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# The Catholic Weekly Review.

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

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

Vol. III

Toronto, Saturday, April 6, 1889.

No. 8

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## Notes.

An announcement was made in a city paper on Tuesday of the elevation of the Bishop of London to the Archbishopric of Toronto. We are not at liberty to say more than that the announcement was premature; but that the appointment of Dr. Walsh to be Metropolitan, an event so ardently hoped for in Toronto, is not unexpected.

Those Ontario papers which opposed the Jesuits' Estates settlement are endeavouring to make capital out of a foolish and sensational article which lately appeared in a Quebec journal, *Le Canadien*, accusing the Jesuits of having intrigued at Rome against the influence of Cardinal Taschereau, and of having betrayed the Papal Court into committing a diplomatic blunder. The culpable character of the article, which it is absurd to suppose had the cognizance of Cardinal Taschereau, has been condemned by the remainder of the French press of the Province.

The Boston *Pilot* of last week refers us follows to an infamous publication, which is now being largely quoted from in Toronto:—"Among the scandalous books on exhibition in the windows of certain fanatical anti-Catholics in Boston, and for sale, "for the good of the cause," is the "Monita Secreta," or "Secret Instructions of the Jesuits," an infamous book which has been made to do duty in almost every extensive anti-Catholic crusade since its issue in 1612. It is, of course a pure invention, and was attributed to Jerome Zahonowski, who had been dismissed from the Society, probably for some misconduct, and who took this mode of revenging himself. It has often been refuted both by Protestants and Catholics, and one only needs to read it with an ordinary degree of penetration and candor to be convinced of its perfectly mendacious and fraudulent character."

"It will do no harm to add once again," said the *Mail* in its editorial on the result of the recent division, "that so far as this journal can gauge the trend of public opinion, Ontario is prepared, before acknowledging herself beaten, which would be tantamount to confessing that she had ceased to be free, to insist on a revision of the constitution, even though the demand should put an end to Confederation."

This is the "We'll kick the Queen's Crown into the Boyne" style of argument.

It is not so long ago that Mr. Chamberlain, by way of solace for the loss of respect and of friends which his desertion of Liberal principles cost him, congratulated himself on a public platform that at any rate he was now "the colleague of English gentlemen." The English gentlemen, we should judge, must take joy in their colleague.

The N. Y. *Herald's* correspondent, "A Member of Parliament," in his dispatch dated Sunday last, describes the proceedings in the House when the announcement was made of the death of John Bright. Mr. Smith, the Government leader's speech, was, we are told, appropriate and sympathetic; Mr. Gladstone followed, and pronounced a generous eulogium which was couched all through "in that elevated strain which alone is tolerable on such an occasion." Lord Hartington, who spoke next, spoke in a manly manner. Though he could not keep the tone where Mr. Gladstone had left it, he at least did not disturb the effect his eloquence had created. Then Mr. Justin McCarthy rose and paid a warm tribute to Mr. Bright, on behalf of the Irish party, which he says was in every way good and seemly. Then Mr. Chamberlain got up, and brought things down to a prosaic level. "We could now compare," says the correspondent, the new school with the old, Mr. Chamberlain with Mr. Gladstone. Broad and deep indeed is the chasm which divides them. Mr. Gladstone talked of Mr. Bright's exalted purity and noble aims. Mr. Chamberlain began to tell of his pecuniary relations with his constituents. I have heard and read some strange funeral orations, but that a gentleman should rise upon such an occasion and say in effect, "Our organization, which I called into existence, was perfect, and we never let the deceased pay his own election expenses"—this I think is something new in necrological literature. He who drinks beer thinks beer was the dictum of Dr. Johnston, and I suppose that he who loves money dearly will think money, but at such a time and over such a man it was out of place to talk of election expenses. "Mr. Bright was a good man and we sent him here free of cost."

And thus it came to pass, he adds, that smiles were seen on the lips of many members as they left the House, in spite of the sadness and solemnity of the occasion.

## THE JESUIT DEBATE

We present our readers this week with the balance of the principal speeches made in defence of the Jesuit settlement during the great debate in the House of Commons last week. They form, it need hardly be added, a most important page in the Parliamentary annals of Canada.

### SIR JOHN THOMPSON'S SPEECH.

I feel that in rising to state the reasons which I conceive justified the Government in advising His Excellency not to withhold his assent to this bill, not to exercise the power of disallowance, that I must ask more than the usual indulgence of the House. I shall have to deal at considerable length with the points which have already been discussed. I shall have to speak with the sense of the fact that to one great portion of the community of Canada nothing I can say will be satisfactory, and to another great portion no defence of the Government is necessary. It is, therefore, only becoming that I should ask the indulgence of the House, in order that I should make a plain statement of the reasons which induced us to give His Excellency advice for which we are held responsible to-night. I desire to take exception to one statement made by my friend from Simcoe (Mr. McCarthy) with reference to the conduct of this debate. He complained that no member of the Government had spoken on this matter. He desired that I should speak before he did. I leave it to the members of this House if last night one argument which had been brought forward had not been answered. I am the Minister who is primarily responsible. I leave it to this House if it was fair that I should be required to speak and then when my principal accuser came forward to sit with my mouth closed. In presenting the case which I have to make on behalf of the Government to-night, I must ask your attention for a few moments to the question, to the wearisome narration as to the position of these lands occupied in the Province of Quebec, not that this matter has not been discussed in detail, but because in almost every essential detail I have a difference of opinion from my hon. friend, and because in some respects the merits of this case were lost sight of by the hon. member in his admirable address this afternoon. Why, sir, I will venture to say, without the slightest disrespect to the hon. gentleman, that one reason why this House ought not to address His Excellency now to disallow, if we had no better reason, is that the hon. member, who is a master of legal argument, addressed the House for nearly three hours this afternoon, and presented a case upon which the greatest doubt must depend. He presented a case in which for one whole hour he went from detail to detail for the purpose of proving what? Proving that the Jesuits of Quebec have no legal title to those lands in question, a fact which is admitted in the preamble of the bill. He spent an hour or more in discussing theological questions connected with the ecclesiastical history of England, which in England and in every one of her colonies have been sent to sleep for the last 200 years, in the spirit of tolerance which alone can make any country great. Allow me to call the attention of the House to a brief statement with regard to the position in which these estates stood, not for the purpose of showing that these people of the Province of Quebec, whatever their merits may have been, had a legal title to this property, but for the purpose of showing that this is not a question upon which we can decide, but which must and which ought to be left to everyone of the provinces—to that authority which the Constitution not only makes them entitled to deal with such a question, but which omnipotently empowers them to deal with such questions, subject only to control in so far as the rights of the whole Dominion and the policy of the Empire may be involved. Now, sir, the House will remember that long before the cession of Canada to the Crown of Great Britain, the Jesuits had laboured in the wilderness and in the schools and churches of Canada, and that as a reward for their missionary zeal, for their work as teachers, and for their services to this, one of the greatest colonies of France, they had been erected into an incorporated body, in one of the most solemn acts of the King of France, and had been endowed by the King of France and by private donors, who

wished to place in their hands the means by which the work of Christianity and civilization among the savages and the work of education among the people of Quebec could be carried on. These were the terms upon which they held their lands when the battle was fought on the Plains of Abraham and the conquerors took possession of Canada, under terms which are, in the first place, set forth in the Capitulation of Quebec, and afterwards in the Capitulation of Montreal, and in terms which are recognized by the law of nations as applicable to every civilized country in the world. What were these terms? By the law of nations, the conquering power took possession of all the rights and privileges and powers which the conquered monarch had in the country. He took possession of no more. He took possession of the sovereignty of the country. He took the King's fortifications in the country. He took the King's stores of arms and ammunition in the country. He took the King's lands in the country. He took the King's treasures in the country. But he was powerless by the law of nations to lay his hand upon the property, movable or immovable, of the humblest subject in the country. Had he violated this law, it would have been an outrage upon the law of nations, a disgrace to British arms, and a violation to the terms of capitulation. Now, it has been said in the course of this debate that by the terms of capitulation the Jesuits of Quebec and all their property were placed at the mercy of the conqueror. I do not so read the terms of capitulation. I do not so read any international law. Let me read Article 24 of the Capitulation of Montreal:—"All the communities and all the priests shall preserve their movable property, and the revenues of the seigniories and their estates which they possess in the colony of what nature soever they be and the same estates shall be preserved in their privileges, rights, honours, and exemptions." That was the request made, and what was the answer given to it? The answer, unequivocal and definite, was "Granted," and yet we are told to-night that these estates, which come within the exact words of that provision, as regards the seigniories, properties, movables or immovables of the priests and religious orders in the Province of Quebec escheated to the Crown.

Here the Minister entered extensively into the historical and legal aspects of the question. The conclusion of his masterly argument was as follows:)

Before I close my argument I will deal with the objection that this property is diverted from the purposes of higher education. It is said that this is a breach of trust and misappropriation of these estates. In regard to the sale of this property, this Act gives the province no greater power than it possessed before. It is simply a statute for the settlement of the question in dispute. It makes no provision that the proceeds of the sale shall be used for purposes other than education. It simply declares that this money shall be at the disposal of the Government. Are we to suppose that it will betray its trust? I will tell the House the facts of the two cases. No one in Quebec has suffered through the passage of this Act. The revenue from these estates has been applied to the consolidated fund of the province, and not to the educational fund. A large portion of this money has been applied for the general purposes of the Province, and why was this done? Simply because the Provincial Legislature made ample provision for the higher education of the province out of the general revenue. Why, Mr. Speaker, the money spent on higher education has been three times more than the proceeds of these estates. Not a single school has been assisted from the estates, because the fund supplied was amply sufficient, and yet we are told that the Legislature will be guilty of a breach of trust when they dispose of these estates. Mr. McCarthy challenged the propriety of my report to the Governor-General on the Act in not calling his attention to the importance of the measures. I have nothing to do with the importance or insignificance of the measures which come before me. I took the responsibility of advising his Excellency that this Act was no less within the power of Quebec than the eleven others that accompanied it. Seeing that these estates have never been applied to purposes of higher education, I think that my friend from Simcoe must agree with me that this is a fiscal matter within the jurisdiction of the province. This is not the first time that these objectionable personages have been dealt with in matters affecting the finances of Quebec. I

have a list extending over fifteen years of appropriations in the Supply Bill made by the Legislature of Quebec in support of higher education carried on by the Jesuits. If this Act is unconstitutional every one of those Supply Bills should have been disallowed. It is too late to argue that granting money to a teaching body is abolishing the distinction between Church and State. To discuss the merits of the distribution of these moneys would be as absurd as to discuss the items of the Supply Bill. We are told that this is a Church endowment. It passes the power of ingenuity to show that the grant of money to a body of teachers is the endowment of a Church. Let me say to my hon. friend from Simcoe that it is no more the endowment of a Church, and it is no more a denial of the separation of Church and State in the country, than the endowment of a hospital, an orphanage, or an asylum would be which is under the conduct and care of a religious organization. Let me say further to him that I suppose we all cherish as fully as he does the value of the principle that there should not be Church control in any part of the country, but what the hon. gentleman proposes is worse, that we shall step into the domain of provincial legislation and say that no Legislature shall have the power to devote any money to an organization of a professedly religious character. It may profess any other kind of principle and it will be lawful to endow it, but if it profess any Christian principle, it is not lawful. I have listened so the hon. member for Simcoe on the third branch of his argument, the objectionable teachings of the Jesuits, with some surprise, not because I intend to challenge his ample liberty to differ from me to the fullest extent, but as to the propriety of his observation. If I could picture myself going to the Governor-General and asking for the disallowance of an Act, for the reasons the hon. gentleman has put forth this afternoon, I would imagine myself to be a fit subject to be expelled from his Excellency's presence as quick as possible. What would be the reasons which I should urge? Am I to ask for disallowance because in 1874 the *Quarterly Review* published an article condemning the Order? His Excellency might ask me who is the author of that article, and I would be compelled to answer that I did not know the name of the author, but I might assure him that nothing would be published in the *Quarterly Review* which would not stand criticism, I am afraid that his Excellency would not be satisfied with that answer, and he might put me a more puzzling question as to whether or not I was aware that these statements of anonymous criticisms had been answered again and again until the slanders had been worn threadbare.

MR. MCCARTHY—Where?

SIR JOHN W. THOMPSON—The hon. gentleman asks where. I would like to ask if he has ever read the answers to those criticisms? I would like to ask him if he ever sought the answers to them? Because these are questions which his Excellency may ask me when I go to him asking for disallowance. (Laughter.) Supposing he should ask me whether in advising disallowance on the authority of the *Quarterly Review*, which I am afraid would not be considered very high constitutional authority at the Colonial Office, I had verified the quotations? I ask the hon. member for Simcoe what answer he could give to the House if he were asked a similar question, because I tell him that on the verity of these quotations lies half the controversy. If I were to advise his Excellency to disallow this Bill because of the objectionable tendency of this body, he might fairly remind me that the Legislature of these united provinces of Canada 37 years ago erected these people into a corporation to teach the youth of the country, and he might challenge me to look over the work of those 37 years and point him to a man whom they had turned out who was guilty of immorality and disloyalty to the civil power. On the question of expulsion from European countries, his Excellency might read me lessons from modern history, one of which might be that in some of these countries to say that the court was opposed to Jesuits or to Protestant Reformers was not a discredit either to the Protestant Reformers or the Jesuits. I do not think that I need dwell upon this branch of the subject any longer. I think the House will agree with me that whenever we touch these delicate questions which are in any way connected with sentiment, or religion, or race, there are two principles which must be observed, namely, that as regards theological questions the

State must have nothing to do; and that as regards the control which the Federal Power can exercise over provincial legislative matters, touching the religion, the sentiments, or the freedom of the people, no section of this country, whether it be the great Province of Quebec or the humblest province in the Confederation, can be governed by the rules of 3000 years ago. (Cheers.)

MR. MULLOCK'S SPEECH.

I admit some hesitation, Mr. Speaker, in venturing to address the House upon a subject of such gravity and importance as that which is now receiving our attention. I cannot conceive of any question that may be fraught with more serious consequences to the welfare of Canada than the one now before us, I have been amazed to find that hon. gentlemen in their calmer moments should allow themselves to be carried away by bigotry and fanaticism to do what in my judgment would destroy the union of the provinces which now constitute Canada. What arguments have been laid before the House to justify us in adopting the conclusion which the member for Muskoka asks by his motion we should adopt? The motion placed in our hands alleges that this Act is beyond the jurisdiction of the Province of Quebec. Hon. gentlemen have argued that it is *ultra vires*, and being so, they ask us to recommend the Governor General to wipe it from the statute book. I ask is it proved beyond doubt that this Act is *ultra vires* or is there a doubt? The Minister of Justice has shown that the position taken by the gentlemen who support this motion is untenable. If, however, it be established beyond doubt that this Act is *ultra vires*, then it would be the very strongest reason why we should not take the course advocated. Is Parliament—which is dependent upon a fickle populace and composed of members more or less prejudiced upon the matter—the fit tribunal to find upon the law and facts which must be considered in order to do absolute justice in this case? I am of the opinion that under no circumstances should Parliament interfere unless there is no other tribunal in the land that can deal with it, for there can be no more unfit court than an assembly like this. Now, supposing to-night that the majority of this House decided to carry this motion, the next step would be that the Government must tender their resignation and they must go to the country, or the hon. member for Muskoka must be called upon to form a Cabinet. Has the hon. gentleman thought what would be the issue in an appeal to the country? It would be an issue of race and religion. If the hon. gentleman were sustained by a majority, the next step after the passage of this resolution would be the whole of this Dominion would be divided into two camps, Roman Catholic friends in one and Protestant friends in the other. If he understands the true sentiments of the people in Canada, he will find that this would not be merely a question of the Jesuits against the member for Muskoka and his followers, but the Protestants of Canada against the Roman Catholics. Could one conceive of an issue more disastrous to Canada than this? It would destroy Canada. Are we to bring about a condition of affairs like that when we have at our hands a tribunal whose decision would be accepted loyally by all classes? If this Bill were disallowed the Legislature of Quebec would be called together again as soon as the law permits and its first act would be to re-enact the Jesuits' Estates Bill. On this my hon. friend from Muskoka would rally his forces here, and the first step would be to call upon the Governor-General to disallow the Bill, and so the repetition would go on, the public mind being more and more inflamed. Where is the end to be? Is that in the interest of Canada? Would such a course be in the interest of any country in God's world?

I have heard the hon. gentleman speak of his love for the British flag and her institutions. I know he is honest in every sentiment he uttered, but I deplore it that he has forgotten that he is living in the nineteenth century, that he has come to free Canada; that the greater Ireland is on this side of the water. But he thinks that he still lives in old Ireland, where the minority wielded the power and was able to exercise its sway. I am not a Catholic but I think the whole truth should be told on this question, and I regret that it did not occur to the hon. gentleman and to those who support him to utter one word of justification of the Roman

Catholic Church, but in all their arguments to assert that the Church endangers every institution of the country.

MR. O'BRIEN—I defy the hon. gentleman to justify from any word I have uttered in this debate the statement he has made.

MR. MULLOCK—I am only too glad to think that I misunderstood the hon. gentleman. I only wish I could say that of all who have discussed this question, but I think that some of those who are partners with him in this movement, and particularly my friend from Norfolk (Mr. Charlton), did assert that the Roman Catholic Church endangered civil liberty. If that is the case, could not one man of them have given credit to the Church for having in days past been loyal to the constitution of the *de facto* Government? We find that within the past few months the Conservative Administration of England was only too glad to receive assistance from His Holiness the Pope in the form of a rescript which he issued to his people in Ireland, and that against the wishes of his clergy on that island. Would our loyal friends who propose to set the heather on fire think for one moment of the duty enjoined upon us by the British North America Act? Does not that Act say that whatever we do we must do all things with the view to promote the peace, order, and good government of the people of Canada? When Her Majesty gave us that constitution she expected us to carry it out, and not to exercise our majority powers on the floor of Parliament to destroy peace, order, and good government for the sake of establishing religious superiority. Let us look at the consequences of the other course. An appeal to the courts takes place, and it can be carried to the foot of the throne, where the advice of her majesty can be secured, giving finality and satisfaction to the dispute forever. My voice and my vote are, therefore, in that direction, without any sacrifice of my Protestant sentiments, and I shall oppose the motion of the member for Muskoka.

#### MR. LAURIER'S SPEECH.

It is not often that we on this side of the House have the privilege of supporting the policy of the Administration in this question, when the action of the Government is assailed by a number of their own supporters, the Liberal party, with a few exceptions which I respect, gives them their entire support. No other course than this can be taken consistently with the policy which we have advocated for the past fifteen years, and in fact, ever since Confederation.

I have hesitated as to whether I should confine myself to this statement and then sit down, but no one who has the peace of the country at heart can ignore the agitation now going on in Ontario. Coming from the Province of Quebec, belonging as I do to the Catholic persuasion, being a supporter of the Government which passed this legislation, I cannot otherwise than deplore the attempt which is being made to arouse popular prejudice against this legislation. If we approach this question, or for that matter any question from the point of view of religious belief, we are apt to stand on narrow, unsafe, and dangerous ground, because it is a matter of history that the most wicked follies and the most shocking crimes have been committed under the sacred name of religion. I cannot forget that an attempt has been made to arouse feeling in Ontario, but I hope the attempt will not succeed, that a better sentiment will prevail, and that all will recognize that we each must make some allowance for the feelings of others. What is the cause of this agitation? It is simply this, it is a matter of regret that immigrants from European nations, when they come to this country, have brought not only their laws, institutions, and civilization, but also their hatreds. At this moment France and England are at peace, but we know that the time was when they were almost constantly at war with each other, and their sons on this side of the water cherished the same animosities towards each other. They had amongst them the boundless space of this virgin continent, and yet they carried on the most deadly feuds, for the possession of a few huts in which they lived. The war ended on the plains of Abraham, and it resulted in the most generous terms of capitulation on the part of the conqueror.

By these terms the utmost religious freedom was preserved to each of the religious communities, all of which, with the exception of the Jesuits, were kept in possession of their

estates, and I think the Minister of Justice gave the real reason for the Jesuits having been kept out of their property, namely, that it was through the covetousness of Lord Amherst, who wished himself to possess them. But the protests were so strong, not only from the old inhabitants but from the new inhabitants as well, that the Government could not carry out the intention of making a grant of these estates to Lord Amherst. They were therefore placed to the credit of a special fund. Now there is this to be remembered, that under the law of Quebec, as it existed during the French regime, property of the nature of the estates of the Jesuits would, when the order was abolished, have fallen to the ordinary, to the bishop of the diocese. Such was the constitution of the Church at that time, and from that moment to the present day the ecclesiastical authorities in Quebec have not ceased to claim that the property was belonging to them, and could this claim remain unsettled? Could it be that in a Catholic province like Quebec these representations could remain unheeded? Time and again the Government tried to dispose of these estates, and for the very good reason that they were not yielding in the disputed position they occupied the return that might otherwise be expected from them, but in vain. Finally Mr. DeBoucherville, in 1876, entered into negotiations to sell the property, and Mr. Chpleau is stated to have offered \$500,000 for the claim of the religious authorities upon it. Mr. Ross, who succeeded later on to the office of Prime Minister, also entered into negotiations for the settlement of the estates; but nothing came of these negotiations, and why? Because it required courage to settle the question, because it was certain that whoever dealt with it would have a great deal of prejudice to face. Mr. Mercier has had the courage to grapple with this question, and if there is nothing else to stamp him as a statesman, the fact that he had courage to deal with this matter is sufficient to stamp him thus. Well, the question having to be settled, in what manner was it settled? It was settled by compromise, the only fair way to settle it. I ask the hon. member for Muskoka if there was a fairer way of dealing with the question?

There is one way to judge a question, and that is by public opinion. I do not say that public opinion is unerringly right, but I do say that if you govern a people according to public opinion you have peace and harmony in the land. In the same way, if you override the wishes of the people of Quebec, instead of harmony and peace you will have discord, the conclusion of which I would fear to look at. But it has been insisted by the member for Simcoe, and by some other members, that this legislation is offensive from a Protestant point of view. Strange to say, of the Protestant minority as represented in Quebec, twelve members in number, two only protested against the bill and these very mildly. They objected to the appearance of the name of His Holiness the Pope in the Act, but Mr. Mercier gave them the answer given by the Minister of Justice, "If you will not have the name of the Pope in this matter, suggest a name to put in its place. Suggest a better name in the settlement of a Catholic dispute than that of the head of the Catholic Church." Mr. Mercier afterwards congratulated the minority upon their toleration. I say if anybody has a right to speak for the Protestant minority in Quebec, it is those who were elected by the Protestants to represent them in the Legislature, and if those representatives are satisfied, as I presume they are, it seems to me that no one else has a right to complain. But the hon. member for North Simcoe has no confidence in these representatives of his fellow countrymen in Quebec. Can it be that the Protestants of the Province of Quebec, who have placed themselves at the head of this country, are still so backward in other respects that they cannot send men who will properly represent them in the Provincial Legislature? Can it be that they have to be taken under the fostering care of my hon. friend from Muskoka? Can it be that they cannot look after their own interests? I have more confidence in the ability of the Protestant representatives of the Province of Quebec because I happen to know them personally, and men of fine ability some of them are. The Protestant minority of Quebec is quite able to take care of its own public affairs in the province, and asks no assistance and expects no sympathy from outsiders. There has not been in the history

of the province an instance where the power of the majority has been used to crush the interests of the Protestant minority. The Protestants as a whole do not complain of the Jesuit settlement. It is recognized as the best thing that could be done under the circumstances. My hon. friend from Huntingdon referred to the treatment of the minority in the Province of Quebec. If they have anything to complain of, and I listened to the list of grievances we have heard to day, I ask are they not themselves responsible for it? In all their list of grievances is there an act of the legislation they have ever protested? They have always supported the Conservative party which has been in power, and have not all those laws been passed by the Conservative party? Speaking as a Canadian of French origin, I say that if my fellow-countrymen of British origin have anything to suffer and have any grievances, if they came before the legislature of Quebec I know the majority there would be ever ready to give them what remedial legislation they would think for their benefit. But up to this moment I never heard that the Protestant minority had anything to complain of in the treatment they have received from the majority in the Province. If they have any serious grievances can it be possible that those would not have been referred to on the floor of Parliament? I do not admit that there is any serious grievance where there are no agitations made about them on the floor of the House. It is evident from the discussion we have had in this Parliament that although the Act is objectionable to some people, I find no fault with my friends from Muskoka and Simcoe for holding the views they do, and I do not attribute to them any motives other than those of conscience, that they are doing what they deem to be in the interests of the people at large, but it is manifest to me that their judgment has been biased by the fact that the name of Jesuits has been introduced into this Legislature. It is said that they are dangerous men. Supposing all these things that have been said are true, is it any reason to refuse them the justice to which they are entitled? That might be a reason to refuse them civil rights, but they were incorporated years ago, and under such circumstances the explosion of bitterness we have seen to-day came rather tardily. But no man, be he the friend or the foe of the Jesuits, but must at least give them the credit for that, this they repel and deny all the charges made against them. Let us remember that the Jesuits deny the doctrines which are attributed to them. I have read quotations by Pascal, from Jesuit works, but I have looked in vain to find the text-book from which he obtained those quotations. I cannot find out whether they are right or wrong. But I know his writings have been refuted time and again by the Jesuits. It will not be denied that the Jesuits are a body of able and pure men. It is not surprising that in such a numerous Order there should be found some men who would write objectionable things. Would it be right to hold the Order responsible for the statements of every member? If that were a good principle we would be justified in condemning the whole Protestant clergy of Ontario because one of their number, Dr. Wild, stated recently that to kill a Jesuit was no crime. But this is not the place to defend the Order of the Jesuits. The proper place would have been in the Legislature of Quebec. Whether they be regarded as friend or foe, it seems to me that their history has been such as to entitle them to the greatest admiration. They have been pioneers of this country. Every inch of the soil of Ontario has been trodden by their weary feet 150 years before any English settled on that Province. Nay, the very ground has been consecrated by their blood in the attempt to win souls for the God of Catholics and Protestants alike. Of Jesuits I have nothing more to say. It is asserted that they have been expelled from many countries. Sir, it is true. But I have this to say that they have never been expelled from a free country. (Applause.) They have been expelled only from countries where British freedom, as we know it, is unknown. It is said they were expelled from Germany in 1872. Why, Mr. Speaker, is it in a British Assembly that the Germans are to be held up for imitation? We have been told that the Jesuits have been expelled from France. Yes, and to the shame of the French Republic, be it said, they were not the only persons who were expelled on that occasion. Why, sir, in 1880 six or seven different religious communities were expelled. The Sisters of Charity,

angels on earth, if there are angels on earth, who had renounced forever anything that life could give in order to help the poor and suffering, were expelled from France. Not only religious communities, but the princes of the house of Orleans were expelled. Sir, I have only to say to the hon. gentlemen who bring such arguments as this that I feel ten thousand times prouder of my native land, which can deal justly with the Jesuits, than the land of my ancestors, which though Republic to day has become so degraded as to banish all those who do not come up to its standard of citizenship. I am reminded by the hon. member for Simcoe that the French are sometimes apt to forget that this is a British country. What did he mean by that? I wish he had said a little more or a little less. I wish, if had a charge to make, that he had had the courage to make it. I tell this to the hon. gentleman. I am of French origin, and I am proud of my origin. I know that my fellow countrymen would have nothing but contempt for me if I were not proud of my origin. I repeat I am proud of French origin, but I am a British subject. (Applause.) The member for Norfolk has said that there should be but one race here. What race should it be? Is the French lamb to swallow the British lion, or is the British lion to swallow the French lamb? I believe we can have a nation here of more than one race. The Scotch and Irish do not forget their origin. I cannot forget my origin, but I am a Canadian before everything. I speak not only for myself, but for my fellow-countrymen on both sides of the House. (Applause.) If a vote were taken in Quebec to day as to whether we should retain allegiance to England or to France, there would not be one single vote in favour of French allegiance, because we are British subjects. Again and again Liberals have been advised to vote against the Government on this question. I find it stated in a recent issue of the *Mail*, that if the Liberals of France were in our position they would vote against it. With reference to the Liberals of France no doubt the editor is quite correct, but I have this to say, that we are not Liberals of the French school. I have said not once, but scores of times in my own province, that I was a Liberal of the English school, and that I and my friends had nothing in common with the Liberals of France. I was sorry to hear my hon. friend from Norfolk (Mr. Charlton,) express his regret that there was no Protestant organ in Canada. He meant that there should be a Protestant partizan party. Sir, there are men in my own province, of my own persuasion and race, who are of the same mind as the hon. member, who would have a Catholic party. For my part I have always raised my voice against that doctrine, and as far back as 1877, speaking in my native language in my own good old city of Quebec, I told my audience that the organization of a Catholic party would bring about the formation of a Protestant party, and a religious war, the most disastrous of all wars, would follow. Those were my sentiments twelve years ago, and they are my sentiments now.

#### THE PREMIER SPEAKS.

SIR JOHN MACDONALD, after referring briefly to Mr. Lauffer's criticisms, spoke as follows:—

My hon. friend for North Simcoe said the other day that the Government ought to have spoken earlier in the debate. Well, if we had disallowed the bill, this might be fairly said, but we allowed the legislation of the province to take its course, and this called for no defence until an attack had been made. That we did right in allowing the bill, I have no doubt, notwithstanding the able argument of the member for North Simcoe. The measure was, in my opinion, well within the competency of the Provincial Legislature. I came to that conclusion, the Minister of Justice came to the same conclusion, and I may say that the laymen and lawyers in the Cabinet are unanimous. But if I had any doubt on the subject, the able and clear argument of the member for Bothwell this afternoon would remove that doubt from my mind. (Opposition applause.)

Now, the hon. gentleman seems to infer that there has been a change of front on this side. Sir, we have carried out fully and fairly the opinions I laid down myself in my report on disallowance as Minister of Justice in 1869. This bill was either within the competency of the Legislature or it was not. If it was within the competency of the Legislature it must be



allowed to go into operation, unless injurious to the Dominion as a whole. If it is not within the competence of the province, it does not follow that it is the duty of the Dominion Government to interfere. Look at the return before Parliament and you will see that again and again Ministers of Justice have reported that certain portions of Provincial measures are *ultra vires*, yet where they have had a beneficial tendency, and they did not effect injuriously the rest of the Dominion, the attention of the Dominion Government was simply called to the matter in order that it might amend the feature in which, according to the Dominion view, the Legislature had exceeded its powers. It does not at all follow that because an act is *ultra vires* it should be disallowed. On the contrary, it is just in these very cases, except in exceptional instances, that there is no necessity for disallowance. The allowance of a bill that is *ultra vires* does not, however, make it law. But, sir, I think it was not for us, on the question of the expediency of this legislation, to put our opinions against the decision of the Legislature of old Canada and the various Acts dealing with the Jesuits that have been passed. Why, 37 years ago the Legislature of United Canada, a majority of the members of which were Protestants, incorporated St. Mary's College with large powers, but my hon. friend from North Norfolk says that though there were two or three Jesuit professors in the college that did not make the institution a Jesuit institution. I can tell my hon. friend the incorporators of St. Mary's College were the Bishop of Montreal and six Jesuit priests, and just as much as Victoria College is a Methodist College was St. Mary's College a Jesuit College.

MR. BLAKE—It is called the Jesuit College.

SIR JOHN MACDONALD—Now let me call the attention of the House further to that Act of Incorporation. The majority for the bill was 51 on the third reading, and only 7 opposed it. There was a large vote against it on the second reading, but it was only 7 on the third reading. Well, of the 51 who voted for the bill 29 were Protestants and 26 were Catholics. The members who voted against it were all from Ontario, and it is a sufficient answer to my hon. friend for Huntingdon that in 1852 one single Protestant representative from the province of Lower Canada and Quebec Province voted against this bill. This is a full justification of the statement of my hon. friend for Stanstead, when he said that the Protestants of Quebec were not opposed to legislation on this subject. As long as 37 years ago the Jesuit College was established in Montreal. I voted for that, and have never had cause to regret my vote. That institution has gone on with its work of usefulness ever since. We do not hear of any complaint of its teaching, of any perversion of youth, any disloyal doctrines, or any doctrines which have brought censure upon the college. We hear of the institution going on, and continuing to go on, doing its work well. One would suppose from the addresses we have received and the speeches we hear that this was an invasion of the Jesuits, and that they had come in like the Huns and the Vandals to overrun the country. But 37 years ago they were in active and useful operation. In 1871, eighteen years ago, the Legislature of the Province of Quebec passed an Act incorporating the Society of Jesus. This Act of 1887 is not the first Act of incorporation. This Act approves of the Act of 1871, and instead of enlarging the powers it diminishes them. This Act of 1871 was passed without protest from Protestants in or out of Parliament. This agitation has grown up in the country, I don't know how, but it is found now that this Act should never have been passed, and that the Act limiting its power ought not to be passed, and that both these Acts are injurious to the people of Canada. This Act provides that priests residing in Quebec, in the building of the congregation of Notre Dame, form a body whose object is to perform its offices in city and country places as missionaries and priests, to assume direction of religious congregations, brotherhoods and societies of both men and women, with permission of their Lordships, the Roman Catholic bishops, devote themselves to the work for spiritual and moral purposes, etc. Now, how could this present Government, in the face of the solemn legislation of United Canada in 1852 and the legislation of the Province of Quebec in 1871, how can we now set up our opinion and declare that this is a body which ought not to have existence

in Canada? In 37 years, if their principles are so devoid of morality and their aggression so insidious, they must have shown evidence of it since their incorporation. Their doctrines are such as to meet with the approbation of the head of their Church or they would soon be informed of it in the authoritative way he can exercise over all bodies within the Catholic religion. Under these circumstances, I say that we would have been acting with a presumption, which I think no Canadian Government or sensible Government in a free country would think of exercising, and we had no grounds for doing so. We have the sanction of United Canada and the legislation of Quebec for 18 years, and for us to act upon our opinion is absurd. We would be subject to the condemnation of every thinking man in the country. We are told of the Supremacy Act and the unfavourable legislation which took place in England some years ago, but these are practically obsolete in England. The people of England are not afraid of the attempt of the Jesuits to attack the supremacy of England, nor are they afraid that the Queen's throne will tremble. We, in Canada, are supposed to be the only people in the world who are afraid of the Jesuits. There are Jesuits by the dozens in the United States. After all, as a Presbyterian minister said, this is merely a matter of money, and a very small amount it is. This shows how easily the public can be worked up on a religious matter. I cannot but deeply regret that my hon. friend from Muskoka felt it his duty to make this motion, which should never have been made. It will cause a great deal of discomfort in Canada. I well remember the great and serious evils these religious questions have caused in this country. We know that it was the Clergy Reserve question that caused the Mackenzie rebellion. We can remember how neighbour was set against neighbour on the *Separate School* question. I feel deeply that this country is injured greatly, injured by the bringing of this subject into this popular assembly. We cannot now see what the result will be. I hope that evil consequences will be averted. I am encouraged in this hope when I remember the excitement in England when Cardinal Wiseman flouted in the face of England that Papal brief which roused the sensibility of every Englishman. On that occasion Lord John Russell took advantage of the excitement to make political capital for himself. So great was the excitement that every house was labelled "No Popery," and we all remember how the famous clown, Grimaldi, in order to be perfectly right, put up notice, "No religion." (Laughter.) For the time, I acknowledge I was carried away by the excitement. Everywhere the cry raised was "God Save the Queen, and down with the Pope." So great was the excitement that a special guard had to be put on Roman Catholic chapels. Mr. Nashby and Sir James Russell opposed that Act. Well, sir, not a single prosecution took place under it. In 1871 it was repealed in silence, I think without a single observation made against it.

MR. BLAKE—Everybody was ashamed of it.

SIR JOHN MACDONALD—I hope that when this matter is fully understood in Ontario, the people will see that the excitement was unnecessary, and that the country is safe. Why, Mr. Speaker, there are in Canada only 71 Jesuits. They are armed with a string of beads, a sash round the waist, a mass book, and missal. What harm can they do? The Jesuits made a claim and part of it was allowed. It was a family matter, and they have a right to do as they like with the money. The Legislature of the Province has the right to vote what they did and after all it appears that the Jesuits are only to get \$160,000. This reminds me very much of the story of the Jew who went into an eating house and ate a piece of ham. When he came out there was a terrible clap of thunder and he cried out: Good heavens, what a row to make about a little piece of pork. (Laughter.) I can only repeat that the Government would have performed an act of tyranny if we had disallowed this Bill, believing as we do that it is perfectly within the competence of the Legislature. I strongly agree with the view taken by the member for North York (Mr. Mulock) as to the extreme friction that would have resulted if we had disallowed the Act. A religious war would follow. Our credit would be ruined, and the interests of the country would be prejudiced. I cannot sufficiently picture the wretchedness that would have been heaped upon Canada if

this question, after having been agitated as this has been, had culminated in a disallowance of the Act. (Applause.)

A brief speech by Sir Richard Cartwright closed the debate. At 2 o'clock the division was taken and the vote stood: For Col. O'Brien's resolution, 18, against, 188, majority for the Government, 175.

T. GRANGER STEWART, M. D., F. R. S. E., Ordinary Physician to H. M., the Queen in Scotland, Professor of Practice of Physic in the University of Edinburgh, writes. "Acute bronchitis is common especially in the advanced stages of Bright's disease, and tends to pass into the chronic state. Phthisis (consumption) in its various forms is found occasionally associated with these renal (kidney) affections. It usually proves fatal while the renal malady is yet in its early stage." It thus becomes evident that consumption and bronchitis are intimately associated with kidney disease and Warner's Safe Cure should be taken early in the disease to prevent the damaging influence the kidney malady exerts upon the respiratory organs.

#### MONTREAL GOSSIP.

As Thursday evening's Angelus rang out over the city, the soul of young Jules Xhrouet broke from its earthly bonds and passed into the presence of its Creator. It is a sad incident the death of this gifted musician, and one which has profoundly touched the sympathies of the people of Montreal.

Jules Xhrouet was born at Spa, in Belgium, in 1866, and early showed a remarkable genius for music. When only twelve years of age he gained the highest prize in the gift of the *Conservatoire* of Liege, and for years reigned as leading clarionettist of the institution. During Mr. Jehin Prume's visit to Europe last year, he received a request from Mr. E. Lavigne, the director of the City Band, to recommend to him a first-class clarionettist. Mr. Prume at once counselled the engagement of Mr. Xhrouet. This was effected and last September the young musician arrived in Montreal accompanied by his wife and child. He at once became a favourite, and each appearance served but to swell the list of favourable criticisms accorded him. Not only in Montreal but in Quebec, Three Rivers and Sorel his Mr. Xhrouet's wonderful musical talent been appreciated, and his early death deplored. It is little more than a fortnight since he accompanied the City Band to Sorel to take part in a concert, and while being shaved in that town he received a cut that was destined to prove fatal to him. It appeared to be but a very trifling scratch, however, on the return journey he took cold in it, and erysipelas set in, which on Thursday morning began to draw to the brain. The highest medical skill of the city had been called to his aid but in vain, and at six o'clock in the evening his agony was over.

The funeral, which took place yesterday morning, was most imposing. Permission had been courteously given for the service to be held in the Church of the Gesu, which was draped throughout in black and gold. From Mr. Xhrouet's late residence on St. Catharine St. to the Gesu, the side walks were thronged with people and the Church was filled to the doors. The procession was headed by the City Band and the Band of the Vics. playing the "Dead March in Saal." Then came the Archbishop's Guard in full uniform, with drawn swords, and then the hearse. The coffin was literally covered with flowers, sent by the Mayor, the Belgian Society, the Bands of Quebec, Three Rivers and Sorel, as well as by many private individuals. The pall-bearers were Mr. F. Jehin-Prume, Mr. E. Prume, fellow-countrymen of the deceased, and Messrs. G. Moucel, G. Sincarre, Bouthittier, Trudel, and Charles Sheroux representing the orchestra and choir of the Church of the Gesu, of which Mr. Xhrouet was a member. The chief mourners were the Rev. Father Garceau, Messrs. L. J. Lajoie, E. Lavigne and G. Couture.

After these walked the members of the Belgian Colony, wearing their national colours, and several hundred other gentlemen, members of the different church choirs, professional men, students of the universities and other citizens. The funeral Mass was offered by Rev. Father Desjardins, S. J., the music, which was magnificent, was, of course, under the direction of Rev. Father Garceau. The remains were

deposited in the vault at Cote des Neiges, awaiting their removal to Belgium, whither Madame Xhrouet will return with her infant child.

Unfortunately the young artist's career was too short to enable him to make provision for his family. A concert is shortly to be given by the choir of the Gesu and other friends, the proceeds of which will be placed at the disposal of Madame Xhrouet.

The time has apparently arrived for the Indians to learn the meaning of the word "progress," for an "Indian Advancement Act" has been passed, and the result is the final abolishment of the Chief system in Caughnawaga, which village will in future be governed by councillors. The grand Chief, Mr. Jocks, steps down and out—I was going to say with the title of honourable for life but I mean with the title of honorary chief so also Michel Montour and Louis Beauvais. It is said that the contest of the election of the Councillors next Tuesday, will be a very bitter one, which is certainly a proof of progress, and will result in the undoing of the touching sentiment contained in Mr. Lightall's poem of last year:

Back to thee, O Kaniwaki!  
Let the rapids dash between  
Indian homes and white man's manners—  
Kaniwaki and Lachino.

We are told that Dr. Barnard's first party of two hundred and twenty boys, who are about to sail for Manitoba and Ontario have already been applied for by farmers, and that more than twice that number are in demand. One of the papers very sensibly suggests that somebody should do for Canadian boys what Dr. Barnard is so successfully doing for the lads of English cities. The idea is a good one. It commends itself to us more and more, now that the season for marbles has set in with its usual vigour. Surely a goodly number could be spared from the hordes that swarm on our side-walks on sunny afternoons and that render pedestrian exercise in secluded streets a series of curves and jumps and skips.

That work has been commenced on the portico of St. Peter's is news which should bring joy to the heart of every Catholic in Canada. The massive stones are being hewn and placed, the windows are taking form and beauty, and the sound of the hammer and chisel rings blithely through the sunshine of this lamb-like ninth of March. It is said that one hundred and twenty thousand dollars will be required before the Cathedral is entirely completed—a great sum—but for a great object.

Directly facing the portico of St. Peter's, where the Crystal Rink now stands is the spot chosen for what I saw advertised on a very elaborately drawn picture as "The New Young Men's Christian Association Building." The new young men, however, are not drawing the model of their Temple from anything in the Eternal City, which is built upon the Seven Hills. They prefer to imitate the Windsor. It is more in the line of new young men.

OLD MORTALITY.

Montreal, 24 March, 1880.

"It is a fact that many of the best proprietary medicines of the day," said the late Dr. J. G. Holland in Scribner's Magazine, "are more successful than many physicians, and most of them were first discovered or used in actual medical practice. When, however, any shrewd person, knowing their virtue and foreseeing their popularity, secures and advertises them, in the opinion of the bigoted, all virtue went out of them." Failure of eye-sight, fickle appetite, headache, extreme wakefulness, frequent desire to urinate, especially at night, gradual failure of strength and dropsical swelling,—these are symptoms of kidney disease. If you neglect the symptoms, you will eventually have Bright's Disease. Warner's Safe Cure is the only specific which has ever been discovered for this disease. The late Dr. Dio Lewis, over his own signature said: If I found myself the victim of a serious kidney trouble, I would use Warner's Safe Cure.



## The Catholic Weekly Review.

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IN CANADA.

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LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

St. MICHAEL'S PALACE, Toronto, 20th Dec., 1880.

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNGH,  
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1880.

DEAR MR. FITZGERALD,—

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

Yours very truly,

C. O'BRIEN,  
Archbishop of Halifax.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887.

MY DEAR MR. FITZGERALD,—

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

Believe me, yours faithfully,

JAMES J. CARRIKY,  
Bishop of Hamilton.

TORONTO, SATURDAY, APRIL 6, 1880.

We will begin next week the publication of a story entitled "The Romance of a Jesuit," from the French of Do Benguy d'Hagerne, a work which is being abridged and translated into English specially for the Review by G. M. Ward, whose name is already well known to our readers by her several admirable contributions, and particularly by her articles descriptive of the great Feasts of the Church. "The Romance of a Jesuit," is a tale of great power and of especial interest at the present time, since it is written to illustrate the true spirit of the Jesuits, their heroic virtue, and their single-minded devotion to the advancement of religion and true civilization. The central figure of the story is a young man who entered the noviciate of the Society of Jesus as a spy and the willing instrument of its enemies. The result, however, was his repentance and conversion, and finally his becoming a Jesuit. The narrative introduces a variety of characters and abounds in strong situations, and is calculated to do great good to both Catholics and non-Catholics.

Since the assertion has recently been hazarded that "the Jesuits are a failure as educators," it may be worth while recording the testimony of one really great man to the contrary—the Duke of Wellington. In a recently published work by Lord Stanhope "Notes of Conversations with the Duke of Wellington," the hero of Waterloo gives it as his opinion that "since the suppression of the Jesuits, education in Europe had declined." The conversation may be found in detail in the volume mentioned. In the words of a con-

temporary the Duke was "a great General, a figure in the great historical events of modern Europe, and he had influenced the destinies of Kingdoms and dynasties." With the testimony of such a man before them, the Jesuits can afford to treat with contempt the bald assertion of an ex-Oxford professor, whose highest purpose in life seems to be to slander honest men.

MR. PIGOTT'S SCAPULAR.

After the suicide of Pigott there was found next to his breast a scapular with the letters "I. H. S." and a cross. To the wearing of the scapular extraordinary indulgences are attached. Thus it would seem that this wretched villain, while perpetrating the darkest crimes was quite religious in his way. No doubt this trust in the efficacy of the scapular did much to quiet the pangs of conscience, and enable him to go on in his villainy.

The reckless paragraph above printed, which is taken from the last number of the *Canadian Baptist*, is apparently meant to be regarded, and, doubtless, will be regarded by many of the readers of that paper, as a shocking proof of the profaneness and wickedness of the Roman Catholic religion. The purpose of the Baptist paper's remarks is to point out that according to the teachings and the tendencies of the Catholic religion, there is nothing to prevent the man who perseveres in the practice of a few superstitions, from being at once a pious son of the Church and an utterly depraved villain. That a statement of the sort should find a place in its pages is a painful illustration of how thick and impenetrable is the atmosphere of prejudice and of ignorance in which the average non-Catholic mind is enveloped.

The Baptist paper charges in effect that the wretched man Pigott, during his scandalous life (in the interests of truth, and in the circumstances, we cannot, in this case, be silent about the dead) was sustained in his conscience, encouraged to continue in his villainies, and perhaps deluded into presuming upon the Divine mercy in the end, because, forsooth, he wore, as is the pious practice among Catholics, a scapular, that is, a bit of brown woolen, around his neck; and that, indeed, in doing so he had only taken advantage of the machinery for stifling conscience and for making what is bad, meritorious, which well-informed Baptists believe that the Roman Catholic Church provides for, and puts at the disposal of, one and all of its members. The imputation is on a parallel with that other atrocious charge so often made in Protestant pulpits and papers, that the Catholic Church claims to be commissioned to bestow on her children permission to commit any sin whatever, for which they may have a fancy, on condition of their paying her a price in money for that perpetration, in proportion to the heinousness of the offence. Some years ago the *London Times* made this statement in the course of a leading article: "It is the practice, as our readers are aware, in Roman Catholic countries, to post up a list of all the crimes to which human frailty can be tempted, placing opposite to them the exact sum of money for which the perpetration will be indulged;" while to make the statement more emphatic, the writer took occasion, within two or three sentences afterwards, to refer to the Divine prohibition "Thou shalt not bear false witness against thy neighbour." And those who followed the famous lectures of Cardinal Newman on the traditions and fables that obtain against Catholics, a series of extracts from which were published in the Review a few months back, will remember how it was traced out that this portentous statement rested on, and had its origin in, the fact that in cathedrals and large churches abroad, chairs are used for worship instead of benches; that these chairs are generally farmed out by the beadle to all comers at the price of a small

copper coin every time they are used ; and that it so happened that on one of the doors of the Church of St. Gudule in Brussels, there was affixed a blackboard on which there was a catalogue in the French language of the prices to be paid, not for sins, but for the use of these chairs ; and it was this board which had been mistaken for that abominable sin table, the existence of which is firmly believed in by many pious Protestants to this day.

Our Baptist contemporary is guilty of quite as grave a misapprehension of the meaning which Catholics attach to the wearing of the scapular. To go into the subject at length would require us to enter into the field of theology, still the idea of the devotion can be explained very briefly. It is this : that since in the tradition of the Church and the belief of spiritual writers, the Blessed Mother of God is invested with special intercessory powers, and never asks without obtaining, the pious faithful who desire to enroll themselves specially among her clients and servants, wear, as their livery, what is popularly known as the brown scapular. "The Church delivers the scapular," a theologian explains, "intending that it should be worn 'piously,' and as a means towards holiness of life ; he who wears it and goes on sinning, dishonours his livery by dishonouring his Christian profession ; and he who goes on sinning because he wears it (if such a man there be), and trusts therefore to what is round his neck, instead of reforming his heart and life, is guilty besides his other offences, of the special sin of presumption and renders his final salvation all the more unlikely." We need only explain to our contemporary in conclusion, that no Catholic would presume to think that the soul of the unfortunate man, Pigott, has gone straight to Heaven, because he wore a scapular, any more than they would presume to intrude into the Divine secrets, or to limit the Divine mercies.

It is worthy of note, and the fact is significant of the feeling of the House on the subject, that the spokesmen of the baker's dozen who voted for the disallowance of the Jesuit Bill by the Government, professed, each in his own way, a modified respect for the Jesuits. Col. O'Brien himself, for example, the introducer of the resolution for the disallowance of the Jesuit measure, was at pains to preface his remarks as follows :—

"We find that up to the time of the Conquest the Society of Jesus was established in the Province of Quebec, or, rather, was carrying on active operations in all that part of North America which was under the jurisdiction of his most Christian Majesty, the King of France. Far be it from me to say one word derogatory to the way in which that Society performed its functions. We find that they have derived their support three sources—grants from the Crown, private contributions, and from the resources of individual members of the Order, and the two great objects they had in view were the conversion of the Indians and the education of the people of New France. I say, far be it from me to say anything derogatory to the manner in which, in the early part of their history, the good work of Christianity and civilization was carried on by the Jesuit missionaries. I pity the man who cannot be moved to admiration by the trials and sufferings endured by these missionaries in those early days. It is hard for us to realize in these later days what those sufferings were—sufferings which made their lives one long martyrdom that could only be endured from the highest and noblest sense of duty."

Similarly Mr. Barron, a gentleman who before concluding

his remarks succeeded in offending, by his references to the aged Premier, against every canon of good taste, professed himself at the start as follows :—

"I have no feeling whatsoever against the Jesuits or the Roman Catholic body, among them I have many good friends, and I have no sympathy with the clamour that has been raised outside of this House, made largely without reason, and I have no sympathy with the course pursued in certain quarters against the Jesuit Order. All that has been said may be true or it may not, but I have found from my own enquiries that some of the things alleged against the Jesuits are not true, and my early education has inspired me with a great admiration of the Jesuit Fathers. We all recollect Parkman's account of the early Jesuit missionaries, and who can read it without being imbued with enthusiasm for their courage and faith. We can all remember the unfortunate Father Jacques, the privations he endured upon his arrival in Canada, his work, and his final death at the hands of a child whom he was attempting to save with baptism. I say, then, that in this great and serious question I am relieved of any bias whatever against the Jesuits or the Roman Catholic Church ; but our admiration for them and our opinion of the constitutionality of an Act are entirely different things."

The opinion these gentlemen entertain of the Jesuits, one way or the other, is a matter of no great importance, that they spoke of them as they did is only of interest in that it shows what pains they were at to convince the House of their fairness.

The *Mail*, commenting on the result of the division on the disallowance resolution, says :

"The honours of the debate belong to the minority of thirteen and to the French contingent. The French members did not utter a word, for Mr. Laurier spoke rather as leader of the Opposition than as a French Catholic ; but their silence was more eloquent than language. They could afford to watch the genuflections and prostrations of their English associates with a feeling akin to pity. Nothing indeed could give one a much better idea of the power of the Roman Catholic Church in our affairs than the calm and half-contemptuous bearing of her liegemen amid the ories of the two English factions that Codlin was her friend, not Short."

This is a fair specimen of the methods by which the *Mail* attempts to fan the flame of religious bigotry in Ontario. As the *Montreal Gazette*, always a fair paper, has been ready to admit, no French Canadian or Irish Catholic member took part in the debate on Col. O'Brien's resolution for one reason only, and the reason does them infinite credit, namely, lest their participation might impart a religious colouring to the discussion, and introduce into the debate matters entirely foreign to the only side of the case—that is the constitutional—with which the Parliament had any concern. Up to the delivery of Mr. D'Alton McCarthy's speech, we happen to know that it was the intention of several Catholic members, including Messrs. Curran, Girouard, Kenny, Amyot, Beausoleil and Langelier to take part in the discussion, but, after hearing the remarks of Mr. McCarthy, with a self-restraint and wisdom greatly to be commended, they decided to remain silent rather than precipitate the discussion of a wholly irrelevant aspect of the subject. Had they spoken at all they would doubtless have felt it their duty to repel the charges and insinuations of Mr. McCarthy in respect to their religion ; and although their silence is interpreted by the *Mail* in such a sense as to best add fuel to the agitation which it has been instrumental in fomenting, their course will have the approval of all right thinking men the Dominion over.

## JOHN BRIGHT.

By the death of John Bright a great luminary is drawn from the stars in the political heaven; a great figure has gone out from the public life of the nation; and with it one of the very last of the few living links has been severed which remained to us to bind the reformed House of Commons of to-day, with the House of Commons of Sir Robert Peel and Lord Palmerston. Mr. Gladstone, the sole surviving representative of the older, and greater, order of Parliamentarians, has paid, in the free, old, and now almost forgotten, Parliamentary manner, feeling and generous tribute to the old Tribune who was his colleague and friend throughout the greater part of his long political experience; the world has written of him that he was man of strength, and of courage, and of sympathies; the hero and herald of new principles and of a new movement; whose single aim as a public man was the betterment, social and moral, of the people; and who has left to the world, now that he has gone, a great name, the memory of great deeds, of great popular rights won, of inspiring and noble words, of fidelity to principle—and albeit a career, now that it is closed, of strange inconsistencies.

Mr. Bright, in one of his Birmingham speeches, described himself as having, during the period over which his public life then extended, endured measureless insult, and passed through hurricanes of abuse; whereupon Mr. Lucy, one of the editors of the *Daily News*, and an acute political critic, pointed out that, though this was true enough, yet that perhaps it was not the greatest misfortune which had attended Mr. Bright through his public career. For, as he observed, if Mr. Bright was assailed with vituperation, he had been the subject of flattery quite as coarse and indiscriminating; if he was the offscouring of one section of his countrymen, he had been the idol of another; if he was denounced in England as a demagogue, he was worshipped in America as the sum of all excellences in statesmanship. If he was sneered at on the one hand as a mere platform declaimer and mob orator, he was held up on the other as a master of the purest and most lofty eloquence ever exhibited in or out of the British Senate. Public opinion wisely retreated from these opposite extravagances; and there was more danger, Mr. Lucy held, of Mr. Bright's services, and high qualities of mind and character being smothered in meaningless eulogium, than of their being defaced by abuse or by vituperation. But whatever differences of opinion might exist with respect to Mr. Bright as a politician, there never was any question as to his consummate ability as an orator. Though essentially a plain speaker, in the literary meaning of the phrase, he was never a rude or unpolished one. In one sense, he was admittedly the most cultivated speaker in the House of Commons, in that he had most elaborately and successfully trained his natural gifts of eloquence. Mr. Bright's power as a speaker did not lie so much in his use of strict logic, as in his invariable submission of his subject to the rule of good sense and good feeling. His language was simple and dignified. He was generous of, and exercised, as Mr. Gladstone declared in his eulogy of Mr. Bright in the House on Friday last, a sort of guardianship over the purity of the language. He ran all the notes of the orator, humour, earnestness, pathos, grandeur, and indignation, on a gamut of simple Anglo-Saxon words. Few finer things have ever been uttered by any orator than Mr. Bright's appeal to the rival leaders to lay aside their animosities in order to seek a remedy for the wrongs of Ireland, than the passage in which he described the Angel of Death visiting the homes to be desolated by the Crimean war, or

than the moral dignity of the sentences in which he vindicated his own career at Birmingham. That his speeches were few in number, and in parts at least, the result of careful preparation, counts nothing against him as an orator, unless the man whom Horace mentions, who made two hundred verses in an hour standing upon one leg, thereby proved himself a greater poet than he would be, who, following the old Latin precept, should have a masterpiece nine years in hand. As has been said, if Mr. Bright was a plain speaker, he was not less a polished one. In his speeches will be found few Latin, and probably no Greek, quotations, but they abound in allusions and illustrations, draughts from the pure wells of English literature and English poetry. The Bible, Milton, and Spenser formed his mental food and refreshment. He was a trifle Puritanical at times in his temper; at other times he expended his humour in neat epigrams at the expense of his opponents. "I never took much stock in Bright," said Disraeli; it is quite as likely that Bright never took much stock in Disraeli. His description of Disraeli as the mountebank, with a pill for the earthquake, is one of the best bits in the vocabulary of political phrases.

Mr. Bright used to say in his speeches that the title of Statesman has been so much abused, that he never very much coveted it. Yet in a real, though limited, sense, Mr. Bright was a statesman. He was a statesman of the poor, and of the oppressed masses who were not permitted to participate in affairs, the apostle of a political gospel which replaced, after a hard struggle, the old-time Tory infidelities, and which he lived to see triumph. His truest claim to the title of statesman rests in this: that not only in the Corn Laws and in the restriction of the suffrage, and in the coercion or corruption of the voter, but also in the condition of Ireland and of India, he at once placed his hands on the grave wounds of the Empire, and suggested the curative treatment. Mr. Gladstone's earliest Irish relief measures—the Irish Church disestablishment and the Encumbered Estates Act—were sketched out and urged by Mr. Bright, when to hint at such projects was to be branded a despoiler and communist; and in these respects, as also in respect of his views on the impolicy of the Russian War and the issue of the Southern Rebellion, time has confirmed how correct was his judgment.

It would be well if we could stop here, and if we could say that the great and good man retained to the end the belief and the courage of his nobler years. Alas! Mr. Bright's Irish speeches make, nowadays, strange, sorry reading. "If I have in times past felt an unquenchable sympathy with the sufferings of your people," thus concluded Mr. Bright one of his great Dublin speeches, "you may rely upon it that if there be an Irish member to speak for Ireland, he will find me heartily by his side;" and the time came twenty years later, when there were, not one, but many to speak for Ireland, and they found Mr. Bright, not by their side, but zealously, violently, opposed to them. The contracting of his sympathies, the narrowing, in these later years, of his mental vision, the arrest of all progressive development; the contradiction of his whole career, are in strange contrast to the course and the steady intellectual expansion of the man who began life as "the rising hope of stern and unbending Toryism," and who passed, by a process of gradual development, from Toryism to Liberalism in its purity and entirety. Mr. Gladstone. In our poor human experiences one finds no greater figure than the man who is true to the death to an idea, a principle. Victor Hugo has said in a fine passage:

"In order to be superb it is not necessary to wear, like Yvon,

the ducal morion, or to have in one hand a living flame like Esplandian; it is sufficient to lay down one's life for a conviction or a loyal deed. This little simple soldier, yesterday a peasant of Bearne or Limousin, who prowls about cabbage-cutter by his side, round the nursemaids in the Luxembourg; this young, pale student bowed over an anatomical study or book, a fair haired boy who shaves himself with a pair of scissors—take them both, breathe duty into them, put them face to face, and let one fight for his flag and the other combat for his ideal, and let them both imagine that they are contending for their country, and the struggle will be colossal; and the shadow cast by these two contending lads on the great epic field where humanity is struggling, will be equal to that thrown by Megarion, King of Lycia, abounding in tigers, as he wrestles with the immense Ajax, the equal of the gods."

Mr. Bright would have been superb, had he not outlived his old sympathies.

GERALD FITZGERALD.

A "Reception" was given to Sir Hector Langevin, K.C.M.G., on Monday by the pupils of the Convent of la Congregation de Notre Dame, Gloucester street Ottawa. Addresses of felicitation on the completion of his "Silver Jubilee" in the Government were presented to him.

All competent authorities, prominent among them being F. F. Roberts M. D., Professor of Chemical Medicine at University College Hospital, London, Eng., say Bright's disease has no marked symptoms of its own, but it takes the symptoms of other (so called) diseases. "If you have headache, fickle appetite, failure of eyesight, tube casts in urine, gradual loss of flesh and dropsical swelling, extreme wakefulness distressing nervousness, do not neglect such symptoms, or you will eventually have Bright's disease, or some other effect of neglected kidney disease: Take Warner's Safe Cure, the only recognized specific for this disease."

### THE JESUITS ESTATES QUESTION.

HOUSE OF COMMONS, OTTAWA.

29th March, 1889, 3 a.m.

We have just emerged from the fray; the Jesuit-Orange conflict made the echoes of our Legislative halls ring with battle-cries, war-whoops, *Paters* and *Aves*, on the one side, and invocations to the memory of King Billy, on the other, till the tea-pot tempest culminated in the "Marseillaise hymn," and the "Red, White and Blue." Then came a calm after the storm, and a vote of 13 to 188 proclaimed the success of the darkly-designing (?) black robed, rosary-armed sons of St. Ignatius, over the scarlet-cloaked, orange-plumed followers of the immortal gray horse that pranced upon the historic banks of the Boyne. "*Sic transit, etc., etc.*" The clouds scattered, the smoke of battle rolled away, and peace fell once more upon the gothic pile that rears its columned splendors on the old barrack hill. The calumet of peace was smoked, the hatchet was buried, the council fire was stirred into life and the chiefs and warriors of the Grit and Conservative tribes sat down to consult, while Sir John, the great "medicine man" of the nation, told his children that there would be game in the forests, fish in the streams, plenty in the wigwams for many moons to come, and the spirit of "Muskoka" (the evil one) could never again stir up the passions of the braves, nor cause the maidens and matrons to weep while the youths tore each other in mortal strife.

And as the tea-dance of harmony proceeded and the plumed chiefs from "Quebec East" and "West Durham" sang the praises of that other Sir John, known to his people as "ho of justice," the voice of the aged yet venerable, the feeble yet brave, the suffering yet indomitable veteran of "East York" pronounced for "peace and good-will to all men." Long shall that scene be remembered and the children of this generation shall tell to those yet unborn the story of the eloquence and legal acumen of one Sir John and the sense of justice and great statesmanship of the other Sir John. And

their memories shall be green in the hearts of the people, and while halcyon wings of peace repose upon Canada the youth will be instructed in the truthfulness, erudition and gentleness of the one, and the fairness, patriotic devotion and skilfully directed greatness of the other. Tableau!

HOUSE OF COMMONS, OTTAWA.

4th April, 1889.

The Jesuit Debate is a thing of the past, it has become a part of Canada's history and a most instructive page it is; the House is almost constantly in supply; several objections, criticisms and demands of explanation emanate from the opposition, yet everything moves rapidly towards an early prorogation. Both parties are anxious to terminate the session before Easter, consequently much work is crammed into as short a time as possible. As a rule towards the close of a session there is a rush of business, members hurry up the employees, to get off all the matter they can and there is a feverish excitement abroad originating in the alternate hope of an early closing and the anxious dread of a prolonged session. Still, in the midst of all this bustle and hurry there exists a certain method, a routine that is unbroken. Lengthy sittings, short speeches, rapid comments, restless flurry, indicate the approach of the final day. Yet there is much work to be done.

A great many items remain still untouched; besides, the supplementary estimates, which generally occupy the House for several days, have yet to come down, while there is no possibility of telling what important questions may be brought up by the Opposition at any moment. On the whole it seems incredible that the business of the session can be completed before the 18th of the month. However, "where there's a will there's a way," and if the members are unanimously determined to vacate the House before the Easter holidays, they may pass over, in an exceptionally hurried manner, the many measures that yearly form portions of that holocaust known as the "Slaughter of the Innocents."

This session has witnessed another blank in the Cabinet. Last year the late lamented Hon. Thomas White, Minister of the Interior, passed away, leaving behind him a vacant chair in the Council and a feeling of universal regret in the country. Again the Angel of Death visited the scene of last year's sorrowful event, and in the shadow of his wing another statesman, another patriotic worker has passed into the mystic realms of the inevitable future. The flags floating at half mast from the spires of Ottawa's public buildings told to the city, while Sir John and Hon. Mr. Laurier told to the House, the sad story of the death of the Hon. John Henry Pope, Ministers of Railways. One by one, year after year the veteran chief, with snows of nearly three-quarters of a century on his hair, has beheld and seems destined to still behold the departure of his staunch supporters, political friends, personal associates, and faithful co-operators. Each succeeding shock he must feel more keenly, and, with Moore, he could almost now say, as he stands in his accustomed place and gazes upon the vacant seats, that memory alone can re-fill around him:

"I feel like one who treads alone,  
Some banquet hall deserted,  
Whose joys have fled, and garlands dead  
And all but me departed."

However, it is to be hoped that the fates have been sufficiently propitiated, and that many sessions will come and go before another of our statesmen is summoned to the ranks of the departed myriads; and, above all, should it be the prayer of a grateful country that the Almighty may see fit, in His inscrutable designs, to spare, in the person of Sir John, the real Ulysses of our yet young and rapidly developing country.

J. K. F.

FREDERICK T. ROBERTS, M. D., Professor in University College, London, Eng., Examiners in Medicines, Royal College of Surgeons, says in reference to advanced kidney disease: "Complications are met, such as consumption, heart disease, morbid conditions, liver affections. Warner's Safe Cure cures these affections by putting the kidneys in a healthy condition, thereby enabling them to expel the waste or poisonous matter from the system."

## THE TWO ANGELS.

Two angels, one of Life and one of Death,  
Passed o'er our village as the morning broke ;  
The dawn was on their faces and beneath,  
The sombre houses hearsed in plumes of smoke.

Their attitude and aspect were the same,  
Alike their features and their robes of white ;  
But one was crowned with amaranth as with flame,  
And one with asphodels, like flakes of light.

I saw them pause in their celestial way ;  
Then said I, with deep fear and doubt oppressed,  
"Beat not so loud, my heart, lest thou betray  
The place where thy beloved aro at rest."

And he who wore the crown of asphodels,  
Descending, at my door began to knock,  
And my soul sank within me, as in wells  
The waters sink before an earthquake's shock.

I recognized the nameless agony,  
The terror and the tremor and the pain  
That oft before had filled or haunted me,  
And now returned with threefold strength again.

The door I opened to my heavenly guest,  
And listened, for I thought I heard God's voice ;  
And, knowing whatso'er He sent was best,  
Dared neither to lament nor to rejoice.

Then with a smile, that filled the house with light,  
"My errand is not Death but Life," he said ;  
And ere I answered, passing out of sight  
On his celestial embassy he sped.

'Twas at thy door, O friend ! and not at mine,  
The angel with the amaranthine wreath  
Pausing, descended, and with voice divine  
Whispered a word that had a sound like Death.

Then fell upon the house a sudden gloom,  
A shadow on those features fair and thin ;  
And softly from that darkened room  
Two angels issued where but one went in.

All is of God ! If He but wave His hand,  
The mists collect, the rain falls thick and loud,  
Till, with a smile of light on sea and land,  
Lo ! He looks back from the departing cloud.

Angels of Life and Death alike aro His ;  
Without His leave they pass no threshold o'er ;  
Who, then would wish or dare, believing thus,  
Against His messengers to close the door ?

—*Longfellow.*

## A PUBLIC BENEFACTOR.

"Who is H. H. Warner, of Rochester, N. Y., whose Safe Remedies, especially Warner's Safe Cure, have attained such success and celebrity at home and abroad?"

Hon. H. H. Warner, then, is a leading and honored resident of Rochester, not only, but a prominent and influential citizen of the United States. On several occasions chosen by his party as a National delegate to nominate a President of the Republic, he has been a member of the Republican State Committee. He is a member of the American Institution for the Advancement of Science, President of Rochester Chamber of Commerce, a successful and upright business man. He has given away fortunes in charities. The celebrated and costly Warner Observatory of Rochester was conceived, endowed, and is maintained by him. His munificent prizes for the discovery of comets has been at once the wonder and delight of the scientific world.

The yellow fever scourge in the South, the Ohio floods, the fire disasters of Rochester and other cities awakened his profoundest sympathies and in each instance his check for from \$500 to \$5,000 swelled the several relief funds. Where other wealthy men gave tens and hundreds, he gives hundreds and thousands.

The world has need of more such men.

An incident led them into the manufacture of medicine. Seized some twelve years ago with what the ablest physicians termed fatal kidney disease, he was miraculously restored to health by what is now known as Warner's Safe Cure. At once he resolved to make known the merits of so potent a remedy, and the consequence is that to day he has immense laboratories and ware houses in the United States, Canada, England, Germany, Austria, Australia and Burmah. Sales

of his Safe Remedies are enormous, and their power over disease simply marvelous.

The merit of a production is in exact keeping with the character of its producer. An honest and reliable man himself, Mr. Warner makes honest and reliable medicines—a fact abundantly attested by their phenomenal efficacy and popularity.

## CATHOLIC AND LITERARY NOTES.

The statue of Archbishop Hughes that is to be placed next fall on the campus of St. John's College, Fordham, will be eight feet high and will stand on a green stone pedestal of the same height. The clay model of the statue shows him wearing the house dress of an archbishop. He is represented as if talking to the students at a commencement of the college and in the prime of life.

## CANADIAN CHURCH NEWS.

The ladies' retreat at St. Patrick's Church, which was opened on the 24th of March, was brought to a close Sunday evening with imposing services. Rev. Father James A. McCallen preached an eloquent and powerful sermon. The morning and evening services during the week were most largely attended, the capacity of the sacred edifice being taxed to its utmost extent. Several solos were beautifully rendered by the choir under the direction of Professor Fowler. The collections amounted to \$500.

Rev. Father McIntosh, assistant of Chancellor Keough of St. Augustine's Church, Dundas, died on Monday at the House of Providence, Hamilton. He was taken ill with inflammation of the lungs about a month ago, and his death was daily expected, little hopes being entertained of his recovery. He was 29 years old, and born at Arthur, Ont. He was ordained at Montreal last June. The remains were sent to Arthur where the funeral took place on Wednesday.

Warner's Safe Cure cures both malaria and kidney disease by taking out of the blood the poisonous malaria germs, and by putting the kidneys in a healthy condition.

## FATHER TEEFY AT ST PAUL'S.

Rev. Father Teefy occupied the pulpit at St. Paul's church, last Sunday night. The congregation was a very large one, many of those present having to stand. Before entering upon his sermon Father Teefy stated that through an error it had been announced that he was going to speak on the Jesuit question. He did not wish to speak of the Jesuits, and for two reasons. In the first place the subject had been ably and recently dealt with by Rev. Father Hand in his course of lectures in St. Michael's cathedral. Secondly, it had been thoroughly discussed in the highest legislative halls of the land. Consequently he was of opinion that charity required the discontinuance of the contest. Certain people who profess to be not only Christians but leaders of Christianity might wish to continue the fight, but on their part Catholics desire to live in charity and peace with all the community. The cause of the Jesuits was the cause of the Catholic world. They asked no privileges, but rested on their rights, and in the name of God, exclaimed the preacher, let charity reign amongst the people. Toronto was a political, educational, and commercial centre, and it ought not to be the centre of fanaticism also. Instead of kindling the firebrand of bigotry and ignorance, the torch of charity should be kindled and carried from village to village and hamlet to hamlet throughout the province. Those who wish to continue the fight should make no mistake. Long after they had

## SMASHED CONFEDERATION TO PIECES.

long after annexation had ceased to fulfil the hopes of its promoters, and long after Imperial Federation had ceased to be a dream, the Catholic Church would send forth its Jesuits, its Franciscans, and its Basilians with the same doctrine, the same vigor that she was sending them forth with to-day when such unkind things were being said of them.



## Irish Affairs.

Lieut. Geoghagan, of the 18th Royal Irish Regiment, whose extraordinary conduct in Clonmel Cathedral was referred to in the Review of a short time ago, has learned, probably to his surprise, that at all events in one or two corners in Ireland, there is a fragment of authority, not of the drum-head style. He has been sentenced by the Clonmel magistrates to a fine of three pounds or one month's imprisonment, for his indecent behaviour in interrupting Divine Service during the reading of the Bishop of Waterford's pastoral in the Cathedral on the 3rd inst. The punishment will appear to many absurdly inadequate.

One portion of the speech made by Mr. Parnell at the great meeting in St. James' Hall, London, after the exposure of the *Times* forgeries, has occasioned much comment on this side of the water. Mr. Parnell spoke out plainly against the physical force idea that dominates the Irish secret societies in America. Immediately following Mr. Parnell's utterance comes an article in the *Boston Pilot*, Mr. John Boyle O'Reilly's paper, discussing these secret societies and taking strong ground against them. Taken together their utterances which we subjoin, are full of significance:

[From Mr. Parnell's Speech.]

"Here Mr. Parnell related a story which he had heard of a man convicted of joining a revolutionary movement, not unjustly, perhaps, but a man made bitter by recollections of the famine period and days without food; a man who recollected having seen his mother carry a dead daughter two miles on her back to bury her and who had seen her return from the sorry funeral only to find her remaining daughter dead, when she had to perform the same office again.

"That," said Mr. Parnell, "is the history of many men who are denounced to-day as dynamiters and Fenians. And although from every point of view we condemn violence and illegal, unconstitutional action—from the point of view of the interests of Ireland, from the point of view of morality and of hope and confidence in the future—yet sometimes we cannot help thinking that after all there has been much in the lessons that English misgovernment has taught Ireland for generations to justify or excuse the actions of these rash, hot-headed men—(cheers)—men who, despairing of Parliamentary agitation, losing, and justly, all trust in their Irish representatives who so repeatedly had betrayed the constituencies which trusted them, turned to criminal methods as the only hope for the future of Ireland.

"But it is an honourable thought which I feel to-night, that since the introduction of the great measure of 1886 Ireland has definitely turned her back upon all these base, hopeless and desperate courses; that she is confident that in the ways of the constitution lie her safety, and that, under the genius and guidance of that great and devoted Englishman, Gladstone—(prolonged cheers)—with the new hope that has come into all our hearts and breasts, the day of ultimate freedom for Ireland cannot be long deferred. We are now on the eve of a great popular upheaval—a movement which will not subside until you have enabled your great leader to carry through the Legislature of the Empire a measure which will give Ireland all legitimate control of her own future, her own interests and her own welfare, without any shadow of harm or ill to your own greater interests."

Mr. Parnell resumed his seat amid loud and prolonged cheering.

[From the *Boston Pilot*.]

"The resolution of the Philadelphia National League, urging Congress to demand of the English Government how many spies, military and otherwise, it employs in the United States is well meant, but it can hardly be effective. We can imagine the smile that would cross the British Minister's face as he calmly answered with a whopper like this. "The British Government has no spies in the United States." And after that—what? Nothing: the lie must be accepted. The best way to treat the spies is to leave no secret work for them to do. All that Irish-Americans can do for Ireland and better be done in the light, and not in the dark. The more radical it is, the more need for publicity. So long as

Irish-Americans manage any part of their affairs in secret societies, so long shall we have vermin of the *Le Caron* stripe of duty. Ireland is winning to-day wholly through open agitation, through the spread of public opinion, through the appeal to men's consciences. Men like John Devoy, revolutionists to the marrow, admit that Mr. Parnell's method deserves a full and unqualified support, "not for a year or five years, but till it either succeeds or fails." While this method is on trial there is no need for secrecy, especially in America. Every *Le Caron* is an injury to Parnell; and we speak with consideration when we say that there never was a secret revolutionary meeting of any size held in this country, and there never will be one, without its *Le Caron*."

I marked all kindred powers the heart finds fair:—  
Truth, with awed lips; and Hope, with eyes upcast;  
And fame, whose loud wings fan the ashen past  
To signal fires, Oblivion's flight to scare;  
And Youth, with still some single golden hair  
Upon his shoulder clinging, since the last  
Embrace wherein two sweet arms held him fast;  
And Life, still wreathing flowers for Death to wear.  
Love's throne was not with these; but far above  
All passionate wind of welcome and farewell  
He sat in breathless bowers they dream not of;  
Though Truth foreknow Love's heart, and Hope foretold,  
And Fame be for Love's sake desirable,  
And Youth be dear, and Life be sweet to Love.  
Dante Gabriel Rossetti.

R. A. GUNN, M. D., Dean, and Professor of Surgery, of the United States Medical College; Editor of "Medical Tribune;" Author of "Gunn's New Improved Hand-book of Hygiene and domestic Medicine," in reference to the use of Warner's Safe Cure in a case of Bright's disease said over his own signature: "I was greatly surprised to observe a decided improvement within a month. Within four months, no tube casts could be found, and only a trace of albumen; and as he expressed it, he felt perfectly well. After this demonstration of its power, I prescribed it in full doses in both acute and chronic Bright's disease, with the most satisfactory results."

## Men and Things.

Sir William Butler succeeds Sir Redvers Buller as Assistant Adjutant-General. Sir William Butler is an old friend and comrade of Lord Wolseley, and his choice for the vacant post has given general satisfaction. Sir William is a Catholic and a Tipperary man.

Sir Charles Russell's opening statement in defence of the persons charged by the *Times* is being looked forward to with intense interest. It will have claims on the attention of more than the three learned Unionist lords who are judges in the case. Mr. Barry O'Brien, the industrious historian, is, it is said, assisting Sir Charles in preparing the historical facts of the case.

Rev. John Talbot Smith, who has been made chaplain of the De La Salle Institute, New York, will succeed the late P. V. Hickey as editor of the *Catholic Review* of that city. Father Smith is a scholarly man, with a love for the pursuits of literature, and will preserve the prestige of the paper. Father Smith, is, by the way, a Canadian, and his preliminary studies for the priesthood were made at St. Michael's College, Toronto.

Mr. Swift M'Neill met Mr. Gladstone coming out of the Chapel Royal, St. James', on Sunday last—St. Patrick's Day. Mr. M'Neill had a huge bunch of shamrocks in his hat. The ex-Premier shook hands very warmly with the Irish member, whereon the latter remarked: "You have no shamrock, Mr. Gladstone," immediately taking his bunch from his hat and presenting it to Mr. Gladstone. The old man looked greatly pleased and gratified. Putting it into his button hole and addressing Mr. M'Neill, he said: "There is no penalty for wearing it here I suppose." "No," said the other, "they don't hang in England men or women for the wearing of the green." Mr. Gladstone shook his head mournfully and, bidding good-bye to Mr. M'Neill, joined Mrs. Gladstone and walked away with a firm, elastic step.

**LOST IN THE STORM.**

One of our local editors clipped from a leading magazine extracts from a vivid description of a western blizzard which we take the liberty to publish and suggest to H. H. Warner & Co., the proprietors of the celebrated Warner's Safe Cure, the feasibility of an extract for the introduction of one of their telling advertisements. The following is the description:

"At the close of a dark day in January a solitary horseman wends his way across the open prairie in one of our western territories. He passes at long intervals the lone cabin of the hardy frontiersman. Two or three old settlers, of whom he has inquired the way, have warned him that a storm is approaching, and with true western hospitality, urge him to accept shelter for the night. But he declines the proffered kindness and urges his tired horse forward. The sky grows suddenly dark. The storm increases in its fury. The rider dismounts to warm his fast chilling limbs. Can scarcely breathe. Blindness come on. Drowsiness steals over him. The end is near. He is lost in the blizzard."

The terror which seizes the bewildered traveler is similar to that which overcomes one when he learns that he is suffering from advanced Kidney Disease, and is informed that he is in the last stages of Bright's disease. At first he is informed that he has a slight kidney affection. Later he begins to feel tired. Slight headache. Fickle appetite. Failure of the eye-sight. Cramp in the calf of the legs. Wakefulness. Distressing nervousness. Rheumatic and neuralgic pains. Occasionally pain in the back. Scanty, dark colored fluids, with scalding sensation. Gradual failure of strength.

Any of the above symptoms signify Kidney Affection. His physician treats him for symptoms and calls it a disease, when in reality it is but a symptom of Kidney trouble. He may be treated for Rheumatic or Neuralgic pains, heart affection, or any other disease which he is most susceptible to. Finally the patient has puffing under the eyes, slight bloating of the ankles and legs. His physician informs him that it is but the accumulation of blood in his ankles for want of proper exercise.

The bloot continues and reaches his body.

Then he is informed that he has dropsical troubles, and is tapped once or twice. He notices it is difficult to breathe owing to irregular action of the heart, and finally he is informed that he has a slight attack of Bright's Disease.

At last the patient suffocates—is smothered—and dies from dropsical trouble. Or perhaps the disease may not take the form of a dropsical tendency, and the patient dies from apoplexy, paralysis, pneumonia or heart trouble. Or it may take the

form of blood poisoning. In each form the end is the same. And yet he and his friends were warned by the proprietors of the celebrated remedy known as Warner's Safe Cure, of the lurking dangers of a slight Kidney affection.

He did not heed the warning that a storm was approaching. He declined the proffered hospitality, and recklessly went forward into danger. He struggled manfully for a time, but his strength failed, he grew gradually weaker and he was lost to the world. Not in a blizzard, but from the terrible malady which is occurring in every community, and which is doctor'd as a symptom instead of what it is,—a mortal disease unless properly treated.

**- Church Pews -**

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

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Chimes and Peals for Churches,  
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Fully warranted; satisfaction guar-  
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Md., U. S. Mention this paper.

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**Administrator's Notice.**

Notice is hereby given pursuant to the statutes in that behalf, that all Creditors or persons having claims against the estate of the late MICHAEL LARKINS, of the city of Toronto, Police Constable, who died on or about the 29th day of January last are hereby notified to send in their claims to the undersigned solicitors, at their offices, corner of Bay and Richmond sts, Toronto, on or before the 15th day of April 1880, with their full names and particulars of their claims and the amount thereof.

And notice is hereby further given that on and after the said 15th day of April the administrator will distribute among the persons entitled thereto, the assets of the said estate, having regard only to the claims of which he then shall have notice.

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Solicitors for Edward Larkins, Administrator.  
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Principal Lot—One Real Estate, worth \$5,000.

1 Real Estate worth	:	\$5,000	\$5,000
1 " " "	:	2,000	2,000
1 " " "	:	1,000	1,000
4 " " "	:	500	2,000
10 " " "	:	300	3,000
30 Furniture Sets	:	250	6,000
60 " " "	:	100	6,000
200 Gold Watches	:	50	10,000
1000 Silver " "	:	10	10,000

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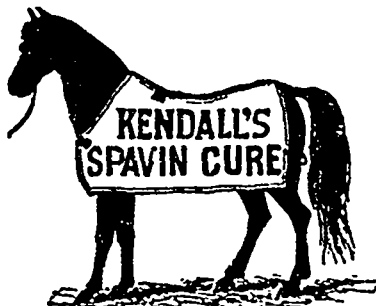
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Plans and profiles will be open for inspection at the Office of the Chief Engineer of Government Railways at Ottawa, on and after the 28th day of March, 1889, when the general specification and form of tender may be obtained upon application.  
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By order,  
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