrhoea, prolapsus, weak back, "female weakness," antoversion, retroversion, bearing-down sensations, chronic congestion, inflammation, ulceration, and kindred ailments. Guaranteed to give satisfaction, or money refunded. All druggists.

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- Church Pews -

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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

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

Table with columns for destination (G. T. R. East, O. and Q. Railway, etc.), Close time (a.m. p.m.), and Due time (a.m. p.m.).

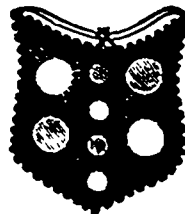
ENGLISH MAILS.—A mail for England via New York will be closed at this office every day, excepting Sundays and Wednesdays, at 4 p.m., and will be despatched to England by what the New York Postmaster may consider the most expeditious route.

On Thursdays a supplementary mail for London, Liverpool and Glasgow, will be closed here at 9 p.m., for the Cunard steamer sailing on Saturday, but to insure catching the steamer the 4 p.m. mail is recommended. The Canadian mail via Quebec will close here on Wednesdays at 7 p.m.

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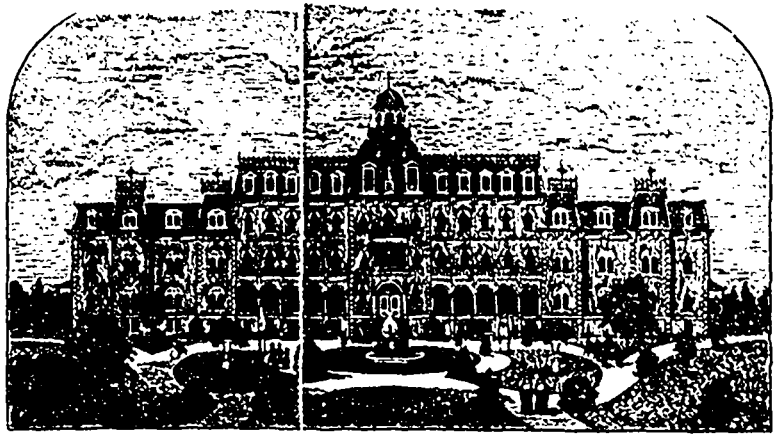
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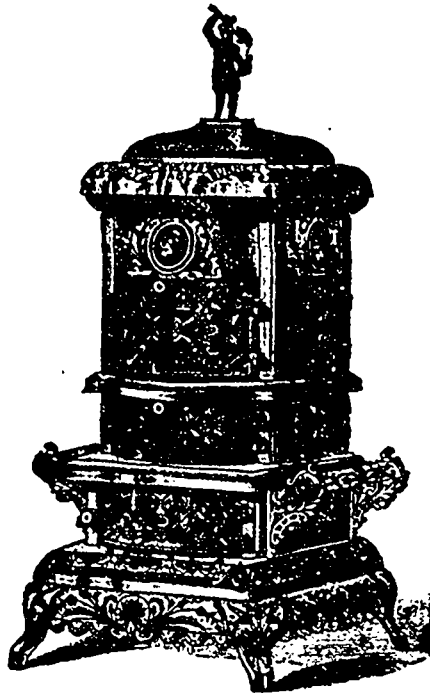
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