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The Catholic Weekly Review.

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

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

Vol. III

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No. 26

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Notes.

The *Weekly Register* of London, a journal most cautious and trustworthy in its statements, announces in a number which has just reached us, that in counsel with the Sacred College, the Holy Father has already appointed the Prelate—whose name will be published only in case his office should become an actuality—destined to take the Pontiff's place at the Vatican in the event of the departure from Rome. He is described as a Prelate of energy, a quality which the *Register* thinks he will need (and other qualities besides) to keep the Pope's place open in the Vatican when once the Pope is gone. Such a substitute, under the Law of Guarantees, would probably find neither recognition nor protection.

Treating with great moderation the question of the Holy Father's departure, the *Correspondance de Rome* concludes that the residence of a Pope abroad implies a second possibility—the election of a Pope of non-Italian nationality. "We have always regarded" says the *London Weekly Register* the much talked of departure as a most redoubtable evil. Will not this opinion be mitigated in many minds by the hint of the *Correspondance*? There seems little doubt that a factor in the question of the Pope's residence is his Holiness's personal desire for change, which has increased of late into a nervous dislike of confinement. His excellent health is still the health of an old man, to whom tedium is hard to bear. Giving audience a day or two ago to the theological students who had performed their usual dispute, His Holiness told them that his absence from their exercises this year—the first time it had occurred—was due to the distress and preoccupation which had followed the event of June.

Our readers can scarcely have forgotten the outcry which was raised by some very zealous Protestant clergymen at the action of the Lieutenant-Governor of Ontario in giving a dinner at Government House in honour of His Eminence Cardinal Taschereau, on the occasion of the first visit to Toronto of that distinguished prelate. The incident is recalled by a similar experience which the Earl of Hopetown, the lately appointed Governor of Victoria, has been made to

undergo. Though the new Governor has since 1887 borne the sounding title of Her Majesty's High Commissioner to the General Assembly of the Church of Scotland, he is a man by no means unsympathetic or unfriendly towards Roman Catholics. Allied by blood to a number of Catholics, including the late Mr. Hope-Scott and Father Douglas Hope, Lord Hopetown has, on more than one occasion, excited the hostile criticism of Presbyterian bigots. The last occasion, we learn, was when, a few weeks ago, he invited the Catholic Archbishop of Edinburgh to dine at Holyrood—an attention which filled a reverend gentleman named Primmer with anguish, and caused him to cry out that it was the first time since the Reformation that Antichrist had been so complimented.

On Tuesday last there was formed in Montreal the Province of Quebec branch of the Equal Rights Association, of which the *Gazette* says that even the members themselves must admit that it does not present a very formidable front. It may be, says that journal, but the beginning of small things, but the promise is very meagre, and the start has been made under disadvantages that will be difficult to overcome. "Giving," it says, "the gentlemen who met in the small room of the Mechanics' hall yesterday full credit for honest purpose, can it be said they represent the Protestant community of Quebec? Probably fifty delegates in all assembled. At least a third of them were from Montreal and its immediate vicinity. Counties and districts the most important in the province sent no one to speak for them. There were no visible indications that the movement was a popular one. There are reasons to think it is not—that the weight of early mismanagement, mistakes and mis-statements, have proven too much for what might have been a crusade of serious import. The proceedings yesterday do not alter the opinion formed by observing the various anti-Jesuit meetings held throughout the province, that as a whole the Protestants of Quebec are not in agreement with the present phase of the opposition to the Jesuits act.

All hearts seem to have gone out to Mr. Gladstone on the occasion of the anniversary of his Golden Wedding. Even the Shah of Persia made his little speech—and a very felicitous and epigrammatic one it was, too—about the aged statesman's Golden Wedding. "It is better to live for fifty years with one wife, than for one year with fifty wives," was his Serene Highness' feeling observation, his own domestic establishment, in point of wives, being extensively equipped. The Prince of Wales sent a costly gift to Mr. Gladstone whom it is fashionable among the Tories to accuse of wishing to disintegrate the kingdom of which his Royal Highness is to be King. It has been said by some that Mr. Gladstone's attitude towards the Royal Grants moved the Prince to make this manifestation of friendship. "We should venture," observes the *Weekly Register* to attribute it to a more generous emotion: to sincere sympathy with an anniversary, so moving in its memories and in its future limitations. Nor can the emotion, be an impersonal one at a time when the Prince has passed his own Silver Wedding, and at a moment when his eldest daughter is to leave her father's roof—the first to fit from a happy and a united home. We cannot wish the future Duke and Duchess of Fife any better wish than this—that they may celebrate their Golden Wedding with as pure a private record, and as devoted a public one, as that of Mr. and Mrs Gladstone"

THE ROMANCE OF A JESUIT.

From the French of Do Beugny d'Hagerne.

CHAPTER XIII.

The two young men journeyed together to Naples, Charles keeping up his companion's courage as best he could. A great shock awaited the Count de Plelan on arriving at his destination for his mother did not recognize him. On the doctor's arrival he learned that Mme. de Plelan was suffering from a partial paralysis of the brain, and that her recovery was very doubtful, though quite within the bounds of possibility; everything depended on judicious treatment, change of scene, and efficient nursing. Yves de Plelan decided therefore on taking his mother back to Paris, and after a few days of repose, the sad party started homeward by a different route to the one the three ladies had taken when travelling from France. They travelled slowly and avoided all that could recall the past to the poor invalid, who gradually sank into a state of total forgetfulness of the past and an absolute indifference as to the present.

On nearing Paris the young people took counsel together as to how they had best arrange their future movements so as to secure all that care and comfort for Mme. de Plelan of which she stood in so great need.

Marguerite urged the great affection that she bore her benefactress as a reason for being allowed to remain and minister to that good lady's wants, and it was finally decided that Mlle. Moissac should be asked to take up her residence at the Rue Vanneau, and thus enable Marguerite to remain there and pay the debt of gratitude which she owed to the good and suffering friend who had indeed been so true a mother to her young daughter's friend and companion.

On arriving in Paris, Charles hastened to make their desires known to his friend Mlle. Moissac, and the good lady at once joyfully accepted the mission offered her, since by so doing she was enabled to render service to her dear Marguerite and Marguerite's brother as well as to her old friend Mme. de Plelan. Last but not least was the charitable little lady delighted at looking forward to having a few gold pieces put into her hand at the end of every month, and thus having at her disposal extra means wherewith to solace her beloved poor. She was soon installed in her temporary home, and together with Marguerite concerted every means that their affection could suggest to alleviate their friend's malady, and perhaps obtain its entire cure.

Charles had been to the Court on arriving in Paris and had also called on the Berthier ladies. The law-suit was to be hurried on now that the young lawyer was again ready to give all his attention to it, and he now made such important discoveries, concerning one of the prosecuting parties, Mons. de Noircote, that he no longer had any doubt as to the favourable issue of the affair.

From the time of her arrival in Paris, Mme. de Plelan's state of mind as well as her bodily health had gradually improved, and finally her son and her friends had the happiness of perceiving that the use of her reason had been completely restored to her.

Naturally, the Count de Plelan and Marguerite had been much thrown together during Mme. de Plelan's illness, and the young girl alone seemed unconscious of the affection with which she had inspired the young man. First, obtaining Charles permission, Yves de Plelan pleaded his cause with Marguerite, and in spite of the young girl's recalling to his mind her own inferior position and want of fortune, he succeeded in gaining her consent to be his wife. Mlle. Moissac was loud in her felicitations, and Mme. de Plelan ratified her son's choice with every expression of love and gratitude to the young "angelic girl," as she termed her, who was so rich in every virtue and attraction, and who had already given her such proofs of daughter-like affection.

Mlle. Moissac profited by this atmosphere of approaching marriage to attack Charles again about Mlle. Berthier, and asked him point blank when he would allow her to be the bearer of a message from him to the young lady's mother asking the daughter's hand. Charles replied by imparting to her confidentially that his heart was filled with another image than that of Mlle. Simonne Berthier, whose great qual-

ities, however, he fully appreciated, and who he hoped might find a husband who would be worthy of her. He promised to reveal the name of the object of his affections as soon as this sister should be married and the Berthier law-suit brought to a conclusion.

At length arrived the day which had been fixed for the important trial. Monsieur de Noircote had chosen one of the most renowned lawyers in Paris as his advocate, and this great pleader smiled derisively when he learned that his adversary was a young beginner pleading his first cause. He would have preferred a less easily gained victory than the one he fully anticipated gaining. This celebrated lawyer spoke for two hours during which time he held his audience spell-bound beneath the charm of his eloquence. He maintained his client's right to demand reimbursement, and in support of his pleadings he brought forward much corroborative evidence and made many quotations from distinguished legal authors.

On rising to reply, Charles commenced by excusing himself for daring to measure his young untried skill with that of one of the greatest glories of the French bar. After this exordium, he took his adversary's arguments one after the other and completely annihilated them.

At first he spoke quietly and slowly like one who is sure of himself, proceeding cautiously, but suddenly unmasking his batteries he made a masterly attack, not on the opposing pleader, but on the chief prosecutor himself, the unprincipled de Noircote. He followed up this gentleman not only in his transactions concerning the case in hand, but also through his whole life, bringing forward evidence to prove how frequently he had previously been mixed up with disreputable undertakings and how he had been guilty of deeds which well merited the interference of the criminal law. In a magnificent peroration Charles showed how this unprincipled man, lost to all sentiments of uprightness and honour, had attacked two ladies whom he believed to be defenceless, in order to frighten them into yielding to his demands. He showed how the prosecutor well knew he could never gain his cause before a law court and had therefore applied privately to the ladies and tried to extort a large sum of money from them as payment for withdrawing his suit. The young lawyer wound up by saying:

"He would even have considerably diminished the price he asked, would we but have listened to his overtures, but this we declined doing since I deemed it unjust to allow my clients to pay that which they did not owe; since I also deemed it advisable that their rights should be confirmed to them for ever by a court of justice: and, lastly, since by unmasking this man I consider that we are conferring a public benefit in preventing our adversary from adding to the list of those whom he has victimized."

After the close of the proceedings the elder lawyer came to our hero saying:

"Allow me to congratulate you, my learned brother; your maiden effort has been a superb one, and from this day forward you take your place as a master in the art of pleading."

"Judgment has not yet been given," replied Charles.

"That is true, but nevertheless your cause is won, and when the judge gave me the opportunity of replying to you I waived my right of so doing, for I recognized that I would be pleading in an unjust cause."

When the Court rose, Charles' friends and fellow lawyers hastened to him and would have made him a regular ovation. Escaping from them, he hastened to the church of Our Lady of Victories and remained there in prayer for more than an hour.

* * * * *

A fortnight later Charles ran up the stairs leading to Father d'Aradon's room, and on entering, exclaimed:

"Father, from this very day there is nothing that need any longer bind me to the world. My sister, as you know, was yesterday married to Count de Plelan, and has no further need of me. You have yourself told me that no one should enter the religious life with the intention of seeking there a refuge from the trials of life."

"At any rate this should be avoided as much as possible."

"I think I understood your idea, Father, the value of a

sacrifice depends on the value of what is sacrificed. Yesterday I was a nobody, to-day I have a reputation to keep up. My gaining the Berthier law-suit has brought me into notice and assured me a future competence. A marriage has been proposed to me that would place me in a far better position than I have ever dreamed of occupying, and I may consider this position as being actually mine since I have but to say the word for it to be so in reality. I have decided on sacrificing all this and have now come to ask you to admit me into your Company as a novice."

"You must apply to the Father General of our Order for he alone can give permission to re-enter the novitiate after having once left it."

"I would wish to leave for Rome this evening."

"I will not longer oppose your wish. I will give you a letter of recommendation to our Fathers at the Gesu. Go in peace, my son. You have been put to the proof and you have not been found wanting: you will make a good and worthy religious."

(To be continued.)

A NEGLECTED ENGINE.

It is certainly very unfortunate that the Catholic press of the country has constantly to complain of the neglect and indifference of the Catholic public. Such complaints naturally lay in the importance and influence of the religious press in the estimation of non-Catholics. A Catholic journal that frequently has to turn aside from the chief purpose of its existence—the enlightenment of the masses and the protection of their interests—to bemoan a paucity of resources and lack of interest on the part of those whom it designs to benefit, is plainly labouring at a marked disadvantage. The weight of influence that attaches to the strong utterances of a religious paper depends very largely upon the amount of its moral and substantial sympathy and backing as indicated by its subscription lists.

Unless an editor, who is conscientiously striving to promote the high mission of Catholic journalism, knows that his efforts are heartily seconded by those who should have an equal interest with himself in the achievements at which he aims, his work is the merest drudgery. His labour is thrown away, and, as far as any good purpose is served, he might as well talk to the wind as to set down his words which are begrudgingly paid for by a handful of people, who subscribe for them out of a vague sense of duty, but never remove the wrappers.

This seems to be the experience of too many of our Catholic papers, if we can judge by their tone in speaking of the indifference manifested by Catholics within their respective bailiwicks.

What is the cause of this neglect? And what is the remedy? These are questions that have been suggested as a vital subject for consideration by the coming Catholic Congress.

It is easy to conceive what a disagreeable task it must be for our journalistic friends to give vent to these complaints. It is more difficult, however to understand what good is accomplished by them. The people who read them are not the ones for whom they are intended. To complain of the indifference of the delinquents to those who are not deficient in interest themselves is manifestly useless. But how to reach the delinquents is the main thing. It cannot be done through the medium of the paper itself, that is evident, for they don't get it, and probably wouldn't read it if they did. There is only one way to get the matter before them in such a way as to rivet their attention—the method successfully adopted by Protestants—through the personal offices of the clergy. When our bishops and priests exert themselves as Protestant ministers do in behalf of the popularity and influence of their religious press, we may begin to hope that this country will possess a Catholic press worthy of the name and importance and extent of the great American Catholic body. Not before. If the mission of the Catholic press is really what it is claimed to be, and what various Popes and dignitaries have proclaimed it to be—a powerful adjunct to the work of the Church—it is certainly entitled to the fullest measure of encouragement and assistance that the clergy

can give it. If "a good Catholic paper is a perpetual mission in a parish," as the present illustrious Pontiff affirms, it is plainly incumbent upon pastors to foster it in every way possible and to exert themselves to raise it to its proper place as their own best and strongest aid in carrying on the work of the Church.

If the mission of the Catholic press recommends itself thus favorably to so wise and sagacious a judge of ways and means as Pope Leo is universally acknowledged to be, it is difficult to see what better incentive the clergy could have for extending its power and influence.

The Protestant papers are liberally supported by the laity, mainly because the preachers have created an atmosphere favorable to them by constant and substantial encouragement. The preachers have been quick to discern the utility of bringing the strong influence of religious literature of this kind to their aid, and have succeeded by dint of settled convictions as to its usefulness in engraving it as a conspicuous and permanent feature upon their system of church work.

It is a very common remark that this is a reading age. Everybody reads. Periodical literature of one kind or another finds its way into nearly every household in the land and is universally devoured.

It needs no argument to demonstrate that this is not by any means an unmixed blessing. If great harm is done, as is pretty generally conceded, by the dissemination of trashy and pernicious literature, it is clear that the only antidote to this poison is to be found in the circulation of pure and healthy reading matter.

Parents are primarily responsible for the evil effects of vicious literature upon their children. But responsibility does not cease with parents. The responsibility of pastors, intrusted with the moral safe-keeping of their flocks, lies in the necessity for earnest and untiring efforts to overcome this evil influence of dangerous literature, and to substitute for the vile rubbish that insidiously contaminate the lives and morals of the young, good and wholesome provender for the soul and intellect. The most effective way to discharge this serious duty is to promote the development of a sound and healthy taste for proper literature among the masses—not a trivial task, but one that is indispensable to the ultimate success of all religious teaching.

How does the zeal of our clergy correspond to the importance of this grave duty? Certainly, if the one was at all commensurate with the other, the complaints so frequently made now by worthy Catholic journals of the indifference and neglect on the part of the laity, would soon cease, and we should have a press worthy of our religion and country.

Here, at least, is one instance in which Catholics might safely and profitably imitate Protestant example—in supporting and making their press one of the strongest levers of religious power and influence.

A RELIGIOUS ORDER DEVOTED TO PUBLICATION WHY NOT?

Man has been said to be what he eats; he may much better be said to be what he reads. Both because he is likely to read the things to which his natural inclinations tend, and because his reading will surely germinate and develop inclinations similar to itself. It is the old maxim, "*Noscitur a sociis*," raised to double power; for what is the company which holds so intimate communion with us, which we permit to reach so unreservedly into our inmost thoughts, to approach us at such unguarded moments, so frequently, so freely, as the company of the silent page which we believe will not reveal the secrets it has surprised in us, the hidden delectations, the unspoken assents to a superiority of which we have no conscious jealousies?

That this is in its way a reading age need not be emphasized. The modern printing press has transformed the world into a vast reading-room. The worthlessness of much of that reading has furnished the theme for declamation falling into impeachment of the habit itself, and into censorious comparison of the present with more idyllic times, when the masses had scarcely other literature than that of "leaves and running brooks." God, however is the only one who can correctly

strike the trial balances of the ages, and it seems a more promising undertaking to increase their credit accounts than to seek to arrest their transactions.

It is true, indeed, that a glance at the printed matter daily spread out before men, and greedily devoured before the rising of another sun, is sufficient to appall the reflecting mind. Count simply the daily journals published in almost every city and town of the civilized world; add the semi-weekly, weekly, fortnightly, monthly, and quarterly sheets, magazines, reviews, and periodicals of every kind, in every language, and on every imaginable topic, remember all the publications devoted to some special interest of trade, commerce, art, science, society, sport, amusement, religion, and still further to a single subdivision or article in any one of these; then turn to books, pamphlets, monographs, great and small, old and new, original and translated, abridged and developed, reviewed and annotated, edited and re-edited, diversified in substance, arrangement, form, appearance, type, and binding, reflect upon the circulation of each, the number of copies printed, sold, hired, lent, and passed around; take the census of type-setters, who are for ever setting up fresh matter; of the printers, publishers, booksellers, retailers, canvassers, agents, and distributors, who spread this deluge of printed leaves over the earth and into every corner of it; notice every one you see reading at home and abroad, throughout the day and at night, travelling and at rest, at meals and even at work—the grown man and the small boy, the shop-girl and the every-day-laborer—and then say if man does not live on what he reads as well as upon what he eats.

But a second consideration completes the analogy and is of still greater gravity. What we read affects our minds just as certainly as the nature and quality of our food affects our bodies. I defy a man to devote himself faithfully for six months to any particular line of reading without his mental fibre being manifestly modified by it. We all know how the small boy and the Indian became consociate spirits by a sufficient ingestion of the old dime novel. And I do not believe there lives a man of any creed or any calling who could read the lives of the saints every day for half a year without disclosing it outwardly in some way in his conduct.

The great sources of the supply, the great houses of publication, are conducted on what is called business principles. That is, they furnish what will *pay*. That which most readily attracts the greatest number is what will pay most readily, and therefore they aim in the main to furnish what will attract the greatest number. This is the test, the standard, and the guide by which they are governed. Of course other considerations may enter in greater or less degree, but they are merely minor limitations upon the rule, and do not materially alter the fundamental aim and end. The world with its undeniable sense has perceived the fact, and to those who have achieved special success in the occupation it accords the palm of business eminence, and scarcely more. Other occupations have been dignified into professions, still others have been raised into vocations, and to these mankind yields more or less fully and additional tribute of reverence and esteem. It cannot be said that this tribute is given because of the results achieved, but it springs from the nature of the calling and its aims. We recognize the object and we bow to the motive. Why not so here? Teaching the young has been hallowed as a vocation, why not teaching the adult and the world? Preaching has its anointed ministers, why not this predication of the written message? The evangels of human triviality and error have their zealous distributors, why might not the lesser evangels of truth have consecrated agents to disseminate them with knowledge and good judgment, with devotion and organized effort? In a word, why should so powerful, so universal, so far reaching a means of doing good be left almost wholly in indifferent and purely worldly hands?

What is wanted is vocation and the last stamp of God, religious consecration and religious organization.

The engrossing monks of old were, in their way, the publishers of the day. The ages change and their circumstances, but the Divine Spirit, ever the same, can accommodate itself to every need and make itself all things to all men. Is it a vain imagination or a presumptuous fancy to believe that here is a field of energy proper and ripe for holy enterprise and divine blessing?

One thing is certain: the field is there, and the human

mind is yellowing for the harvest. The man of commerce and cupidity recognizes the fact and multiplies his endeavors. The cheap libraries and the cheap editions tempt every eager eye, enter every household, and pursue us everywhere. Periodicals teem with disquisitions on the subject. We are told what books this great man read, what that other recommends. A reciprocity of advertisement and counter-advertisement prevails. It is not enough to have books flaunted at you on every stall, at every corner, in every retreat of the home and the counting-house, by sea and shore; if you buy one you will find it to contain somewhere between the covers—at the foot, in the text, on the back, on the title page—ingenious invitations, enticements, and commendations to many others.

On the other hand, what countless volumes of inestimable value lie half unknown, out of print, out of reach, out of mind, or out of price. When by loving study we have learnt their names, who wrote them, what they are about, what has been said about them, we need other industries to find out where they exist; we meet many disappointments before we get at them, and then how often only to find that we cannot well purchase them all.

Do not tell me that they would not sell. Have they ever had half a decent chance? When I see even working-boys attempting Aristotle and Plato, wrestling with Kant or lost in Herbert Spencer; when I meet school-misses with scientific monthlies, struggling with the conservation of energy or protoplasm with as much ardor as Job with the angel or Pasteur with a bacillus; when every youth in the land can teach us the literature of protection and free-trade, and every mechanic can quote text for theories of government and economics; when the very guide in the backwoods will startle you with extracts from Gibbon or Tom Paine; when Confucius, the Koran, and the Rig-Vedas, Swedenborg, the Book of Mormon, and the revelations of theosophists, mediums, and devotees find readers; when every empty theorist, blatant declaimer, and rapid scribbler can get a hearing, I do not believe that there is anything so arduous, so dry, abstruse, stupid, absurd, or repellent but that the human mind can find some delight in it.

All humanity cries: We want to read! we want to read! Tell us of something, talk it up, make it get-at-able, poke it at our fingers, and make it cheap. Don't give it to us in enormous tomes with enormous prices, with print which requires an inverted telescope to read, and a whole life to do it in. We have no money for margins; keep these for the rich and the *diletante*; dress it up in modern clothes, meet us with it in the street, advertise it like everything else, review it, explain it, make it public and actual, real and life-like, and see if we don't buy it.

O ye masters of human thought!—long sometimes, often ponderous, always grand; whose names are half-concealed by the dust of neglect, whose works are supposed to be too heavy or too good for us, whose profound introspections, pithy sayings, and sublime pronouncements are stated to have been fit only for darker ages; whom we seek with labor, find with difficulty, and pay dearly for on the ground that there are so few would love you—I wonder what you think of your pretended admirers who have so little faith in you and in themselves. O ye giants of the race and its flower! who have sounded every note of truth and sentiment, every chord of tenderness and sweetness, and explored all the coves of contemplation and analysis, in older or more recent times—how I wish I could resurrect you and ask if you take so despairing a view of your kin, if the human mind has lost its capacity for truth, if the "*splendor veritatis*" has lost all its beauty and its charm, if there is no market for it among the marts of men. Are there not enough of us at least, and an ever-growing number, who would strive to make amends? If not, we want a new crusade, and who shall preach it?

I imagine that I see looming up from the cell of an ancient Benedictine abbey the venerable head of a monk, who, forgetful of the flight of time, has remained at work transcribing some illuminated manuscript of an older age. In wonder he hears the cry and gazes at the scene, and, laying down his pen, he answers me: "God and a religious order."

Perhaps the echo of his voice will reach a wiser and braver soul, and some seer with deeper thought and better inspired devotion will arise and give us the Order of Publication.

Albert Reynaud—in Catholic World.

THE EQUAL RIGHTS ASSOCIATION AND THE GOVERNOR-GENERAL

On Friday last, the 2nd inst., the deputation representing the Equal Rights Association in Ontario and Quebec, presented their petitions to the Governor-General, asking for the disallowance of the Jesuits' Estates Act. His Excellency received them at his quarters in the Citadel, and vouchsafed a disappointing reply.

Shortly after the deputation was seated the Governor-General entered and all respectfully rose. He explained that he was not exactly in the position of a minister receiving a deputation, but he proposed to follow very much a similar course. He trusted, however, to their sense of courtesy not to be asked to express any opinion that would tend to draw him into argument. Then Principal Caven proceeded to read the Ontario petition. When he had concluded the petition from Quebec was presented. This done the Governor-General tendered his reply, at the conclusion of which the delegates adjourned to the St. Louis Hotel to hold an indignation meeting—a ludicrous incident which plainly told the disappointment they felt.

The full text of His Excellency's reply is as follows:—

THE GOVERNOR-GENERAL'S REPLY.

"Gentlemen,—I am not used to receiving such deputations as this and in such a way, but, in view of the importance of the subject, I am willing to create a precedent. At the same time it is one which I do not think should be often followed. There is a considerable difficulty in receiving such a deputation as this and in speaking not to lay one's self open to a charge of arguing for or against measures in which the deputation are interested, but with the sanction of my advisers I am disposed to let the deputation know what has been the aspect of the case as it has presented itself to me. I have listened with a great deal of interest to the remarks of the gentlemen who have spoken just now and I trust it will not be considered any disrespect to those who have so ably stated their views if I express neither concurrence with nor disapproval of their remarks, lest I should drift into what might be considered as argument, however unintentionally.

"Previous to my arrival in this country, or about that time, the Legislature of Quebec had passed the act in question. The history of the Jesuits' estates is so well known that I need not here refer to it in detail. Large amounts of property had lain virtually idle because, when the provincial Government had endeavored to sell it, protests had been made by the claimants and, in fact, no one would purchase on so doubtful a title. I cannot agree with the view expressed in the second paragraph of your petition. There were two sets of claimants at least to the Jesuits estates. It was necessary to arrange to whom compensation should be made, and ensure a division which would be accepted by all. It is true that the Pope, as an authority recognized by both sets of claimants, was to be called upon to approve or disapprove the proposed division as far as Roman Catholic claimants were concerned, but this appears to me to relate not to the action of the legislature of the province, but to the division of the funds after they had been paid over. It is arguable that as a matter of fact there is no reference to the Pope's authority at all in the executive portion of the act. It is undoubtedly the case that the preamble to the act—an unusually long one, by the way,—contains a recital of events which led to the introduction of the bill, and that in the correspondence so set out authority had been claimed on behalf of the Holy See, to which, however, the First Minister did not assent. The introduction of the name of the Pope may be unusual and very likely unpalatable to some, as Protestants but as it appears in course of a recital of facts which had previously occurred and which, of course, legislation could not obliterate or annul, and there being, moreover, no such reference in the body of the act, I did not consider that Her Majesty's authority was in any degree weakened or assailed, nor that I was compelled, in the exercise of my duty as her representative, to disallow the act on that account.

"As to the question of policy, that is not one on which I

feel at liberty to pronounce an opinion. I believe, and am confirmed in my belief by the best authorities whom I can consult, that the act was *intra vires*. Then my power of interference is limited, for the act does not appear to do more than to seek to restore to a certain society, not in kind, but in money, a portion of the property of which that society was in years gone by deprived without compensation, and it proposes to give a compensation therefor in the money of the province which had become possessed of the property and was profiting by it. As to the recognition spoken of in paragraph 4 of your petition, of the rights of the Jesuit society to make further demands, it seems to me that these acts leave such so-called 'rights' exactly where they were. It is by no means uncommon for the Crown to recognize such a moral claim. And I can speak from my personal experience. When I was Secretary of the Treasury, ten or twelve years ago, it constantly happened that, in cases of intestary escheats and other forfeitures to the Crown, the moral claim of other persons was admitted and remissions were made, not as a matter of legal right, for the right of the Crown was undisputed, but as a matter of grace. There are also many Parliamentary precedents to the same effect. Such cases must in each instance, it seems to me, be decided on their own merits. As to paragraph 5 and 6, also mentioned in your petition, you will pardon my saying that I am not concerned either to admit or deny your statement. But, as a matter of fact, I do not find any evidence that in this Dominion and in this nineteenth century that the Society of Jesus have been less law-abiding or less loyal citizens than any others. As to the paragraph 6, it appears to me that the legal status of the society was settled by the act of 1887 (to which little or no objection was taken) I cannot see anything unconstitutional in that respect in the payment of the money in question to a society duly incorporated by law. The Governor-General, both by the written law and by the spirit of the constitution, is to be guided by the advice of his responsible ministers. If he disagrees with them on questions of high policy as being contrary to the interests of her Majesty's Empire, or if he believes that they do not represent the feeling of Parliament, it is constitutionally his duty to summon other advisers if he is satisfied that those so summoned can carry on the Queen's Government and the affairs of the Dominion. As to the first, I cannot say that I disagree with the course which, under the circumstances, the ministers have recommended, believing it, from the best authorities to which I have had access, to be constitutional. The Parliament of the Dominion, by 188 to 19, has expressed the same view. I decline to go behind recorded votes.

"Members of Parliament are elected not as the delegates but as the representatives of the people, and it is their duty to guide themselves according to that which they believe to be in the best interests of the high function which they have to discharge. Again, I would ask, do the dissentients represent the majority? I find that 188 represented 916,717 voters, whereas the thirteen members represent 77,297 and moreover the body of the constitutional Opposition appears to have voted for the approval of the allowance of the bill. I have been asked (though not by you) to disallow the act though otherwise advised by ministers and though contrary to the sense of Parliament. Would it be constitutional for a moment that I should do so? If it were a question of commerce, or of finance, or of reform, or of constitution, there could be no doubt and I cannot conceal for a moment the doubt which I feel, however careful the Governor-General may be in receiving such a deputation, there may be some risk of his being held up as a court of appeal on the question of constitutional Government, and against the Parliament with which it is his duty to work in concert. Then it has been said why not facilitate a reference to the Privy Council? I believe that my advisers have a perfect good answer that, having no doubt of the correctness of their view, they have a good reason for not so doing.

"I have been asked to dissolve the House of Commons in one of the petitions to which I am replying. A dissolution of Parliament, in the first instance, except under the gravest circumstances, and perhaps with great reservation even then, should not be pronounced except on the advice of responsible ministers. It causes a disturbance of the various businesses of the country. The expense both to the country and to al

concerned is considerable, and it is a remedy that should be exercised only in the last resort, and, though I say it, I do so with great deference to those present, that, excepting in the province of Ontario and this province of Quebec, there does not appear to have been any general feeling in this matter such as would warrant the Governor-General to use this remedy. I recognize the influence of the two provinces, but I cannot leave the rest of the Dominion out of sight and I may express the personal hope that this Parliament may exercise for some time to come a wise, constitutional influence over the affairs of this country.

"I think my answer has been made substantially to the other petitions which have been presented to me. For the reasons which I have given I am unable to hold out to you any hope that I shall disallow the act. You cannot suppose that the course taken by my advisers and approved by me was taken without due consideration. Nothing has taken place to alter the views then entertained nor could the Government recommend the reversal of an allowance already intimated.

"Gentlemen, I cannot conceal from you the personal regret with which I feel myself addressing a deputation and returning such an answer as it has been my duty to do to the petitions which have been presented to me, but I have endeavored to make my statement colorless. I have endeavored to avoid argument and I can only hope that I have done something towards dissipating alarm. I will only close by making an earnest appeal, an appeal which, by anticipation, has already, I am certain, found weight with you, and that is that in this question we should as far as possible act up to that which we find to be for the welfare of the Dominion.

During late years we have hoped that animosities which unfortunately prevailed in former years had disappeared, and that the Dominion, as a united country, was on the path of prosperity and peace. I earnestly call upon all the best friends of the Dominion, as far as possible while holding their own opinions, to be tolerant of those of others and, like our great neighbor, to live and to let live that we may in time come to feel that we have the one object of promoting the prosperity and welfare of the Dominion and the maintenance of loyalty and devotion to the sovereign."

PRESS COMMENTS.

HIS EXCELLENCY'S ANSWER.

Probably a stranger spectacle has never been witnessed in Canada than the journeying to Quebec of men who, from the position they hold in their various localities might reasonably be expected to be men of judgment, to present to his Excellency petitions which they knew beforehand, as every sane man in the country knew, he could not possibly accede to. The reply they received could not have taken them by surprise, for it has been exactly on the lines foretold by every journal in the province, except the few which from ulterior motives were goading them on to this very foolish proceeding. Had his Excellency simply informed them that as a constitutional Governor he was bound to be guided by the advice tendered by his responsible Ministers, in which they were sustained by Parliament, and that he could not therefore comply with petitions which asked him to set at defiance this advice, he would have given as complete an answer as he was called upon under the circumstances to give; but the special feature of his reply, as indicated by our despatches, was that he did not content himself with such an answer, but proceeded to give in emphatic terms his own opinion as to the constitutionality and wisdom of the course pursued by his advisers. Since the excitement over the Jesuits' Estates Act has arisen, those who have been agitating for disallowance have not hesitated to brand not only the Ministers, who could not see that the power of disallowance might properly be exercised in this case, but all and sundry who agreed with this view, as being guided by the basest of motives. They have refused to concede to them honest difference of opinion, but declared that one and all they were "trickling to Rome," and "pandering to the Catholic vote,"

while in the excitement of the moment it is to be feared that many sincere and honest men have been carried away into a belief in these uncharitable denunciations. The stand taken by his Excellency at Quebec, in answer to the deputation, may well make people who have been thus carried away pause and reflect whether they have not been too hasty in their judgment of those who differed from them. Certainly no one can accuse a British statesman holding the high position of Governor-General of Canada of trucking to ecclesiastical power, or pandering to the Catholic or any other vote, and when such a man speaks out so emphatically as he did in declaring his opinion that there was no proper ground for disallowance, it will go far to convince all reasonable men in the country that this view of the case is one that commends itself to impartial authorities who are enabled to look at it aside from the excitement of political controversy. From the first day when this question of petitioning was mooted the *Empire* has steadily pointed out the futility and foolishness of such a course, but after all it may be as well that it has been persisted in, as it has drawn from the highest authority in the Dominion, an authority the impartiality of which no one can doubt, a calm and convincing statement like this, which must go far to allay the feeling that has so industriously been fanned on the question of disallowance.—*The Empire*.

Yesterday the curtain fell upon another act in the drama of the Jesuits' Estates measures, the most important played, in some respects, since the debate and division in the House of Commons on Col. O'Brien's resolution. There were few, probably, even of the gentlemen who formed the deputation to Quebec who entertained any serious belief that His Excellency would consent to disallow the act complained of, or that it is within his power to do so without doing violence to the constitutional principles underlying our system of responsible government. But quite as little anticipation was indulged, we imagine, that Lord Stanley would so frankly and so fully state his own personal view of the legislation sought to have vetoed. The Governor-General might have refrained from any lengthy expression of that view; he might have contented himself with a gracious reception of the deputation and an intimation that the petitions with which they were armed would be submitted to the proper quarter—his responsible advisers—and have kept silent his personal opinion of the meaning and character of the Jesuits' Estates measure. But looking to the respectability of the deputation, to the considerable popular feeling which has been aroused in certain sections of the Dominion, to the dangerous drift of the agitation, and to the supreme importance to the well-being of the country that it should be restrained within rational limits and denuded of the religious and racial aspects it is in danger of assuming, we venture to say every intelligent Canadian, in his sober second thought, will deeply appreciate the courage and the candor of Lord Stanley in unreservedly expressing, as Her Majesty's representative, his opinion of the legislation in question. When the Queen's representative finds nothing derogatory to Her Majesty's dignity or supremacy in the legislation in question, is it hardly becoming for any individual no matter how high his ambition may soar, to lash himself into a fury on the subject.....

We have outlined some of the points dealt with by His Excellency in presenting his personal views of this legislation which has aroused so much interest. There is one other point only necessary to be here touched upon, namely, the intimation that the act was not allowed by him without due consideration, and that it would be contrary to the spirit of the constitution, and the principles of responsible government for the Ministry now to reverse their action, because a different contention has been persistently urged by the advocates of disallowance and the promoters of the petitions. We commend to our readers a careful study of Lord Stanley's candid speech, and above all to the closing words of wisdom, in which he appeals to patriotic men to allay the wicked and dangerous spirit of religious and racial animosity that has threatened to disturb the peace and progress of, if not destroy, the Dominion.—*Montreal Gazette*.

THE PETITIONING FARCE.

The *Empire* of the 1st August the day before the departure of the Equal Right delegates to Quebec, spoke of the petition proceedings, as following :

"From the moment when those members of the Equal Rights Association who are more intent on striving to make political capital against the Dominion Government than advancing the principles for which the association has been formed, committed the sincere and honest portion of the association to the getting up of petitions, which if successful, must subvert responsible government in Canada, The *Empire* has pointed out the folly and recklessness of such a course, and from the number of names obtained to the petitions in the various counties, as now furnished by the Secretary, it is evident that the vast body of the electors have agreed with our view and refused to have anything to do with the petitioning business.

As we have before pointed out, if Government by petition was to take the place of Parliamentary Government in Canada, the result would be to introduce an era of anarchy and confusion and give the greatest blow to our constitutional system it has ever received. But from the meagerness with which the petitions have been signed after all the machinery that has been set in motion to obtain signatures, it is quite clear that the good sense of our people leaves us in no danger of such a calamity. What they are asking for is so contrary to constitutional usage that we don't believe a single member of the deputation now on its way to Quebec had any expectation that his Excellency would comply with their request, even they been able to show reasonable ground for supposing that a majority of the electors backed up their demand; but when they go to Quebec without a single name in some counties, with less than one in a hundred of the electors in some others, and in no case approaching to a majority of the electors in any county, the utter absurdity of supposing that the Governor-General would accept such petitions as representing the voice of the people against their will expressed in the constitutional manner through their representatives in the House, must be very apparent.

We have all along contented that the movement for petitions was a farcical one, and the result has fully proved that the body of the people are exactly agreed with this view of the case.

CANADIAN CHURCH NEWS.

It has been arranged that Archbishop Duhamel and Sir James Grant shall be the speakers on the occasion of the unveiling of the Tabaret monument at Ottawa.

A retreat of the Oblate Fathers conducted by Father Angier, commenced at Ottawa college on Monday morning last. It is attended by the priests of the diocese and will close on Saturday.

His Lordship Bishop Dowling of Hamilton accompanied by Rev. Chancellor Keough, of Paris, sailed last week for a short holiday to the Old Country. In the absence of Bishop Dowling Vicar-General Heenan will administer the affairs of the diocese.

The Right Rev. Dr. Howley has been trying to prove that the real originator and proposer of the trans-Atlantic cable was the late Right Rev. Dr. Mullock, Roman Catholic Bishop of Newfoundland.

The Archbishop of Montreal has authorized the cures and rectors of churches in his diocese to make a procession to ask for fair weather. The prayers used are indicated in the ritual under the head *Processio ad postulandam serenitatem*.

The annual retreat of the priests of the diocese of Kingston was commenced in the Cathedral on last Monday evening, and will continue until Saturday morning. It is conducted by the Rev. Father Kenny, S. J., who, for the past two weeks has been preaching retreats at the convents in that city.

The triduum commemorating the two hundred and fiftieth

anniversary of the founding of the Ursuline Order in Canada was ended in Quebec on Saturday last. During the ceremonies the church of the Ursuline Convent, where Montcalm expired, was resplendent with decorations and tapers. The band of B Battery was in attendance. When Cardinal Taschereau entered, at the beginning of the triduum, attended by several bishops, the band played the Pontifical March. Lieut-Gov. Angers attended the service in state. Several Protestant ministers and laymen were invited and were present at the service.

The monument of the late Bishop Guiges of Ottawa, was finally placed in its position on Saturday afternoon last. The statue is of bronze, representing the deceased prelate in his sacerdotal robes, and stands on a pedestal of red granite. The statue is 6 feet 7 inches in height, and costs \$2,000. It was left uncovered on Sunday, but since then has been veiled and will remain so until the first week in October, when it will be uncovered.

Cardinal Taschereau, Bishop Cleary and many other ecclesiastics are expected to attend the unveiling

The Carmelite Fathers who recently arrived in New York for the purpose of establishing their Order in America, are about to erect a church under the invocation of Our Lady of the Scapular of Mount Carmel.

ONSET.

Arise and shout! for the trumpets are filled with the voice of the sea and the Norland.
Stand forth in the lists that are set in the midst of the hills of the night the Auroral blue regions,
Where nations and peoples and kings and dominions and powers are gathered to witness;
Stand forth, ye heralds, and blow! and take heart and rechallenge from foreland to foreland.
Once more to the onset unvanquished, unnumbered, the numberless, soon worn, plundering, thunderous, conquering legions
Set lips to the raucous red copper, reformed in the forges of dayspring, and dauntless
Drive out on the wind the far summons that Greece knew, and England, our mother, made famous,
And France, *la Belle*, bore up with her stainless white lilies to shame us!
Sound! we wait; we are armoured; one hour then death and oblivion reclaim us.

God now for Canada: valor for Canada!
Rally to rearward, grip swords to vanward,
A handful again to go volleying down on the leaguer of death and time-service!
Out-clarion the rapids, out-hurtle the storm, out-flash the North streamers, out-whirl the snow-barriers, and on—
Till the glimmering streak of wide-echoed, re-echoing dawn cry Reveille:
Reveille, Reveille,
Canada onward!

Room there, dead monarchies; make way, republican; Canada, forth to the lists with a cheer!
We shall not prevail; we shall fall and be shed on the sand, yet the glory of battle is forward.
Defeat is a ghost of the godless, and failure the spirit of them who died recreant, craven;
Victory waits, undisturbed, with the stars in their courses, the soul that is calm without fear.
Hark now, up aloft, the invisible bellying sails of the Nor'wind, out roaring the looms of despair when the rapture of summer goes Nor'ward!
Hurled on to the uttermost brink of the night where the cohorts of dark, undefeated,
Are massed on the borders of time, sound there the last charge of this day; and let wonder
Take hold on the vaunters of selves; for the lead are the few that shall sunder
Midnight from midmorning, old earth from new heaven, with a crying of bugles thereunder!

God now for Canada: valor of Canada!
Rally to rearward, gripe swords to vanward;
A handful again to go volleying down on the leaguer of death and time-service!
Out-clarion the rapids, out-hurtle the storm, out-flash the North streamers, out-whirl the snow-barriers, and on—
Till the glimmering streak of wide-echoed, re-echoing dawn cry Reveille:
Reveille, Reveille,
Canada onward!
Fredericton, N. B.

--Bliss Carnan.

The Catholic Weekly Review.

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LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 20th Dec., 1888.

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

DEAR MR. FITZGERALD,—

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

Yours very truly,

J. C. O'BRIEN,
Archbishop of Halifax.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887.

MY DEAR MR. FITZGERALD,—

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

Believe me, yours faithfully,

JAMES J. CARBERY,
Bishop of Hamilton.

TORONTO, SATURDAY, AUG. 10 1889.

The *Empire* suggests "Mr. Charlatan" as the obviously proper way in which to spell the name of the member for North Norfolk.

The *Mail* abuses more angrily from day to day the seventeenth and eighteenth centuries. Mr. Birrell, in one of his charming essays, has given it as his opinion that it is the settled practice of every century to speak evil of her immediate predecessor. The inference is a fair, and at all events, a justifiable one. There is small doubt that had the *Mail* writers gone groping about in the tenth century, they would yet have been found hinting that the ninth was darker than she had any need to be.

We have received the first numbers of the *Indian Advocate*, a little paper published quarterly by the Benedictine Fathers of the Indian Territory, to plead the cause of the last remnants of the Indian tribes, and to give a history of their progress towards civilization. The subscription price is 25 cents a year, and the proceeds of the Review will be used for educating and converting the Indians of the Territory. In a letter to this journal, the Fathers in charge of the mission write that "new outrages are committed every day against our poor Indians, and such wrongs, provoking the wrath of God, are a danger to the whole community of the United States." How meritorious and patriotic consequently, is the work which these Fathers undertake, of defending the poor Red Men, we need not dwell upon.

WHAT WE MAY EXPECT.

We live in an era of great political reforms, and of great popular upheavals. The machinery of parliamentary government within the past fifty years has undoubtedly been much improved, wisely devised, and its workings superintended with care and experience; but it would appear that even our present machinery is proving too cumbrous and too complex to suit the convenience of some gentlemen in this province who have developed—and all within the last few months—a surprising capacity for statesmanship; and statesmanship in both its twofold, constructive and destructive, character. The ballot, and the principles of popular representation and parliamentary responsibility were all very well, we suppose, in their day, but now the ballot and the old methods of parliamentary government must give place, in the estimation of some good people, to a more potential instrument of government—the Petition. Such is the enlightened principle upon which popular government is to proceed in this country. It is true that the men who framed the present Constitution, and those who conduct the affairs of the country in the Parliament and the Cabinet, deride the proposal, and would prefer to run the country on the effete, but accepted, theories which obtain in other countries, but then are they not all of them, Sir John Macdonald and Mr. Blake, Mr. Laurier and Sir John Thompson, and all but thirteen of their united followings, political traitors and knaves, or, to use the polite term applied to them by Professor Goldwin Smith, "vote hunting poltroons?" The hour, we are told, calls for other and better men.

The gentlemen who waited upon the Governor-General last Friday with a petition calling upon him to quash legislation passed by the Parliament of the Province of Quebec, and ratified by an overwhelming vote of the Parliament of the Dominion, were repulsed, not to say reprovved, by His Excellency; but they are men who do not know defeat. The end, they tell us, is not yet. It is only beginning. The Constitution must be revised; and they are the men who are going to revise it. The men who have devoted their talents to the public service since Confederation must be hurled from Parliament and from power amidst a chorus of curses; and they are the men to hurl them out and to do the cursing. Ministries and Parliaments will be swept away, and out of the ashes a Phoenix of politics will arise and save the nation—in the person of Col. O'Brien from Shanty Bay.

In the prosecution of the work of building up a truly Protestant nation there will arise around Col. O'Brien, orators, lawyers, and statesmen. There is an old saying that the world does not know its greatest men. There is another old saying, that for every extraordinary crisis in the history of the world, Providence raises up an extraordinary man. With which of the two is the truer, we need not concern ourselves. It is enough that in the present state of political distraction Providence has raised up a half dozen truly extraordinary men to cope with calamities which are shortly to beset society. From out their number Col. O'Brien will find no trouble in forming a Ministry. In the matter of the Ministership of Justice some little *embarras du choix* may present itself as between Mr. John Thomas Small and Mr. E. Douglas Armour. But we think there would be no greater difficulty. Mr. Armour, to whose profound knowledge of constitutional law the Governor-General and the public at large have been permitted to have access, could be persuaded, perhaps, to accept the Secretaryship of State, until a vacancy should occur in the Chief Justiceship of the Supreme Court, to which, of

course, he would naturally gravitate. By this arrangement, Mr. John Thomas Small a great man would be available for the portfolio of Justice. No difficulty would arise in the matter of the remaining appointments. For the position of Minister of Finance, Mr. W. H. Howland's experience and reputation as a liquidator of the late Central Bank, would seem to pre-eminently fit him. It would restore confidence, too, in the country. The long and intimate experience of Ald. John McMillan in the retail fish trade on the corner of Yonge and Gerard Streets in Toronto, would point to him in like manner as the man most competent to undertake the settlement of the international dispute in regard to the value of Canadian and United States fish, and we take it, therefore, that in a really model Ministry Ald. McMillan will be Minister of Marine and Fisheries. The advantages of such a course must be obvious. We do not want the subject of fish to be handled by a doctrinaire. Neither Col. O'Brien nor Ald. McMillan will take it amiss in us, we hope, for making this suggestion. We beg leave to say that, as Catholics, we have a peculiar interest in the subject. No Minister can be acceptable to us who permits the industry to languish, or who diminishes the supply of fish.

Prominent also, we presume, in the future councils of the country will be that other exrescence upon the surface of events, Mr. "Billy" Bell, Mr. John McMillan's aldermanic brother, and late night stoker or porter, we are informed, of the Rossin House, Toronto. Mr. Bell is a figure in the politics of the day, and was one of the distinguished band to wait upon His Excellency at the Citadel last week. It was Mr. Bell, we believe, who so completely unnerved the Governor-General.

There are others we cannot enumerate them all—who, of course, will have claims upon Col. O'Brien when he comes to pick his colleagues, but those above are the more prominent. "It is not wise," said Edmund Burke, "that a great Empire should be governed by little minds." We in Canada are at last about to be ruled by some really luminous intelligences. Mr. John Thomas Small, Mr. W. H. Howland, Mr. E. Douglas Armour, Mr. "Billy" Bell, Col. O'Brien and Mr. John McMillan—what a name, GOVERNMENT would be in such a country!

In the presence of the great men who are going to save the country, we leave our readers. Let us hope that they will recognize that the sooner they get the shoes off their feet the better, for that the ground they stand upon is holy.

THE LEADERS OF THE CRUSADE.

The three most obtrusive and offensive leaders of the anti-Catholic crusade have been Messieurs Charlton, Howland and Bunting. Of this precious triumvirate the first is a Yankee by birth, the second a Yankee by descent, while as for the third, no one knows whence he comes, to whom or to what he belongs, any more than they care where he goes or how soon. It suited his end and purposes, we believe, once to claim association with the Conservative party; while in its ranks he was an incubus, and worse than incubus; he was distasteful to the gentlemen of the party; on the full tide of its prosperity and before he became well known he was carried in for a county; it swallowed him once but could stomach him no longer. He brought discredit upon himself and upon those whose misfortune it was to be associated with him: he culminated in the Police Court, as concerned in the Mowat Government Bribery Conspiracy and was rescued by gentlemen whom his chief object thereafter was to malign

and betray. He has since been the chief advocate of Commercial Union with the United States.

Of such are the three most prominent.

But in addition to these we have Mr. Dalton McCarthy.

Now to know Mr. McCarthy is to like him. He is estimable in private life. It is impossible to deny his ability, or what is greater still, his personality. He is a gentleman by birth, and of the highest position and attainments in the ranks of the profession which he adorns. And yet he is a man of weak judgment in that he takes counsel from the Messieurs O'Brien. It would be unkind and unwise to criticize too severely these latter gentlemen, just as it would be disingenuous to deny them the possession of some originality, for is there in all Canada another instance of some popularity and very considerable prominence being worked up by men of their mental calibre? Mr. McCarthy is recognized as a leader of the Bar. Would he, as such, recommend either of these gentlemen, who are lawyers of many years standing, for promotion to the rank of Queen's Counsel? Would he take their opinion on any master of law? Would he counsel with them on questions of serious professional moment? We opine not. And are they safe advisers for a statesman, for a man of generous instincts, who seeks to play a great part in the affairs of a nation composed of men of different races which all are desirous of welding into homogeneity. We fear not. They bear to Canadian politics the same proportion which \$13.13½ cents, which we believe was the sum total of the "hero's" election expenses, owes to our annual expenditure, and are as unrepresentative of the Canadian people as Messieurs Charlton, Howland and Bunting are of its traditions, and of the genius and tolerance of British statesmen, such as the people of Canada are determined shall manage her affairs.

"THE ORANGE REVOLT."

Mr. Phillips Thompson, well known in Toronto as a journalist and author, contributes to the last number of the *Week* a strong and timely article on "The Orange Revolt." Mr. Thompson's article comes as a striking proof of the correctness of the point for which we contended last week, namely, that the present anti-Catholic agitation is by none more deplored or discountenanced than by right-minded non-Catholics, but is confined simply and solely to the Orange Society, and to a circle (unfortunately large in these parts, but withal discredited and discreditable) of intolerant, evangelical bigots.

Mr. Thompson refers, first, to the present conduct of the Orange Body, and to the outrageous interference, corruption, and tyranny which the members of that secret conspiracy have exercised in Canadian politics; and, second, to the question of what must be the end, and what its fomenters mean should be the end, of the present agitation. In the works of Artemus Ward, Mr. Thompson tells us, reference is made to a suppositious and sensational novel, "De Jones, the Corsair of the Gulf." "For seventeen long and weary years," says Artemus, "he languished into a loathsome dunjon. But one day a idee struck him. He opened the window and got out." The anti-partizan speeches and protestations of the 12th of July orators forcibly recall to the writer the career of this long-suffering hero of romance. For years they have been grinding away in the prison house of partyism, and now on a sudden they affect to discover that they have been betrayed by, and made the playthings of, the wicked politicians. It is a fact, however, as Mr. Thompson points out, that the subserviency of the rank and file of Orangism to their political chiefs "remained as servile as before, until the Jesuit Bill, or

rather the exploitation of the subject by the *Mail*, aroused this sudden and unwonted assertion of political independence."

With respect to the sincerity of these men, and the greater question—the aim of the chief agitators, we prefer to let Mr. Thompson speak for himself. It is a plain and an undeniable statement of their programme and motives:—

"It is impossible to believe in the sincerity of these men or the permanence of their sudden and phenomenal conversion to political independence. The fatuity with which for a generation or more they have clung to partyism, is only equalled by the blindness with which they now rush upon a course that can only result in the destruction of another of their cherished ideals—the integrity of the Empire. "Whom the Gods would destroy they first make mad." They have just awakened to the consciousness of having been the willing and ignorant tools of Ultramontanism, but, unable to profit by past experience, have set themselves to do the work of the annexationists. No one who has closely followed the course of the *Mail*, the parent of the present anti-Catholic agitation, can doubt that this able and astute journal is actuated by the well-defined and deliberate purpose of bringing about a political union between Canada and the United States. The unthinking and fanatical masses of the Orange body are its dupes—misled, as always, by catchwords and phrases, which appeal to their passions and prejudices. No one knows better than the conductors of the *Mail* that there is no constitutional means of interfering with the Jesuit Bill, of abolishing Separate Schools or the use of the French language, or of checking the influence which the French and Catholic representatives must always command under a free government by reason of their voting strength, yet it fomented an agitation, which, if it has any practical result whatever, must attain its object by a war of races and sections. Threats of civil war are freely bandied about already between the Orange agitators and the spokesmen of the Quebecers. One of the surest means by which a speaker at an Orange or "Equal Rights" gathering can secure a round of applause is to hint at a trial of strength between the British and French. The result which those who are stirring up this agitation doubtless foreshadow in their own minds is either that the Canadian people, wearied and harassed by the turmoil of a protracted faction fight, will in sheer disgust look to annexation for relief, or that in case of an actual resort to arms, the United States will step in and summarily end the matter by absorbing both the combatants. It is not to be supposed that a powerful and not over-scrupulous nation like our neighbours would permit their business interests to suffer, and the peace of their frontiers to be disturbed by civil war in Canada. We may depend upon it that the first shot exchanged between Ontario and Quebec would be the cause or the pretext, it matters not which, for the armed intervention of the United States to protect her commercial interests, so closely interwoven with ours, and this state of things is the logical result—if result there is to be—of the crusade against everything French and Catholic into which the "loyal" Orange body have so needlessly rushed."

If corruption is bad in politics, a race and creed war is infinitely worse in Mr. Thompson's opinion; and we quote his words in conclusion:

"A conflict, whether within or outside of the constitution, to establish the ascendancy of any division of our composite population over the rest—such as that undertaken in the much-abused name of "Equal Rights"—ought to be condemned by every good citizen. Class supremacy in any form is a hateful thing, but, if it must be—if the feeling between Orangeman and Catholic is so intense and deep-seated that no *modus vivendi* can be arrived at other than the ascendancy of one or other—then the Catholic, the "Jesuit" if you will, is on the whole preferable to the Orangeman. The Jesuit is at least a gentleman and a man of the world. The Orangeman is too often either a fanatic or a self-seeker affecting fanaticism to serve his personal ends. Either party, of course, having the power, may be expected to abuse it. But it is less disagreeable to be met by the "stand and deliver" of a gentlemanly and courteous highwayman of the Claude Duval type, than to be garrotted by Bill Sykes."

It is a source of consolation to us to know, as we may know, that these tolerant and generous notions are prevailing; and that there is no danger of the better judgment and better feelings of our non-Catholic neighbours being borne down by the appeals of religious hate and fanaticism.

HIS EXCELLENCY'S ANSWER.

We publish in another column the full text of the reply returned by His Excellency the Governor-General to the deputation from the Equal Rights Association, which waited upon him at the Citadel in Quebec on Friday of last week to demand the disallowance of the Jesuit's Estates Act. That Lord Stanley, a serious and experienced man of affairs, would refuse to act contrary to the expressed will of Parliament and the advice of his responsible Ministers, was a foregone conclusion; what was not anticipated (certainly not by those who approached him so confidently) was that His Excellency would so promptly wash his hands of the pilgrims, by, first, a frank and almost emphatic, expression of his own conviction of the absolute legality and propriety of the legislation complained of, a conviction which he said was confirmed by the highest constitutional advice to which he had access, and, second, by his equally unreserved advice to his visitors that they should go home (because, practically, it was to that effect) and endeavour to cultivate a more tolerant temper. "I will only close," said His Excellency, "by making an earnest appeal, and that is that in this question we should as far as possible act up to that which we find to be for the welfare of the Dominion. During late years we have hoped that animosities which, unfortunately, prevailed in former years, had disappeared, and that the Dominion as a united country was on the path of prosperity and peace.

I earnestly call upon all the best friends of the Dominion as far as possible, while holding their own opinions, to be tolerant of those of others; and like our great neighbour, to live and let live, that we may in time to come feel that we have the one object of promoting the prosperity and welfare of the Dominion, and the maintenance of loyalty and devotion to the Sovereign."

It is true that all this has been said before, but never by an authority to whose utterances so much weight attaches, and whose opinions can command so much respect.

It will be observed that Lord Stanley dealt in turn with the main objections urged against the late legislation, dismissing without any ado the one most persistently urged by the agitators, namely, that a civil jurisdiction is acknowledged in the Pope in the act in question. His Excellency pointed out, what must be apparent to everybody, that the Legislature alone determined whether compensation should be granted, that the Legislature alone fixed the amount of such, that the mention of the Pope is a circumstance apart from the merits of the enactment, and that he figures only *post facto*, and as the arbitrator called in to determine, as head of the Catholic Church, the distribution of the sum among the various claimants within that church. It is quite apparent that Her Majesty's representative attaches no stress to the suggestion that the mention of the Pope in the legislation derogates from, or weakens the Queen's supremacy. And as the *Montreal Gazette*, whose views we elsewhere reprint, observes, if Her Majesty's representative does not consider Her Majesty's supremacy or dignity impaired by the legislation in question, it is hardly necessary that lesser individuals should lash themselves into a fury on the subject.

The promoters of the agitation are very angry with the

Governor-General. The delegates held an indignation meeting upon leaving the Citadel. The *Montreal Witness* complains that they were "elaborately snubbed." Lord Stanley read them, it is true, some plain simple truths concerning constitutional government, but he spoke to them, none the less, with all courtesy and kindness. They had been better advised had they suppressed their wrath, rather than vented it upon the representative of Her Majesty.

It suits the purpose of the agitators, and their journals, just now to weaken the force of the blow which Lord Stanley delivered them, by representing that he spoke not his own opinion, but the cut and dried reply of his Ministers. It is a cheap comfort; but there is nothing in the Governor-General's answer to warrant it. He distinctly declared that "with the sanction of my advisers, I am disposed to let the deputation know what has been the aspect of the case as it has presented itself to me." The views of the Ministry were not in question. It took its stand as long ago as last January. Moreover Lord Stanley declared his own opinion to be sustained by other authorities. "I believe," he said, "and am confirmed in my belief by the best authorities whom I can consult, that the act was *intra vires*," language which it is almost certain implies that His Excellency, who is an Imperial officer, has consulted as to the constitutionality of the question, with the Colonial office.

The *Mail* and the Equal Rights organizers state that as their next step they will demand the revision of the Constitution. They will not be permitted. While we are fully convinced that the *Mail* and its managers are in thorough earnest in their desire to split Confederation, as a necessary step to Annexation, we venture to think that Lord Stanley has given the quietus to the whole agitation.

DR. HURLBERT AND THE EARLY REFORMERS

The following letter appears in the *Ottawa Journal* of Tuesday last: "I fear I must relinquish all hope of being able to convince Dr. Hurlbert that Dr. Littledale really used the language concerning the English Reformers that I ascribe to him. I have pointed out to Dr. Hurlbert exactly where he can put his finger upon the phrase in dispute, over Littledale's own signature (*The Guardian* newspaper, 20th May, 1868), only to be told that my reference is so inexact as to preclude the possibility of verification!

The doctor's attitude recalls to my mind a story with which I shall close my share in this controversy.

Two old English farmers in Prince Edward Island, whose property adjoined, had a dispute about a fence line which divided their land. One insisted that it encroached upon his property, the other stoutly maintained that it did not. Matter remained in this unsatisfactory condition for some time. At length, one Sunday afternoon the injured party proposed to his neighbor that they should go out and view the fence themselves, and determine the question once for all. The other assented and off the pair started. But to agree was impossible. It was in vain that the aggrieved party showed his neighbor the crooked line, now from this vantage ground, and now from that. The only reply to his frequent enquiry of "doth e see? doth e see?" was a stolid *no*. At last the old gentleman, losing all patience, was heard to exclaim to his companion with much emphasis, "damny, e *won't* see." -

Your obedient servant,

JOSEPH POPE.

Riviere du Loup, August 2, 1889.

The *Catholic Home* says: "The Methodist preachers who want to start a mission in Chicago to convert Romanists, have not yet proposed to take the place of the 'Romanist' priests on the leper island of Molokai, or to send their daughters to replace the Catholic Sisters serving in small-pox hospitals."

Irish Affairs.

The following is an extract from a letter from the Right Rev. Dr. Bagshawe, Bishop of Nottingham, one of a number which has been received from leading men by the editor of the *Freeman's Journal* on the subject of coercion in Ireland:

"I condemn, therefore, the treatment of their political prisoners by the Government in Ireland on general principles. *Judging of it in the actual facts and circumstances, I think it atrociously wicked.* It is obviously intended to crush by savage, despotic sentences, executed with barbarous cruelty, the brave and noble defenders of the just rights and liberties and of the hearths and homes of their fellow countrymen. I have no doubt about the gross injustice and barbarity of the existing laws, which enable landlords to extort unjust rack-rents, and to confiscate the property of their tenants in so many cases. I have, therefore, no hesitation in branding the execution of those laws as a monstrous crime. In order to enforce these *piratical laws* the Government has burdened Ireland with an army of occupation and enormous taxes. They have robbed her (in their wish and intention, for ever) of every single safeguard of liberty enjoyed in England; they have terrorized her children by severe legal punishments for almost any word or action in defence of freedom; and they have trampled on, insulted, and outraged her, by letting loose brutal hordes of constables with bayonets and batons, to shoot and bludgeon her people, which they do without fear of punishment—nay, with all the better hope of promotion. *They try, but try in vain, to hide their misdeeds by every species of meanness, trickery, and falsehood.*

If I did not see, as it were, on the wall the handwriting of their speedy doom, I should tremble for the liberties of England. There is here the same despotic use of the magistracy and of the police to oppress the poor; and, if only the Tory party dared, the feudal despotism, which here, as well as in Ireland, weighs heavily upon our tenants and workers, would be greatly aggravated and immovably established."

MR. PARNELL IN EDINBURGH

The proceedings at Edinburgh last week are an expression to the world of Scotland's verdict on the issues raised in the Irish controversy. They are also a message of encouragement from one nation within the Empire to a sister nation. And they are a recognition by a people that has done not a little to constitute and that still contributes much of the wisdom and intelligence necessary to rule that Empire, of the services rendered to the cause of Imperial unity, as well as to the cause of humanity and justice, by the leader of the Irish people. They are a landmark on a road along which we can never be forced back. Scottish prejudice has been dissipated, Scottish reason conciliated, Scottish sympathy won by the champions of the Irish cause. The task has been easy because the appeal lay to an educated democracy and a kindred nation, who know what is meant by nationality, and who treasure the traditions of a liberty-loving people. But easy as the work has been, its results are permanent. Nothing but our own folly can alienate the sympathy that has been won and change the judgment that has been recorded; and we have been taught in too stern a school to be guilty of such folly. We will treasure the friendship that has been so readily and generously proffered; we will consolidate it and extend it; and in the years to come we will justify it. The union between Scotland and Ireland is a real union now; and the twining of shamrock and thistle has a real significance. The Union is real, because it has been frank and free. To its heart the Scottish Democracy has taken the Irish Leader. The scenes at Edinburgh on Friday and Saturday were too unmistakable in their meaning to be misconstrued or undervalued by any observer. Mr. Parnell's reception was comparable, even in the estimation of his slanderer, the *Times*, to that of such statesmen as Mr. Gladstone and Lord Rosebery; and the Scottish people, by their co-operation, showed that what Edinburgh did Scotland sanctioned.—*The Nation*.

The Holy Father has despatched a congratulatory Brief to Cardinal Manning, for His Eminence's Silver Jubilee.

THE CONSPIRATORS.

"We want to know who was the man who paid the man who paid Pigott?" This is what Mr. Parnell told the people of Edinburgh on Saturday, and he spoke with the determination of a man who will have his want. "The man who suddenly became possessed of £850 in the Spring of 1886 to send Pigott on his quest for fabricated and perjured evidence was a pauper, and died a pauper. From whom did he get the money? That is what I want to know, and that is what I intend to find out, please God." The Irish leader speaks not without some knowledge. "There are some people pretty high up who felt rather uncomfortable when Judge Hannen rescued Pigott from Sir Charles Russell's hands last week." So that the Pigottists will not be allowed to escape the pillory.

This is good news. The nicely made statute which imposed on Judge Hannen and his colleagues the duty of masking the conspirators must be supplemented. Mr. Smith will now be invited to help the Irish party to discover who played it so low down on his "old friend," and hired Mr. Richard Pigott to do the forgeries for the *Times*. From the beginning we declared that the real criminals were behind Pigott. That unfortunate man was but the miscreant instrument. He and his like can live only by the fostering favour of high-placed ruffians, who use their gold to save them from the forger's doom. But those men are the real scoundrels. And to discover and expose them is a task worthy of all good men's efforts. Mr. Parnell will soon invite the Government to assist him in his investigation. He will ask for a Special Commission to inquire into the origin of the forgeries. We shall be able to judge then whether the limitation of Sir James Hannen's powers was an accident or deeply-laid plot to shelter some other friends, or mayhap some members, of the Unionist Ministry. If they resist we shall know what their resistance means. It will be an identification of themselves with the conspirators, and it will be an unmistakable indication of the meaning of the inroad which the Tories made upon the Constitution by their special Trap Act for the destruction of their political opponents. But their resistance will not avail to screen their co-conspirators. The exposure must come sooner or later; and then the country will know to what depths of infamy the slanderers of the Irish leader and the enemies of the Irish people descended to compass their ends. The drama was not finished when the forger, whom they lured by their gold to his destruction, blew his brains out in Madrid.

This country has every reason to be grateful to Mr. Parnell for his determination to expose to the world the machinery by which her fair name has been for years tarnished. It is only when it has been completely stripped that the magnitude of the plot and the full villainy of its purpose will be known. We have been victims of the lie, and our triumph over it will not be complete until it is shown that the lie was deliberately used as an instrument in the warfare against us. Our hardest fight has been against the misconceptions which the hirelings have spread. The demand for justice has been resisted not because it was not a demand for justice, but because it was made by men whose name and fame had been blackened by the hired assassins of character. When it has been demonstrated that not alone are the charges false, but that they are the inventions of a foul gang of conspirators who attempted to crush the rights of Ireland under pretence of being vindicators of order and truth, then the advent of our freedom will be quickened, and the concession made full and complete. Let them be unmasked, then, and let the people of Great Britain and Ireland see whether there is any party in the State who will stand up and try to defend them. *The Nation*.

On the occasion of the recent pilgrimage from Alsace-Lorraine to Montmartre, Paris, one hundred and sixty Masses were celebrated, and about four thousand persons received Communion. The province was consecrated to the Sacred Heart amidst deep emotion. This does not look as if all the French people were in accord with the infidel government of that country.

The title and rank of Count of the Holy Roman Empire has been conferred upon Mr. Morgan Grace of New Zealand, a brother of ex-Mayor Grace of New York. Mr. Grace is now in Europe.

Men and Things.

THE REVIEW has had the pleasure of receiving from the accomplished author, Mr. John Boyle O'Reilly, of Boston, a copy of the fine poem, "The Pilgrim Fathers," written by him for the occasion of the dedication of the national monument to the Pilgrims at Plymouth. The poem, which is too long to admit of being quoted entire, begins with these lines:

One righteous word for Law—the common will;
One living truth of Faith—God regnant still;
One primal test of Freedom all combined,
One sacred Revolution change of mind;
One trust unshaking for the night and need—
The tyrant-flower shall cast the freedom-seed.

The Boston correspondent of the *Critic*, writing of Mr. John Boyle O'Reilly, and his selection as poet on so national an occasion, says:

"O'Reilly's generous sympathies make this celebration of the deepest interest to him, and his fervor of feeling will flame and glow in his verse. His ideas have a broader sweep than those of most agitators for political rights. His devotion to freedom is not circumscribed by the limits of a nation, but is wide and universal as humanity. There is a philosophic grasp and insight in its poetic utterances on really great themes which invest them with permanent value and significance; and the fact that an Irishman and a Catholic is to be the poet of the great New England celebration attests the hold he has gained on the hearts of the descendants of the Pilgrims."

The Rev. Arthur Robins, the Anglican rector of Windsor, who has written an ode *In Memoriam* on Father Damien, has received a letter from the head of the Catholic Church in England. Cardinal Manning writes:—"Your lines in memoriam of Father Damien are a generous and beautiful offering to a heroic life and death. The last eight lines above all are high and full of force. We may all learn from them. The sympathy of Englishmen with Father Damien is a sure sign both of manhood and a higher aspiration which God will bless." The lines which the Cardinal praises are:—

Sweet spirit, in the Paradise of God, speed from thy great peace to
all this nation,
To dare, and do the things, thou died'st for! Son of the Sonship of
the Incarnation!
Thou did'st not to the plough put both thy hands, and, some time,
looking back, below thy breath.
Curse all those loathsome things that had just pulse enough to make
their lives a living death.
Princes and kings uncover at thy name! The crown that thou hast
set on chivalry
Makes baubles of the crowns they wear. Gone to thy great reward,
thy life is history!
Hero, and hostage, dead!—thou could'st not die. When the recording
Angel tells thy doom.
No sepulchre shall be thy shrine. For in humanity's great heart is
Damien's tomb!

THE DUKE OF ARGYLE AND THE CHURCH.

In the anti-Irish speech which the Duke of Argyle delivered in the House of Lords, the other night, there appeared one grain of sense, when addressing the assembled peers, his Grace said:—"I do not wish to dwell upon the political or religious aspect of the penal laws. I myself belong to a Church and people which have been in fierce antagonism with the Church of Rome. But I should have grieved if any member of this House who belongs to the Latin Church should suppose that I wish to speak of these laws in the spirit of controversy. I have no such feeling personally. I acknowledge that the Latin Church has been the mother of some of the greatest men who have ever lived in this or other countries. I wish also to remember that at the present moment on the Continent of Europe, where Liberalism is unfortunately taking a direction and an attitude of hostility to all religion, and indeed over a large part of the Christian world, the Roman Catholic Church, in whatever circumstances of weakness or prejudice, is the only Church which is holding up the everlasting standards of revealed religion."

The Holy Father has taken up his quarters in the Vatican Gardens—that is to say, he still returns to the palace to sleep, but spends at least twelve hours in the little Villa known as the "Casino of Pio IV." This is situated in the lowest part of the gardens, and is composed of a ground and first floors. In front there is a very elegant covered, oval-shape court with two entrances, with a fountain of pure water in the centre. The entrance to the Casino is by a portico, having a second one in front; here the Swiss Guard are placed, while two other guards, as sentinels, are at the entrances to the courtyard. Adjoining the portico is a room used for the various servants of the Court, which communicates with the upper rooms by a staircase. The Holy Father's apartments are here, but he has a private entrance from the wood by means of a bridge. These consist of four rooms. The first is used as an entrance-hall, and is hung with yellow damask; to the left of this is the Throne Room and a large room which serves as study, dining-room and bedroom for the Holy Father. The Throne Room is hung with red damask, and the other in green silk. To the right of the entrance-hall is the chapel. Every morning about six o'clock the Pope, accompanied by a private participating chamberlain and the private servants, descends into the garden, where he remains till sunset. The gardens are guarded by the Swiss Guard, the Gendarmes, and the Palatine Guard, while in the ante-rooms are the usual number of Noble Guards. This makes a little change for the Holy Father, especially as he is able to walk in the wood without undergoing the fatigue of the long walk from the Vatican to the gardens, at least a quarter of an hour's walk. The Casino was built for Pope Pius IV. about the middle of the sixteenth century, the architect being Piero Ligorio, and was decorated by Barroccio, the Brothers Zuccheri and Santo Di Titi. Here Pope Pius VII. gave audiences to many distinguished visitors, among whom was a deputation of English ladies.

Current Catholic Thought.

OUR AMUSEMENTS.

There is no place where the popular lack of culture is so apparent as in the things that amuse the crowd. The lowness, not to say the positive vulgarity and indecency of certain classes of entertainments that draw largely—that bring down crowded houses—goes without saying. With all our common schooling, we (speaking for the crowd) have not got much refinement. With all our newspapers we are a generation of low tastes, shallow and witless amusement, and brutal instincts. One reason for this is that neither press, nor stage, nor rostrum, seeks to educate or elevate. All panders. All are after the nickels of the mob. The community is sadly in need of the old miracle and moral plays of the "dark ages," properly modernized; popular music that will hold city crowns summer nights, with new feelings of higher things, and recreation that is pure, clean and invigorating.

CATHOLICS AND LITERATURE.

It is no wonder that Protestants do not know the treasures of Catholic literature when the majority of Catholics themselves do not read the Catholic classics, have never opened them, and cannot even tell the titles of the best of them.

Few Catholics buy Catholic books. They read Macaulay but not Lingard; Darwin and Huxley but not Mivart and Malloy; Mill and Spencer, but not Balines and Clark and Rickaby; Dickens and George Eliott, but not Mazzoni, Hendrick Conscience, Gerald Griffin, Lady Fullerton, Miss Urane, Mrs. Dorsey and Christian Reid. They can tell you about the "Idylls of the Kings," but not of "The Dream of Gerontius;" of "Ben Hur," but not of "Fabiola;" of the latest story in the *Century* magazine, but not of the leading article in the current number of the *Catholic World*.

They don't buy Catholic volumes, they don't read them, they don't know them by name. — *Catholic Columbian*.

CATHOLIC AND LITERARY NOTES.

In the course of a recent discourse delivered by Cardinal Manning, he said of the English capital: "London is a desolation beyond that of any city in the Christian world—4,000,000 of human beings, of whom 2,000,000 have never set their foot in any place of Christian worship; and among these 2,000,000, God only knows how few have been baptized, how few been born again of water and the Holy Ghost. London is a wilderness."

Miss Kate Drexel of Philadelphia (the wealthy young lady who recently entered a convent in Pittsburg), has donated \$250,000 to found a Catholic college in Philadelphia exclusively for coloured students. She also promises to pay the salaries of the teachers and the pastor of the church in connection with the school.

As anticipated in many quarters, Rev. Abbe Proulx, cure of St. Lin, has been appointed vice-rector of Laval university. The rev. gentleman, who is 48 years of age, was educated at the college of St. Therese, where he became a professor. He was ordained in July, 1869, and became missionary of St. Boniface, which he resigned to resume his professional duties at St. Therese. He subsequently became parish priest of L'Isle Bizard and afterwards removed to St. Lin. Abbe Proulx has some literary reputation and has issued a book under the title of "Five Months in Europe."

At the C. T. A. U. convention in Cleveland President Coe-venty said it was proposed to establish a \$50,000 Father Matthew char in the University at Washington and to complete the Father Matthew Church at Cork.

SAVE THAT SWEET GIRL!

Don't let that beautiful girl fade and droop in invalidism or sink into an early grave for want of timely care at the most critical stage of her life. Dr. Pierce's Favorite Prescription will aid in regaling her health and establishing it on a firm basis and may save her years of chronic suffering and consequent unhappiness.

A more pleasant physic
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SPECIAL ANNOUNCEMENT.

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

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

W. K. Murphy, 407 Queen St. west, is a first-class funeral undertaker and embalmer. Those requiring his services will find him attentive, and reasonable in his charges.

One of the Church of England organs in England of the Evangelical party announces that two eminent counsel have pronounced Mr. Huxley to be "undoubtedly a member of the Church of England," inasmuch as "he belongs to no denomination." According to the highest legal authority those who do not belong to any distinctive creed are members of the Establishment. The Church must have within its fold many "speckled sheep," and sheep of divers colors.

John McMahon

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	Retail	Dozen
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Sadlier's Dom Cath First Reader—Part I.....	07	68
Sadlier's Dom Cath First Reader—Part II.....	10	90
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Department of Public Works, Ottawa, 20th July, 1889.

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1 Real Estate worth.....	\$5,000	5,000
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	Close.	Dcz.
	a.m. p.m.	a.m. p.m.
G. T. R. East	6.00 7.30	7.45 10.30
O. and Q. Railway.....	7.30 7.45	8.00 9.00
G. T. R. West.....	7.00 3.20	12.40 7.40
N. and N. W.....	7.00 4.40	10.00 8.10
T. G. and B.....	7.00 3.45	11.00 8.30
Midland.....	6.30 3.30	12.30 9.30
C. V. R.....	7.00 3.20	9.00 9.20
	a.m. p.m.	a.m. p.m.
		12.50
G. W. R.....	2.00	8.40 2.00
	6.00 4.00	10.30 4.00
	11.30 9.30	8.20
	a.m. p.m.	a.m. p.m.
U. S. N. Y.....	6.00 4.00	9.00
	12.00 9.30	11.30 5.35
U. S. West States	6.00 9.30	9.00 7.20
	12.00	

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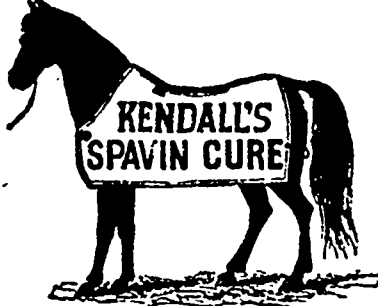
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