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The Catholic Weekly Review.

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

Reddite qua sunt Caesaris, Caesaris; et qua sunt Dei, Deo.—Matt 22: 21.

Vol. V

Toronto, Saturday, June 13, 1891.

No. 18

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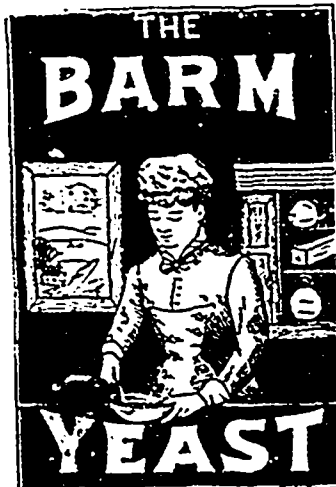
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TORONTO POSTAL GUIDE. During
 the month of May 1891, mails
 close on are due as follows:

	CLOSE.	DEP.
G. T. R. East	a.m. p.m.	a.m. p.m.
O. and Q. Railway	6.00 7.35	7.45 10.30
G. T. R. West	7.30 8.15	8.00 9.20
	7.00 3.20	12.40 7.40
N. and N. W.	7.00 4.10	10.00 8.10
T. G. and B.	6.30 3.45	11.10 9.00
Midland	6.30 3.35	12.30 9.30
C. V. R.	6.00 3.20	11.55 10.15
G. W. R.	a.m. p.m.	a.m. p.m.
	6.00 2.00	9.00 2.00
	6.00 4.00	10.30 8.20
	11.30 9.30	
U. S. N. Y.	a.m. p.m.	a.m. p.m.
	5.00 4.00	9.00 5.45
	11.30 9.30	10.30 11.00
U. S. West States	6.00 9.30	9.00 7.20
	12.00	

English mails will be closed during May
 as follows: May, 4, 7, 11, 14, 18, 21, 25, 28.

N.B.—There are branch post offices in every
 part of the city. Residents of each district
 should transmit their Savings Bank and
 Money Order business at the local office
 nearer to their residence, taking care to
 notify their correspondents to make orders
 payable at such branch post office.
 T. C. PATTERSON, P. M.

DROPSY Treated free.
 Positively CURED
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 Remedies. Have
 cured many thou-
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 spected heretofore. From first dose symptoms rapidly disappear,
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Toronto	Tues. June 9th	Thur June 18
Vancouver	Wed. " 17th	
Saraha	" " 24th	
Dominion	" July 1st	
Oregon	" " 8th	

Steamers will leave Montreal at daylight
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 Middlest Saloons and Staterooms.
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 Bridge Deck.
 Electric Light, speed and comfort
 Rates of Passage—Cabin to Liverpool \$45
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 G. W. Torrence, 18 Front street West
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 334 YONGE ST. TORONTO
 Wednesday Bargain Day made
 quite a sensation last Wednesday.
 Will be greater next. Goods sold
 less than any merchant buys them.
 That is not the only day; we have
 bargains every day; we are deter-
 mined to reduce our great stock of
 goods. See the prices we are mak-
 ing on a few here and come and
 see the rest.

2,000 copper-bottom and tin tea and
 coffee pots, prices, 7c, 13c, 15c, 17c,
 21c, 25c, worth 15c, 20c, 25c, 30c, 35c,
 and 50c. Rockingham teapots every
 size, from 9c each up. A splendid
 assortment of Rockingham ware at
 most popular prices. We are clearing
 out a great lot of sponges at 1c, 3c, up
 to 29c, worth 3 to 75c as usually sold.
 Beautiful breadboxes 59c, worth \$1.
 Steel-wheeled waggons, double-spoked,
 \$1.39, \$1.89, usually \$2 to \$2.50.
 Wooden-wheeled carts and waggons;
 waggons 34c, worth 50c; 68c worth
 \$1, and a large one 98c, worth \$2.
 Beautiful croquet sets, imported balls,
 64c, 98c, \$1.14 for 4, 6 and 8 balls
 each. One hundred gross of Harts-
 horn shade rollers we have had; why,
 they are the best, and we sell them
 complete for 14c. Best 5-4 table oil-
 cloth 23c per yard. Joke banks for
 10c, price 19c. Acme blacking 19c.
 Sixty-foot clothesline 10c. Three
 dozen clothes pins 5c. Nonsuch stove
 polish 9c. Matches 10c a box. Come
 in the afternoon all that can. Store
 open evenings.

W. H. BENTLEY.
THE PROVINCE OF QUEBEC LOTTERY
NOTICE.
 I beg to call the attention of corres-
 pondents inquiring about the "COLONI-
 ZATION LOTTERY" to the fact that
 I have severed my connection with same
 about one year ago.
 I am the manager of THE PROV-
 INCE OF QUEBEC LOTTERY and
 have nothing to do with the COLONIZATION
 LOTTERY.
 S. E. LEFEBVRE
 Montreal, April 1891.

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 ABOUT NOURISHING FOOD
 "Our National Foods" put up in packages only are not ordinary
 foods. They are prepared by the Conversion of the Starch into dextrine.
 They contain double the nourishment that is in flesh meat. A 4lb. pack-
 age of Ireland's Desiccated Wheat at 25c contains 30 grains more nourish-
 ment than 10 lbs. of Beefsteak at about \$1.50. Think of That. The people
 are beginning to find it out and when they ask now for Ireland's Desiccated
 Wheat in packages the man it. The Grocer need not say, "We have it in
 bulk just as good" for the customer is at once suspicious for we do not sell
 it in bulk. It is sold by all first-class grocers and manufactured only by
THE IRELAND NATIONAL FOOD CO. (Ltd.) TORONTO
 109 COTTINGHAM ST. TORONTO.

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ELECTRIC BELT
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 Patented in Canada, December, 1877,
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Electricity as applied by The Owen
 Electric Belt and Appliances
 is now recognized as the most restful boon offered
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 where every other known means has failed.
 By its steady, soothing current, that is easily
 felt, it will cure:

Rheumatism, Sciatica, Spinal Diseases, General Debility, Neuralgia, Lumbago, Nervous Complaints, Spermatorrhea, Dyspepsia,	Liver Complaint, Female Complaints, Impotency, Constipation, Kidney Disease, Varicocele, Sexual Exhaustion, Epilepsy or Fits, Urinary Diseases, Lame Back.
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WE CHALLENGE THE WORLD
 to show an Electric Belt where the current is
 under the control of the patient as com-
 pletely as this. We can use the same belt on
 an infant that we would on a giant by simply
 reducing the number of cells. Ordinary belts
 are not so. Other belts have been in the
 market for five or ten years longer, but to-
 day there are more Owen Belts manufactured
 and sold than all other makes combined.
 The people want the best.

Extracts From Testimonials.
 "Your Electric Belt cured a violent attack
 of Sciatic Rheumatism of several months'
 standing, in eight days."—W. Dixon, sr.,
 Grand Valley, Ont.
 "SAVED MY LIFE when I had Muscular
 Rheumatism."—Mrs. Carroll, West Market
 Street.
 "Am much pleased with belt; it has done
 me a great deal of good already."—J. Scrimger,
 Galt, Ont.
 "Have been a sufferer for years from Ner-
 vous Headaches and Neuralgia. After trying
 one of your belts am more than satisfied with
 it. Can knock out a headache now in fifteen
 minutes that used to keep me in bed for
 days."—Thos. Gales, Crawford St., Toronto.

BEWARE OF IMITATIONS.
 Our attention having been attracted to
 base imitations of "The Owen Electric Belt,"
 we desire to warn the public against purchas-
 ing worthless productions put upon the mar-
 ket by unprincipled men who, calling them-
 selves electricians, prey upon the unsuspect-
 ing by offering worthless imitations of the
 genuine Owen Electric Belt that has stood
 the test of years and has a continental repu-
 tation. Our Trade Mark is the portrait of
 Dr. A. Owen, embossed in gold upon every
 Belt and Appliance manufactured by The
 Owen Electric Belt and Appliance Co. None
 genuine without it.
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 DR. R. & J. HUNTER, of Toronto, New
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 throat by inhalation of medicated air.
 A pamphlet explaining their system of treat-
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Extracts from a few of the many satisfactory
 letters received from our patients.

MRS. A. ST. JOHN, of Sunderland, O.,
 says: "I was spitting blood, had a bad cough
 with great expectoration, could hardly walk
 about the house without fainting, shortness of
 breath, high fever, great loss of flesh, had been
 ill for some months, I applied to Drs. R. & J.
 Hunter and was cured."

MR. SAMUEL HUGHES, of Oak Ridge,
 Ont., says: "I was a victim of Asthma for 13
 years, and had tried in vain to find relief. Hear-
 ing of Dr. R. & J. Hunter's treatment by inhal-
 ation, I applied to them; their treatment worked
 wonders. I can now breathe with ease, sleep
 without cough or oppression, and am entirely
 cured."

MR. & MRS. W. R. BISHOP, of Sherwood,
 say: "Our daughter had Catarrh for 8 years.
 We took her to Colorado without benefit, her
 disease extended to the lungs. We finally con-
 sulted Drs. R. & J. Hunter; after using their treat-
 ment of inhalation for one month she began
 to improve. She is now cured. We heartily
 recommend this treatment to all those afflicted
 with this disease."

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 As the Edition
 of these Poems
 is limited, and
 our stock is fast
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 orders at once.

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The Catholic Weekly Review.

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

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

Vol. V

Toronto, Saturday, June 13, 1891.

No. 18

INCIDENTS IN THE HISTORY OF THE CATHEDRAL.

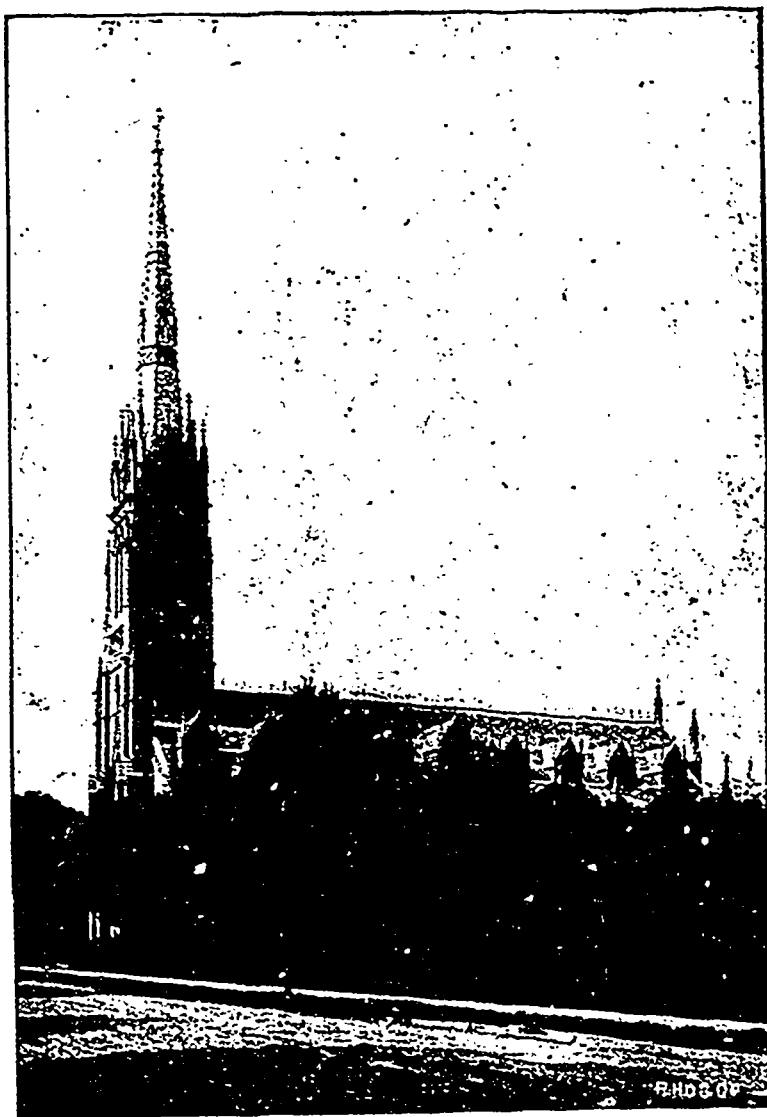
For nearly fifty years St. Michael's Cathedral has been the centre of Catholicity of this diocese. When Bishop Power came here, in 1842, as the first occupant of the See, the old church of St. Paul, on Power St., was the only Catholic religious edifice in the city and Bishop Power saw at once that it was not only inadequate to the spiritual wants of his people but also unfitted for the purposes of a Cathedral. He accordingly looked about him for a suitable site on which to build, and ere long the imposing form of St. Michael's rose from the soil. The good Bishop did not live, however, to see it completed, his life being sacrificed in administering spiritual consolation to the sick and dying, during the terrible ship fever of 1847. But on the advent of his successor, the great Bishop de Charbonnell, but recently called to his reward, the work was renewed, and carried to a successful issue. He built the spire and adorned the church with the great east window, the work of the artist Thevenot, which he brought from France, and paid for out of his own private means. During his time too, was put in place the tablet to the memory of Bishop Power. In 1860 Bishop de Charbonnell resigned his See into the hands of his coadjutor, Mgr. Lynch, and retired to France. Under Bishop Lynch, afterwards Archbishop Lynch, the diocese grew and flourished. For upwards of a quarter of a century he ruled the diocese to the glory of God and the advancement of religion and at length full of years laid down his cross and went to his reward. He made many improvements in the Cathedral and its surroundings, notable among which were the elaborate and effectual system of heating, the handsome iron fence surrounding the building and the great organ still in use. It remained, however, for the present Archbishop to bring the Cathedral into the condition in which we see it to-day, with its dormer windows and beautiful interior decorations, making it one of the handsomest and most imposing religious edifices in Canada.

St. Michael's Cathedral has been the scene of many notable events. Rapidly glancing over the half century (nearly) of its history—a respectable antiquity in this new Province—a few of the more important may be enumerated. First in order is the first Diocesan Synod held under Bishop Power, followed by a retreat conducted by a Jesuit Father. Then came Bishop

Power's death and funeral services. The circumstances of his death are well known and need not be recounted here. Suffice it to say that he laid down his life for his flock. It is worthy of remembrance that on the day of his burial the shop fronts of many of his Protestant fellow-citizens were closed out of respect for his memory. Toronto has so much the reputation (not unjustly it must be said) of intolerance towards Catholics, that an event of this kind should be remembered to its credit with pleasure and gratification.

The installation of Bishop de Charbonnell did not take place until about three years after Bishop Power's death. In the interregnum Father John Carroll, who died in Chicago a few years ago, the oldest priest in America, was administrator. Father Carroll was related in some way to Most Rev. John Carroll, first Archbishop of Baltimore, and to the celebrated Charles Carroll, of Carrollton, a signer of the Declaration of Independence. But this is a digression. The next important event that occurs to me is the consecration of Rev. John J. Lynch, C. M. in the year 1859 as coadjutor Bishop of Toronto. In the following year he came into full possession of the See on the retirement of Bishop de Charbonnell. The reception accorded to Bishop Lynch on returning home from his first visit *ad limina* to home will be remembered by the older people, and also the reception and ceremonies commemorative of his silver jubilee in 1884. The reception occurred in December of that year on his return from the Plenary council at Baltimore, when he was accompanied by many of the prelates who had taken part in the deliberations of that assembly. So many bishops had never before assembled within the walls of the cathedral, and their presence testified in a striking manner to the high appreciation in which Archbishop Lynch was held by his brethren in the epis-

copate. The preacher on that occasion was the celebrated Archbishop Ryan of Philadelphia. But to go back some years, an event worthy of remark was the requiem Mass celebrated in St. Michael's Cathedral on the death of the late Cardinal Wiseman. Bishop Lynch was present, and if we mistake not the celebrant was our present Archbishop, then Father Walsh. Rapidly scanning succeeding years, we note the first coming of a member of the Sacred College to Toronto, His Eminence Cardinal Taschereau, on the occasion of the laying of the corner stone of the new church of St. Paul, then the death and burial of Archbishop Lynch, and the installation of our present Archbishop



ST. MICHAEL'S CATHEDRAL, TORONTO.

still fresh in the memory of all. Lastly, the re-opening ceremonies on Sunday last.

In conclusion a word may be said with reference to the illustrious dead whose remains lie beneath the Cathedral. Of Bishop Power and Archbishop Lynch I have already spoken. Archbishop Charbonell died in France, and is buried there, but it is to be hoped his remains may some day be brought to Canada and laid beside the other occupants of the See. Bishop Power already has a memorial erected to him within the Cathedral walls, and perhaps ere long suitable memorials may also be erected to his successors. Another ecclesiastic whose name is well nigh forgotten except by a few, also sleeps beneath the Cathedral, the Very Rev. Vicar-General William Peter McDonald, a man of great literary attainments and a vigorous champion of the Church in his day. Also Father Hay, twice administrator of the diocese. Of laymen I enumerate only three, Hon. John Elmsley, Major-General Sir Charles Chichester and Charles Doulevy, for many years editor of the *Mirror*.

It may be seen, therefore, that there is something venerable in our Cathedral, in its history and in its associations. May it in time to come be the centre of still greater religious activity and send forth to the missions of the diocese able and zealous priests to continue the work of those who have ceased from their labours and have gone to their account.

NERI.

DESCRIPTION OF THE ALTERATIONS.

From the *Toronto Globe*.

The change which will impress the visitor most on entering the building is the abundantly increased light which floods the sacred edifice in every corner; particularly is this noticeable in the upper portion where the new clerestory windows, eight on either side, admit the glorious beams of the noon-day sun or the more subdued rays of the evening's twilight, and the appearance of airiness which is thus obtained is augmented by the graceful clustered pillars which have taken the place of the bald, flat surfaces of the old piers.

On either side of the chancel or sanctuary are beautifully designed oak screens of the decorated Gothic style in harmony with the general architecture of the church. These screens are composed of a series of finely traceried and crisped arches, with moulded and carved pillows, graduated battresses, gabled and crocketed pinnacles, and richly carved and battlemented cornices. The Communion rail in front of the sanctuary and the imposing archiepiscopal throne are further additions to this section of the interior, and are in thorough harmony with their surroundings. At the western end of the church the improvements have also been of a marked character, the old wooden stairs leading to the organ gallery having given place to a handsome iron spiral staircase of easy incline, beautifully ornamented and conveniently located; while in the entrances and great vestibule cut stone steps, and landings occupy the positions once filled by the delapidated and footworn wooden steps of a bygone age. The body of the church has been re-seated throughout with substantial and comfortable oak benches of ornate design; and a very desirable improvement, which though unseen, will be none the less appreciated, is the removal of the old decayed floor beams and the substitution of powerful steel girders.

THE DECORATIONS.

Of the superb and artistic frescoring of the interior any description will convey but an imperfect impression; it must be seen and examined to be understood or appreciated. The walls and vaulted roofs of the sanctuary, chapels, nave, transepts, etc., are each and all frescoed in their proper ecclesiastical symbols, colours, both in fields and emblems, and while each section of the work is in itself a study, and every panel and design a thing of beauty, the *tout ensemble* presents a spectacle of magnificent splendour which will place St. Michael's in the front rank of the sacred edifices of the continent.

A striking feature in the decorations is a series of niches over the arches dividing the sanctuary and nave from the chapels and transepts. These contain ornamental Gothic scrolls bearing Latin texts from the Old and New Testaments illustrating the chief events in the life and death of our Lord; those on the south or epistle side embracing the prophecies, and those on the north or the gospel side the fulfilments thereof, while those in the sanctuary bear chiefly on the divine institution of the Blessed Eucharist. In the ceiling and immediately over these

niches are represented in vivid colourings and gold the glorified emblems of the sacred Passion of the Saviour alternating with the sacred monograms, each enclosed in a circle of rich tabernacle work, and above this again to the apex of the vaulted roof rises an azure expanse studded with golden and silver stars of every magnitude. In the lofty roof of the sanctuary, rising a majestic canopy to the great altar of sacrifice, are displayed the mystic symbols of the Godhead, that of the Trinity being shown in different forms. One of especial interest and depth of meaning is a great equilateral triangle of three broad bands, their ends joined by three circles containing, respectively, the names of the three Persons of the Trinity, while another circle in the centre embraces the word "Deus." The inner and outer circles are also joined by bands on each of which is the word "Est," and on the bands of the triangle "Non Est," thus showing at a glance the doctrine of the Trinity, "Pater est Deus, Filius est Deus, Spiritus Sanctus est Deus; Pater non est Filius, Filius non est Spiritus Sanctus, Spiritus Sanctus non est Pater." This striking design was originally discovered on the side of an ancient house in Bordeaux, France, and is probably centuries old. The corresponding panel to this contains a similar design, in which the three corner circles contain the symbols of the Trinity, the Father a hand (creation), the Son a lamb (sacrifice), the Holy spirit a dove (peace and love).



HIS GRACE THE ARCHBISHOP OF TORONTO,

From Photograph recently taken by R. H. Simpson, King St. East.

The sacred monograms, each enclosed in richly foliated circles, are interspersed throughout the cathedral with the wheat and grape vine, and the decorations of the chancel also include the emblems of the Tree of Life and the heavenly manna, the lamb, and the pelican giving her life blood for her young.

The various chapels, four in number, viz., the chapel of Calvary, of the Blessed Virgin, of the Sacred Heart and of St. Joseph, are each a study in themselves, being emblazoned with their own appropriate emblems and colorings, in keeping with the general plan of the designer. Mention should also be made of the beautiful memorial morning chapel at the eastern exterior of the cathedral, connected to it and the place by cloistered passages, replacing the old St. Vincent chapel, familiar to many parishioners. A full description and explanation of the entire

structure and its accessories, of which the above is but a brief sketch, will be given in a very interesting handbook in course of preparation. The architect, whose skill and extent of resource has been taxed to the utmost in this work, is Mr. John Connolly, of this city, who has been ably assisted by Herr Carl Theo. Schofer, the talented fresco artist of Buffalo. The decorative work, under these gentlemen, has been carried out by Mr. Matthew O'Connor, the brick and masonry work by Messrs. Herbert & Murphy, and the carpentering by Mr. John Hurrahan. The Toronto Cabinet Co. built the screens, and the throne and Communion rail were the gift of the Bennett Furnishing Co., London Ont., who also supplied the pews. The total cost of the entire work is in the neighborhood of \$40,000.

THE OPENING SERVICES.

The restored Cathedral was opened on Sunday last, when large congregations filled the sacred edifice. The services were of unusual grandeur and solemnity, and were attended with all the pomp and ceremony characteristic of the Church. Pontifical High Mass was celebrated at 10.30, the music being that of Haydn's Third Mass. The following dignitaries and clergy assisted in the ceremonies: Archbishop Walsh, Toronto; chaplain V. G. McCann; Archbishop Cleary, Kingston; chaplain Father Teefy, Superior of St. Michael's College; Archbishop Duhamel, Ottawa; chaplains V. G. Heenan, Hamilton, and Father McGucke, principal Ottawa University; Bishop McQuaid, Rochester; chaplain Father Oberholzer; Bishop O'Connor, Peterboro; chaplain Dean Harris, St. Catharines; Bishop O'Connor, London; chaplain Father Flannery, St. Thomas; Bishop Macdonell, Alexandria; chaplain Dean Bergin, Barrie; Bishop O'Mahony, Toronto; Chaplain V.G. Keogh, Paris. Celebrant of the Mass, Bishop Dowling, Hamilton; assistant priest, V.G. Rooney; deans of the Mass, Fathers Guinane and Walsh. The remaining priests present were Father Marijon, provincial of Basilian order; Dean Cassidy, Fathers McInerney, C.S.S.R., Grogan, C.S.S.R., Challandard, McEvoy, (Hamilton) William, Coyle, Egan, (Thornhill) Whelan, (Ottawa) Murray, O.S.B., Rohleder, leader of the choir, and DuMouchel, O.S.B., master of ceremonies.

THE SERMON

BISHOP McQUAID of Rochester preached an eloquent and appropriate sermon, reviewing the history and experiences of the early church and pointing out the adaptability of the doctrines of the Catholic faith to all ages and circumstances. The text was 1. Peter, ii., 9. "Ye are a chosen people, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." The reverend preacher pointed out that St. Peter wrote these words to a few unknown, almost wretched people, but if the apostle had stood in that grand cathedral what more or what less could he have said. He spoke by the guidance of the Holy Spirit and needed no history to tell him the future of that religion of which he was the ambassador; but if he could to-day look back over the ages which had intervened he would find the results of his teachings in every corner of the world. Referring to the condition of the Christians of the early church the speaker pointed out the degraded state of the nations of the world at that time; there were a few wealthy men, the privileged classes, but the masses were poor, wretched and down-trodden. Woman, the mainstay of the home, had been brought down from the lofty pinnacle upon which God had placed her and made a degraded creature and woman degraded meant the degradation of the family and of the nation; there could be no social purity unless the sanctity of the home was safely guarded. Such was the state of the people but St. Peter preached a new law; he taught these despised men that they were equal to their masters in the sight of God, equal as brethren of Christ, equal as sons of God. This was not said to the privileged classes but to the masses to the very slaves; the lowest among them could lift up their heads, not in pride, but raised up by God, called by Him to be His chosen people, and from this none were debarred. With this doctrine of equality before God and in religion was that other great right of liberty of conscience. The princes of the earth care nothing for the people, they compelled them to submit to the idolatrous practices of the times. Jesus Christ and His apostles demanded obedience to the law, and respect to superiors but also obedience to that higher law of Heaven, and claimed for the church freedom to follow God and abstain from Pagan worship. These two principles were at the bottom of that civil and religious liberty which in later ages was guarded by the Catholic Church.

The task before the apostles was not an easy one. The Jew claimed rights of the Greeks and Romans, that is the Gentile church, they would cast the yoke of the ceremonial law about the necks of the Christians. But God sent His Holy Spirit down upon these poor ignorant men and gave them power to accomplish the work before

them and divers tongues to go forth into all the world. The policy of the apostles was not to unduly interfere with local customs, prejudices and idiosyncrasies when these did not violate the teachings of the faith. Their fundamental guiding principle was to make all nations one people in their allegiance to the God they worship. The question of differences of race and language was not a new one, the apostles had to face in the beginning of their ministry. It might be wondered how these early Christians made any progress at all, hidden as they were in caverns and catacombs where even to-day traces of their altars were to be found. But such glorious edifice as the one in which he was speaking, the preacher remarked, would have been more than useless to them, they had to hide from sight and so poor and despised were they that they grew in numbers and power almost unnoticed until when they at last came boldly out they were too strong to fall before the persecution directed against them. God protected the young church and they had all the rites and privileges, the mass and the sacraments, even as the church had to-day.

The great fact to which the speaker wished to call attention was the complete adaptability of the Catholic Church to all circumstances. In her relations to social life, her attitude to the reigning powers, her dealings with forms of governments the Church worked upon the principle of her faith and thus was never at a disadvantage; she had been maligned and persecuted but had always prevailed. Caesar had endeavoured to ride roughshod over her, the hordes of Northern Europe had attacked her, but though under great trials she had drooped it was not in her power to submit. She must, and would under all circumstances eventually conquer. On this great continent we were in a new country, and what a glorious country it was, and under what advantages we enjoyed the full light of Christian civilization and liberty, with all the experiences of the past at our command. There was a new order of things in existence. Kings and princes had little to say, but the people had great power. The destiny of the future was in the hands of the people, and they were now, as in the past, called to be a chosen nation, a royal priesthood, a peculiar people. Some had wandered from the true fold, but the Church must labour to bring them back to the influence of the one Church, one faith, one Lord, one baptism. There was a day of peril coming. It had long loomed on the horizon and come it must, and that soon, but when the evil day dawned and the storm burst, the Church of God would be found resisting the evil which would attend that upheaval; she could not bend before the power of the masses any more than she had before the power of kings and princes, but wait for sober reason to prevail, and when the troublous times had passed the Church would once again be triumphant, supporting then as now the true course of liberty, government of the people by the people for the people.

The musical portion of the service was Haydn's Imperial Mass, sang by a choir of 54 voices accompanied by an orchestra of ten pieces under the leadership of Signor Napolitano. The combined orchestra and choir being under the leadership of Father Rohleder. The soloists were Mrs. McCann, the *et ritum renture*. Miss Fletcher, *Kyrie*, Miss Sheehan, *gloria*, Mr. M. Stack *Qui Tollis*, Miss McGrath *Credo*, Miss O'Leary *Agnus Dei* and Miss L. Murphy, *Dona Nobis*. The singing of Mr. M. Stack is particularly to be commended, being full and free. The careful training to which Fr. Rohleder had subjected the choir bore effect, the attack being good and enumeration perfect.

At Vespers in the evening Bishop O'Connor of London officiated, assisted by Dean Bergin as deacon, and Father Williams sub-deacon; the archdeacons and other dignitaries mentioned above being present in the sanctuary.

Giorza's Musical Vespers were sung, the soloists being Miss K. Clark and Messrs. F. Anglin, Curran and Goebel and Mr. and Mrs. Ward.

VERY REVERENT J. J. McCANN, VICAR-GENERAL.

RECTOR OF ST. MICHAEL'S CATHEDRAL.

No seasons are inclement, no roads impassable no sickness, however contagious is formidable to the charity that burns within a priest—he is the father, friend and physician of his flock.

Of none more truly can the above be said than of the present rector of St. Michael's Cathedral, and the subject of the accompanying sketch. Born in Ontario, on 6th May, 1844, of Irish parents, he combines within himself the best features of those two grand nationalities, the Irish and Canadian. As a pulpit orator he has few equals in the ranks of the clergy of the archdiocese, his commanding appearance greatly adding to the charm of the apt words which flow in streams of eloquence from his lips. As an administrator his capabilities are well known, and evidences so many abound that it is not necessary to here dwell upon them. Sufficient the fact of his appointment to the rector-

Continued on Page 283.

SIR JOHN A. MACDONALD.

From *Montreal Gazette*.

The father of Sir John A. Macdonald was born in the parish of Dornoch, Sutherlandshire. Having removed to Glasgow, he married Helen Shaw, of Badenoch, Invernesshire. The issue of the union consisted of three sons and two daughters. John Alexander, the second son, was born in George street, Glasgow, on the 11th January, in the year 1815. The two brothers died young—the elder, William, in Glasgow; the younger, James, in Upper Canada. The elder of the sisters Margaret became the wife of Professor Williamson, of Queen's university, Kingston; the younger Louisa, never married. Mr. Hugh Macdonald first chose Kingston for his home, but, after four years, he moved thence to Adolphustown, on the Bay of Quinte. John was, however, left in Kingston to complete his education in the Royal Grammar school, of which Dr. Wilson, a Fellow of Cambridge university, was at that time head master. Later Mr. George Baxter succeeded to the rectorship, and the bright young Scotch lad, who had already given indications of the bent of his ambition, studied under both these gentlemen. Those who knew him in those years of promise have described him as a boy of "a very intelligent and pleasing face, strange, fuzzy-looking hair, that curled in a dark mass, and a striking nose." What those lineaments became in later years when the Kingston High school boy had become one of the first statesmen of his age in either hemisphere there are few persons in Canada who have not had opportunity of knowing. The face, figure, gait and manner of the great Premier had long before now become (like his name) as familiar as household words to every boy and girl in the Dominion. His personality was as striking a one as ever attracted public interest. The clear-cut features were full of power; the eyes, bright and expressive, betraying under-currents of humor and of humor's reflex, pathos. The lips were strangely eloquent, even in silence, and were quick with meaning, though what emotion they could reveal was kept well in command. There was a wondrous individuality in the face, and wondrous also was its owner's faculty for individualizing—a faculty rarely developed in this master and manager of men. The intellect of the practical statesman, who deals with realities and looks upon his fellowmen as the most essential and inevitable of the facts which he has to marshal, is not unlike that of the general who calculates the effects of collision between antagonistic masses of men. The forces ranged against each other in both cases are human, but the statesman's is the more complex problem. It is not surprising to learn, then, that the youthful John A. Macdonald manifested more than ordinary talent for mathematics.

A YOUNG LAWYER.

Mathematics may be considered the door to logic, and the study of law is supposed to demand logical training. It was, at an early stage in his son's scholastic career, determined by Mr. Hugh Macdonald that he should enter the legal profession. In his sixteenth year John A. Macdonald was articled in the office of Mr. George Mackenzie. There, as at school, he applied himself to his duties with exemplary devotion, so as to win from his master the praise of most diligent of students. Being in due time admitted to the Bar, he opened an office in Kingston. He attended closely to his business, and soon gained the respect and confidence of the community. He was at no loss for practice and secured some important cases. He was chosen solicitor for the Commercial Bank (an enterprise of Mr. J. S. Cartwright's) and for the Trust and Loan Company, and, when Mr. Mackenzie died, he obtained a large

share of his most valuable business. He had hardly been well established as a lawyer when the first mutterings of the storm which burst forth in rebellion began to be heard. It was a time of suspicion and distrust, on the one hand, of rash vaunting and menace on the other, and the young advocate found scope for his skill—sometimes for his humanity—in defending unfortunates whose loud talk had alarmed or provoked the watchful magistrates. After the unhappy antagonism between the two parties had ended in open insurrection, the cases to be prosecuted and defended proved more serious. One of the most important trials of the time was that of the misguided von Schultz, for whom the young barrister pleaded with a skill and force which would have been effective had the culprit not been foredoomed to death. Mr. Macdonald received the hearty congratulations of his brethren of the Bar. The *Montreal Gazette* of the time pointed to the young Kingston barrister as destined ere long to rise to a position of eminence. Two incidents are not unworthy of mention in connection with this early stage in the late Prime Minister's legal career. One of them was the entrance to the study of law of a young man who years after became known as Sir Alexander Campbell; the other was the legal initiation (also in Mr. Macdonald's office) of a youth named Oliver Mowat. It can hardly be wondered at that the firm was pronounced one of the most wide-awake and business-like law offices in united Canada.

The time was now approaching when Mr. John A. Macdonald should enlarge the sphere of his duties and interests. He had, while attending to his practice, been not unmindful of the important changes that had taken place in the political situation of his province. After the recall of Sir Francis Bond Head, whose temerity and self-confidence were only surpassed by his want of tact. Sir George Arthur bore sway in a sort of second *regime militaire* which closed the half century of oligarchy and discontent inaugurated in 1791. Lord Durham's mission and Report prepared the way for the Union and Responsible Government. Mr. Poulet Thomson (Lord Sydenham) was sent out to put the Union constitution into operation. The new legislature was composed of anomalous and conflicting elements. We have so long been accustomed to the presence of members from all the provinces in the House of Commons that we can but faintly realize the state of things that prevailed when the Union act went into force. It was doubtful whether the experiment would succeed at all. Some of the more pessimistic objectors foretold an immediate deadlock. According to Sir Francis Hincks there were five if not six parties in the House, with their respective leaders and their lieutenants. On one point, however, all professed to be agreed—that the new parliament was to be based on a larger responsibility to the people of the Premier and his colleagues than either province had as yet had any experience of. As to the kind and degree of that responsibility, and as to its liability to be controlled by the Queen's representative there was considerable difference of opinion, and it was not for some years that the interpretation of the constitution on its present basis was formally and finally reached. Nevertheless before Lord Sydenham's melancholy death the new *regime* had passed through more than one critical test, so that by the time that Mr. John A. Macdonald had resolved to enter into public life what might be called a *modus vivendi* had been arrived at, which though liable (as during Lord Metcalfe's administration) to be impaired by temporary misunderstandings, was never entirely destroyed. The second general election under the union in 1844 is one of the most memorable party struggles in the annals of Canada. Into its details we cannot enter now. Suffice it to say that among the new *personnel* that it introduced into Canadian parliamentary

life by far the most enduring interest attached to the young Kingston barrister whose previous career has just been faintly outlined. "He gained his election by a sweeping majority over his opponent," Mr. Manahan, and from that memorable day till the equally and sadly memorable hour which deprived the Dominion of his services, he was one of Canada's representative men: for many years the supreme arbiter of her destinies.

EARLY COLLEAGUES.

The Government which was then conducting the affairs of United Canada is known in history as the Draper-Viger cabinet—a cabinet the formation of which (and especially M. Viger's share in it) gave rise to considerable controversy. The other members were the Hon. Messrs. James Smith, D. J. Papineau, William Morris and Dominick (afterwards Sir Dominick Daly). There were some remarkable men in the assembly of that time, besides those just mentioned. Noteworthy among these were the Hon. (afterwards Sir) L. H. Lafontaine, the Hon. Robert Baldwin, the Hon. (afterwards Sir) Allan Napier McNab, who was Speaker; the Hon. R. B. Sullivan, the Hon. John Sandfield Macdonald, the Hon. P. J. O. Chauveau, the Hon. (afterwards Judge) L. T. Drummond, the Hon. (afterwards Lieut.-Governor) Cauchon, and others no less distinguished. A few, such as Mr. (afterwards the Hon. Sir) Francis Hincks, had temporarily disappeared. Among these representatives of the people the young member for Kingston took his place with quiet dignity, without assumption yet without any noticeable lack of confidence. Before the close of the year 1844 he was a member of the Standing Orders committee.

THE EVOLUTION OF POLITICS.

The ten years that followed Mr. Macdonald's entrance into Parliament were for Canadian Conservatism years of significant transition, and for its greatest leader years of most fruitful apprenticeship. The Toryism of the Family Compact is dead not in Canada only, but (save in some remote stronghold of Rip Van Winkle squirearchy) in Great Britain as well. It is, for practical politics, a type as extinct as the great auk. It had its virtues, its lofty principles, its noble patriotism, its knightly courage, its humanities, and (before the schoolmaster got abroad) its uses. In Canada it was complicated by racial and religious antagonisms, partly of the old world, partly of the new, which the old union tended to modify, and thus prepared the way for the grander new union of federation, embracing the whole continent from ocean to ocean. In those ten years responsible government underwent its final test; public instruction was inaugurated, railways received the primal impulse of the movement which has wrought such wonders; and all the great public works that were among the best fruits of the Union regime had their inception, while our postal and other departments were placed on a footing independent of Downing street dictation.

ENTRY INTO OFFICE.

The history of the Liberal-Conservative party begins with the Hon. (afterwards Right Hon. Sir) John Macdonald's assumption of the office of Attorney-General for Canada West on the formation of the coalition of 1854. The Government created by that coalition was the McNab-Morin Ministry—the first Liberal-Conservative Ministry formed in Canada, the combination in which were fused the staid and respectable sentiment of the province and the liberalized and broadened form of Conservative opinion, when Liberals and Conservatives sank a few imaginary differences, and blended into a party liberal enough to keep abreast of public opinion and conservative enough not to run into excess." The Hon. Robert Baldwin, in a letter to the Hon. Sir Francis Hincks,

gave his approval to the coalition. "The Government of the country," he wrote "must be carried on. It ought to be carried on with vigor. If that can be done in no other way than by mutual concessions and a coalition of parties, they become necessary. . . . I add without reserve that, in my opinion, you appear to have acted in this matter with judgment and discretion in the interest at once of your party and your country:

At that time two leading questions awaited settlement—the Clergy Reserves and the Seigniorial Tenure. There were other important issues, but these were paramount in their demand on the attention of statesmen. The Liberal-Conservative Government disposed of both. Others succeeded them—the Separate School question, the question of representation by population. When this last was being agitated, the Hon. John A. Macdonald, in a speech which forecast his later policy, said that the only available remedy for the unsatisfactory state of things complained of was a federation of all the provinces. Ten years intervened between the formation of the Liberal-Conservative coalition and the first federation conference. The decade began with Lord Elgin's reciprocity treaty. It was a period in which not a little was accomplished in the way of institutional development—the consolidation and extension of the municipal system, law reform and amendment of school legislation. The industrial and commercial progress of the country was considerable, and a great deal was done in the carrying out of much needed improvements of value to the mercantile class. How largely this various progress was due to the late Prime Minister and to his faithful colleague, Sir G. E. Cartier, is part of the history of the time.

THE CONFEDERATION RECORD.

Sir John Macdonald's ministerial career began in 1847, only three years after his election to the Legislature. His first portfolio was that of Receiver-General in the Sherwood-Daly Cabinet. He had for colleagues, besides the provincial leaders already designated, the Hon. Messrs. W. Cayley, W. Morris, J. H. Cameron, Wm. Badgley, D. B. Papineau and Peter McGill. It has been remarked that the young statesman did not often claim the attention of the Assembly during those early years (though then, as afterwards, he redeemed by his vote his engagements to his constituents) and that it was not till Canadian Conservatism had been liberalized by the alliance of 1854 that he found himself in a congenial atmosphere—an atmosphere suited to the progressive patriotism, with which it was his pride to have identified the name of Conservative. This view is in accord with that which regards his first ten years of political life as an apprenticeship for the great work which (with the aid of trusty and devoted colleagues and supporters) he was able to accomplish for his country. In the MacNab-Morin cabinet (which after reconstruction was known as the MacNab-Tache Government) he held the important position of Attorney-General. The succession of M. Tache (afterwards Sir Etienne P. Tache) to M. Morin's place was signalized by the entrance into office of a statesman with whose name that of Sir John Macdonald was long fruitfully associated.

THE LATE SIR G. E. CARTIER, BART.

No public man was ever held in higher esteem than Sir George Cartier in his native province. While Liberals regard him as the worthy successor of Sir L. H. Lafontaine and M. Morin, Conservatives are glad to link his name with that of the great leader who was so long his fellow-worker. The change in the character and mutual attitude of parties brought about by the coalition of 1854 became more pronounced and fixed by M. Cartier's as-

sumption of office in January, 1855. The late Chief Justice Dorion at that time led the Liberal opposition. On the 21st of May, 1855, the Tache-Macdonald Cabinet was formed with Messrs. Macdonald and Cartier as Attorneys-General for Western and Eastern Canada respectively. On the 26th of November, 1857, the Macdonald-Cartier Ministry was formed, and for four years, interrupted only by the two days' administration of the Brown-Dorion Government, these chosen representatives of two provinces and races continued to control the affairs of the country. The Macdonald-Cartier Government had been defeated on the question of the Capital by a vote of 61 to 50. But Messrs. Brown and Dorion were almost immediately defeated by a direct vote of non-confidence of 71 to 31. Mr. Dorion, whose public life was free from reproach, had the confidence of the Lower Canadian Liberals,

parallel is the trustful co-operation of Messrs. Lafontaine and Baldwin.

The McDonald-Dorion administration, which came into power on the defeat of the Cartier-Macdonald ministry lasted till 1861, when it was succeeded by the Tache-Macdonald Cabinet, which developed into the Tache-Macdonald-Brown coalition.

THE CREATOR OF THE DOMINION.

The story of the Confederation has been often told. The late Hon. Colonel Gray has devoted a volume to it, which brings the record down to the admission of British Columbia in July, 1871. The formal inauguration of the new regime took place just four years before that date. In what circumstances, sentiments and necessities did the proposal for the union of the provinces originate? Goldwin Smith, in a work which has been reviewed in the



THE RIGHT HONOURABLE SIR JOHN A. MACDONALD.

but they disapproved of his alliance with Mr. Brown. The Cartier-Macdonald administration made the first attempt at a practical solution of the question of provincial representation by a Federal union, but the mission of Messrs. Cartier, Galt and Rose proved premature. On the 21st May, 1862, M. Cartier resigned on the defeat of his Militia Bill. The Liberal Conservative had then been in power for nearly eight years, the MacNab-Morin Cabinet and its successors having, with the brief interval already indicated, been in office from the formation of the coalition. Messrs. Macdonald and Cartier enjoyed a larger share of confidence than any of their predecessors, and seldom have statesmen of the same nationality reposed more implicit faith in each other than did these great representatives of French and British Canada in each other's judgment and integrity of purpose. The only

columns of the *Gazette*, answers this question with epigrammatic brevity. "Its real parent," he tells us, "was Deadlock." To this assertion the Rev. Dr. Grant demurs. In a masterly criticism of Goldwin Smith's work, the learned principal of Queen's college maintains that Deadlock no more gave birth to the Dominion than did the surrender of Sedan or the siege of Paris create the German Empire. Goldwin Smith "mistakes the occasion for the parent." Deadlock there certainly was, as every historian must admit and as many living men can recall. But to say that the idea of Confederation had its fountain-head in a *cul-de-sac* of that kind—a goal that every legislator is liable to reach some time or other in its existence—is to falsify history and to shock all common sense. In British North America the idea was familiar to the successive statesmen of three generations. It had been expounded as long ago as

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TORONTO, SATURDAY, JUNE 19, 1891.

More space of the Review has this week been taken up by matters pertaining to St. Michael's Cathedral and the late Sir John Macdonald, thus necessitating the holding over until next issue of many items of interest, and our usual quota of Church and society news.

On Sunday, the Feast of St. Basil, his Grace will preach at St. Basil's church at High Mass. On Tuesday and Wednesday he will be at Midland, and on Thursday at Brechin, at both of which places he will confer the Sacrament of Confirmation. On June 28th his Grace will also hold confirmation service at Fort Erie; which parish, since the transfer of Father Trayling to Dixie, has been in the care of Rev. Father Philip of the Carmelite Monastery, Falls View.

The reopening services in connection with the Cathedral are a source of gratification to the Catholic population of Toronto. Diligently has his Grace laboured for the past two years to accomplish the grand work which was brought to so satisfactory a conclusion on Sunday last. To his Grace's untiring labours our esteemed contemporary the *Catholic Record* pays the following graceful tribute:

"Since the elevation of His Grace Archbishop Walsh the work of advancing the interests of the Church in the Archdiocese has gone forward with a vigor, an earnestness and a perseverance truly marvellous. Everywhere is to be seen that activity which proves that a capable and earnest hand directs the bark of Peter in her onward course—everywhere the light of faith is brought to shed its holy rays on souls thirsting for that spiritual food which will enable them to reach the better home when the world and its belongings fade away from them as they are about to sleep the long sleep of the tomb. Long may the good Archbishop live to continue his blessed labors in the midst of the devout and grateful Catholics of Toronto Archdiocese!"

It is almost incredible to think that the man who for so long ruled the destinies of Canada, and whose name and striking personality were everywhere known throughout the length and breadth of the Dominion, is no more. As we write the bells are tolling, buildings draped in mourning, and a general feeling of grief pervading all classes. To-day at the graveside in Cataraqui Cemetery the nation mourns her ablest son; one who, from obscurity, had brought her into proud prominence and distinction, as one of the brightest jewels in the British possessions. Eloquent tributes have been paid to his memory by both political friends and foes, and the press of the Dominion has, without exception, attested to his worth. The stricken family at Earncliffe receiving the homage of a nation's sympathy.

That his life work will not be for naught, that the noble nation which he brought into existence, will continue to grow and prosper, is assured. Pessimism can never combat the great fact that we are a nation destined for future greatness. The master mind that

conceived, and the powerful hand that accomplished, the union may be no more: his mantle yet remains in the patriotism that he instilled into all hearts, and the watchword that he so often enunciated, "Canada, First and for Ever," will be uttered for all time. Amongst the many tributes which Lady Macdonald received was the following, conveying the sympathy of the united hierarchy of Ontario:

To Lady Macdonald, Earncliffe, Ottawa:

St. Michael's Palace, Toronto, June 9, 1891.

We, the archbishops and bishops of the ecclesiastical province of Toronto and Kingston, unite in respectfully offering to your Ladyship our heartfelt sympathy in your bereavement, and pray God in His infinite goodness to sustain you in patient submission to His holy will, and comfort you in this hour of sorrow. In common with our fellow citizens of all classes we mourn for the loss our country sustains in the death of Sir John, the father of Confederation, the wise and watchful statesman, who has had chief part in advancing Canada to its present position of greatness among the nations, and whose political career, extending through nigh half a century, has been marked by conciliation in the midst of the strife of parties, and by an unselfishness which no adversary has ever dared to question.

JOHN WALSH, Archbishop of Toronto.

JAMES VINCENT CLEARLY, Archbishop of Kingston.

THOMAS J. DOWLING, Bishop of Hamilton.

RICHARD A. O'CONNOR, Bishop of Peterboro.

DENIS O'CONNOR, Bishop of London.

ALEXANDER MACDONELL, Bishop of Alexandria.

THE NEW YORK CATHOLIC REVIEW AND PROFESSOR DWYER.

The writer of the following paragraph which we take from the last issue of the *New York Catholic Review*, is entitled to the palm for vividness and exuberance of imagination:—

TORONTO, MAY 26TH.—The beautiful Exhibition hall was packed on Monday evening last to hear the eloquent young orator, Mr. Thomas A. Dwyer, formerly of Washington, D. C., deliver his lecture on Cardinal Newman. The front seats were occupied by his Grace the Archbishop of Toronto, Bishop Dowling of Hamilton, Bishop Duhamel of Ottawa, Vicars-General Rooney and McCann, Dr. Kilroy of Stratford, Hon. W. Tachereau, Judge of the Supreme court, and other prominent clergymen and laymen. For a full hour the speaker held the attention of his audience.

After the lecture a banquet was given the young orator by the members of the Literary Society. The prelates and clergy and several of the laymen were invited. Too much cannot be said in favor of Mr. Dwyer; he has perfect command of language, a pleasing voice, and a most distinct enunciation.

During the lecture he made allusions to the influence of Cardinal Newman on Catholic literature, and spoke of the different magazines and periodicals of the United States and Canada. His remarks on the *The Catholic Review* of New York were most favourable. In his opinion this journal was unsurpassed as a defender of Catholic truth.

Present in the audience was Mrs. E. Spalding, of Baltimore, Md., the kind lady who adopted the boy Dwyer after the death of his mother. It was the first time she had heard him speak in public, and her pleasure and satisfaction was manifested in the smiles in which she received the hundreds of congratulations poured upon her by the audience. Mrs. Spalding and her adopted son will reside in Buffalo until the latter part of June, and will then leave for the Old World. They intend to make an extensive trip through the continent. Mrs. Spalding is a convert to the Catholic faith, and is as staunch in her religion as her Irish Catholic son. She is a descendant of one of the oldest Maryland families. She is a woman of wealth, and is noted for her charity especially in poor churches.

On next Monday evening Mr. Dwyer will speak on Father Faber, and on Friday evening on Cardinal Fisher and his times. Larger audiences even than attended the previous lectures are expected.

We are authorized to state that there is not one word of truth in this communication, and that the *New York Catholic Review* and its readers have been egregiously hoaxed by it. First, Professor Dwyer did not deliver a lecture on Cardinal Newman in this city. Secondly, the Archbishop of Toronto and the other dignitaries mentioned did not, of course, assist at a lecture that was not delivered, and thirdly, no banquet followed.

The manifest object of the correspondent who furnished it with the information, was to gain, at the expense of truth and common decency, a little notoriety for, and minister to the vanity of, the gentleman whose praises are so lavishly extolled. There being no such place in Toronto for entertainments, etc., as Exhibition hall, the conviction is forced upon us that the writer of the paragraph in question is one whose knowledge of the city must have been gained in a very brief interval, and who, fondly imagining that it would not be seen by Torontonians, took that means of gaining a fictitious reputation. Will the *New York Review* please copy?

THE WESTMINSTER CONFSSION AND WHAT IT
LOGICALLY LEADS TO.

In last week's REVIEW we showed the inconsistency of Presbyterians in revising the Confession of Faith. The Confession itself declares that all the doctrines in it are derived from and consistent with the Scriptures. If they are derived from the Holy Scriptures, they are the inspired word of God. If they are the revealed word of God, then any one who alters, modifies, or meddles with them is substituting what is merely human opinion for God's word. Are these people merely guessing what God's word might, or did, would or should have been? Are they acting on the presumption that God's revelation is antiquated and not suited to the progress of the age, and that He had so far adequately provided for the altered circumstance of the times, they will anticipate him and supply the deficiency. If they continue guessing they may make a good hit sometime, but so far, even on the testimony of their own best friends, they have displayed no remarkable ingenuity even as guessers, for by the contemplated revision they imply that the former confessions are confessions of failure. Why in the name of common sense do they not give up religion making, after so many clumsy efforts, and not continue in this way maligning God's word? The proposed revision will be as far from the truth as the former one. They have no commission to teach God's word they had better give up the attempt. They should see by this, if they wanted to see, that God confounds them. It would take Almighty God Himself a long time to reveal such a religion as would suit the Presbyterians, and if the Holy Ghost were to appear to them in person to make His revelation, we may rest assured the Presbytery would send back to Him some clauses for amendment. But no matter, for them anything is good enough except Popery.

It is not our purpose to discuss the whole of the Westminster Confession of Faith. It is only the articles to which objection has been made recently by some of the most brilliant minds of the Presbyterian denomination that we wish to subject to critical review.

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

This foreordination, according to the Confession of Faith, proceeds not on the ground of merit or demerit in the individual foreordained, but is absolutely independent of all provision on the part of God of such merit or demerit in the individual, for article II. of the same chapter declares:—

“Although God knows whatsoever may or can come to pass upon all supposed condition, 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 teachings 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 commandments of God, but simply and only because God has decreed that he should go to heaven. If the 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 into 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 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. 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 on wickedness. Either we are predestined to heaven, or we are predestined to hell. If we are predestined to heaven, any evil we may deliberately choose to commit cannot change the decree, and deprive us of the happiness that awaits us. Why, then should we put ourselves 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 we are predestined to hell, where would be the use in trying to avert what cannot be averted? Why should we keep the law of God who is determined to damn us if we have kept all his commandments, just as mercilessly as if we had broken them all? If this article of the faith be true, then why have a Bible and read it? If we are predestined to heaven we may pitch the Bible to the dogs, and in its stead amuse ourselves with reading dime novels; will get to heaven all the same. If predestined to hell, the use of all the Bibles on earth will not keep us 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 that 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 it or not, are the very ones who have complained loudest against Jesuits, attributing to them teaching subversive of morality. If the doctrines laid down in chapter III. of the Westminster Confession are not subversive of all morality, we would like to know the meaning of morality in the Presbyterian sense. We are sure no Jesuit has ever taught that a man shall get to heaven against his will, or that a man will 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 beings 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.

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 for 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. We think this reasoning is logical, but we hope the articles in the Confession which justify such reasoning may be greatly modified.

Lex.

The illustrations which appear in this issue are of a high order of merit, and were produced direct from photographs on the half-tone process, by the firm of Messrs. R. H. Osgoodby & Co.

the year 1808 by the Hon. R. Uniacke in the Legislature of Nova Scotia. In 1814 Chief Justice Sewell had laid a federal scheme before Lord Bathurst. In 1822 the Hon. John Beverly Robinson had drawn up a similar plan. Lord Durham gave it a share of attention in his great report. In 1851 it was again discussed in Nova Scotia, and in 1857 was the object of a mission to England from that province. In that year the Hon. Mr. (now Sir) A. T. Galt set forth the advantages of the project in the Union Parliament, and in the following year (as already mentioned) delegates went to London to lay the matter before the Home authorities, in connection with the construction of the Intercolonial railway. From that time the subject was repeatedly discussed in the Canadian press, on the lecture platform and on the floor of provincial legislatures.

It was, however, while the Union Parliament was sitting at Quebec in the summer of 1861 that the events came to pass which furnished the occasion for the first practical steps towards the solution of the problem. The McDonald-Dorion ministry (itself the result of the of a sweeping reorganization of the McDonald Sicotte cabinet) had failed to retain the confidence of the country, and having no working majority, had resigned soon after the meeting of Parliament in February, 1861. After Mr. Blair had vainly tried to form a ministry, Sir E. P. Tache undertook the task, with the Hon. John A. Macdonald as leader of the Upper Canada section. The other holders of offices were Messrs. Cartier, Galt, Chapais, McGee, Langevin, Campbell, Buchanan, Simpson and Cockburn. On the 15th of June, 1861, after routine business had been concluded, the Hon. Mr. Galt, Minister of Finance, moved that the Speaker (Mr. Wallbridge) should leave the chair in order that the House might go into committee of supply. The Hon. (subsequently Chief Justice Sir) A. A. Dorion at once rose and having stated that a sum of \$100,000 advanced by the Province in 1859 to redeem bonds of the City of Montreal, had really been given to the Grand Trunk Railway company without the authority of Parliament, that a financial commission had failed to satisfy enquiry, said that it was a question whether the province should lose the money and on whom, in that case, the responsibility rested and by what steps the money could be recovered. He closed by moving, in amendment, that the Speaker do not leave the chair. The Hon. Mr. McDougall seconded the amendment, which the Government promptly recognized as a resolution of want of confidence.

In seconding the amendment, the Hon. Mr. McDougall made no speech. The Hon. Mr. Galt spoke with feeling, repelling any imputations on his integrity and resenting the unfriendliness of the motion. As for the challenge, however, so far as it affected himself personally, he did not fear to take it up, but he did not wish the Government's position to be jeopardized through any act of his. The Hon. Messrs. Holton, Howland, Cartier, Denis, Dunkin, Buchanan and McGee spoke on their respective sides. Mr. Cameron tried to move a counter amendment, but the Speaker ruled him out of order. Mr. (afterwards Sir John) Rose condemned Mr. Dorion's motion as unfair and uncalled for. Then Mr. John A. Macdonald rose and, having accepted the amendment as a motion of want of confidence, exclaimed: "We are a band of brothers and will stand or fall together"—thus assuming full responsibility for whatever blame the Opposition desired to fix upon Mr. Galt. Mr. Cartwright also opposed Mr. Dorion's motion and Mr. Thomas Ferguson and Mr. Scatcherd defended the Government. By this time the excitement had become intense and there were cries of "divide," "call in the members." In a few minutes the vote was taken, 60 to 58, the Ministry being thus in a minority of two.

The Hon. J. A. Macdonald then moved the adjournment of the House, and next day he stated that, after the adverse vote, it was advisable to communicate with His Excellency. The Hon. J. S. McDonald asked for information as to the Government's intentions, but the Hon. George Brown thought they should have time for deliberation. What followed is well known. Correspondence between the Tache-Macdonald Ministry and the leaders of the Opposition led to interviews which resulted in a coalition. Then came the Quebec conference, and out of the conference grew Confederation.

THE CONFERENCE.

On the first of September, 1864, delegates appointed by the Governments of Nova Scotia, New Brunswick and Prince Edward Island had met at Charlottetown to discuss the project of a federal union of the Maritime Provinces. At this conference the coalition Government of the Canadas had asked to be represented. The delegates were Messrs. J. A. Macdonald, George Brown, A. T. Galt, T. D. McGee, H. L. Langevin, W. Macdougall and Alexander Campbell. After they had expressed their views—of which Mr. Macdonald was the leading spokesman—the smaller scheme was merged into the larger and a meeting of delegates from all the provinces was fixed to take place at Quebec on the 10th of October following. The Canadas were represented at the Quebec conference by Hon. Messrs. J. A. Macdonald, G. E. Cartier, E. P. Tache, George Brown, A. T. Galt, A. Campbell, W. Macdougall, T. D. McGee, H. L. Langevin, Mowat, Cockburn, and Chaplain; New Brunswick by Messrs. Tilley, Johnson, Chandler, Gray, Mitchell, Fisher and Stevens; Nova Scotia by Messrs. Tupper, Kenny, Diekey, Archibald and McCully; Prince Edward Island by Messrs. Gray, Palmer, Pope, Coles, A. A. Macdonald, Haveland and Whelan, and Newfoundland by Messrs. Garter and Shea. Many of these names are now familiar to the people, not of the colony only, but of a great portion of the British Empire. "The time, the men, the circumstances," writes the historian of the confederation the Hon. J. Gray, "were peculiar. The place of meeting was one of historic interest. Beneath the shadow of Cape Diamond, on the ruins of the old castle of St. Louis, with the broad St. Lawrence stretching away in front, the Plains of Abraham in sight, and the St. Charles winding its silvery course through scenes replete with the memories of old France, where scarce a century ago the Fleur de Lys and the cross of St. George had waved in deadly strife, now stood the descendants of those gallant races, the Saxon and the Gaul, hand in hand, with a common country and a common cause. Met with the full sanction of their Sovereign and the Imperial Government, attended by the representatives and ministers of the Crown, sent from the Parliaments chosen by the people, they were called upon to lay in the foundations of a state that was to take its place beside the Republic which, wrenched from the parent land in strife, had laid the foundations of its greatness with the sword and baptized its power in blood."

THE GOAL IN VIEW.

After seven days of deliberation a plan was agreed upon. The conference was made the occasion of unbounded hospitality on the part of the grand old city and its sisters on the Upper St. Lawrence, the Ottawa and the lakes. The strife of party was for a time forgotten in the enthusiasm of a great common nationhood and of allegiance to a common principle. The sore question of representation by population would now be settled by the plan of provincial sovereignty for local interests and a basis of which of which old Quebec would furnish the central and determining figure. On the 3rd

of February, 1865, the Canadian Legislature met (third session of the eighth Union Parliament) to pass the resolutions adopted at the conference. The debates that followed (which have been published in a quarto volume of over 1,000 pages) embraced every detail of the great scheme and must be diligently studied by those who would understand the circumstances, the antagonisms, the points of agreement, the hopes and the fears, the firmness of conviction and the statesmanlike forbearance of Canada's representatives in the closing years of the Union regime.

THE C. P. R.

After the acquisition of the vast expanse of country which for more than two hundred years had been the fief of a fur company, it was of prime necessity that with the least possible delay the areas of the territory that were adapted for settlement—something like half a million square miles in all—should be brought within reach of intending settlers. For security alone—as the course of events very soon made clear it was expedient that procrastination should be avoided. Small as the population was it had its restless elements among the early settlers, while the Indians who ranged the plains were a source of danger, unless their demands were satisfied and a restraining force were within striking distance in case of a rising. The story of the Red river insurrection is not forgotten. To our younger citizens it is known only from the pages of history, and already its tragic aftermath is a subject for semi-fire reminiscences to a later generation of veterans. Trans-Superior Canada can never again be taken by surprise. Before the year (1885) closed in which the second half-breed rebellion was put down, the last link in the chain was riveted by Sir Donald Smith at Craigellachie, in Eagle Pass. Sir John Macdonald had the satisfaction of receiving, almost at the same moment, a message from Her Majesty conveying her congratulations on the completion of a work at once Imperial and Canadian.

HOW IT BECAME A NECESSITY.

Nearly fifteen years before that 7th of November, the Legislature of British Columbia passed resolutions which brought the building of such a line within the range of practical politics. Sir John Macdonald had, in the previous summer (1876), recovered from an illness which caused intense alarm throughout the country. The Dominion was pleased to know that his physical and mental vigor were so far restored as to enable him to serve Canada's interests as a member of the International Joint High Commission which negotiated the treaty of Washington. He was in that city, engaged in the Commission's deliberations, when resolutions based on those aforementioned were introduced in the House of Commons by his trusted lieutenant, Sir G. E. Cartier. Therein it was provided that within two years should be commenced and within ten years should be completed a railway, through British territory, connecting the newly admitted province with Ontario and Quebec. In 1871, after considerable discussion, charters were granted to two companies which proposed to assume the task of building the road—the Canadian Pacific, with Sir Hugh Allan at its head, and the Inter-Oceanic, with Senator (Sir D. L.) Macpherson as its chief promoter. The attempt to amalgamate these companies having failed, a royal charter was granted to a company in which the several provinces of the Dominion were represented, and Sir Hugh Allan was elected its president. The general elections followed the formation of the company, and Sir John Macdonald was returned to power. On the 23rd of October, 1873, the second session of the Second Dominion Parliament having met, it was announced

that the company, having failed to make the necessary financial arrangements, surrendered its charter. Mr. Huntington had already in the previous session brought a series of charges against the Government and called for a committee of enquiry into the circumstances connected with the granting of this charter. But the committee had not been allowed to take evidence under oath and a Royal commission had been substituted. The investigation, which was attended with rarely paralleled excitement, terminated in such a way that, on the 6th of November following, after a long and animated debate, Sir John Macdonald resigned and Mr. Mackenzie, the leader of the Opposition, was called upon to form a Cabinet. Under the act of 1874 the new Premier assumed the power of constructing the line as a public work in the event of his not being able to have it accomplished by a company. His offers to capitalists and contractors having received no satisfactory reply, the Government undertook the construction. It was destined, however, that the building of the line should be done under Sir John Macdonald's auspices, and, in December, 1880, the Prime Minister addressed the House touching the offer of the "Syndicate" by which, long in advance of its contract, the great transcontinental line was terminated. This contract was made between Her Majesty, acting in respect of the Dominion, and represented by Sir Charles Tupper, minister of railways and canals, and Messrs. George Stephen and Duncan McIntyre, of Montreal, John S. Kennedy, of New York; R. B. Angus and James J. Hill, of St. Paul; Morton, Rose & Co., London; and Kolm Reinach & Co., of Paris. A counter offer was presented to Sir Charles Tupper on the 15th of January, but, though defended by Mr. Blake as bona fide and efficient, the contract of the "Syndicate" was, after a week's discussion, carried by a majority of 140 to 54—every province except New Brunswick giving the Government a strong majority.

THE NATIONAL POLICY.

Already Sir John Macdonald's National policy had received the strong support of the ounce and of the country. On the 8th of January, 1878, while he was still in opposition, the Liberal Conservative Association of Toronto had passed resolutions favoring such a readjustment of the tariff as would foster the agricultural, mining and manufacturing interests of the Dominion. It was urged that the welfare of Canada required the adoption of a financial policy which would be essentially national—not meant merely to supply a temporary deficit, and the association withdrew its confidence from any government that refused to support its views. In the subsequent session of Parliament Sir John Macdonald embodied the association's views in a series of resolutions, which a year later were made the basis of the fiscal policy of his Government. Its essential principle was the encouragement of home manufactures, the duties being adjusted by Sir Leonard Tilley, after consultation with experts, so that the rate varied according as the articles were or could be made, or had not been, were not likely to be, or could under no circumstances be made in the Dominion. The tariff underwent frequent revision during successive years and undoubtedly gave a fruitful impulse to the growth of native manufactures. The Chinese wall erected by the McKinley bill between Canada and the United States gave rise to an agitation for the renewal of reciprocity. Sir John was able to point out that the resolutions on which the National Policy was founded contained a provision for reciprocal free importation, whenever the United States authorities thought proper to depart from their exclusiveness. A cry arose, on the part of the Opposition leaders, for what was termed unrestricted reciprocity, and between this and the

National policy, modified by reciprocity in natural products, the last electoral battle was fought. Sir John had appealed four times in succession to the people of the Dominion, and four times in succession he led his followers to victory. His physicians and friends had counselled retirement during the recent contest, but the great Premier cared little for his own ease while his cause and his supporters were in danger. The strain of anxiety and fatigue proved too much for him at his advanced age, and the country which he has for nearly fifty years served with such noble devotion now bewails a loss which it will be hard indeed, to repair. Not from his own adherents alone came expressions of sorrow when it was known that his recovery was hopeless. The concern was universal and pervaded all classes of the community. Even life-long opponents gladly recognized his wonderful abilities, his unchallenged personal integrity, his lofty patriotism, his unswerving loyalty to the Crown and to the Imperial connection. The greater his responsibilities, the more undaunted was his front, the more admirable his temper as a leader. His character, his gifts, his career, place him on an exalted pedestal in the temple of fame, among the greatest of the world's statesmen.

What Sir John was in social life, in personal contact with his contemporaries, friend and foe need not be informed. A Radical of the Radicals, seeming to be lost in thought or hearing the premature news of his death, a bystander asked, with untimely irony, "Are you going to put crape on your hat?" "I would gladly do so," was the reply, "to the memory of a great man from whose views I honestly differed, and I fear that, had it been my lot to come for any length of time within the circle of his magnetic influence, I should (from what experience I have had of it) have been one of his most devoted followers. He was a grand character, and every Canadian should be proud of him—in spite of his faults." Who is without them? How often did Sir John repeat these lines, changing the possessive pronouns:—

"Be to my virtues very kind,
Be to my faults a little blind."

And friend and foe alike will tenderly recall the striking figure and the clear-cut face, the genial manner and the persuasive tones of the man Canada's greatest man, one of the world's greatest statesmen—as he made the appeal which he now makes to us from the shadow of death.

HIS PUBLIC HONORS.

As before stated, Sir John Macdonald was first elected to Parliament for Kingston in 1844. He held the seat till 1878. Defeated in that year he was elected for Marquette, Man., but resigned on being called to the premiership, when he was elected for Victoria, B. C. In 1882 he was returned for both Carleton and Lennox, and in 1887 for Carleton and Kingston. In 1891 he was elected for his old constituency by an emphatic majority that surprised friend and foe alike.

Many honors were conferred upon Sir John Macdonald. He was a D. C. L. of Oxford, conferred in 1865; an LL.D. of Queen's and McGill, a D. C. L. of Trinity (Toronto). In 1867, in reward for his labors on behalf of federation, he was created a K. C. B. and in 1884 a G. C. B. He was a Knight Grand Cross of the Order of Isabel la Catolica of Spain. In July, 1872, he was nominated a member of the Privy Council, being sworn in in August following. He was made a Q. C. in 1846, and was for years a Bencher of the Ontario Law Society.

Sir John Macdonald was twice married. First to Isabella, daughter of Alex. Clark, of Dalnavert, Inverness, who died in 1856, second to Susan Agnes, daughter of Hon. T. J. Ber-

nard, a member of H. M. Privy Council for Jamaica, who survives him. He has two children, Hugh John, who represents Winnipeg in the House of Commons, and a daughter.

Catholic News

ARCHDIOCESE OF KINGSTON.

THANKSGIVING SERVICE AT ST. MARY'S CATHEDRAL.

On Tuesday June 2 a solemn High Mass of thanksgiving, at which all the priests of the Archdiocese without exception assisted, was offered up for the restoration of His Grace the Archbishop to health and his return to Kingston. Monignor Farrelly officiated as High Priest, attended by Frs. Murray and Spratt, as deacon and sub-deacon respectively. The Very Rev. Deans Gauthier and O'Connor were assistant deacons of honor at the throne on either side of the Archbishop. The boys and girls who received first Communion last Sunday, occupied the front pews in their feast-day costumes; whilst the children of the schools were present also with their teachers. There was a vast congregation, who came to testify their respect for the Archbishop, and unite in the universal act of gratitude and congratulation for His Grace's safe return home.

At the conclusion of the Mass, Mons. Farrelly, V.G., read, in the name of the priests, the following address. He prefaced the reading with a few, earnest words, telling how sincerely himself and clergy felt the happiness of seeing their beloved Archbishop once more among them, and how united were they with the sentiments of the address:—

Address from the priests of the Archdiocese to His Grace, the Most Rev. James Vincent Cleary, Archbishop of Kingston:

MAY IT PLEASE YOUR GRACE:—The meeting of the priests of the Archdiocese with Your Grace, their illustrious Archbishop, on the present occasion, is specially important, as marking the happy termination of a grave crisis seriously affecting religion in the Metropolitan See of Kingston. This is, indeed, a day of thanksgiving and joyful congratulation.

We stand about the Archiepiscopal Throne, in this majestic Cathedral this morning, with hearts overflowing with grateful emotion to the Lord and Giver of health and life, who, in response to the fervent prayers of priests and people, has mercifully liberated us all from the painful thralldom of suspense, which oppressed our spirits during the course of Your Grace's protracted absence from the Archdiocese.

When you left home late in January last, we were aware that your Grace's strength and vigor were seriously impaired by long months of arduous and uninterrupted labor. We were, however, nowise apprehensive about your health, which, we believed, needed only a period of rest and freedom from the anxious cares and weighty concerns of the episcopal office, to be completely restored and established.

Your Grace may well imagine, then, what an alarm was created by the message of our venerated Administrator, the Rt. Rev. Mons. Farrelly, inviting the united prayers of your whole flock, for the alleviation of the severe and painful malady in your eyes, which threatened the loss at least of vision in one eye, not to speak of the possible, and even more serious consequences hable to follow considering your Grace's weakened condition of health at the time. Our fears were seriously aroused, and for many weeks a painful suspense hung over the Archdiocese, and grievously alarmed both priests and people.

We give our most heartfelt thanks to the

All-merciful God, who heard the prayers of the Church of Kingston, and soon the distressing uncertainty respecting your Grace gave place to a growing sense of relief and security. Your Grace's letters were full of hope, and we were assured at length that not only your health would be as vigorous as in the past, but that the threatened danger to your vision passed away also, even to the surprise, we have been told, of the skilful oculist who had charge of Your Grace.

We rejoice with you on this happy issue of events that had filled us with apprehension. We join heartily with the universal sentiment of sympathy and felicitation felt throughout the length and breadth of the Archdiocese for Your Grace. We are moved to regard your restoration as an evident blessing from God upon the Archdiocese at this critical juncture of our ecclesiastical affairs, when so many important works undertaken by Your Grace awaited your enlightened and authoritative direction for continuance and completion, whilst new projects for the advancement of religion needed your voice for their successful inauguration and inception. Thus the divine favor manifestly sanctions our united efforts in the past, and the same undivided zeal for God's honor and the Church's welfare animates the hearts of priests and people to co-operate with Your Grace's holy purposes in the future in the cause of Catholic faith and the strengthening of its influence among the flock committed to your care by the Vicar of Christ.

Permit us, Your Grace, to express our thanks to the companion of your journey, the Very Rev. Dean Gauthier; for, we have heard, from Your Grace's own lips, of his exquisite and constant care of you during your recent severe illness. We are assured that he expended this solicitude upon Your Grace on account of his personal affection for you. But we are mindful also that he as one of the prominent priests of the Archdiocese of Kingston, was exhibiting by his conduct the loyalty of the priests of this Archdiocese to their Bishop, of which we have ever been proud, and in upholding this honorable character of the clergy of Kingston, Dean Gauthier deserves this formal and public recognition of the gratitude and thanks of his fellow-priests of the Archdiocese.

In conclusion, your Grace, we bid you an affectionate and filial welcome home. We congratulate you once more on your happy recovery, and we pray that God may extend your years to rule this Metropolitan See in the peace, and union, and love of an obedient priesthood and a faithful people for the honor of God and the glory of His Church.

His Grace, who was deeply affected, made a brief but very feeling reply, as follows: Throughout my weary spell of illness in a distant land my thoughts continually reverted to my Canadian home, my diocese, my clergy and people. I knew the anxieties my critical condition had given rise to, and the inconvenience occasioned by my absence, more especially in such of your missions as demanded the first steps to be taken in early spring for the execution of works that must be completed before the return of winter. Believe me, I felt lonely and home-sick, and the consequent distress of my mind aggravated my bodily infirmities. The daily prayers offered throughout the Archdiocese in my behalf, according to the instructions of the Rt. Rev. Administrator, found an echo in my soul and harmonized with my unceasing petitions to God for the spiritual and temporal welfare of you, my loyal fellow-labourers, and my whole flock. To those fervent supplications sent up to the Throne of Mercy by you and your congregations each morning, as you knelt before the altar in sight of the adorable victim of propitiation; by our religious communities with their school children, their orphans and the sick and indigent

under their charge; by all Catholic parents with their families in every home within our borders. I unhesitatingly concur with you in attributing my unexpected recovery from a grievous malady, which had reached its most alarming stage at the moment when you began to offer those public and private suffrages for the speedy recovery and safe return of your chief pastor. Thanks be to God for His mercies. Thanks also to you, my faithful priests, to our religious sisters and brothers, to all the heads of families, their children and domestics, throughout the length and breadth of the Archdiocese of Kingston. All have been sharers in my pains and mental anguish; all have helped to my restoration of health; and all rejoice to-day that we are one more united in the common intercourse of life and duty, and are ready to work together, as hitherto, in prosecution of the grand undertakings to which Holy Church invites us for the extension of God's kingdom in Eastern Ontario. It is for public manifestation of this holy rejoicing in the most sacred and solemn form, you have left your homes and assembled in this Cathedral Church to-day for oblation of the great Eucharistic sacrifice in union with me and my faithful people of Kingston City. We lay our grateful hearts upon the altar and beg the High Priest of the New and Eternal Testament to offer them to His Heavenly Father in union with His own.

Oftentimes in the past decade of years you have gathered round me to present your felicitations and good wishes, and make declaration of your loyalty to me and my office, and your earnest desires to co-operate with me in all my undertakings for the promotion of religion. But on no occasion did I experience a sweeter sense of pleasure in meeting my clergy and listening to their expressions of sympathy and filial attachment than at present. Your presence cheers me like sunshine after desolation; your words of warmest welcome and congratulation on my re-appearance amongst you in good health are a balm to my heart, so long oppressed by pains and anxieties; and your renewed assurance of affectionate regard and entire willingness to work in cordial union with me and under my direction, inspires me with high courage in resuming my labors for the spiritual welfare of my flock and the advancement of this glorious Archdiocese of Kingston in the path of religion and virtue and honor before God and men.

The paragraph in your address relative to Dean Gauthier's invaluable attentions to me during my time of sickness has gratified me much. No one could display more devotion to another than he did to me. In fact, I know that he felt my pains more keenly than myself. I have seen his sensitive nature shrink and shudder at the sight of surgical operations upon my eye, whereas not a nerve of mine quivered from first to last. I thank him here publicly and am glad to hear you offer him your thanks in the name of the archdiocese.

Let me, in fine, return thanks to good Monsignor Farrelly for his efficient and peaceful administration of affairs in my absence. He has delivered up his charge to me, and all things are most satisfactory. We all unite in wishing him length of days and continued health of mind and body, for the benefit of religion and the good of our people in this archdiocese.

May God's peace and blessing abide with us all.—*Kingston Freeman.*

Count Otto von Reclberg has been appointed president of the annual general meeting of German Catholics in 1891. The meeting will be held in September at Danzig. Count Reclberg also presided over the last year's meeting of Catholics at Ulm, when 10,000 persons were present.

A garden party will be held by St. Michael's parish on Wednesday evening next in the grounds of the cathedral. The Notre Dame Sodality will have charge of some of the tables as will also Mrs. O'Keefe and McConnell.

On Monday at St. Michael's College a reception was given the distinguished prelates and clergy who had participated at the re-opening services of the Cathedral. At it were present their Graces the Archbishops of Toronto and Kingston; their Lordships, the Bishops of Hamilton, Alexandria, Peterboro, London and Eudocia; the Very Rev. Vicars General Rooney and McCann; Heenan, Hamilton; Deans Harris, St. Catharines; Cassidy, Toronto; Bergin, Barrie; and Rev. Fathers McInerney, Superior of the Redemptorists, Toronto; F. McEvay, Hamilton; Flannery, St. Thomas; Egan, Thornhill; La Marche, Rohleder and McBride of Toronto, with the priests and junior professors of the faculty of the College.

When justice had been done to the delicacies with which the table was loaded Mr. Michael Loftus, of the Rhetoric class, stepped forward, and read in the name of faculty and students, an address of welcome to the illustrious Archbishop of Toronto and his brother Bishops. His Grace's reply was couched in that pure classical style that characterises all his public utterances. He thanked the professors and students for the generous welcome accorded himself and his brethren in the Episcopate. He reminded them that St. Michael's was the first institution of learning in the archdiocese. Great as had been the results to the church and the professor from its teachings in days gone by, it had an enlarged sphere of action before it; and he had the confident trust that it would be found equal in the future to what he had a right to expect from its glorious record in the past. His Grace wished to state here publicly that, since assuming the government of the archdiocese, he was much indebted to the priests of St. Basil for the generous aid so cheerfully given in his churches, and which had been rendered necessary by the death of priests in Toronto. Concluding with a graceful tribute of his esteem for the new Provincial, Father Marijon, he said he was happy in the feeling that he and his episcopal guests were indeed *at home* under the hospitable roof of St. Michael's College. His Grace's speech was vigorously applauded.

His Grace of Kingston was then called upon by the Archbishop for a speech, the Most Rev. Prelate excused himself on the plea that the state of his health and his physician's orders forbade him making one. However, in a few crisp sentences, he endorsed all Archbishop Walsh had said, incidentally observing that under so talented and energetic a Superior as Father Teefy the future years of the College could only be crowned with glorious success. This latter remark of his Grace's struck a sympathetic cord in the breasts of the students, who received it with something not very unlike an ovation.

Selections by the college band and a half holiday given by Archbishop Walsh to the students brought to a close this first reception at St. Michael's College to the whole Episcopate of Ontario.

continued from page 275

ship of the Cathedral by his Grace the Archbishop of Toronto—(of whom no better judge of men exists, and who, during his long career as bishop and archbishop, has not had recorded against him a single mistake in the matter of his official appointments)—at a period when careful administratorship is most necessary. As Secretary-Treasurer of the Separate School Board in conjunction with its chairman, the Very Rev. Vicar General Rooney, he has done valuable work for the cause of Catholic education, and undoubtedly will continue to fight the good fight.

Vicar-General McCann's ecclesiastical career practically commenced in 1859, in which year he commenced the study of classics at St. Michael's College, Toronto. After five years of assiduous study at this famed institution he entered the Grand Seminary, Montreal, where, at the expiration of three years, he received deaconship. Returning to Toronto, he, in St. Mary's church, of which His Grace the Archbishop (then Father Walsh) was at that time pastor, on the 21st June, 1867, was ordained priest by the late Archbishop Lynch, of happy memory. Father McCann was given charge of the parish of St. Catharines for three months, during the absence of its pastor, and in the following November was appointed assistant at St. Mary's church to Father Proulx. Father Walsh having been appointed Bishop of Sandwich leaving to take possession of his episcopal see. In December the parish of the Gore of Toronto was committed to his charge, there he laboured with good results for two years, at the expiration of which time, much to the regret of his parishioners who had formed a strong attachment to him, he was recalled to the Cathedral as assistant to Vicar-General

Jamot, the following year being transferred to St. Paul's on the removal of Vicar-General Rooney to the parish of St. Mary's. In 1872 he was appointed pastor of Oshawa and Whitby, and five years subsequently was named rector of St. Michael's Cathedral. In 1882 Father McCann took charge of the parish of St. Helen's, at Brocton, then a suburb of Toronto, where he remained stationed until his appointment to the Cathedral as Rector in January, 1891.

When he entered on his occupancy of St. Helen's the parish was small and the church accommodation meagre, but his restless and tireless energy soon formed around him a parish of magnificent proportions, and the present church of St. Helen's, which he built, is a standing monument to his zeal and untiring labours.

The many and heartfelt expressions of regret at his removal by his parishioners and the many tributes they paid to his worth, are still fresh within the memory of all, and need no words of ours to give expression, they mourned his severance from them as the son does that of a father, so closely had he enthroned himself around the tendrils of their hearts. In 1890 he was made Dean of Toronto by his Grace the Archbishop, and on Holy Thursday last was named Vicar General: on which promotions he received the congratulations of the entire secular daily press of the city as well as those of his own co-religionists. That he may long be spared to enjoy the honours so unstintedly bestowed upon him, and to wield the force of his intellectual lance in the good fight is the heartfelt wish of the Review and of its numerous readers. A good son, Holy Church has recognized his worth, and we doubt not that in the future even higher honors await him than in the past.

...Rev. Jas. Walsh, secretary to His Grace the Archbishop, and rector of Our Lady of Lourdes church has taken a much needed vacation. For the past ten years he has labored without interruption, making this rest almost a necessity. He sailed on Wednesday for Ireland taking with him the best wishes of his numerous friends. During his absence his place will be filled by Rev. Fr. Cruise, of St. Mary's Church, who will act as rector of Lourdes and private secretary to His Grace.

Confirmation services were held at Dixie last week by His Grace the Archbishop, at which 57 children received the Sacrament. The parish of Dixie embraces within its jurisdiction Port Credit, Lambton, &c. and is ministered to by Rev. Fathers Trayling and Duffy, who at the conclusion of the ceremonies tendered a tasty luncheon to His Grace and others, amongst whom were Vicars General Rooney and McCann, and Fathers Egan, Walsh and Lynch.



VICAR-GENERAL McCANN

GENERAL.

...On Sunday last Father Peter Klein, the pastor of Dieblich, near Cologne, celebrated the seventieth anniversary of his ordination. He is one of the oldest priests in the Catholic world, and is still a hard working Catholic parish priest, in charge of a large congregation.

...A telegram from Rome published by the *Figaro* states that the Pope, in forwarding his Encyclical to the Emperor William, sent with it an autograph letter, in which His Holiness asked his Majesty's assistance in carrying out the advice contained in the Encyclical.

...The *Pall Mall Gazette* says; The Pope's unchanging championship of the rights of the rights of the labourer to a human existence, and his reiterated insistence on the duties of employers to employees, are sufficient to make his Encyclical memorable in the annals of civilization.

CATHOLIC FORESTERS.

I asked Father Gill if he would assist me to organize. He replied that he would willingly do so if he had leisure time, but that the great amount of work he had then on hand made this impossible. He then advised me to call on one of the Jesuit Fathers, either Father Finnegan or Father Hayes, as the Jesuit Fathers, said he, were generally well-experienced in such matters. "If your idea is practicable," said he. "I am confident they will aid you in carrying it out; but if they consider it impracticable, I would advise you to give it up." I bade Father Gill good-bye and he wished me good luck in my undertaking. The outlook was now certainly far from bright, but I determined to keep on, saying to myself that whilst there was life there was hope.

On the third Sunday in April, 1883, I made a visit to the Holy Family parish. I met, by

appointment, an old shop-mate of mine opposite the church, Mr. William Woof, and he accompanied me to see Father Finnegan, S.J. Father Finnegan received us very kindly, I told him my mission and the objects and aim of the organization. I also laid before him the Constitution and papers which I had received from the East and asked him permission to call a meeting in Sodality Hall. Father Finnegan said this could be granted only by the Superior, Rev. Father Thomas O'Neil, but that he would try to obtain it for us. He then went to see Father O'Neil and brought him to meet us in the receiving-room in which we were. Good Father O'Neil, President of St. Ignatius' College, having learned from Father Finnegan and ourselves the purpose of our visit, said in a kind tone of voice: "Well, now, Mr. Taylor, what do you want me to do for you?" "I want you, Rev. Father, I replied, "to give me permission to call a meeting in the Sodality Hall to see if we can form this organization." "You have my permission, and I shall send word to the janitor to let you hold meetings whenever you think fit." So that through the good words of Father Finnegan to Father O'Neil we got leave to form Court No. 1 of the C. O. F., in the Holy Family parish. Father Hayes and Father Finnegan were appointed by Father O'Neil to assist in organizing and to attend the meetings. I thanked Father Finnegan for his good work and left for home feeling as light and as swift as a March mountain hare.

I made some calls on that untiring worker for the interests of the order, Dr. F. W. Fitzgerald, at his residence on West Taylor street, in order to have the doctor engaged for our first meeting. I then got a few thousand circulars printed calling the first meeting in Sodality Hall, corner May and 11th streets, May 6th, 1883. Mr. George Bracken, the present Financial Secretary of Court No. 1, and Mr. William Woof and his son, volunteered their services to distribute these circulars on account of my living so far away from the Holy Family church. In the afternoon of Sunday, May 6th, 1883, we held our first meeting. It was well attended.

To be continued.

...On Tuesday last Father Philip of the Carmelites paid a short visit to Toronto.

Burdock BLOOD BITTERS CURES DYSPEPSIA.
Burdock BLOOD BITTERS CURES DYSPEPSIA.
Burdock BLOOD BITTERS CURES DYSPEPSIA.

PROMOTES
DIGESTION.

Mr. Nell McNell, of Lethbridge, Ont., writes:
 DEAR SIR.—For years and years I suffered from dyspepsia in its worst form, and after trying all means in my power to no purpose I was persuaded by friends to try B.B.B., which I did, and after using 5 bottles I was completely cured.

Burdock BLOOD BITTERS Cures CONSTIPATION
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AGTS
ON THE
BOWELS.

Rapid Recovery.
 DEAR SIR.—I have tried your B.B.B. with great success for constipation and pain in my head. The second dose made me ever so much better. My bowels now move freely and the pain in my head has left me, and to every body with the same disease I recommend B. B. B.
 Miss F. Williams,
 415 Bloor St., Toronto.

Burdock BLOOD BITTERS Cures BILIOUSNESS.
Burdock BLOOD BITTERS Cures BILIOUSNESS.
Burdock BLOOD BITTERS Cures BILIOUSNESS.

REGULATES
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Direct Proof.
 SIR.—I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspepsia.
 Mr. A. F. DEACON,
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Burdock BLOOD BITTERS Cures HEADACHE.
Burdock BLOOD BITTERS Cures HEADACHE.
Burdock BLOOD BITTERS Cures HEADACHE.

REGULATES
THE
KIDNEYS.

A Prompt Cure.
 DEAR SIR, I was very bad with headache and pain in my back; my hands and feet swelled so I could do no work. My sister-in-law advised me to try B. B. B. With one bottle I felt so much better that I got one more. I am now well, and can work as well as ever.
 ANNE BROWN,
 Tilsonburg, Ont.

Burdock BLOOD BITTERS Cures BAD BLOOD.
Burdock BLOOD BITTERS Cures BAD BLOOD.
Burdock BLOOD BITTERS Cures BAD BLOOD.

PURIFIES
THE
BLOOD.

Bad Blood may arise from wrong action of the Stomach, Liver, Kidneys and Bowels. B. B. B., by regulating and toning these organs, removes the cause and makes new rich blood, removing all blood diseases from a pimple to a scrofulous sore.

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NORTHROP & LYMAN'S Vegetable Discovery

A GREAT
BLOOD PURIFIER
AND
HEALTH REGULATOR

No Medicine Equals it.
Its Properties are such as to
Rapidly Insure Sound Health and
Long Life.

Pleasant to the Taste, and Warranted
FREE FROM ANYTHING INJURIOUS
To the most Delicate Constitution of Either Sex.

IT effectually and thoroughly Purifies and Enriches the Blood, gives Life, Strength and Vigor to the whole Organism of Digestion, restores to healthy action the functions of the Liver, regulates the Bowels, acts upon the Nervous System and Secretive Organs, restores the functions of the Kidneys and Skin, and renovates and invigorates the entire body, and in this way frees the system of disease. Its effects are surprising to all, in so effectually and thoroughly cleansing the entire system, and

PERMANENTLY CURING
ALL DISEASES ARISING FROM IMPURITIES OF
THE BLOOD.

such as Scrofula, and every kind of Unhealthy Humor, Female Weakness, and those complaints known by the names of Erysipelas, Canker, Salt-Rheum, Pimples or Blotches on the Face, Neck or Ears, Ulcers, Fever Sores, Bolls, Scald Head, Sore Eyes, Neuralgia, Rheumatism, Dyspepsia, Billousness, Pains in the Side, Shoulder, Back or Loins, Diseases of the Liver and Kidneys, Costiveness, Piles, Headache, Dizziness, Nervousness, Faintness at the Stomach, and General Weakness and Debility.



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A FEW EXAMPLES.

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 (Also endorsed by His Lordship the Rt. Rev. Bishop Otto Janin, St. Cloud, Minn.)
 Chapel of the Sacred Heart Convent, Montreal.
 St. Bridget's Church, Ottawa, Ont.

TESTIMONIAL.

Messrs. Castle & Son have put in stained glass in all windows of our church. These windows present a magnificent sight, and add greatly to the beauty of our temple. It would be very difficult to be better served than we have been by Messrs. Castle & Son. The figures placed in the six windows in the Transept are perfect. The best workmen in Europe could not give better or more perfect finish. Messrs. Castle & Son deserve the patronage of all who intend having this kind of work done in their churches.
 L. A. CHARLEBOIS, Priest,
 Curate of St. Therese

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For public purposes such as Educational Establishment and large Hall for the St. John Baptist Society of Montreal.

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3 and 17 June, 1 and 15 July, 5 and 19 August, 2 and 16 September, 7 and 21 October,
 4 and 18 November, 2 and 16 December.

3134 PRIZES
WORTH \$52,740.00
CAPITAL PRIZE
WORTH \$15,000.00
TICKET, . . . \$1.00
11 TICKETS for \$10.00

Ask for circulars.

LIST OF PRIZES.

1	Prize worth \$15,000	\$15,000
1	" "	5,000
1	" "	2,500
1	" "	1,250
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5	" "	1,000
5	" "	500
5	" "	250
5	" "	125
100	" "	2,500
200	" "	1,000
500	" "	500
100	Approximation Prizes.	2,500
100	" "	1,500
100	" "	1,000
999	" "	4,995
999	" "	4,995

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THE GREAT ENGLISH REMEDY
OF PURELY VEGETABLE INGREDIENTS AND
WITHOUT MERCURY, USED BY THE
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120 YEARS, IS

Cockle's Pills

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These Pills consist of a careful and peculiar mixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chastemille. They will be found a most efficacious remedy for derangements of the digestive organs, and for obstructions and torpid action of the liver and bowels which produce indigestion and the several varieties of bilious and liver complaints.

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 WHOLESALE AGENTS:
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JNO. J. FOY, Manager.

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All who have secured the Microcosm Extra should order from us.

Local Agents supplied at New York rates.

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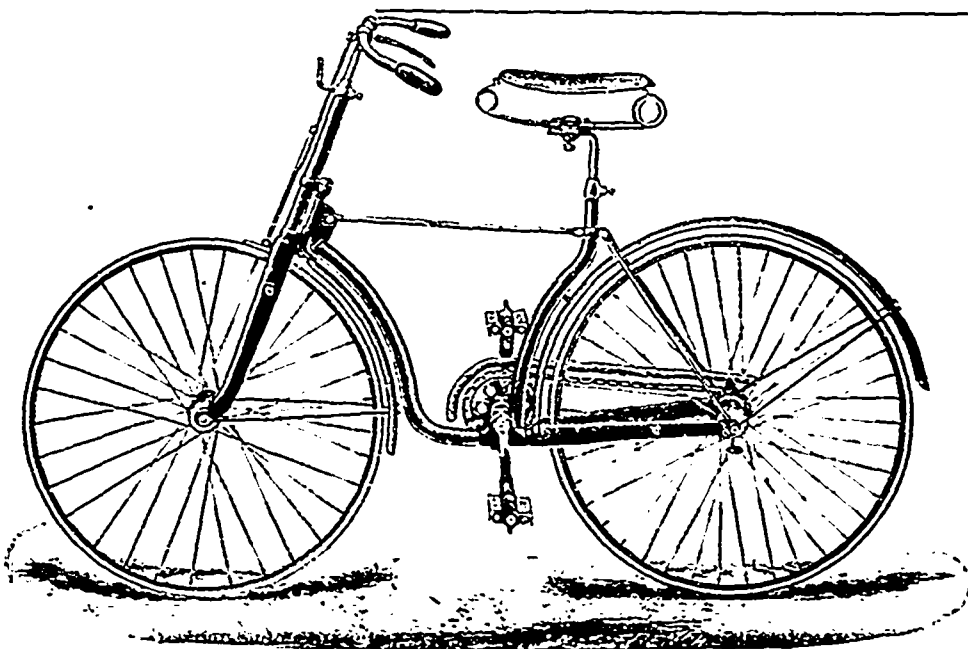
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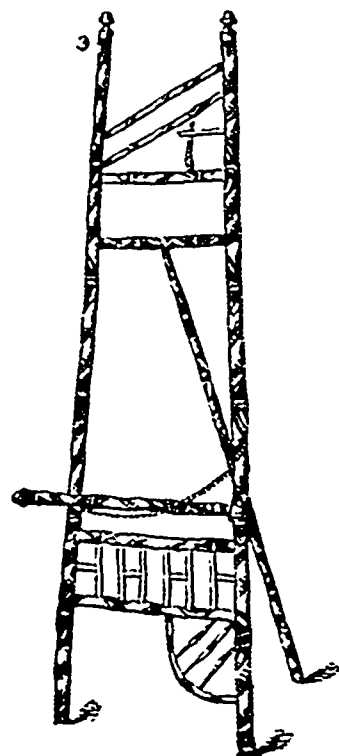
THE REVIEW, with its increased size and the new features about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to donate the following premiums to those sending in to us the number of prepaid subscribers as designated below. All these goods are of the best quality, manufactured by the well known firm of the Gendron Manufacturing Co., 7 and 9 Wellington St., Toronto,

and 1910 Notre Dame St., Montreal, and can be seen at their warerooms at either of these two cities. We ship them prepaid to any destination in Canada or the United States. We have no hesitation in saying that this is an unprecedented offer, and our reputation, we think, is sufficient to warrant the prompt fulfilment of obligations, and a guarantee that goods are as represented. We wish to double our circulation during the next six months, and take this as the most effective way of so doing, at the same time remunerating those who work on our behalf.



The frame is made of imported weldless steel tubing; the front and rear forks of special steel, concaved; the handle upright and bar, as also the spade handles; the swivel head and its brackets; the double rail bottom bracket; the sprocket shaft, cranks and pedal pins; the front and rear axles are all made of steel dropped forgings—the only absolutely reliable material.

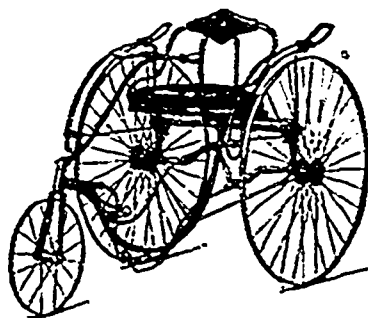
No. 2 Safety Bicycle, worth \$85.00 given for 90 subscribers
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The **SURPRISE** Way

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