

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

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

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

The Catholic Weekly Review.

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

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

Vol. III

Toronto, Saturday, June 29, 1889.

No. 20

CONTENTS.

NOTE.....	289
CONTRIBUTED ARTICLE	
Montreal Gossip.....	307
Corpus Christi Procession in Montreal.....	J. J. 308
CLOSE OF THE PERCIVAL-EGAN CONTROVERSY.....	308
THE ANGLICANS.....	311
ENTHUSIASM.....	315
THE ROMANCE OF A JESUIT.....	306
OTTAWA UNIVERSITY.....	315
THE LESSON OF CONVERSION.....	315
EDITORIAL—	
The March of Ultramontanism.....	312
"The Devil's Dozen".....	312
Reflections for Irishmen.....	313
O'Donovan Rossa.....	313
The Clan-na-Gael Disclosures.....	313
The Giordano Bruno Celebration.....	314
Archbishop Walsh on Arbitration.....	314
The Tenants and the Land Acts.....	314
John Bright on the Tenants' Claims.....	314
Current Catholic Thought.....	316
Irish Affairs.....	310
Catholic and Literary Notes.....	317
Canadian Church News.....	316
Book Reviews.....	317
POETRY—The Cry of the Dreamer.....	John Boyle O'Reilly 310

Notes.

The statement that Archbishop Feehan, of Chicago, and Cardinal Gibbons are engaged in an investigation of the nature and objects of the Clan-na-Gael, and will shortly make a report on the subject to the Holy See for the purpose of determining whether the organization is one of the secret societies condemned by the Church, is in all probability not without some foundation. The point will, we presume, be determined in the light of the principles laid down concerning secret societies in the decisions of the late Plenary Council of Baltimore. "There is one characteristic," the Pastoral Letter of the Bishops of the Council states, "which is always a strong presumption against a society, and that is secrecy," and when, therefore, associations veil themselves in secrecy and darkness the presumption it states is against them. The Pastoral further states that any organization that binds its members to a promise of blind obedience to obey whatever orders, lawful or unlawful, that may emanate from its authorities, puts itself outside the limits of approval, and to be a member of it is to be excluded from the membership of the Catholic Church. These are the rules laid down by the Council as the principles for the guidance of all Catholics in their relations with societies.

There can be no doubt, a well informed Catholic paper of Chicago states, that some very sincere and upright men have belonged to the Clan-na-Gael, and that there are well meaning men who believe that a judicious weeding out is all that is needed to make the organization pure and patriotic. But the point such men would do well to ask themselves is how the fact is to be explained that the active and prominent leaders of the society have either ceased to be Catholics in all except the name, or have become unbelievers, hostile to the church and religion.

The question of the conformity or non conformity of the organization with the rules of the church does not appear to have been a consideration over which the ringleaders permitted themselves to be concerned one way or the other. One of the old "triangle" that manipulated the organization,

said in a public speech some years ago: "If the Catholic Church should stand in the way of Ireland's liberty, she must go down. We will march on to liberty even over the prostrate form of the Church." And another member of the executive, Mr. Luke Dillon, was able to put the same sentiment in a milder way. "If the Catholic Church were to condemn the Clan-na-Gael, we would consider the sentence as of no more value than the paper it was written on." That is to say they would treat it with contempt. And that edifying Catholic paper, the *Catholic Union* of Buffalo, apotheosizes this gentleman, and applauds him as a "fearless and impassioned" fellow!

The Prince of Wales is taking the lead in a movement to commemorate the life and labours of the heroic and saintly Father Damien, and in a way which is likely to result in the accomplishment of what would, no doubt, have been nearest the heart of the devoted priest could he have been consulted, — the amelioration of the lot of the unfortunate creatures to whom his life was consecrated. An influential committee is in course of formation, and the Prince has not only signified his willingness to act as president, but has named several noblemen and gentlemen whom he would wish to have associated with him in the work. The committee is to be entirely undenominational, and already includes such names in the religious world as His Eminence Cardinal Manning, the Archbishop of Canterbury, Principal Farbairn, the Rev. C. H. Spurgeon, the Bishop of London, and the Rt. Rev. Dr. Vaughan, Bishop of Salford. From the political world Mr. Gladstone and Mr. John Morley are found side by side with Lord Hartington and Lord Randolph Churchill; and there are representatives of the professions and the services, a goodly array, as is proper, of medical men being invited to lend their aid to the movement. It is proposed that the memorial should take a three fold form. The committee contemplate the erection of a monument to Father Damien at Molokai, where his remains are interred, and will construct a leper ward in London attached to the Hospital for Diseases of the Skin. The third form of the memorial suggested is a full and complete inquiry, by a commission, into the question of leprosy in India. It will probably be necessary to send a commission to India in order to discover the steps that should be taken to alleviate, and, if possible, eradicate, the disease, and this the committee propose as one of the objects to be kept in view.

The union in the common band of charity, of elements so widely various and so influential, is an indication of how profoundly the story of Father Damien's life of self-sacrifice and of heroism, has evoked the world's sympathies. "The nobleness of Father Damien's career," says a Protestant contemporary, "is in fact evidenced by nothing more clearly than by the way in which it extorts a unanimity of applause from the most antagonistic camps. It is one of the happiest influences of a good life that differences seem to be obliterated in its presence. Here we see the almost Utopian spectacle of Roman Catholic, Episcopalian, and Nonconformist joining together in cordial desire to mark their high appreciation of a self-sacrificing Christian act. For a moment we are allowed to contemplate the enormous force which Christendom could wield if it were united, unfortunately it is only for a moment that such a glimpse can be caught, but it is one of the best among the incidental results of Father Damien's efforts that we have been enabled, for however short a time, to observe the touch of nature that makes all churches kin."

THE ROMANCE OF A JESUIT.

From the French of De Bouigny d'Hagerne.

CHAPTER VII. (continued.)

I have to redouble my precautions in writing to you for I have now no room of my own, I have but a cell.

The novices have four large apartments. Each of these dormitories contains eight cells, which are constructed in the centre of the apartment to allow of free circulation round the room.

The cells are separated from each other by boardings; each one is the exact length of a bed and they are so arranged that if the woodwork were taken away the beds would touch one another, two by two. Each cell has a common cotton curtain and there is only about a yard's distance left between the bed and the curtain. By way of furniture there is a *prie Dieu*, which also serves as a desk and writing table and is placed by the head of the bed, whilst one chair opposite completes the whole.

The cells are so arranged that their occupants can not see one another; but, as the curtains are left open during the day, every one who passes can see the inmates. Nor does the wood-work reach either to the ceiling or the floor so that by climbing on to one of the pieces of furniture, or by stooping down, one novice can see what another novice is doing, and thus they can watch one another. You see the system of spying is carried out everywhere.

Nov. 9th.

To-day I will say a few words as to the Rule of the novices. We get up at four o'clock and go to bed at nine, and nearly all the intervening time is employed in pious exercises. Consequently my existence here is no pleasanter than before. However, there are two recreations daily and these are the only pleasant hours. These are either passed in the large room I have spoken of, or in a part of the garden which is reserved for us. The rule forbids any two to walk together, there must always be three; besides, one of the three must be a novice in his fourth year, and another must be a novice in his second year. Apart from these truly Jesuitical restrictions, these recreations are most agreeable.

Nearly all the novices are men who have been well brought up and many have held honourable positions in the world; they are gay, polite, and, generally speaking, well-informed, and able to converse agreeably.

Perhaps you will be astonished at my speaking so well of these people and you may imagine I am being won over. Do not be afraid. I hate my present way of life most thoroughly, and I am too much disgusted with the mummeries around me for me to think of remaining here a single quarter of an hour longer than is necessary. But I wish to be just; therefore, I say what good I can of these people, so as to be better able to inveigh against the evil which I am sure to find out. In the novices' rule, of which I send you a copy, you will see we have a conference at nine o'clock every morning.

This conference is given by the Father Master of the novices, who is no other than the Rector. It is devoted to the explanation of the Rules of the Institution so that I shall at length learn all about this famous Constitution of St. Ignatius. On my entering the novitiate a copy of it was given to me, but now I shall be able to hear it explained by a Jesuit to future Jesuits.

As chance would have it the part of the Rule which was explained yesterday and to-day was insignificant enough but in a few days more important passages will come under our consideration, and I hope to make some interesting discoveries.

CHAPTER VIII.

We have already mentioned that Elise Meynaudier had broken off her engagement with Arthur Lerouttier on hearing of his duel with Charles Durand.

Her father was much displeased with her for taking this step, for new elections were at hand, and Lerouttier the elder had great influence in the *arrondissement*, which had chosen Meynaudier as deputy, and which he hoped would re-elect him. Finding persuasion and argument fail in persuading

the young lady to alter her decision (which decision he had at first thought arose from some momentary displeasure), Meynaudier came to the conclusion that his daughter must have retained some affection for her former friend and lover Charles, and he questioned her closely on the subject. He found his suspicions were but too well founded; Elise acknowledged to still taking great interest in Charles and professed perfect confidence in his eventually making himself a name and achieving such success in life as would enable him once more to offer himself as her suitor. Her father combatted this idea in vain, till at length, as a last resource, and under promise of secrecy, he revealed to his daughter what was Charles' true occupation and employment at that moment; he related to her how the young man had accepted the position of a hired spy in the Jesuit College of St. Acheul. Grieved and shocked on learning this, the poor girl no longer opposed her father's wishes and Arthur Lerouttier was again installed as her accepted suitor.

Nor was Mons. Meynaudier at all pleased at the little progress made by Durand in furnishing the Government with data on which to found accusations against the Jesuits, and he wrote to St. Acheul bitterly complaining of this: "Our affairs are going very badly in Rome," he added, "for the Pope will do nothing for us. The French Government will soon be obliged to take up this dangerous Jesuit question itself, so do your utmost to find out something or other, and that as soon as possible, so that we may have some plausible arguments to bring forward."

"You have a right to reproach me," replied Charles, "I reproach myself daily. I am always on the alert and yet I find nothing to report. Up to the present time I could bring no serious accusation against these men, without having recourse to falsehood and calumny. I pass my time entirely in the novitiate and certainly the young men with whom I am associating are not initiated into the secrets of the Order and can teach me nothing.

"It is strange, but there is nothing to be said against the teaching these novices receive. They are first taught to carry out the laws of Catholicism in a way which may be called, according to each one's view of the matter, heroism, fanaticism, even idiocy, but which can do no harm to anyone but those who undertake thus to observe the said laws.

"Certainly if there could exist a society which really carried out the principles which I daily hear set forth and explained, such a society would be the realization of the most beautiful ideals that have ever entered the heads of the greatest philosophers. How can young men who have been thus prepared, ever become instruments of the crooked, destructive, odious policy practiced by the Order to which they will soon belong? This is what I ask myself daily and I find no answer to it. To solve this matter I must see more of the Fathers, of those who are really initiated. There are some ten or twelve in the house, for I see them in the chapel, the refectory, &c., but we have nothing to do with them and the rule forbids their having anything to do with us.

"I have often wondered what motive inspired the words I have underlined, for evidently some knotty point is involved in the restriction. There might be indiscretion on the one hand, whilst on the other young and generous spirits might revolt at what they discovered and therefore it is advisable that novices should be kept in ignorance until they shall have bound themselves by vows. Perhaps it is only when they have renounced their family, their country, their liberty of thought and action that the odious part they will have to play is revealed to them. But what infernal art is there that these men employ to prevent their victims turning against them and exposing their malpractices to the whole world? I would I could discover this mystery, for it is the key-note of all the rest.

"You tell me to hasten. I am myself more than anxious to have done with it all. If you only knew what I endure by being obliged to be forever on my guard, to be forever going through mummeries which I detest. If you only knew how I hate these Jesuits to whom I must show a smiling face and whom I must call Father or Brother! these Jesuits whose vices I have sworn to lay bare and in whom I can find nothing but virtues—*assumed*, probably, but still there they are!"

This last phrase of Charles' letter exactly depicted the state of his mind. Before coming to St. Acheul he detested the Jesuits on account of the hypocrisy and crimes of which he had heard them accused. At first he had sought to give a bad interpretation to their acts, words, rules and way of life, but gradually he had perceived how ridiculous were those attempts to give a wrong interpretation to everything that passed. Still, he had not wished to be convinced of error and had tried to persuade himself that all he saw was a piece of acting, designed for deceiving new comers and for hiding from the inexperienced what terrible iniquity, villainy and abominations of all sorts were the true life and object of the Order.

He had soon been obliged to recognize how impossible was the system he had believed in. He lived constantly with the novices, seeing them from morning to night, and he could not help recognizing their noble qualities. He felt that such men, whose ardor for doing good amounted to heroism, could never be fashioned into criminals. In vain did he seek for evil, he found nothing but what was good. In the place of the crimes he had avowed to lay bare he found nothing but virtues, and after hating the Jesuits because he believed them to be guilty, he now hated them because they appeared to be innocent. Life in their midst now became intolerable to him, but he continued on in hopes of finding some fault, error, or weakness on which to found an accusation. At other times he would wish to flee from a house where he played such an odious part as that of a spy, and these alternations caused him to be of so uncertain a humour that his companions could not help remarking that at times he was charming and agreeable to everyone, whilst at other times he was sharp-tempered, quarrelsome and fault-finding.

On one occasion the Superior sent for him and questioned him as to his evident trouble of mind. In reply to the good Father's questioning Charles hypocritically replied that he often felt despondent as to his fitness for entering the Company, particularly when he compared himself with his fellow-novices, who were so pious, so charitable, so excellent in every respect.

The Superior encouraged him to pray fervently that he might know God's will and advance in virtue, but told him not to trouble himself so much about his vocation since he had been but so short a time in the novitiate as yet.

He ended by saying: Dear Brother, drive away all thoughts that do not lead you to loving God or desiring to love Him. Everything else is nothingness; and when His love shall have filled your heart, He will Himself make known to you His holy will.

Charles turned pale, and making a step forward opened his mouth as if to speak. As suddenly he drew back and casting down his eyes kept silence.

The Novice-Master looked at him and said: "My dear son you are suffering."

"More than I can express."

"Some secret is weighing on your mind, and you know that the Rule obliges us, when we are tempted, to open our minds to our Superior."

"Not to-day, Father, I cannot—give me a week and by then I shall have made up my mind and I will tell you all."

"Be it so. Now, go to the chapel for a moment, and kneeling before the tabernacle, pray our dear Lord to deliver you from temptation. I, too, will pray for you, my son."

Charles left the Superior's presence reeling like a drunken man, and hastening to the chapel, threw himself on a bench and tried to collect his thoughts. He shuddered at the recollection that he had nearly thrown himself at the priest's feet and acknowledged all. And what had he to acknowledge? Whenever he should decide on abandoning his enterprise, all he had to do was to say that the trial he had made of religious life had not come up to his expectations and that he had decided on returning to the world. He would then leave in the same way as he had entered, with perfect independence. He was angry at the thought of having so nearly humiliated himself before a man whom he detested—a Jesuit. He was ashamed of himself.

He soon returned to the Community, but for the rest of the day could not get over his discomfiture.

(To be continued.)

MONTREAL GOSSIP.

The old saying that "whoever the Blessed Sacrament leaves the church the sun comes out," was verified yesterday in Montreal. The morning had been cloudy and cold, with very high wind, so that the timorous joined the procession in waterproof cloaks, and even the strong-minded masculine element did not despise the shelter of a friendly umbrella. Around the great parish church of Notre Dame the Faithful gathered in tens of thousands, cabs had been banished, and all traffic suspended on the line of route, so that the crowd approached silently, and one was scarcely conscious of its density until the procession began to defile. Along St. James Street it moved slowly with many halts. First went the new parish of St. Louis, the latest born of the Ville Marie, then those of Notre Dame du Bon Conseil, St. Bridget, St. Joseph, St. Anne, St. James, Notre Dame and St. Patrick. The order maintained was perfect, not a disrespectful word was heard, the only incident which jarred on the beauty of the pageant was the discordant din of the Salvation Army's tambourines which were heard clanging in the distance. It must have been ten o'clock when the boom of *Gros Bourdon* announced that the Blessed Sacrament had left the church, and, as if to greet the Lord of heaven and earth, the clouds dispersed and the sunlight lit up the scene. The aspect of the procession as it mounted Beaver Hall Hill was very fine, and that of Lagauchetiere Street was simply enchanting. Near St. Patrick's Home was a living arch of lovely little girls all holding baskets of flowers which they showered upon the canopy as it passed beneath them, while on the steps of the Home were gathered a cluster of its inmates, the good old poor who are the Church's glory, and the loving legacy of the Church's Lord; these good old folks held lighted tapers in their hands and prayed with all their force, and breathed many an audible blessing on such of their benefactors as they recognized in the procession.

St. Alexander Street was prettily decorated, so also was St. Catharine Street. Upon the steps of Nazareth Convent stood the celebrated band of the Institution, composed of blind boys, led by the Rev. M. La Traverse of St. Sulpice, their director; these little fellows had voluntarily remained in the school two days after the commencement of their holidays and the departure of their comrades, so as to be able to play in honour of the Blessed Sacrament.

St. Urbain Street was also well decorated, some of the house doors being turned into alcoves, wherein was an altar with lights and flowers.

Those who walk in the procession have no opportunity of seeing its grandeur, and it was only the part immediately preceding and following the canopy of which your correspondent got a glimpse as it swept up Place d'Armes Hill and entered the great parish church. Very beautiful were the banners and insignia of the men of Notre Dame and St. Patrick's parishes, very imposing and dear to Catholic eyes the immense band of young aspirants to the sacerdotal life, very dignified and majestic the army of consecrated priests of God.

Noticeable among the guard of honour were the corps of Cadets of St. Mary's College, who bore themselves magnificently, and whose bearing surpassed that of the Archiepiscopal Guard, although the latter in their bright uniforms were most effective. On they went, priest and people, soldiers, police, little maidens and bright-faced boys, all devout of aspect, most of them in prayer, and then a deep hush came upon the crowd, and the mighty mass of people sank on their knees, and the foot falls of God's anointed fell lightly on the paved street as they bore the gorgeous canopy over the bowed head of the beloved Archbishop of Montreal, who, though weary, held his precious burden without outward sign of fatigue. And then the steps are reached, and the Holy of Holies is borne up, and a volume of sound is flung over Catholic Montreal as our Lord is welcomed by:

"Cymbals glorious, swinging uproarious
In the gorgeous turrets of Notre Dame."

It is a wonderful sight, the Fete Dieu Procession of Montreal—one to make Protestants reflect seriously—not only upon its grandeur, for money could purchase that, but the

faith and love and tenderness of the Canadian and Irish people.

Take for instance the small shops where loving hands decorated the windows with garlands and lights, and statues of patron saints, and again householders in humblest walks of life, whose slender means admitted of no decorations, but who with stout new brooms turned out and swept away the dust and stray leaves from the pathway of the procession. Not only those, but the poor who, homeless, live in the institutions maintained by Catholic charity, could our separated brethren only know how they begged to be allowed to sweep or dust or decorate, or do some loving office, they would perhaps believe more in the living fact of the Catholics' faith. Then the men of high position, both socially and intellectually, who deem it an honour to walk in the ranks—the judges and physicians and merchants, who, throwing human respect to the winds, with doffed hat, make hearty profession of their faith—men, for instance, like the Honourable Edward Murphy, who yesterday bore the banner of St. Patrick's Total Abstinence Society in the procession with more pride than he would bear the flag of any earthly potentate. Surely life in Montreal is good for the soul.

I had intended to say a word of the imposing ceremonies which attended the laying of the foundation stone of St. Anthony's Church, on St. Antoine Street, but space will not permit. The new church will be a fine building both as regards the exterior and the interior though its pulpit will probably not attain the same degree of magnificence as that of the new Methodist conventicle, the pulpit whereof "is fitted with two handsome chairs and a sofa in garnet plush!" What next?

OLD MORTALITY.

Montreal, Feast of St. Jean Baptiste, 1889.

CORPUS CHRISTI PROCESSION IN MONTREAL.

It may be safely said that among the cities of the world Montreal stands unrivalled for the pomp and pageantry of its Corpus Christi celebration. No earthly conqueror was ever carried home in triumph like that which greets the God of the Host when borne every year in solemn procession through the streets of the privileged city. Nobody that saw the double line yesterday, reaching in unbroken continuity through the whole route and the thronged sidewalks that flanked it, would say it was external show or sentimental display and not rather the loyalty of the heart's deepest convictions struggling for fit expression, that set the procession in motion.

Yesterday's celebration was unprecedented in point of number, splendour and magnificence. At early morn the thickening heavens wore a menacing aspect, but when the *gros-bourdon* of Notre Dame rang out the procession summons the clouds, as if in obedience to the signal, melted away in a brilliant firmament. Forthwith the sun poured down a flood of unclouded glory on arches and drapery, banners and costumes, on the snow white surplices and glittering vestments. Under the rich gilt canopy the Sacred Host in golden monstrance was borne by His Grace the Archbishop. The organization was perfect and order reigned with the stillness of prayer and adoration. Few sights could be more impressive than the sea of faces looking out from the Place d'Armes and foreground of the large church on the returning cortege or the immense congregation within, filling floors and galleries as the societies filed down before the illuminated altar.

One of the distinguishing features of this year's solemnity was the conspicuous part taken in it by the English-speaking population. Not only did their various parochial societies and confraternities swell the ranks, but prominent professional and business men—bankers, brokers, insurance agents—walked with uncovered head the whole length of the procession. The smile of unbelief or subdued sneer in the face of many a bystander suddenly gave way to a serious, inquiring gaze as the eye turned from the long lines of the women and children to the ranks of intelligent men who filled positions of influence and trust in every walk of daily life.

Two reasons may be assigned for this unusual zeal on the part of the English-speaking Catholic body to take active part

in this great demonstration of faith and religion. The first is the series of so-called Anti-Jesuit, but really anti-Catholic, meetings by which a bigoted sectarian minority led by the Ministerial Association and backed by the fanaticism of a neighbouring province has attacked the most fundamental dogmas of the Catholic majority and heaped insult after insult on its most cherished institutions. The patience hitherto shown by the leading Catholic citizens and their desire to avert a religious war have prompted them to show all the more strongly by this great demonstration of faith their unflinching determination not to yield one inch of their rights or suffer any intermeddling in their internal religious affairs from any outside body. Yesterday before the public act of faith of a whole city the reptile agitators slunk into their hiding recesses among benches comparatively empty.

Another cause of the multiplied numbers that took part in yesterday's demonstration is the stimulus given to faith and piety by a more thorough parochial organization in the shape of Leagues, Rosary Societies, Holy Family Associations, etc., in some one or other of which scarcely a woman or child in the city is not enrolled with no inconsiderable number of men. These societies and the devotions which they propagate have a direct tendency to warm faith and provide for it a fitting expression in the pomp of religious ceremonial. May they long continue the good work begun and give proof of it each succeeding year in a celebration as full, enthusiastic and magnificent as yesterday's.

J. J.

CLOSE OF THE PERCIVAL-EGAN CONTROVERSY.

Sir,—In his letter of the 30th ult., Rev. Mr. Percival promised to prove that the Catholic Church was opposed to the circulation of the Bible. Since then, however, he has made two important discoveries, which preclude for him in future the possibility of his having anything more to do with me. The first discovery is that I am not a gentleman, and secondly, he has suddenly conceived most exalted sentiments of self-respect. It is indeed a great loss to him that he did not much sooner make those, or some other discovery that would give him a reasonable excuse before the public to decline entering on a polemical controversy. It is a pity his self-respect did not come to his aid before he commenced to make false statements, now known to be such, before he commenced to falsify authorities, and commit literary forgeries, of which he has been plainly and duly convicted.

In the beginning of our correspondence I gave him some good advice, but not believing, perhaps, that I meant to be friendly towards him, he, like a wayward boy, did not mind, and the result is that he has fallen repeatedly into the pits which he dug out for himself. I warned him against second-hand quotations, and he would not mind. I advised him, in regard to his public lectures, to select subjects about which he knew something, and he will have reason for many a day to bewail in the bitterness of his heart, that he did not take my advice. It is an old saying that children should not play with edged tools. It is very dangerous amusement for children, because they do not realize the danger of such tools. Theology is a dangerous thing for some people to play with, and especially for those who know nothing about it. We have had recently a striking illustration of this truth in Richmond Hill.

I am told that some people are very much displeased that this controversy should have taken place: they feign to be scandalized that clergy should quarrel after this fashion. While Mr. Percival was drawing large crowds to his church, slandering and misrepresenting Catholics, it was all right, but when the tables began to turn, and his frauds were exposed, those Christian people began to discover that such controversies are uncharitable, and do not make conversions either way. In other words, Mr. Percival should have had his own way.

I now ask any candid reader, has he proved one of his statements, or met one of my arguments? The controversy arose because I called upon him to prove his statement that the Church teaches that the end justifies the means. Has he proved that? I leave the public to judge. He charges me with raising side issues, but I ask, who introduced the Scott Act, the Bible, relics, bones, mental restriction, &c. &c.? and

if I followed him in these matters it was because if I had not done so he would have said it was because I could not. Just as I say now that if he did not take up the Bible or the Westminster Confession it was because he dare not. And still he talks as if he had proved everything, and pretends he has great confidence, like the boy who whistles when passing a grave yard to keep up his courage and make believe he is not a bit scared.

It is strange that Mr. Percival should have quoted a proposition condemned by Innocent XI. to show that Innocent XI. approved of the doctrine which he condemned. He made the Pope as ridiculous as he made himself when he said that he never stated of the Jesuits that they taught that the end justifies the means, and in his next letter tried to prove they did teach that doctrine. This a strange world. The Prop. in question is No. 26, not 36. *Propositiones Damnatae A. S. S. Papae Innocentio XI. Fria V die 2 Martii 1679.* It is page 518 of Gury, Vol. 2. I can show it to any one who calls, or I will leave the Vol. on exhibition in Richmond Hill if desired.

As long as Mr. Percival confines himself to preaching Presbyterianism, blasphemous though that creed is in its consequences, I have no inclination to interfere, but when he misrepresents the Catholic religion, I shall draw the line there.

As to the rewards which he has published. Suppose I undertook to prove these matters from Scripture, who would be judge as to whether they were proved or not? We find among Presbyterians some quoting Scripture to prove, for example, the doctrine of foreordination, and others quoting Scripture to prove the contrary. Mr. Percival being judge, he would not, no matter how clearly I had proved these doctrines, decide in my favour.

Mr. Percival accuses me of "blatant blasphemy," because I demonstrated the blasphemous tendency of the Confession of Faith. I promised to review the Confession, and intended doing so at some length if this controversy continued. I shall give one letter on the subject distinct from this. I had been a long time on the defensive, but at length I decided to carry war into Africa. For that purpose I took to studying the Westminster Confession, and it will be seen it has not made me a Presbyterian.

With this letter I shall close, and I submit it to the readers whether my opponent has not utterly failed to prove any charge he has made against the Church. He had indeed urged against her some of the misrepresentations of the past three hundred years, wielded with all the force which ignorance of, and prejudice against, our real doctrine could impart. But what has he done besides? Even in this has he ever planted his foot in a fixed position from which he has not been driven by force, not of assertion, but of facts, authorities and argument? Even in point of literary courtesy and polite language, I do not shrink from the candid judgment even of the Presbyterian reader himself. It is to be admitted, that when he made false statements, or quoted authorities which are untrue, I pointed this out in plain language, calling a spade a spade. But for this the blame belongs to him, not to me.

For the rest, with all good wishes for his better knowledge of the holy, calumniated religion, which he has assailed, as well for his happiness here and hereafter,

I remain, yours in chastising bigotry,

J. J. EGAN.

Thornhill, June 17th, 1889.

THE WESTMINSTER CONFSSION AND WHAT IT LOGICALLY LEADS TO.

It is not my purpose to discuss the whole of the Westminster Confession of Faith. It is only the article to which objection has been made recently by some of the most brilliant minds of the Presbyterian denomination, that I wish to subject to critical views.

Article III. of chapter III. reads as follows:—"By the decree of God for the manifestation of His glory some men and angels are predestinated into everlasting life, and others fore-ordained to everlasting death."

This foreordination, according to the Confession of Faith, proceeds not on the ground of merit or demerit in the indi-

vidual foreordained, but is absolutely independent of all provision on the part of God of such merit or demerit in the individual, for the II. article of the same chapter declares:—

"Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath He not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions."

According to the teaching of these articles contained in the Presbyterian Faith, God's decrees do not depend on any contingencies that may happen. If a man goes to heaven it is not because he has lived a virtuous life on earth, nor because he has believed the truths of the natural and supernatural order, nor because he has kept the moral law engraved by the finger of God on every man's heart, nor because he has followed the dictates of conscience, nor because he has observed the commandment of God, but simply and only because God has decreed that he should go to heaven. If that same man trampled all the laws of God and man under foot, if he committed every imaginable crime that a depraved heart could conceive, if he were a blood-thirsty murderer, a besotted drunkard, an unprincipled thief, a filthy polygamist, if he heaped crime on crime, till the wickedness of Sodom and Gomorrah were all concentrated in himself, and persevered in his diabolical malice till the last breath of life had left him, and died without repentance, he would go to heaven all the same.

Consequently, according to the Westminster Confession of Faith, it does not matter a row of pins, as far as eternal destiny is concerned, what kind of life a man leads on earth. If he is predestined to heaven, he will get there even if he is as wicked as Lucifer, and if he is predestined to hell he will go to hell, even if he is as good and holy as a seraph that stands before the throne of God.

Is it possible that men could put such a doctrine in practice? Fletcher of Madely, who published seven volumes checks to Antinomian Calvinism, in vindication of John Wesley's change in religion, quotes an Hon. member of Parliament:—"Once my brother he says but now my opponent who maintains in his published treatise that murder and adultery do not hurt the elected, but even work for their good. My sins, he adds, may displease God, my person is always acceptable to him. Though I should outsin Manasses himself, I should not be less a pleasant child, because God always views me in Christ. Hence in the midst of adulteries, murders, and incests, he can address me with: "Thou art all fair my love, my undefiled, there is not a spot in thee." It is a most pernicious error of the schoolmen to distinguish sin according to the fact, not according to the person. Though I highly blame those who say let us sin that grace may abound, yet adultery, incest and murder shall, upon the whole, make me holier on earth and merrier in heaven."

According to the Confession of Faith, heaven is not a reward of virtue, and hell is not a punishment of sin. It is vain to hold out heaven as an encouragement to lead a life of godliness, and to threaten the punishment of hell as a check to wickedness. Either I am predestined to heaven, or I am predestined to hell. If I am predestined to heaven, any evil I may deliberately choose to commit cannot change the decree, and deprive me of the happiness that awaits me. Why, then, should I put myself to the trouble of steering after godliness? Why pray? Why go to church? Why be pure and charitable, and humble, and honest, and sober? If I am predestined to hell, where would be the use in trying to avert what cannot be averted? Why should I keep the law of God who is determined to damn me if I have kept all His commandments just as mercilessly as if I had broken them all? If this article of the Faith be true, then why have a Bible and read it? If I am predestined to heaven I may pitch the Bible to the dogs, and in its stead amuse myself with reading dime novels; I will get to heaven all the same. If I am predestined to hell, the using of all the Bibles on earth will not prevent me from falling into it. Why have churches, gorgeous and expensive? Why have ministers of religion and pay them high salaries? What use is it to preach the gospel to people who will get to heaven without it, and cannot avoid hell with it? This article of Presbyterian faith, laid down in the Westminster Confession, if logically carried out, must convert the human race into a race of monsters.

Can such a faith be the outcome of divine inspiration, or is it not rather the work of cruel and blood-thirsty men, such as John Calvin was, who could conscientiously burn at the stake those who differed from him in religious opinions?

What amuses us most of all is that the Presbyterian ministers, who all subscribe to the Confession, whether they believe in it or not, are the very ones who have been howling loudest against the Jesuits, and attributing to them teachings subversive of morality; I would like to know the meaning of morality in the Presbyterian sense. I am sure no Jesuit has ever taught that a man shall get to heaven against his will, or that a man shall be damned whether he deserves it or not. No Ultramontane has ever taught that God has determined to damn a certain definite number of intelligent being whom He has Himself created, and to damn them irrespective of their merits or demerits, and for no other reason but to manifest His glory. If God is just and can condemn no one except for his own deliberate sin, and the Presbyterian doctrine as laid down in the Westminster Confession is true, then it follows that God is the deliberate author of sin. He forces intelligent beings to sin and then condemns them for their sin, which they cannot avoid, because He does force them to it. Did human mind ever conceive anything more hideous than this?

"God," says the Confession, "from all eternity did by the most holy council of His own will, freely and unchangeably ordain whatsoever comes to pass." Therefore, if a man is a Papist, God so ordained it, and if he is a Jesuit, God so ordained it, and if God so ordained it, what right have Presbyterians to growl about it? If everything that comes to pass was ordained by God, then it was ordained by God that Mercier should pass the Jesuits' Estates Bill, and what right have Presbyterians ministers to howl about it?

Who are the elect? Who, of course, but the Presbyterians. Being assured of their preordination to eternal life by the fact that they are fallen in Adam and redeemed in Christ. No one is redeemed except the elect (Art VI), but they certainly hold that they are redeemed or saved. All others being ordained to hell ought to be helped to hell as promptly as possible, so as not to deprive God of that glory which He deserves from the decreed damnation of them. Therefore, all others, and especially Papists, must be exterminated, and that glory given to God, which is according to the Westminster Confession, to be derived from their eternal damnation. I think this reasoning is logical, but I hope the articles in the Confession which justify such reasoning may be greatly modified.

J. J. EGAN.

Thornhill, June 17th, 1880.

THE CRY OF THE DREAMER.

I am tired of planning and toiling
In the crowded hives of men;
Heart weary of building and spoiling
And spoiling and building again.
And I long for the dear old river
Where I dreamed my youth away;
For a dreamer lives forever,
And a toiler dies in a day.

I am sick of the showy seeming
Of a life that is half a lie,
Of the faces lined with scheming,
In the throng that hurries by.
From the sleepless thoughts endeavor
I would go where the children play;
For a dreamer lives forever,
And a toiler dies in a day.

I feel no pride, but pity
For the burdens the rich endure;
There is nothing sweet in the city
But the patient lives of the poor.
Oh, the little hands so skilful,
And the child mind choked with weeds,
The daughter's heart grows wilful,
And the father's heart that bleeds.

No, not from the street's rude bustle,
From the trophies of mart and stage,
I would fly to the wood's low rustle,
And the meadow's kindly page.
Let me dream as of old by the river,
And be loved for the dream away;
For a dreamer lives forever,
And a toiler dies in a day.

—JOHN BOYLE O'REILLY.

Irish Affairs.

Mr. Gladstone's great tour in the West of England—a tour that is a marvellous exhibition of the old man's energy, resolution, and youthful, passionate enthusiasm for the cause of liberty—has robbed Unionism of one more of its strongholds. The South of England gave the Coercionists the victory at the last general election. It was one almost unbroken patch of Unionist territory. But there are signs and tokens that Coercion has converted it. Rochester in the East and Southampton in the middle have exhibited the movement of opinion in their district, and the magnificent welcome given to the veteran statesman in Devonshire and Cornwall leaves no doubt that these ancient strongholds of Liberalism are returning to their old allegiance.

On last Thursday week Mr. Parnell made what may be considered one of the most important speeches of his life. There was a ring of uncompromising energy in the utterance which is indicative of the hopes he entertains of the fast approaching settlement of the Irish difficulty. The occasion that called forth this spirited pronouncement was the presentation to the Irish leader of addresses from the Town Councils of Dublin, Cork, Waterford, Limerick, Galway, Sligo, Clonmel, Wexford, Kilkenny, Dundalk, and Drogheda, congratulating him on his triumph over the *Forger*. Mr. Parnell, in reply, said that the signal discovery of the forgeries was undoubtedly a great and a providential victory. He should have preferred, however, he declared, to have gone to his grave with the stigma of those letters upon him—cowardly, mean, and contemptible as those letters were—rather than submit his country and countrymen to the humiliating ordeal that was forced upon them as the accompaniment of inquiry into the authenticity of the letters. Under cover of offering them an investigation of a different character from that which they sought, the Government forced on them an inquiry into everything in every imaginable speech and newspaper article spoken or written all the world over. "We do not accept the Commission," exclaimed Mr. Parnell; "for no tribunal of judges ignorant of the history of Ireland, knowing nothing of the character of her people, without information as to the surrounding circumstances, by education, birth, feeling, and habits of thought, political convictions, and training averse to the aspirations of Ireland, is fitted or able to decide the grave issues that have been laid before them for decision."

Mr. Parnell was no less pronounced in his opinion of Parliamentary agitation. Parliamentary agitation, so far as Irish members in Westminster was concerned, was, he said, merely a policy on trial. No Nationalist believes in the possibility of maintaining for any lengthened period an incorrupt and independent Irish representation at Westminster. Our countrymen, observes Mr. Parnell, do not fancy that we come here as mere Parliamentarians to cheat and humbug the just aspirations of our people at home. The most remarkable passage in the entire speech was that in which he said that if the constitutional movement were to fail; if it became evident that he and his colleagues could not by any Parliamentary action and continued representation at Westminster restore to Ireland the high privilege of self-government and of making her own laws in her own House at home, he for one would not continue to remain for twenty-four hours longer in the English House Common. The whole speech was marked with a vigour and an eloquence which augur well.

The well known Catholic publishers, Messrs. Benziger Bros., of New York, have issued a cabinet photograph of the late Father Damien, the leper priest of Molokai. The photograph, of which this is a copy, was sent by Father Damien himself to one of his friends, and bears his autograph signature. The picture is offered to the public in the belief that it will be prized as a memento of the martyr priest, not only by Catholics, but by the millions who, irrespective of creed or race, admire devotion to suffering humanity. The proceeds from the sale of the photograph will be given to aid the Leper Mission, over which for sixteen years Father Damien was a ministering angel. The price is 25 cents.

THE ANGLICANS.

For the last six months we have been deriving some amusement from what is called "The Trial of the Bishop of Lincoln." It is impossible not to take a comic view of the subject. Even our Anglican friends seem to be uncertain which to do; to look grave or to laugh at such an absurdity. At the instigation of a lawyer, a gardener, and a publican (decorum has discreetly veiled the third identity), an Anglican Bishop is being "tried" for opening Roman Catholic ceremonies, and for posing as "a real Anglo-Catholic Bishop." The Bishop himself is a most amiable gentleman, nor has any adversary said a word of him that is disrespectful. His offence consists solely in his Ritualism. But what that Ritualism is, how fantastic, how transcendental, may be judged from the photographs which appear in the shop windows, and which are regarded as highly edifying by the Ritualists. An Anglican Bishop in full Roman pontificals—bar only certain amateur exceptions—is seen blessing a congregation with his forefinger; his Chaplain carrying his cross before him, and trying to look as if he believed in the whole thing. "Suffer me to be merry over a merry subject," wrote St. Gregory Nazianzen in regard to some heresy which, in his day seemed as comic as it was wrong. We also may be pardoned for merry making. Only Catholics who have memories which can take them back fifty years can fully appreciate the comedy of this "Trial." Fifty years ago it was impossible—not difficult, but impossible—for an Anglican Bishop to ape Catholic functions. An Anglican Bishop was looked upon as a highly respectable married gentleman, whose official career was designed chiefly to oppose Popery, and whose primary qualifications were Greek and Latin. The head masters of public schools were always regarded as "eligible;" Eton, Rugby, and Winchester furnishing most of these successors of the Apostles of the Blessed Reformation. These gentlemen were always married. They had generally large families. Their sons and their sons-in-law were naturally promoted to benefices, while their nephews naturally approved of Episcopal nepotism. Yet no candidate for Episcopal honours would have had even the remotest chance of wearing the Episcopal wig and the lawn sleeves, unless he was known to be staunch Protestant in the sense of abhorring Catholic ceremonies, and, above all, of abolishing the Holy Mass. Here then, is where the comedy comes in. The haters and the lovers of Holy Mass are both equally guardians of the same Church. Conversely, the same Church teaches hatred of Holy Mass, and the most critical imitation of Roman ceremonies. "Ah, but you must remember," may reply the annoyed Protestant, that "the Bishop of Lincoln is being 'tried:'" and this shows that his position is unsound.

Let us see what this objection is worth. It is the very fact that an Anglican Bishop is being "tried," for saying Mass. Which proves that the Church of England has completely changed, in the last fifty years, her whole pretension, teaching, and ritual. It would be different if the Bishop were being tried for some "heresy"—like Mr. Gorham, who was tried for maintaining the position that children were "not regenerated in baptism", or like Mr. Bennett who was tried for preaching some opinion which "came perilously near to Transubstantiation"—Anglicans might in such case console themselves with the reflection that at least they think there is such a thing as heresy; but the Bishop is being tried for presenting to this Anglican mind the whole *mis en scene* of that "Divine Worship" which the articles call "damnable idolatry." How comes it that he is able to do so? Through what convulsive upheavings, by what tremendous leaps and bounds, must the Church of England have metamorphosed her whole "reason of being," if a Bishop can teach that Protestantism is deadly error, and that Holy Mass is the very essence of Anglican worship? Now as to the likely issue of this trial, I have asked two editors of Anglican papers (one High Church, and one moderate or old-fashioned) what they suppose will be the course of this proceeding. "To delay as long as possible, and find no issue," was the one reply; "to rule that the Bishop is in error, and to give him an archiepiscopal nomination—which would mean nothing," was the other reply. Meanwhile His Grace of Canterbury has decided that he must adjudicate, because he has the requisite

jurisdiction; and that Convocation is not a court to try cases of this sort, or at least that it "actually is not the only Court." His Grace regarded himself as the First Court, and his own jurisdiction as paramount. But whence did he derive this jurisdiction? Here is the difficulty which neither he nor his brother Bishops venture to speak of by so much as a recognition. If he have the jurisdiction, who gave it to him? or, in the first instance, how came it that any Archbishop of Canterbury assumed the power of suspending any Bishop, if no authority, which is (now) recognized by the Church of England, could confer such exceptional prerogative?

Anglicans do not seem to be troubling themselves with this question. The Church newspapers write of the "Discipline of the Church of God," but carefully avoid all allusion to its supreme source. They seem to think that somehow the Anglican Church and His Grace of Canterbury came down from heaven in a white cloud; and that though no community in the world, Catholic, Greek, or Dissenting, recognizes their "divine" jurisdiction, still, of course, they must have it, because not to have it would be fatal, and so the necessity creates the Divine Fount. The Low Church party simply laugh at the whole thing. They say, "You will play at Popery, without having the credentials; hence the muddle which your inconsistency is begetting." The world, that is, society, and the vast masses of the population, shrug their shoulders, and say, "It is a pity." The young Curates imagine that it proves their "Catholicity," that a Bishop should be persecuted for being orthodox. The young ladies mostly take the same view. The elder and graver clergy are perfectly conscious of the shame, but talk platitudes about "the trials of God's Church." The secular newspapers insist on the wisdom of "comprehensiveness," as being the primary requisite of a National Church. (Here they are right; for comprehensiveness is the genius of all Protestantism, which can exist by comprehensiveness alone, and which only excludes it in the case of Number One.) The Archbishop of Canterbury poses as a Pontiff, and proclaims his jurisdiction over "Romanizing" Bishops, while permitting freethinking Rectors to preach skepticism. Her Majesty, who is head of the National Church, frequents alternately Presbyterian chapels and the churches of her own State religion. It does not seem to very much matter what any Bishop teaches or does not teach, or what the issue of the present trial may be. The country "sees through it all" and believes in its own religion, without respect for the eternal wrangling of the State clergy. But is there not a grave side to the question? and may it not be looked for that out of this last climax of inconsistency a new light may dawn on the Anglican conscience? The answer is, what new light can be thrown on such a story of perpetual muddle as the Church of England has been reading to us for the last fifty years? There is no proof wanting that the Church of England cannot teach, any more than that each of her clergymen teaches himself; because everyone *knows* it, and always has known it, and cannot possibly know it more or know it better. I am afraid that the disposition of the country is to settle down into an acceptance of the embarrassment. Freethinking, even among the clergy, is recognized as a modern necessity; not freethinking in the sense of unbelieving, but in the sense of the recognition of contradictions, which make "liberalism" in religion to seem pardonable. I am often astonished at the frank admission of Anglican clergymen that they think it better not to press dogmatic truth. Christian morals are a safer ground for clerical earnestness. The extreme Ritualists, it is true, insist on dogma without authority, that is, without a living, infallible one. They believe only in the "safe teaching of the early Church." This perfectly satisfies their consciences. But the vast majority, High and Low, are not so satisfied. They strongly suspect modern philosophy has thrown a light on revealed religion, which makes their "liberalism" not only pardonable, but meritorious. Here then is the danger for the time to come. Freethinking is breeding a habit of self-belief.—A. F. Marshall in Catholic Standard.

Miss Mary Anderson is ruralizing near Hampstead Heath. Early risers, the Liverpool *Times* says, may meet her taking long morning walks, or making her way to early Mass at St. Mary's. Holly-place.

The Catholic Weekly Review.

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

Published every Thursday

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

Terms: \$2.00 per annum, payable strictly in advance. *Advertisements unexceptionable in character and limited in number, will be taken at the rate of \$2 per line per annum 10 cents per line for ordinary insertions. CLUB rates: 10 copies, \$16.

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

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

LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 25th 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 doctrine 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 LYONH,
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

DEAR MR. FITZGERALD,—

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

Yours very truly,

C. O'BRIEN,
Archbishop of Halifax.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887.

MY DEAR MR. FITZGERALD,—

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

Believe me, yours faithfully,

JAMES J. CARRHERY,
Bishop of Hamilton.

TORONTO, SATURDAY, JUNE 29 1889.

The condition of the English farmer, as the *Mail* is telling us, must indeed be getting desperate. We clip the following notice from the advertising columns of the *Whitby Chronicle*:

NOTICE.

Persons found Trespassing by Fishing, Netting, Hunting or Trapping on lot 5, con. 8, Township of East Whitby, will be Prosecuted according to Law, especially Gents or Jesuits.

WM. THOMPSON.

East Whitby, May 29, 1889.—25—4in.

It will be seen that Ultramontano aggressiveness has crept up from Glengarry.

Col. O'Brien and his followers are, if we may judge from their angry rejoinders, very seriously umbraged as a result of Sir John Macdonald's bantering allusion to the thirteen supporters of the Member for Muskoka's Anti-Jesuit motion as "the Devil's Dozen." The appellation, they complain, was in as bad taste as it was ungenerous. Opinions upon such a point must, of necessity, differ, but the expression was, in any event, far from unparliamentary. Col. O'Brien may perhaps recall Dr. Johnson's doctrine as to the first Whig, ("I have always said the first Whig was the Devil," *Boswell*: "He certainly was, sir. The Devil was impatient of subordination.") References to this distinguished party leader are perhaps usually wrapped up in some form of circumlocution, but they are none the less frequent though: It may be very lamentable, but it is at least not uncommon, as anyone familiar with Parliamentary workings must acknowledge, for a legislator to characterize the embarrassing amendment of a brother legislator as a direct inspiration of the Evil One, and a device of "Old Nick."

FOOD FOR REFLECTION

Following close upon the heels of the Clan-na-Gael scandals at Chicago, come some revelations from New York which will be read with much interest, in respect to the character and conduct of an Irish patriot of great prominence, none other than Mr. Jeremiah O'Donovan, the individual who styles himself Rossa. The New York papers contain full reports of the trial of the case of O'Donovan Rossa vs. Cassidy, tried in that city ten days ago. The action was one for libel brought by Mr. O'Donovan to punish Cassidy and recover damages from him for having written an article which appeared in the *New York Catholic News* charging O'Donovan, to put it mildly, with certain lapses in honesty. The narrative of the proceedings does not make, it is true, most edifying reading, but it is full of instruction and meaning for every serious and well-meaning Irishman in America who cherishes the Irish name, and who thinks better of the righteous cause of his country than that it should be made the sport and plaything of a handful of mercenary and rascally scoundrels. If, in common then with the more fearless and more reputable Catholic journals in America, we stop to take notice of these disclosures, it is that, taken in connection with recent developments concerning the character and the methods of the Clan-na-Gael managers, it will assist Irishmen, as a contemporary well observes, in inaugurating a reign of common sense in America.

Let us take the report of the O'Donovan-Cassidy trial. The *N. Y. Herald's* account begins:—

"The criminal libel suit against Patrick Sarsfield Cassidy has just been dismissed by Justice Smith, after listening for an hour to most damaging and slightly sensational testimony against Rossa. The Justice cut the case short in the most abrupt manner at the conclusion of Mr. Cassidy's evidence."

Mr. Cassidy's story, as told under oath, was as follows. The McDermott referred to is the well known spy and informer:—

"One of the first things that filled me with contempt and loathing for O'Donovan Rossa was a scheme which he and 'Red' Jim McDermott suggested. When the Marquis of Lorne, who had just married Queen Victoria's daughter, came here they dined at Delmonico's. Rossa proposed that a bucket of filth be secured, and when the happy bridal pair were dining McDermott or some one else should make his way inside and empty the bucket's contents over the table.

"I have been informed that some one did lurk about Delmonico's on the night in question, but for some reason the filth was never thrown. Probably there was no opportunity.

Before this Mr. Cassidy testified that the first time he became acquainted with Rossa was to the best of his recollection was in 1880, when he met him at a convention. He first saw 'Red' Jim McDermott in Rossa's office. Rossa attempted to introduce them, but he would not shake hands with McDermott, because he knew him to be a disreputable character.

One day while riding in the same seat with Rossa from Jersey City to Philadelphia, Cassidy said he saw him open a letter bearing a foreign postmark on it. He caught sight of McDermott's name at the bottom of the missive. That was after everybody knew that McDermott was a traitor to the 'cause.' When he asked Rossa if he had heard from McDermott lately Rossa made an evasive reply and hastily thrust the letter in his pocket.

After McDermott had been denounced as a traitor, Cassidy said Rossa gave him letters of introduction to patriots in Ireland. These letters were brought to this country by a man who came over from Cork to prove McDermott's treachery. They were written on Rossa's letter heads. He had seen them. On the back of Rossa's private card, which McDermott had presented in Ireland, was written in Rossa's handwriting, 'Tell the boys over there that I am still helping to destroy the common enemy.'

At the convention of the Fenian Brotherhood in 1885, the witness said that Rossa's books, as treasurer of the "skirmishing fund," were found to be in a terrible condition. As they did not want to have the brotherhood injured by the announcement of Rossa's shortage, they changed the constitution and by-laws so as to take the finances out of his hands and leave him 'a mere figure-head.' They then had the Auditing Committee show a small balance in his favour, when in reality he was several hundred dollars short. Rossa had introduced a man named Danny Lane, who had betrayed friends in Ireland.

At the time Theodore Roosevelt ran for mayor, Rossa's paper opposed him at the opening of the campaign. Rossa then, Cassidy said—according to a morning paper, which he had never denied—visited Roosevelt, and offered that if he would give a 'small' check for Ireland and a 'big' one to himself (Rossa) the United Irishmen would throw its influence for Roosevelt for Mayor.

"While sitting in Rossa's office one day," said Cassidy, "a poorly dressed young man came in and asked him for assistance. Rossa spurned him, and after he left I asked another man who he was and learned that he was Rossa's son. He robbed the widows and orphans of the Glasgow martyrs of \$500. Mrs. Short went to his house with a baby in her arms one rainy day to collect some of the money Rossa had raised for the 'Short Defence fund.' Though he owed her \$180, he would not give her even five cents for car fare, and she was compelled to walk home in the rain. He owes her the money yet." Cassidy solemnly declared he had never seen an ounce of dynamite in his life or advocated its use.

The continuance of the *Herald's* account is as follows:

Lawyer O'Byrne then read an editorial from this week's issue of Rossa's paper, which he said practically advocated the assassination of three men. Rossa, he said, ought to be arrested for writing it.

James Barrett testified that he was on the Trial Committee that investigated charges against Rossa at a Convention of the Fenian Brotherhood in 1886. The committee found, he said, that "he had been guilty of violation of the constitution, fraud, treachery, treason and indiscretion."

Dick Short, who butchered Captain Phelan in Rossa's office, testified that Rossa had paid him only \$250 of \$500 he had collected to pay the cost of his defence.

John Murphy, of No. 206 Avenue C, said he was on the Auditing Committee of the Fenian Brotherhood in 1878, when Rossa's accounts were found to be \$909 short, and he only made good \$500.

Undertaker Thomas Hefferman declared that Rossa still owed \$46 out of \$82, which he was to pay for the burial of his son. Alfred White ex-keeper of the Morgue, said that Rossa's son lay in the Morgue for three days, beginning December 23, 1887. Patrick Ford testified that Rossa defrauded the families of the Glasgow and Cork prisoners. Many other witnesses told all they knew bad about Rossa. Not one had a good word for him.

The most damaging testimony put in was the following letter which Cassidy identified as one he received from Mr. Henry Labouchere, M.P. It explains itself and Rossa did not deny any of the allegations contained in it:—

POPES' VILLA Twickenham, April 21, '89.

Dear Sir—I think that these facts are correct. On July 21, 1883, Rossa or some one else shot at McDermott. The same day a cheque for £25—drawer of cheque, James McDermott, name of bank, Fulton, Brooklyn, N. Y. If you refer to subsequent New York papers, you'll also find that they were not acknowledged. You'll also find at the bank that Rossa cashed the cheque. As a matter of fact you may assert that the money was received two days before from the British Vice Counsel, by an agent of the British Government and handed to McDermott for Rossa.

Yours truly,

HENRY LABOUCHERE

All this but serves to recall Dr. Johnson's old saying about patriotism being "the last refuge of a scoundrel." It turns out, as we have seen, that this man O'Donovan, who has posed for many years as an Irish hero and patriot, who has preached the political gospel of assassination by dynamite, and who has been entrusted all this time with the custody

and disbursement of large sums intended by the subscribers to be used for the liberation of Ireland, has been proved to be—what? The recipient of English secret service money, an embezzler, a traitor and the confidante of a traitor, not to speak of him in his capacity as an instigator to assassination and crime. The time has come when Irishmen should take cognizance of these circumstances. Of the vast sums placed in his possession by the poor Irish people whom he has duped, the reports show that Rossa has accounted for only the pottiest portions. "We collected money," he said, "for the Irish cause, and spent *some of it* for the Irish cause." And again: "We paid up *everything the Auditing Committee charged us with*,"—the Auditing Committee, as the reader will have noticed, having acknowledged that they expressly *refrained* from exposing Mr. O'Donovan's large deficiencies, for fear of injuring "the cause."

Add to these revelations the painful disclosures which have been made within the last month in connection with the murder of Dr. Cronin in Chicago. It has been charged, and under oath, that several hundred thousands of dollars paid into the Clan-na-Gael, have been used by its managers in private speculation, the enmities arising between the two factions in the executive in consequence of the discovery of which, resulting, as is commonly supposed, and as all the evidence suggests, in the shocking murder of Dr. Cronin. The Clan-na-Gael appears to have been simply an assassination club. The avowed objects of the organization and its leaders, as the evidence shows, was to promote an "active policy" in regard to Ireland, to blow up, that is to say, public buildings in England and to perhaps sacrifice in the doing so, many innocent men, women and children. The executive of this chivalrous organization appear to have assumed furthermore the right to "remove"—that is the word—at their discretion any objectionable or meddling member. Dr. Cronin was a meddling member. He had made serious charges against the Chicago "triangle" of misappropriation of funds, and he had a strong following. For the rest, the circumstances of his death are only too well known to the reader. Who that has followed the inquiry was surprised that the Chicago jury gave expression to the widespread impression contained in the following finding?

We further state that in our judgement all secret societies, whose objects are such as the evidence shows that of the Clan-na-Gael or "United Brotherhood" to be, are not in harmony with and are injurious to American institutions.

Is it not the duty of the Irishmen of America to reflect on these matters? And can anyone suppose that the effect of such disclosures can be other than damaging to the great movement which Mr. Parnell is conducting on honourable, and open, and constitutional lines, and with such bright prospects of success, for the establishment of self government in Ireland? The success of that movement depends on the favour of English and American public opinion, and if these be lost to it as a result of these wretched disclosures, which the enemies of the Irish cause will use, we may be sure, to the utmost, as a means of reviving English prejudices against the Irish National Movement, then will the Irish cause be thrown back to where it was in the seventies, and the struggles, and triumphs, and hopes, of these many years, ended. The Irish race in America owes it to itself, to the great cause of the motherland, and to the noble men who have been fighting it, to see that the American wing of the Irish movement is not controlled by murderous men bent on murderous methods. May God save Ireland from these pretended friends.

ARCHBISHOP WALSH AND ARBITRATION.

We referred last week to the important article contributed by the Archbishop of Dublin to the current number of the *Contemporary Review* in advocacy of the principle of arbitration as a means of settlement in cases of dispute between landlords and tenants in Ireland. A Dublin paper commenting upon Archbishop Walsh's article notes as significant his use of the phrase "Peace with honour" as describing the end to be attained by the proposed arbitration. "For the Archbishop's 'Peace with honour,' we," this journal observed, "would substitute as a better combination peace with justice." Dr. Walsh has replied to the Dublin paper's strictures in a notable letter. "You are right," he answers, "in assuming that the phrase which I used was used deliberately. I purposely abstained from speaking of strict 'justice' as the issue to be hoped for in any feasible settlement of the Irish Land Question. For if action in the matter is to be postponed until a settlement on the basis of absolute justice to the tenants comes within the range of practical politics, we may as well make up our minds to face the prospect of endless strife in Ireland. Justice, in any proper sense of the word, to the tenants in Ireland, means absolute ruin to the vast majority of the Irish landlords. I can answer for it that the tenants have never pressed for this. At any time within the past ten years settlement satisfactory to them, though in many respects far short of the requirements of justice, could have been come to on the basis of 'Peace with honour.' Such a settlement would have enabled landlords as well as tenants to live and thrive."

His Grace goes on to say that he never regarded the Land Act of 1881 as securing anything like justice to the tenants in Ireland. At the time of the passing of that Act through Parliament, the Tory party objected to it as giving too much to the tenants, and taking from the landlords all that it so gave. Yet in 1888 even a Tory ministry, His Grace points out, felt constrained to recognize the justice of taking from the landlords for the purpose of giving to the tenants, something, and indeed a good deal, more. But there is no finality in the Act of 1887, as there was none in the Act of 1881, because, as the Archbishop explains, "the provisions of the later Act, like those of its predecessor, are altogether short of what justice demands; and neither by the tenants of Ireland nor by the representatives of their views in Parliament or in Irish public life, was either of those Acts, at the time of its passing or subsequently, accepted as in any sense a settlement of the Irish Land Question."

The Archbishop concludes his letter with the simple statement that no possible "tinkering"—the word used by Lord Salisbury—with the Irish Land Question by a mere amendment of either of those acts could result in a really just solution of the existing difficulties. His Grace recalls the memorable declaration of John Bright in the debate on the Land Bill of 1881, that if all that the Irish tenants have done were to be swept off the soil, and all that the landlords have done left upon it, the land would be as bare of houses and barns, fences and cultivation, as it was in prehistoric times. ("It would be as bare," said Mr. Bright, "as an American prairie, where the Indian now roams, and where the white man has never trod. . . . I believe, and I think I am within the mark, that nine-tenths of all that is to be seen on the farm land of Ireland—the houses, barns, fences and whatever you call cultivation, or freeing land from the wilderness

—have been placed there by the labour of the tenantry of Ireland and not at the expense of the landlord.")

While not desirous of going to the full length to which this declaration of Mr. Bright's, if pushed to its issue, would lead, yet as between it and the present unfortunate state of affairs, it would not be found impossible, his Grace contends, nor even difficult, to find a basis of settlement satisfactory to both parties. In any such honourable settlement, the Archbishop adds, the tenants would gladly and willingly acquiesce. The justice of the tenants demands will be measured by the landlords by one standard, by the tenants by another; and it is because a claim which may seem just and reasonable when viewed by the tenants' standpoint, may seem unjust and unreasonable when viewed by that of the landlords' that his Grace advises so earnestly recourse to arbitration, as the only available means, in his view, of bringing about a working agreement between the two contending parties. Up to the present, with the exception of Colonel Vandeleur, on whose estate a long standing dispute was equitably settled as a result of Sir Charles Russell's arbitration, the landlords have not shown any disposition to refer matters in dispute to arbitration. In fact Lord Waterford, in a letter to the *London Times*, labours to give reasons for the refusal of the landlords to consider the arbitration proposals.

During the Giordano Bruno celebration in Rome a fortnight ago, while the anti-clericals of Italy and a troop of foreigners were making the old streets of Pontifical Rome ring "with the applause of heresy and the emancipation of mind and morals"—as the *Weekly Register* puts it—in the Vatican there was mourning. The Holy Father and all his household withdrew into silence and seclusion, priests remained within doors, the Catholic colleges went out of town, and, in that city of many thousand altars, after ten o'clock on Whit Sunday morning every church in Rome was shut. The Holy Father had the Blessed Sacrament exposed in his private chapel and prayed there, refusing audience even to his intimates. "A day far more fatal is this," His Holiness is reported to have said, "than that of September 1870, when Rome was taken." The Holy Father remained three days in prayer. Telegrams and messages of sympathy came to the Vatican in great numbers, but the sympathy of strangers, says the *Register*, must have seemed almost importunate when Italian tongues were shouting hymns to an apostate, and when Rome was loud with music and radiant with flags in honour of an excommunicated name. One lesson is brought home to us with painful directness. "The blood of some martyrs," the *Register* well says, "is the seed of Atheism, and the agonizing death of one unpitied heretic three hundred years ago has had a most mysterious revenge. Many souls are perverted to-day from the only authority, the only guide of thought, and the only rule of action, because of the cruelty so long ago achieved by truth too triumphant in its alliance with the human power of life and death. The walls of Rome were placarded for days with the words 'Sei ricordate, O Giordano Bruno!' and the boast had a significance beyond the intention of the phrase. His vengeance has pursued the innocent, and the young, and the ardent and audacious to their corruption, and the Pope of a gentler and unbloody age to tears and solitude, the most bitter of a saddened life."

Subscribe for THE CATHOLIC WEEKLY REVIEW and get your friends to subscribe for it.

OTTAWA UNIVERSITY.

In another column may be found an advertisement of the Ottawa University, conducted by the Oblate Fathers of Mary Immaculate. We would like to call the attention of the Catholics in Canada to the claims which this institution has upon them. In the tendencies of education in this country and in the United States there are defects and advantages; educators in some instances have too much regard to immediate consequences and neglect the remote preparation of students; others, on the contrary, do not wish to keep abreast of the age, but spend their time and energy in the study of things which suit a curriculum of one hundred years ago, when natural sciences were in their infancy. Ottawa College aims at reconciling the claims of both schools, it finds a place for classics and literature without neglecting the natural sciences which are studied throughout the entire course. Physical and chemical laboratories, which are the admiration of all visitors, learned or unlearned, furnish students with every opportunity of verifying the results of scientists. During the five first years of the course in literature, books are weighed by the standards of clearness, precision, figurativeness, and in general of all that regards the form or style; but during the last two years, the student receiving light from his philosophical studies, penetrates beneath the exterior and discovers the true thoughts of the author. In this critical study the greatness of Homer, Virgil, Tasso, Shakespeare and contemporary writers, is pointed out, and their power as teachers of men is indicated. Its course in philosophy has ever been the glory of Ottawa College; philosophy is the crown of literary and scientific studies, for it opens and broadens the mind and teaches that there is something good and true to be found everywhere. The zeal with which philosophical studies have been pursued in Ottawa has received the blessing of the Holy Father, who several years ago, offered medals for competition, to the students of this science. During the past year His Holiness has shown his approval of the efforts of the Oblate Fathers in the cause of education by raising Ottawa College to the rank of a Catholic University, empowering it to confer degrees in Theology, Canon Law and Philosophy. It rests with the English speaking people of Canada to show by their patronage of this house of learning their co-operation with the wishes of the greatest man of his day, Leo XIII.

THE LESSON OF CONVERSIONS.

One of the marked features of Catholic Church history during the last fifty years is the number of conversions to the faith. A member of the New England Genealogical Society continues in this week's issue of the *New York Freeman's Journal* an interesting list of American converts to Catholicity.

Among the names listed are more than forty Protestant ministers who have become, per force of conviction, Catholic clergymen. The Paulist order alone is an impressive instance. Some of the converts who joined that order are:

Rev. I. T. Hecker, its founder.

Rev. A. F. Hewitt, formerly a Congregational clergyman.

Rev. A. M. Clark, a Paulist.

Rev. Clarence S. Woodman, a Paulist.

Rev. George Deshon, now of the Paulist Order, New York city. He is a graduate of West Point, and was a class-mate of General Grant, General W. B. Franklin, General Fred. Steele, General Ingalls, General Potter and other prominent soldiers. He rendered gallant army service.

Rev. Thomas V. Robinson, of the Paulist Order, New York.

Rev. Alfred Young, a Paulist.

Rev. Robert Tillston, a Paulist; deceased.

Rev. Lewis S. Brown, of the Paulist Community, New York.

Rev. W. J. Simmons, of the Paulist Fathers.

We also subjoin here a partial list of converts from Protestantism who have occupied distinguished places in the government of the American Catholic Church.

Most Rev. Samuel Eccleston, D.D., succeeded Most Rev. James Whitfield, D.D., as Archbishop of Baltimore.

Most Rev. James Roosevelt Bayley, D.D., late Archbishop of Baltimore. He was a native of New York City, graduated at Trinity College, Hartford, Ct., and was ordained to the ministry; made Archbishop of Baltimore in 1872.

Most Rev. James F. Wood, D.D., late Archbishop of Philadelphia.

Right Rev. Edgar Wadhams, D.D., late Bishop of Ogdensburg, N. Y.

Right Rev. Thomas A. Becker, D.D., Bishop of Wilmington, Del.; recently transferred to Savannah, Ga.

Right Rev. Richard Gilmour, D.D., Bishop of Cleveland, O.

Right Rev. Sylvester Horton Rosecrans, D.D., late Bishop of Columbus, O., and brother of General W. S. Rosecrans.

Right Rev. Alfred A. Curtis, D.D., the present Bishop of Wilmington, Del. He was ordained a Protestant minister in 1856, and afterwards was stationed at various churches in Maryland. He was received into the Catholic Church in 1872.

Right Rev. J. M. Young, Bishop of Erie, Pa., died in 1866. Bishop Young was born in Shipleigh, Me., in 1808. He was a strict Universalist.

He was one of a family of ten children, all of whom, with a single exception, became Catholics.

This drift of some of the best and most courageous minds among American Protestants towards the Catholic Church is not accompanied by any similar drift of Catholic clergymen towards Protestantism. Such a circumstance must have its significance with thoughtful men and women.—*Milwaukee Citizen*.

ENTHUSIASM.

"His Lordship, during his career in London, was known as an enthusiast." Such is the comment of a Liverpool paper on our statement, last week, that Lord Archibald Douglas has devised a travelling conveyance somewhat like a gipsy-van, to evangelise a district of Scotland where his ancestors have played their part in history. We have only one remark to offer on our contemporary's pronouncement. It is just because his London career was marked by the same enthusiastic desire to benefit souls, and the same simple-minded and noble contempt for the conventionalities of life were good rough work was to be done, that Lord Archibald is now greatly missed by the poor and the neglected in our luxurious metropolis. In the same degree, we may augur for him an apostolic career in his new and unusual sphere of action. It has ever been the enthusiasms of individual character that have moved the world. One might also be charged with a wearisome tautology in quoting Macaulay, who is, indeed, a mine from which to draw testimonies for the action of the Catholic Church. But few readers will forget his brilliant contention that she alone knows how to control enthusiasm, and how to utilise its force. Other systems discourage and finally expel it; the occasional excesses of its vehemence offend their fastidious sense or love of ease: it is too pronounced, too restless, too exacting, for those whose Gospel seems to be anything for a quite life. Wesley was practically ejected from the Establishment, to which he might have proved a right man. Whereas continues the essayist, "the Church of Rome" has wisdom to know that an enthusiastic spirit is like a fine horse, which must be taught to obey, without diminishing his fire and vigour: he needs to be controlled, not lamed nor destroyed. Accordingly, when a man feels within himself an impulse, which he believes to be from above, to do God's work on some untrodden path, his spiritual mother has a field for him, and a voice of encouragement. "She shaves his head, puts a rope round his waist, and sends him out to preach to the heathen."

The "enthusiast" is well content, because he goes forth on his war-path not only with permission, but with full and direct sanction of authority. The Church gains a vigorous and willing arm for the rougher and more arduous departments of her action: while they who are the objects of a zealous—if you will, of an enthusiastic—desire to benefit them, are attracted, moved, subdued, and won by the very fact that the messenger appears before them, not in the splendid tabard and with the silver trumpets of a herald-at-arms. His rough garb and sandals, his "black robe" and crucifix, or, as in the

case of Lord Archibald Douglas, his travelling van-chapel on four wheels—in a word, the mortified, the extraordinary—these are his credentials. What would the Church Missionary Society give for such a "Fakir" as this? But he is not the growth of a non Catholic soil. Lord Archibald's venture is not quite the first of its kind. Some years ago, a parish priest, charged with cure of souls in a wild extensive district in Ireland, and refused by an Orangeman of a landlord the poor half-acre of barren ground to build a thatched chapel, started his "Ark" in the shape of even such a four wheeler as carries the Douglas to Galloway. The larger compartment was devoted to an altar with its surroundings; the smaller one, for himself, was like the cobbler's stall, "that served him for kitchen, and parlour, and all." Why should the Thistle and Shamrock bear away the prize in an arrangement at once so apostolic and so ready to hand? Is the Rose of England too delicate a flower to suffer a travelling Fakir to come betwixt the wind and its nobility? Never does a priest erect a new altar, from Berwick to Land's End, but it is surrounded by Catholics, unknown to be such, and hardly knowing it themselves, until their faith was re-awakened at the sight. Never is a Catholic sermon preached, but some are moved to ask of the tenets of the Faith. Nor would its announcement be less effective to earnest listeners, from its being given, not from the *predella* of a sacred building, but from the doorway of a covered cart, the motive power of which stands gazing in a field hard by.—*Weekly Register*.

CANADIAN CHURCH NEWS.

Cardinal Taschereau, who is about to commence his annual pastoral visit to the different parishes of the Archdiocese of Quebec, has issued a circular to the clergy and people expressing a desire that the custom of lining roads by which he passes with young trees, and erecting triumphal arches of the same be abolished, as it is destructive of immense quantities of valuable young timber, and as, moreover, it is exceedingly difficult and expensive to procure decorations in older parishes. He also absolutely prohibits all fireworks, cannonades and fusillades in his honour as another cause of useless expense, declaring that the best mark of respect his people can pay him on such occasions is their diligent attendance at the offices of the Church.

The new and beautiful sacristy which has been erected at the eastern end of Notre Dame church, and which was lately dedicated by Archbishop Fabre, is 50 feet in length by 30 feet in width, and is more than 30 feet in height. The ceiling is open woodwork, with handsomely carved beams, and is executed in a style common to many famous buildings. The roof is of the fifteenth century type. Altogether the work is a magnificent specimen of architecture, and reflects great credit on the designers, Messrs. Perrault & Menard.

Reverend Mother Teresa, the Superioress in Canada and the United States of the religious order of the Ladies of Loretto, lies dangerously ill at Loretto Abbey, Wellington place, and her death at any moment is looked for. She is suffering from general exhaustion and a breaking down of the system, being in her 71st year. Three weeks ago she was most seriously affected, and since then has been daily attended by Drs. Strange and Geikie, who afterwards called Drs. W. W. Ogden and Temple in consultation, with the result that all hope has been given up. Last evening she was reported to be gradually sinking.

Mother Teresa's name is Miss Dease and she comes from an aristocratic Dublin family. For forty years she has been at the head of the Loretto Order on this side of the Atlantic.

As we go to press Mother Teresa is still very low, and sinking fast.

A very successful Garden Party, in aid of the Sacred Heart Church, King St. West, was held in Moss Park Rink on Wednesday last, from which a handsome sum was realized.

Current Catholic Thought.

THE CHURCH AND POLITICS.

In political affairs, not in the United States alone, but in every land under the sun, the Catholic Church is neutral save where her authoritative voice is called for to pronounce on a matter of faith or morals. That is her domain. There she speaks and must speak. Outside of that domain she enters into no strife of parties or partisans. Catholics are open to follow their own convictions and predilections untrammelled by bishop or priest. Ecclesiastical interference is never dreamed of by a Catholic in matters purely political. The Holy Father does not lift a finger to influence the elections in Italy even. All is left to the intelligence and conscience of the voters. In cases such as occurred of late years in Prussia and Belgium, where a distinct and most hostile attack was made by the Government on the Catholic Church, her teachings and her institutions, Catholics as a matter of course for self-preservation, ranged themselves against the Government which had attacked them; but it needed no special clerical advice to cause them to adopt this course of action.—*Catholic Review*.

A DISAGREEABLE MORAL.

The *Police Gazette* phase of Irish patriotism has a new chapter added in the libel suit of *Rossa vs. P. Cassidy*, a report of which is published in this week's issue. Meanwhile the case of Ireland in the Chicago morgue continues to fill the criminal column. This is all a result of taking a dark, sinuous and indirect method to what might be done openly, squarely and boldly. Amateur conspirators have been permitted to use their peasant cuteness in the conduct of Irish movements, rather than entrusting such matters to the large intelligence of honest leadership. Irish Americans in future will be obliged to look with close scrutiny into the antecedents of men in large cities who court their leadership. The past record and the present probity of the man should be without reproach. His competency as a custodian of funds should be judged not by his mouth but by the notations of Bradstreet.

Irish Americans are not poorer by the misappropriation of funds given with honest intent. And the rectitude of the Irish cause rises far above all power of such incidents to defame.

The injury is wholly in the wrong prejudices which may arise in non-Irish quarters. Take the following comments from the *N. Y. Times*:

"There has been, almost since the Irish began to emigrate to this country and to take an interest in American politics, a curious and disgraceful tenderness towards all persons who were supposed to have an influence on the Irish vote. During the last few years this tolerance has been extended to a number of persons, avowedly murderers, but in reality only dead-beats and swindlers, who collected a very large sum of money from their deluded compatriots under pretense of procuring "outrages" in England and in Ireland, and spent a very small part of it in the actual procurement of the outrages.

"If these people had been anything but professional Irishmen they would long ago have been expiating their crimes in prison. Because they are professional Irishmen they have been permitted and encouraged to go on and organize in Chicago the thuggery which they pretend to be organizing in England and Ireland."

And more of the same sort. We say that this kind of writing is ill-founded and unjust: but it is not unnatural. And there is some colour for it. Precaution must be taken against such scandals, and the proper precaution is to put men on guard who are not only free from the suggestion of vice, but also free from the American grain pit and the American propensity for politics.—*Milwaukee Citizen*.

The Prince of Wales has placed himself at the head of the movement to commemorate the life and labours of Father Damien by (1) the erection of a monument at Molokai, (2) by establishing a leper ward in connection with the London Hospital for Diseases of the Skin, and (3) by despatching a Commission to India to discover how to alleviate or eradicate the disease.

Book Reviews.

How a School Master became a Catholic; by James F. Taylor. Rentfrow, Journal Office.

The series of letters here collected and put before the public in a neat pamphlet were first published in the columns of our contemporary, the *London Catholic Record*, and as their title indicates were designed as an explanation of the reasons which, after five years careful study, led to his seeking admission into the One, Holy, and Catholic and Apostolic religion. The writer treats of the historical and, in a limited way and in so far as a layman can, of the doctrinal sides of the question, and does so, it must be said, in a very simple and intelligible and convincing manner. The main subjects treated are those objections against the Catholic Church which are oftenest upon the lips of our Protestant brethren—the questions, for example, of religious persecution, the Church and learning, the temporal power of the Popes, Monasticism, and so forth, and the manner of treatment tends to show how calculated an intelligent course of reading is to dispel summarily, and once for all, the vulgar and current misconceptions in which, in the majority of non-Catholic minds, these questions are enveloped. The author has read a good deal of Church history, and quotes effectively from a considerable number of Protestant and Catholic writers. In fact, we are unable to conceal from ourselves that no has furnished what may prove to be a useful little book to put in the hands of such of his former brethren as remain in heresy; and this somewhat negative approval will perhaps prove more acceptable if we say that on taking up the book all our predispositions were against. We have always had some doubts about the strict propriety of such works, and we have been taught to look upon them in their general character, as more in consonance with Protestantism than with Catholicity. With Protestants religion is largely a matter of private experience; with Catholics it is different. We are accustomed to judge private experience by religion, not our religion by private experience. As a general rule it is perhaps better not to parade these experiences before the public. The *Confessions* and the *Apologia* will at once occur to our readers; it may be, as exceptions. But the author of the *Confessions* was St. Augustine; and of the *Apologia*, John Henry Newman. "If Protestants reject the testimony of the Church herself," says Brownson, "how can we expect them to accept ours as individuals, when ours as individuals is worth nothing save as corroborated by hers?" It is only fair, however, to Mr. Taylor to state that his book is not precisely a narrative of his religious experience, in the Protestant sense, but rather a report of facts with regard to our religion which he picked up in his reading, and which led him, as they have led so many other men seeking the truth, to embrace the Catholic religion. The author seems to us to have written in a form a trifle more egotistical than was desirable, although, of course, in relating the progress of his opinions, he could not avoid speaking in the first person. It is only a matter of taste, but in any subsequent edition we should suggest that the concluding paragraph be re-written. For the rest we have only good to say of it, and we shall be glad to learn that the work has had a large circulation.

CATHOLIC AND LITERARY NOTES.

Very Rev. Dr. Fra di Bruno Rector-General of the Society of Missions and author of the famous little work, "Catholic Belief," is dead.

Cardinal Pecci, the brother of the Pope, and Cardinals Laurenzi and Pallotti who were rather seriously ill, have now almost recovered.

The Catholic Truth Society is issuing a life of Father Damien which contains much hitherto unpublished matter, and is based on original sources of information.

It is stated that the Jesuit Fathers are to publish a monthly review of current thought as touching on questions of religion and education. Some time since an editorial committee of four Fathers was named to organize the work. They have

already sufficiently completed their arrangements to announce the publication after some months. It will conform more closely to the general type of the *Forum* and *North American Review* than any of the existing Catholic periodicals, with the addition of a special book department.

Bishop Keane, Rector of the American Catholic University may have some trouble with his new faculty after all. Mr. Morris, an attorney of Washington, recently wrote the Secretary of the Treasury on behalf of the Catholic University of America, located in the District of Columbia, saying that the university desired to have the services of learned European professors for the divinity department of the university and inquiring whether the immigration of such persons would be regarded by the department as a violation of the alien contract labor law. Mr. Hepburn, solicitor of the Treasury, has just given an opinion that the immigration of the foreign professors under any contract, express or implied, would be clearly a violation of the alien contract labor law.

Men and Things.

It is not the dead season yet, says the *Weekly Register*, very much the contrary, and yet a flight of canards about the Vatican has appeared prematurely during the past few days. A week ago the Pope was "in a dying state," according to one great propagator of news. It is satisfactory therefore to learn from the same authentic quarters that His Holiness has had enough breath left to "declare to the Italian Cardinals that, as far as he could interfere in the matter, he would decidedly advise them not to vote for Cardinal Manning as his successor, but to choose amongst the Italian Princes of the Church." It is equally reassuring to know that His Holiness, though "in a dying state," meditates at any moment a sudden flitting, other than the long and final one, for the *Standard* correspondent learns "from a good source that the presence at Civita Vecchia of an elegantly-fitted steam yacht belonging to a princely Italian family—a yacht which lies always ready to start, yet always remains—has something to do with the situation." The "good source" is good indeed for the goose and the gander.

A PIECE OF HER MIND.

A lady correspondent has this to say:

"I want to give a piece of my mind to a certain class who object to advertising, when it costs them anything—this won't cost them a cent. I suffered a living death for nearly two years with headaches, backache, in pain standing or walking, was being literally dragged out of existence, my misery increased by drugging. At last, in despair, I committed the sin of trying an advertised medicine, Dr. Pierco's Favorite Prescription, and it restored me to the blessedness of sound health. I honor the physician who, when he knows he can cure, has the moral courage to advertise the fact." The medicine mentioned is guaranteed to cure those delicate diseases peculiar to females. Read printed guarantee on bottle-wrapper.

For all derangements of the liver, stomach and bowels take Dr. Pierco's Pellets. One a dose.

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., EXOSBURGH FALLS, VT. This book is now recognized as standard authority upon all diseases of the horse, as its phenomenal sale attests, over four million copies having been in the past ten years, a sale never before reached by any publication in the same period of time. We feel confident that our patrons will appreciate the work, and be glad to avail themselves of the opportunity of obtaining a valuable book.

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

BOOKS FOR THE MONTH OF JUNE

- A Flower for each day of the Month of June, by Jno J. Murphy, S.J. cloth flexible \$1.20. doz.....15c each
- Month of the Sacred Heart of Jesus paper.....\$2.00 per doz.
- The Devotion and Office of the Sacred Heart, of our Lord Jesus Christ including the Devotion to the S.H. of May cloth.....35c.
- Manual of Devotion to the Sacred Heart of Jesus Prepared for Sodalties and for general use cloth .46c.
- The New Manual of the Sacred Heart, Complete and Translated from approved Sources cloth red edge.....60c.
- The Scholar's Manual of the Sacred Heart, Translated and Compiled from approved Sources By a Brother of the Christian schools, cloth red edge \$4.50c doz.....50c each
- Year of the Sacred Heart, a thought for every day of the year Drawn from the works of Pere de la Colombiere of Blessed Margaret Mary and of others Translated from the French by Miss Anna T. Sadlier cloth red edge.....50c.
- The First Friday of the Month, By Father F. A. Gautreles S.J. cloth red edge.....50c.
- Hours with the Sacred Heart.....50c.
- Manual of the Sodality of the Sacred Heart of Jesus cloth.....45c
- Devotions to the Sacred Heart for the First Friday of Every Month, Translated from the French of P. Hugnet, Marist, by a Sister of Mercy cloth red edge.....50.

D. & J. SADLIER & CO.
115 Church Street, TORONTO
1669 Notre Dame Street, MONTREAL



**STATUTES OF CANADA
AND
OFFICIAL PUBLICATIONS.**

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

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

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

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Additions and Clock Tower to Custom House, London, Ont.," will be received at this office until Wednesday, 19th June, 1889, for the several works required in the erection of Additions and Clock Tower to Custom House, London, Ont.

Specifications can be seen at the Department of Public Works, Ottawa, and at the office of G. F. Durand, Esq., Architect, London, Ont., on and after Tuesday, 4th June, 1889, and tenders will not be considered unless made on form supplied and signed with actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,
A. GOBEL, Secretary.
Department of Public Works,
Ottawa, 5th June, 1889.

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

BOOK AND JOB DEPT.

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

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

and every description of Legal and Commercial Printing

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

PH. DEGRUCHY, Manager

TEETH WITH OR WITHOUT A PLATE

Best Teeth on rubber, \$8; on celluloid \$10 All work absolutely painless. Vitrified Air, C. H. RIGGS, I.D.S., South east cor. King & Yonge sts. Toronto. Telephone 1,476.

McShane Bell Foundry.

Finest Grade of Bells, Chimes and Peals for Churches, Colleges, Towers, Clocks, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. **H. Y. McSHANE & CO., BALTIMORE, Md., U. S.** Mention this paper.

Plumbing -

Steam and Hot Water Heating
W. J. BURROUGHS 315 Queen St. W

John McMahon

MERCHANT TAILOR

39 King St. W., : Toronto

Church Seats

For Sale Cheap

GEO. F. BOSTWICK

The Great Secret of the Canary Breeders of the World.
ROBIN BIRD Manna restores song to cage birds and preserves them in health. 15c. by mail. Sold by druggists. Directions free. **Bird Food Co., 400 N. 3d St., Phila., Pa**

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

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

	CLOSE.		DUE.	
	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	

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

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

The Canadian mail via Quebec will close here on Wednesdays at 7 p.m.

Nervous Debility

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

By Korman's Electro-Curative Belts

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

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

THE BOILER INSPECTION and Insurance Co. of Canada

Consulting Engineers and Solicitors of Patents.

—HEAD OFFICE—

QUEBEC BANK CHAMBERS - - - TORONTO
G. C. Robb Chief Engineer **A. FRASER** Sec.-Treas.

ALICE McLAUGHLIN, M.D., C.M.
 283 Church st. (opp Normal School)
 Office Hours 8 to 10 a.m., 1 to 4 p.m.
 Telephone 1813

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

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

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

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

Huron W. M. Murray. A. C. Macdonell.
FREDERICK C. LAW
 - Architect -
 Office and Residence, 468 Sherbourne St.
TORONTO



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



U. S. Address P. O. Box 1
 Fort Covington, N. Y.
 Canada Address
 40 Bleury St. - Montreal
Castle & Son
 STAINED GLASS
 For Churches
 Sacred subjects and symbols a specialty.
 Designs free. Correspondence invited.
 Reference by permission, (Card. Taschereau).



ORNAMENTAL
STAINED GLASS
 AND
PAPER
 SUPERIOR DESIGNS AT ALL PRICES
McCAUSLAND & SON,
 SHOW ROOMS 72 TO 76 KING ST. W., TORONTO



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

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

St. Jerome's College

Berlin, Ont.
 Complete Classical, Philosophical and Commercial courses, and Shorthand and Type-writing. For further particulars address,
REV. L. FENCEN, C. R., D.D.,
President.

University of Ottawa

OTTAWA, CANADA
 —o—
 Classical, Scientific, Engineering and Commercial Course
Fully Equipped Laboratories
 —
 Terms, per year, \$165.00
 —
 For further particulars send for prospectus
 Address, "The President."

Alexander & Cable

Lithographers
Engravers
Etc.

MAIL BUILDING
 Toronto -

- Church Pews -

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

RUBBER BOOTS, COATS

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

June 26, 1888
 Messrs. Jas. Good & Co.
 Gentlemen—I have great pleasure in recommending
St. Leon Water
 having used it on occasion required since its introduction in Toronto
 When weary and tired with trying exercises and prolonged hours of pastoral duty, I always find St. Leon very soothing and refreshing.
 I firmly believe St. Leon possesses all the virtues to purify and build up the system attributed to it by so many of our expert scientists.
 Very Rev. J. M. Laurent
 Administrator,
 Bishop's Palace



JAMES GOOD & Co.
 Sole Agents for Ontario
 220 and 67 Yonge St., also 101½ King St. West, Toronto,
 Agents wanted for all points unsold.

ROYAL BAKING POWDER

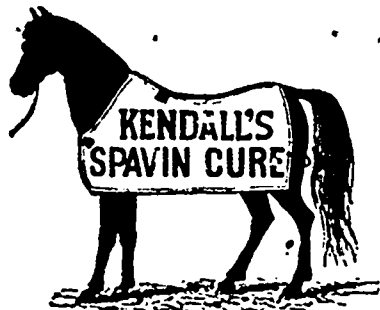
Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 100 Wall St., N. Y.



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



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

KENDALL'S SPAVIN CURE.

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

KENDALL'S SPAVIN CURE.

BROOKLYN, N. Y., November 3, 1888.
DR. R. J. KENDALL CO.
Dear Sirs: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for Lameness, Milk Jellies and Spavins, and I have found it a sure cure, I cordially recommend it to all horsemen.
Yours truly, A. H. GIBNEY, Manager Troy Laundry Stables.

KENDALL'S SPAVIN CURE.

SANT WISFON COCKRY, OHIO, Dec. 12, 1888.
DR. R. J. KENDALL CO.
Gents: I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had Spavins, ten of Ring Bone, nine afflicted with Big Head and seven of Hip Jaw. Since I have had one of your books and followed the directions, I have never lost a case of any kind.
Yours truly, ANDREW TRUNK, Horse Doctor.

KENDALL'S SPAVIN CURE.

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

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

Niagara River Line

SINGLE TRIPS
Commencing Monday, 20th inst., steamer

CHICORA

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

Tickets at all Principal Offices,
JOHN FOY, Manager.

Daily at 7.30 a.m., and 3 p.m., From Geddes' Wharf, Toronto,

The Favourite Fast Steamer.

EMPRESS OF INDIA

For St. Catharines, Niagara Falls, Buffalo, New York, etc.

Special Low Rates to Sunday Schools Excursions. Quick time, through cars; season tickets for sale. Double trips commence early in June. Tickets from all Empress of India and G. T. R. ticket agents, and on steamer.

Dominion : Line : Royal : Mail

STEAMSHIPS

Liverpool Service—Sailing Dates

	From Montreal.	From Quebec.
*Toronto	Thur. 20th June	
*Montreal	" 25th "	
*Vancouver	Wed. 3th July	Thur. 4th July
*Sarnia	" 10th "	" 11th "
*Oregon	" 17th "	" 18th "

Bristol Service from Avonmouth Dock
exas from Montreal about 20th June.
Dominion 4 July.

*These steamships have Cabin Staterooms Music Room, Smoking Room, and Bath Rooms amidships, where but little motion is felt, and they carry neither cattle nor sheep. The Vancouver is lighted throughout with the Electric light, and has proved herself one of the fastest steamers in the Atlantic trade. Rates from Montreal or Quebec to Liverpool, cabin \$50, to \$80, according to position of stateroom, with equal saloon privileges. Second Cabin, \$30 to Liverpool or Glasgow teagee \$10 to Liverpool, Londonderry, London, Queenstown, Glasgow or Belfast.

Special Rates for Clergymen
Apply at Toronto to GZOWSKI & BUCHAN, 24 King St. East, or G. W. TORRANCE, 18 Front St. West, or to

DAVID TORRANCE & CO.,
General Agents, Montreal

—The Popular Summer Resort—

LONG

Residential Lots
Camping Grounds
Summer Cottages

HOTEL OPEN (European)
Electric Light
Wa & supply
Continuous Boat Service
Reduced Rates to residents

BRANCH

OFFICE—Tel. 1772—84 CHURCH ST.

GET ESTIMATES FOR YOUR PRINTING FROM OUR JOB DEPT.

The Father Mathew Remedy



The Antidote to Alcohol found at Last!

A NEW DEPARTURE

The Father Mathew Remedy

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

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

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

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

S. LACHANCE, Druggist, Solo Proprietor
1538 and 1540 Catherine st., Montreal

NESTLÉ'S FOOD.



For Infants and Invalids.

Is a compound of MILK, WHEAT & SUGAR.

Chemically so combined as to resemble most closely the

MOTHER'S MILK.

It requires only water in preparation, thus making it the Most Economical and Convenient preparation in the market, besides doing away with the

DIFFICULTY and UNCERTAINTY of obtaining pure milk of a suitable and uniform quality.

It is recommended by the highest medical authorities. It is especially adapted as a Summer Diet for Infants.

Send on application to
THOS. LEEKING & CO., Montreal.