

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

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

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

The Catholic Weekly Review.

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

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

Vol. II.

Toronto, Saturday, July 14, 1888

No. 21.

CONTENTS.

NOTES.....	267
CONTRIBUTED—	
Montreal Gossip.....	Old Mortality 269
The Grey Nuns in Canada.....	268
SELECTED ARTICLES—	
A Trip to Ireland.....	274
EDITORIAL—	
Armed Orangemen.....	273
Irish Priests and Scotland.....	273
Ritualism in Ottawa.....	273
A Case for "Bishop" Cozo.....	273
Mr. O'Connor Power's Letters.....	273
His Return to Home Rule.....	273
CATHOLIC AND LITERARY NOTES.....	275
CANADIAN CHURCH NEWS.....	271
IRELAND'S GREATEST DANGER.....	270
THE MARLBOROUGH MARRIAGE.....	275
POETRY—	
England to Ireland.....	Spectator 271

NOTES.

The death of John Mandeville, a young Irish Nationalist in prison, adds another to the many tragedies to be laid the door of Mr. Balfour's administration of Ireland. In the House of Commons on Wednesday, Mr. Parnell said that an inquest would reveal the fact that Mr. Mandeville was terribly ill-treated while in prison. He was compelled to pass the night lying on a plank, and was deprived even of a blanket, and passed the time in solitary confinement in a cell unfit for human habitation.

Irish prison officials, it is believed, have taken warning from the death of Mr. Mandeville, Mr. Dillon, M.P., having since then experienced more careful treatment.

A pastoral letter recently issued by His Eminence Cardinal Manning presents a very interesting statement of the Catholicity in England since the re-establishment of the Hierarchy. Within the space of twenty years, twenty new churches have been erected in London alone, without including the sixteen or seventeen chapels that are attended from a distance. The greater part of these were begun under the most adverse circumstances, the congregations being unable to support a priest. The zeal and self-denial of the clergy is beyond all praise. They have struggled through poverty, depriving themselves for the sake of their schools and their poor, and withal ever cheerful and contented. The Cardinal concludes with the instructive reflection that of all the works agreeable to God, the best is the formation of a priest—"that divine instrument for the salvation of a multitude of souls."

The startling information has somehow or another leaked out, says the *Nation*, that Mr. Balfour, while sunning himself the other day in one of the London parks, got stung by a malicious wasp. It has not been announced to what nationality this insect belonged; but it is shrewdly suspected that it must have been an emigrant from the Emerald Isle. A subterranean correspondent, however, furnishes another version of the story, according to which it was not the wasp which stung Mr. Balfour, but Mr. Balfour who stung the wasp! Our correspondent's version is far the more probable of the two.

We are reminded, in connection with the death of Mr.

Mandeville, that Mr. T. P. O'Connor's paper, the *Star*, has published a detailed account—prepared by Mr. J. J. Clancy, M. P.—of the treatment to which Irish political prisoners are subjected. In acknowledging the receipt of an advanced proof, Mr. Gladstone wrote to the effect that he hoped the accuracy of the recital was ensured in every particular. "I have," he said "been reminded, on the persual of them, to offer this observation, because to a reader of them—especially if he bears in mind that they belong to this age and to this country—they are so revolting, that he cannot but hope to find them in this or that point inaccurate."

The *Western Watchman* of St. Louis says:—"A leading Presbyterian journal of the South discussing the plan of Catholic colonization of the South recently formed by Cardinal Gibbons and other Southern bishops at Warm Springs, N. C., gravely says the Protestants of the whole South should be on their guard, that Rome meant nothing short of the destruction of the faith and *morals* of the Protestant South." How very horrible!

Our Old Country exchanges to hand this week agree that the debate on Mr. Morley's motion respecting the administration of the Coercion Act was, as far as the speeches were concerned, a victory for the Liberals and Home Rulers. After three such speeches as those delivered by Messrs. Gladstone, O'Brien, and John Morley, the Government had a victory only in name. The narrow majority mustered in the House is as nothing. The speeches of the conservative leaders were weak and disappointing; all argument and all justice were on the side of the opposition.

"Mr. Goschen," says one paper, has the reputation of being the best debater on the Government benches. Yet the speech he delivered was wretchedly weak. The explanation of his failure lies in the fact that the arraignment against which he had to stand was powerful, crushing and strong; that, above all, it was founded on the solid basis of justice and truth. But if Mr. Goschen was poor, what shall be said of Mr. Chaplin? The platitudes which provide the Tory armaments were already exhausted, and their painful repetition was the only course left him to follow. Mr. Chaplin replying to a speech of Mr. Gladstone is one of the ridiculous scenes so rapidly growing familiar. A bum-boat attacking a three-decker furnished the only appropriate parallel: Bad as was the Government case it never appeared to such disadvantage till lit up by the lurid fire of Mr. O'Brien's magnificent oration. Eloquence such as that displayed in his speech has seldom been heard in the House since the days of Sheridan and Pitt. From a purely literary standpoint the form and the manner were excellence itself. Nor is its praise merely for literary finish and workmanship. Judged by the matter it contained it is equally entitled to all the eulogy that can be bestowed upon a speech teeming with points and loaded with facts."

The full effect of the debate will be felt on the voters of England, who have long been misled. Now in possession of the facts about Irish misgovernment, and being by nature lovers of justice, there is every hope that a speedy effect of the great debate will be the thorough reform of administration in Ireland.

The Church in Canada.

Under this heading will be collected and preserved all obtainable data bearing upon the history and growth of the Church in Canada. Contributions are invited from those having in their possession any material that might properly come for publication in this department

THE GREY NUNS IN CANADA.

[Note.—For the following sketch of the Grey Nuns, the first religious order of women founded by a Canadian, we are indebted to the *North West Review*. It is from an address delivered by the venerable Archbishop of St. Boniface, on occasion of the Golden Jubilee of Sister St. Joseph, one of the founders of the Order in the North West. Ed.]

I.

Deus sanctus in omnibus operibus suis.—Ps. 67.

"God is holy in all his works,"

All the works of God are holy; all tend to the sanctification of souls, since, as the apostle Paul tells us, "The will of God is our sanctification." In view of that it is that the author of every perfect gift is not content to place at our disposal the means absolutely necessary for our salvation, but He has deigned moreover to multiply, with a kind of prodigality, works, whose beneficent action comes to the aid of humanity, to enlighten, fortify, guide and sustain it.

We are united on this occasion, my brethren, to bless God for the favour he has granted us by the establishment of religious communities in general and especially by the establishment amongst us of the Grey Nuns of Montreal. The event which occasions this assembly is the Jubilee feast of a member of that community.

On the 1st June, 1838, Miss Gertrude Coutlee, following the example which her elder sister had given her six years before, allied herself finally to the Grey Nuns of the General Hospital of Montreal, consecrated irrevocably her existence to God by the vows exacted in that institution and took the name of Sister St. Joseph. We are now at the fiftieth anniversary of that act, which may appear a very small thing to the weak and short-sighted eyes of human thought; but that act had a great import in the large and penetrating sight of Divine Wisdom, who disposes everything for the sanctification of souls; for the sanctification in the first place of those who have consecrated themselves to Him, and furthermore of others who benefit by that consecration.

Such is the circumstance which brings us together.

That your humility may not be alarmed, good sister, I will not wound you by eulogizing you, and therefore I have not taken for my text the words of the Holy King David: "God is admirable in His saints;" but that other exclamation of the Prophet King: "God is holy in His works." I intend to develop only three thoughts which are connected with to-day's incident and which are comprised in these words: "A Grey Nun; fifty years professed; forty-four years in mission work at the Red River.

First. A Grey Nun:—What is a Grey Nun? A person who, at the inspiration of God and with the approval of her legitimate Superiors, makes a religious profession in the institution founded by Madame Youville, and who in the different branches of this institution performs the works for which the venerable founder established it or which circumstances, always with the approbation of its legitimate authority, have added to it.

It was in 1731 that a Canadian gentleman, after having become illustrious in European wars, returned to his native country. Born on the banks of the St. Lawrence, Monsieur Gauthier de Varennes de La Verandrye, had ascended the great stream to its source in the North West. There the Laurentian chain presented an obstacle as yet unsurmounted. Everywhere beyond these mountains there were lands unknown and important to be discovered. Accounts uncertain and indefinite gave the idea of the existence of lakes and rivers leading to the Pacific Ocean, that Western Sea, the object of the dreams and the aspirations of all who have pushed their discoveries across North America.

Nothing more was necessary to excite in Monsieur de La Verandrye the ambition to add his name to the list of intrepid discoverers who had penetrated into the interior of the continent; to excite in him the ambition to endow his native land with

the rich domain which extended itself to the west of Lake Superior and with the incalculable benefits which would be the consequence of the discovery of a passage connecting the waters of the St. Lawrence with those which were thought to flow into the Western Sea.

Canada, although sparsely inhabited, seemed too small for her ambitious son—it ought to be enlarged, it ought to be enriched; and this was why on the 8th of June, 1731, Monsieur Pierre Gauthier Varennes de La Verandrye left Montreal to go, at his own expense and peril, to discover Western lands and to push his explorations to the shores of the Pacific Ocean.

A niece of Monsieur de La Verandrye, a young widow of thirty years of age, had seen dissipated one after another the illusions which rank, fortune, and the world cause to glitter with so much *eclat* in the eyes of their favourites.

The world lost its seductions, fortune threatened to smile no more: in a word the earth became too small for the heart of Madame Youville—it was necessary for her to make discoveries; to find a passage across all the hardships and all the billows of life in order to reach an ocean of peace, where her heart, wounded, lacerated in contact with the things of the world, could taste the repose which would be for her the source of incalculable good.

In the month of June her uncle de La Verandrye had said good-bye; in the month of July, her youngest son was laid in the tomb at the side of his father, who had died the previous year, and Madame Youville, weeping over all her losses and separations, took, in the summer of 1731, with the advice of her director, Monsieur du Lescoat, the resolution to give herself entirely to God and to work only for him and the unfortunate.

It is then exactly at this period that a thought of legitimate ambition impelled to the discovery of the country which we inhabit; that a thought of generous self-denial impelled to the foundation of the institution of the Grey Nuns, which in the design of Providence was destined to come to plant itself on the borders of the Red River, the Assiniboine and the Saskatchewan and on the banks of all those rivers discovered by the noble family of de Varennes—uncles and cousins of the venerable foundress of the Grey Nuns.

The inspiration of Grace guided so surely and so quickly the heart of the young widow towards the unknown regions of the most complete self-denial, of the most entire devotion, of the most industrious and active charity, that after having taken to herself three companions, who had the same aspirations and the same generosity, she made to God an irrevocable offering of her whole being, pronouncing the vows of religion on the 31st of December, 1737.

On the first day of the year 1738 is then the first day which dawned upon the nascent community of the Grey Nuns. The institution has therefore existed for one hundred and fifty years.

Let us trace in outline the development of the first community founded by a Canadian, and this during the first century of its existence.

Naturally in a work so new and in a new country its beginnings were slow and uncertain; want of sympathy and consequently the absence of a perfectly defined end, caused the institution at first to languish. Then God wished to give it time to take deep root in the soil in order to be able to nourish and sustain more hardily the gigantic trees which we admire to-day.

Some "Freres Hospitaliers" had in 1604 founded at Ville Marie an establishment for the exercise of charity known under the name of the General Hospital. This establishment underwent during half a century various vicissitudes which nearly brought about its ruin. Its ruin was, however, averted when the Brothers transferred their place to Madame Youville and her companions, who entered the Hospital in the last part of 1747, that is to say, about ten years after the making of their first vows for the first time.

This hospital, which was called the General Hospital, was far from corresponding to its name, since it had been founded to receive and in fact did receive only infirm old men.

The new *hospitalieres* extended the sphere of action which its founders had traced for it; they received the infirm of both sexes, invalid soldiers, the insane, incurables, abandoned children, orphans, and, as extremes meet, they admitted as boarders ladies of family, and opened an asylum to women of bad life; in a word, the new community appeared to have re-

ceived from God a general mission to do the greatest possible good to the greatest possible number.

The wisdom and devotion which presided over the new management of the General Hospital convinced everyone that Providence desired that its administration should be confided in a definitive manner to Madame Youville and her companions. This was done. Letters Patent from the King, signed at Versailles the 3rd June, 1753, substituted Madame Youville and her companions in place of the "*Freres hospitaliers*," and declared that there should be twelve administrators, who should distribute among themselves the offices of the house, under the authority of the bishop to whom they should address themselves to receive from him their rule.

(To be continued.)

MONTREAL GOSSIP.

Number 770 Dorchester Street is one of the good gifts which the year 1887-88 has brought in its train. Until very recently it had no recognized existence and the directory knew it not. Now, that invaluable tome will probably describe it as the presbytery of St. Patrick's Church and the local habitation of the Reverend Fathers Dowd, Toupin, McCallen, Quinlevan, M. Callaghan and J. Callaghan. It is a handsome stone house, three stories in height, with a mansard roof, and is about fifty feet in length, by forty in width.

The entrance door is broad and massive. To the right of the entrance hall is the porter's room, and beyond it the office of the Rev. Father Dowd, fitted with an iron safe, wherein the parish records are to be deposited. Here in the future will many a tale be told to sympathetic ears—and here will come many a blushing couple to speak about—"the banns, Father!" To the left of the entrance are the two parlours—glass walled, as is usual in religious houses. Opposite is the entrance to the cloister, the rules of which the Sulpicians, although but a community and not an order, adhere to most strictly. There is a story told of an elderly lady of resolute temperament, whose son was dying, and who, in the dead of night, invaded St. Patrick's presbytery to ask for a priest. In the excitement of her grief she followed the somewhat deaf porter right up to the door of the reverend gentleman's room.

History says that her exit was effected more speedily than her entrance. However, that has nothing whatever to do with number 770 Dorchester Street. Entering the cloister, the first apartment facing the door which leads from the entrance hall to a corridor running the entire length of the house is, so I was told by one of the Fathers, "the room for exercises." Being of a worldly, not to say frivolous, turn of mind, my thoughts flew to the horizontal bar, dumb-bells and the like, and I exclaimed, "What a capital idea." Alas! my comprehension of the word was quite wrong—the exercises referred to being entirely of the spiritual order, and consisting of the morning meditation of half an hour, the fifteen minutes' examen of conscience twice a day, morning and evening prayers, etc. The room in question is large and bright, and will when furnished look quite cheerful. At the further end of the corridor is the Archbishop's suite of apartments. One end of the corridor terminates in a staircase of the ordinary pattern; at the other is a wonderful spiral affair in wrought iron, which twists through the entire height of the house. On the second flat are the bed-room and study of the Rev. Father Dowd, and those of the procurator, the Rev. Father Toupin. The view from these apartments is very pleasant giving on the north the mountain and some intervening gardens. Some of the assistant priests will be established on this flat, and others on the flat above, where there is a large library and seven bed-rooms. Each priest will have a study, or sitting-room, leading from his sleeping apartment. In the basement are the refectory, with its adjacent pantries, the kitchen, store-room, etc. There are four exits to the house, one from the basement, one leading to the residence of the caretaker in the church yard, one on Dorchester st., and one to a passage connecting with St. Patrick's church. The new presbytery, though no large, is well planned and prettily built. It reflects credit on the architect, Mr. Doran, and also on St. Patrick's congregation for having provided so handsome a house for their devoted pastors—to whom long life and happiness in their new home.

On Sunday last the men of the League of the Sacred Heart nearly four thousand in number, mustered in the play-ground of St. Mary's College, whence they marched to St. Peter's Cathedral by way of Bleury, St. Catherine, Piel and Dorchester streets. The League of each church was headed by its own banner; they were nine in number—the Immaculate Conception, Boucherville, St. Bridget's, the Gesu, Hochelaga, St. Joseph, Sacred Heart parish, St. Jean Baptiste, and St. Henri. The members all wore the scarlet and gold badge, and marched four abreast to the music of the band, which played the marching song of the League. They fell into line in the play ground, which they quitted by Dorchester street; passing round the corner of Bleury they halted in front of the Gesu, where they were joined by his Grace Archbishop Fabre and a large band of the Rev. Jesuit Fathers and secular priests. A statue of the Sacred Heart, under a sort of bower of flowers, was carried in the procession by thirty-two men. When the League entered St. Peter's vast Cathedral, they ranged themselves in the transepts, where they were addressed by their former director and founder, the Rev. Father Hamon, S.J., who in 1884 secured for them their approval as a special branch of the Apostate of Prayer, and who, happy at their continued fervour and increase in numbers, had come all the way from Worcester in the United States to be with them on the bi-centenary of the apparition of our Lord to Blessed Margaret Mary. After the sermon, his Grace the Archbishop bestowed the Papal Benediction on all present.

A well-known figure has passed from our midst in the person of the old Irish lay brother who, for many years, has been charged with the daily dusting and sweeping of the Jesuits' Church. Poor old Brother Dwyer, in his worn linen coat, with his mop and broom, will be long remembered by the frequenters of the church, as well as by the travelling public, to whom he acted as *cicerone* of the Gesu. May he rest in peace!

While wandering about the house on Thursday evening, with a copy of *Une Colonie Féodale en Amérique* in my hand, I took up the *Star* and read that Mr. Rameau, the author of the book, had arrived in the city with his wife and daughter. The distinguished Parisians are the guests of Mr. Henri Parent of St. Hubert Street. Verily friends of the Acadian people are mustering strong in Canada.

Another visitor of distinction is Sir Ambrose Shea, who, with Lady Shea, is staying at the Windsor en route from the Bahama Isles to Europe. Sir Ambrose is none the worse, and the Bahama Isles are certainly the better for the No-Popery howl in Newfoundland.

The wires have ticked out the news, welcome to many, that our local premier, Hon. Honoré Mercier, has been awarded the Grand Cross of the Order of St. Gregory the Great. This is the highest Roman dignity ever conferred upon a layman in this country. It has been accorded to Mr. Mercier by our Holy Father the Pope in recognition of the services rendered by the Quebec Premier to the Church.

The Reverend Father Turgeon, S. J., rector of St. Mary's College, and the Rev. Father Vignon, S. J., have gone to Rome to make final arrangements respecting the portion of the Jesuits' estates recently restored to the order by the Quebec Government.

And while I write comes the sad news of a tragedy which will bring sorrow to many who read of it. Those who attended the evening devotions in the month of June in the Gesu will remember that after the departure of the boys, on the commencement of the holidays, the music was conducted by the young scholastics. Night after night there floated down from the organ-loft a clear, sweet voice singing the *O Salutaris* and *Tantum Ergo*, its beautiful notes inspiring devotion in many a world worn heart. The singer was the director of the college choir, Father Duguay, a young man of great promise and much beloved by his community. On Saturday afternoon, the 7th July, Father Duguay with three brother scholastics went out boating on the St. Lawrence. While they were near the Victoria Bridge, a violent squall arose and their boat was over-

turned. Three of the scholastics managed to cling to the boat until aid reached them, but he whom they all loved, the fair-haired young singer of the month of June, sank in the cruel waves.

Up to the present hour all efforts to find the body have been unavailing. May the sweet Sacred Heart of Jesus that he served so well have mercy on him, and grant unto him eternal rest.

OLD MORTALITY.

IRELAND'S GREAT DANGER.

The gravest danger of the present crisis is this—that it may end in putting distrust, and, it may be, discord, between Ireland and Rome, and thus effect what centuries of bitterest persecution failed to accomplish. In the Catholic view this is the greatest of all calamities, since it leads directly to the weakening or loss of faith—that is, to the ruin of souls, whose salvation is the Church's end and "reason to be"; and it deprives us of "that sole but incomparable glory" which places Ireland in the front rank of Catholic nations.

No man is worthy of the name and fame of Catholic Ireland who would not rather see the last of his race perish than that she should lose this priceless possession. While, therefore, there is time and opportunity, all who can think, or speak, or write to any good purpose on this momentous question of "Rome and Ireland," should add their quota to the public fund. It would be a capital mistake to imagine that discussion and action should be left to our spiritual chiefs. They must lead, certainly; but what is the use of their leading if we are not prompt to follow? And their initiative will be the more courageous if they know themselves to be backed by a loyal and devoted people. We must also bear in mind that we are not bound by the strict discipline which controls ecclesiastics. The military oath is the most binding of all sanctions in the secular order: it does not bind half so strictly as the obligations of ecclesiastics to each other and to the Church. The Archbishop of Dublin, no matter what he thinks, no matter how true it may be, cannot tell the Bishop of Limerick "Your teaching is rash, your methods are shockingly and ruinously wrong," for the Church must, as far as possible, present herself to the people as an unity, not only in essentials but in mixed questions. But we are free to say to Dr. O'Dwyer, "Your class has been the ruin of Ireland for the last fifty years, and the day is at hand when in self-defence the people whom you have betrayed, in conjunction with Rome, whom you have deceived and misled, will bring to an end your power of injuring them."

Before treating the policy of the recent decisions, it may be well to see what we are taught of the nature of the Papal authority and our relations with it. It is our duty no less than our right to analyze the situation, and so to discuss it as to leave the Holy Father, in his supreme office of chief teacher and ruler of all baptized Christians, untouched by the controversy, however strongly we may dissent from certain acts of his administration.

The imperishable authority and inerrancy of the See of Peter is the greatest gift of God; a possession, a privilege of each one of us, as much as of the Pope himself, or of the great dignitaries who surround his throne. The last child admitted into the Christian family has a direct interest in the Church's action; suffers or rejoices as it is free and beneficent, or hampered by incongruous associations, or by personal defect in her ministers. One and all, we are bound to acknowledge the gift with deepest gratitude, to prize it above all things, and to accept its teachings and ministrations with reverence and docility. Any estimate of the Holy Father's place and office less than the highest would be philosophically irrational, theologically false, and morally bad. And as the Church is the greatest of God's gifts to men, being the mode and channel through which all that is best comes to us, so the Pope, who is her concrete expression, should be the object of our deepest gratitude, veneration, and love. No human feeling can in his regard be too ardent; no expression of his majesty, beneficence, and power, exaggerated. The supernatural being the complement and perfection of the natural, we turn to its source with unbounded confidence and love. The Chair of Peter is the point at which the heavens touch the earth; the one thing perfect in a world of imperfections; the divine influence, without which mankind becomes little better than a herd of swine; and by the power

of which he is rendered capable of attaining to the dignity of angels.

But while we exalt and magnify the sacred person and office of the Vicar of Christ, while we render to him gladly and truly the best homage of mind and heart, we are all the more jealous of what may be done in his name which does not bear the character of truth, and which, therefore, cannot have the marks or authority of his teaching power; and still more do we resent the injustice which has, in regard to Ireland, been associated with his august name. Now, it would be mere folly to ignore the fact that a large and powerful element in the Roman administration is hostile to Ireland. Forty years ago Cardinal Cullen, then Superior of the Irish College in Rome (Letters to Dr. Maginn, B. of Derry), denounced the English intrigues at the Vatican as vigorously as could the extreme Nationalist at the present day; and the English intriguer had a Roman confederate then, as he has now a Cardinal Simeoni or Monaco. Look at the insulting terms of the Propaganda Rescript. "Parnell and his crew;" the Irish Church and people likened to scum; hangers-on, lacqueys, a worthless horde, unworthy of consideration! Then, the tender consideration for the "distinguished persons exposed to insult," while writing to a people whom the "distinguished persons" were engaged doing to death! The utter ignorance shown by this notorious letter of every fact and principle of the Irish movement is evidence as well of a mass of ingrained anti-Irish prejudice, which is capable of any mischief to Ireland and to the legitimate authority of the Holy See. It is evidence also of the fact that a large section of the Roman administration is accessible to English influence, and, we may suppose, without any fear of rash judgment, to English gold. Of his own money the Duke of Norfolk is said to have given this year in Rome £15,000; how much more of secret service money? God forbid that any Catholic should think or say that the Sacred College or the higher officials were exposed to such base influences. They are aged men, lifted far above human ambitions, having no family obligations or ties to make them worldly or selfish. But there are in Rome a crowd of clerics, neither priests nor laymen, supporting a hard existence on the pittance the robbery of the Church has left them. To numbers of these what we consider poverty would mean affluence; to some the English sovereign is more lustrous and valuable than the Sun of Justice. Now, in a bureau no one can tell who rules; in most cases it is not the nominal chief. Lord Hammond ruled every English Foreign Secretary for forty years, though his name never appeared at the foot of a treaty. And we cannot tell whose influence framed the Propaganda Circular or the Decisions of the Holy Inquisition. As to the moral nature and effect of the last, we may leave them to the Irish Church for final decision. As to their public aspect, I may ask again questions put before, and these should be repeated till the answers come: 1. Who asked the Holy Inquisition for the decisions? 2. Who prepared and presented the cases? 3. Who represented the Irish tenant when his conduct and fate were being decided? 4. Why were the Decisions first given to the London press, to be used to our wounding, and not to the Irish bishops, to be dealt with according to the proper ecclesiastical order? It must be further observed: The Decisions were given in accordance with the information and advice of the Irish Church or against them. The former supposition cannot stand, as we know the minds of Dr. Croke and Dr. Walsh, and of the majority of the prelacy whom they represent. If against the advice of those men—who may be said to hold the Irish nation in their hands—by whose advice was the folly perpetrated?

We need not fear to speak plainly if we speak truly. The Irish people have lived by truth; the Church has nothing to fear from its fullest expression, but everything to gain. She has all truth in the supernatural order for her inheritance and possession, and all truth in the natural order for her handmaid. She has been charged with obscuratism by those whose father was "a liar from the beginning." Yet nothing can be more opposed to her interest or her practice, properly understood. There is no kind of truth which may not be made to minister to her work, not one in the least degree hostile. Whether it be truth philosophical or metaphysical, scientific or historical, every kind subserves her purpose and supports her claims, if judiciously used.

Now, I maintain that the historical statement of the Irish question, done scientifically, is decisive of our cause. No

judgment can be given against it; it claims a verdict on the statement. Once its principles are set forth, its continuity and identity established, its methods and aims displayed, no counter argument is possible, nor could any Roman court, no matter how prejudiced, give against it an adverse decision. The Holy Father would then clearly see that his enemies and ours are identical. They are the Great Apostacy and the Revolution; the same forces which have robbed him of his dominions, which imprisoned him in his palace, and which persecuted his children everywhere. He knows the falsehood, the violence, the injustice, the brutality of the masters of Rome; can he not be shown that the very same class are masters of Ireland, and are doing here exactly the same work in aggravated form? If he cannot, the obstacle and the danger must be laid to the charge of the "Castle" Bishop in Ireland.

It matters not who's in the blame in the past. Our duty is now to say to the Pope: "Holy Father, your Government has been deceived; it has taken sides with our enemies and yours—the enemies of the Church and of God. It has allied itself with the Great Apostacy and the Revolution; it supports in Ireland a Government whose domination is incompatible with the existence of the Irish people, and which has openly decreed their ruin."

"But Dr. Walsh has said all this, and more." Granted. Dr. Walsh's representations have been passed by and Monsignor Persico's accepted. The Irish people will be unworthy of the incomparable services of Dr. Walsh and Dr. Croke if they don't take their own proper Catholic way of showing the Holy See on which side is justice and truth. If they do not they deserve the fate which, in this world of conflict and struggle, always overtakes the men or the nations who lack the spirit and courage to defend their rights.—*An Irish Catholic Layman, in Dublin Nation.*

ENGLAND TO IRELAND.

Spouse whom my sword in the olden time won me,
Winning me hatred more sharp than a sword—
Mother of children who hiss at or shun me,
Curse or revile me, and hold me abhorred—
Heiress of anger that nothing assuages,
Mad for the future, and mad from the past—
Daughter of all the implacable ages,
Lo, let us turn and be lovers at last!

Lovers whom tragical sin hath made equal,
One in transgression and one in remorse.
Bonds may be severed, but what were the sequel?
Hardly shall amity come of divorce.
Let the dead past have a royal entombing,
O'er it the Future build white for a fane!
I that am haughty from much overcoming
Sue to thee, supplicate—nay, is it vain?

Hate and mistrust are the children of blindness—
Could we but see one another, 'twere well!
Knowledge is sympathy, charity, kindness,
Ignorance only the feeder of hell.
Could we but gaze for an hour, for a minute,
Deep in each other's unflinching eyes,
Love were begun—for that look would begin it—
Born in the flash of a mighty surprise.

Then should the ominous night-bird of Error,
Scared by a sudden irruption of day,
Flap his maleficent wings, and in terror
Flit to the wilderness, dropping his prey.
Then should we, growing in strength and in sweetness,
Fusing to one indivisible soul,
Dazzle the world with a splendid completeness,
Mightily single, immovably whole.

—*Wm. Watson, in the Spectator.*

The hope of another life to be the complement of this steps in to save us from this death, to give us the courage and the hope to begin. The rough sketch shall hereafter become the finished picture; the artist shall give it the last touch at his easel; the science we had just begun shall be completed, and the incipient destiny shall be completed. Fear not, then, to begin; thou hast eternity before thee in which to end.—*A. O. Brownson.*

CANADIAN CHURCH NEWS.

Rev. J. L. Mongeau, parish priest of St. Remi, died Sunday night at the hospital of the Grey nuns, Varennes, Que. The late reverend gentleman was 54 years of age.

Another miracle of good St. Anne is given publicity to. A young girl of St. Saveur, twelve years of age, who visited the shrine on Sunday last, left her crutches behind her. She had not the use of her limbs for years.

Three pilgrimages to Ste. Anne de Beaupre will take place this week. One, under the direction of Rev. Abbé Leduc, of Rougemont, left at noon yesterday. Another will leave on Thursday, under the direction of Rev. Abbé Primeau, of Boucherville, and a third on Saturday, under the direction of Rev. Abbé Auclair, of St. Jean Baptiste.

A sad accident took place a few days ago at St. Hyacinthe. The Rev. Mr. G. W. Barry, of the Grand Seminary of Montreal, was visiting some friends, when they decided to bathe. The rev. gentleman had hardly entered the water when he was seized with a syncope and was drowned under the eyes of his friends. The body was immediately recovered. The Rev. Mr. Barry was about to be admitted to the priesthood. The remains have been forwarded to St. Urbain for interment.

Rev. Father Pendergast, of London, died suddenly on the 3rd inst. from an affection of the throat, at the early age of 28 years. Father Pendergast received his early education in London. At the age of nineteen he went to St. Joseph's convent, Somerset, Ohio, to complete his studies, and four years ago was ordained a priest. Latterly he had been troubled with his throat, and on May 24th last came home to his parents. He continued in tolerably good health since, and Wednesday afternoon went out for a stroll in the garden. In the evening Father Pendergast retired as usual apparently all right. About 11.30, however, he summoned the household, bade them good-bye, and a few minutes afterwards died of strangulation. His funeral will be conducted by the Order of the Dominicans, to which he belonged.

The Rev. Father Duguay, S.J., a reference to whose death is made in our Montreal correspondence, was born on December 10, 1861, in Montreal, and entered the Jesuit order on the 17th of March, 1882. He had only just lately received the minor orders. He possessed musical abilities of a high order. On Sunday last fully 150 members of the order and other members of the clergy attended the requiem services at the church of the Gesu. In keeping with the custom of the order the services were very plain. The prayers for the dead were recited, after which Rev. Father Desjardins said Low Mass, and then a Libera was chanted. The altar and choir were draped in mourning, as was also a catafalque. The body has not yet been recovered.

Some five hundred ladies and children went down from Montreal on Saturday evening last to Ste. Anne de Beaupre on the steamer Canada, on the annual pilgrimage under the auspices of the Rev. Redemptorist Fathers. They returned to the city yesterday morning highly delighted with their trip. The steamer left the Richelieu pier at 5.30 p.m. The St. Ann's Young Ladies' choir sang "Ave Maria Stella" as the boat left the wharf. The trip down was delightful, the boat reaching the shrine at 6 o'clock on Sunday morning. Low masses were said at 6.30 and 7 a.m. by Rev. Fathers Strubbe and Godtz, at which all the pilgrims received Holy Communion. Grand Mass was chanted at 9.30 a.m., when an eloquent sermon was preached by the Rev. Father Mallengier, C.S.S.R., formerly of St. Ann's church of this city. A programme, giving the order of the exercises, was printed and distributed among the pilgrims. The pilgrims left Ste. Anne's at 12 o'clock noon, arriving at Quebec at 2 o'clock, and a delay of about three hours was made, allowing the pilgrims an opportunity of seeing some of the principal points of interest in the Ancient Capital. At 5 o'clock the steamer started from Quebec on the return journey, arriving in Montreal at 6.30 yesterday morning.

The Catholic Weekly Review.

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

Published Every Thursday

Office: Bon Accord Building, 32 $\frac{1}{2}$ Church-street, Toronto

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

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

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

LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

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

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNN,
Archbishop of Toronto.

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. CARRERY,
Bishop of Hamilton.

TORONTO, SATURDAY, JULY 14, 1888.

A feature of the Orange celebration in this city on Thursday last was the presence on the streets of an Orange organization, calling itself the "Cumberland Pioneers," the members of which, and a villainous looking lot of fellows they were, too, were each armed with a sort of elongated tomahawk. As the Orange body has no status before the law of a military or semi-military character, it would be interesting to know by what right any portion of its members equip themselves with these dangerous implements. We venture to say that they have no permission from the Militia Department. The question, however is primarily one for civic inquiry, since the carriage of these axes by Orangemen is a menace to Catholic citizens, and an altogether dangerous practice in view of the fact that a general debauch still seems to be a condition *sine qua non* of each year's Orange celebration.

Anent the recent Scottish Catholic Pilgrimage to Iona in honour of St. Columba, to which considerable space has been allotted in this REVIEW, and the evident debt of gratitude Scotland owes to Ireland for the faith bequeathed to her through the instrumentality of Erin's gifted son, our attention has been directed by a friend, for whom we entertain the sincerest respect, to the apparent ingratitude of a well-known Scotch prelate of the first quarter of the present century towards St. Columba's "beloved and reproachless Erin," in the person of her priests, as instanced in a letter addressed to a brother bishop, and recently brought to light as historical matter in the columns of a contemporary. The letter in question was addressed to the late Bishop McLachern, of Prince Edward Island, by the Right Rev. Ranauld MacDonald, Vicar-Apostolic of the Western District of Scotland, and the passage object

to reads as follows: "I am sorry to say that we are almost as ill off for want of clergymen as you are in America, so much so that we have been obliged to take some Irish priests, of whom we are getting tired, I especially, as I cannot get one of them to learn a word of Gaelic. At this very time I am forced to put one of them in Fort William, etc."

On the face of it, this passage, we admit, would seem to cast a slur upon the devoted priesthood of Ireland, but a moment's consideration will, we think, dispel any such illusion. Exception to the Irish clergy is taken, it is quite evident, on one ground only, i.e., their ignorance of Gaelic; and when it is remembered that there were (and are even to the present day) whole districts of the Highlands of Scotland where Gaelic is the only language of the people, this is not to be wondered at. It is as if French clergy entirely ignorant of the English language were sent to minister to the Catholics of an English-speaking country; say to Toronto. Such would be a very awkward state of affairs indeed, though infinitely preferable to being without priests altogether. This, then, we take to have been the state of affairs under Bishop MacDonald in 1828. The Catholic clergy had, for generations, been under a decree of banishment from Scotland, and compelled, therefore, to minister to their flocks by stealth. With the cessation of persecution, native priests sufficient to supply the demand were not obtainable, and pending the dawn of a better day, the Bishops "were obliged" to enlist the services of priests who could not speak the language of the people, and who, in this case, happened to be Irish. It would be hardly just, therefore, to charge the Scottish Church in the person of one of her Bishops, either with ingratitude to Ireland, to whom, undoubtedly, she owes much, or with contempt for her clergy. Facts, on the contrary, point in the opposite direction. In all that appertains to the well-being of the Church or the happiness of the people, the Catholics of Scotland and the Catholics of Ireland, clergy and laity alike (with perhaps a few sorrowful exceptions) are one.

We observe by the Ottawa papers that serious trouble has arisen between the rector and the congregation of St. Bartholomew's Church, New Edinburgh, over the introduction by the rector of ideas which some of the congregation claim to savour of Ritualism. The malcontent members of the congregation complain among other things of the introduction of choral service on Friday nights, the turning to the east for the creed, at morning and evening prayers, and the rector, turning his back to the congregation while officiating at the Communion table, by standing at the front instead of at the end of the table. To make matters more painful, a short time ago the rector secured the service of a young student from Trinity College as his curate, and the new curate had the indecency to further annoy the Low Church men by making use of the expression, "In the name of the Father, and of the Son, and of the Holy Ghost," at the beginning of the service; by putting up a cross over the Communion table, and by bowing to this cross upon entering the Church to begin service.

Matters came to a crisis a few Sundays ago when, after the sidesmen had taken up the offertory, the curate took the plates, walked up to the communion table, and held the plates against the cross while the choir sang the doxology, the sidesmen remaining at the foot of the chancel. A prominent church member, indignant at this proceeding, asked one of the sidesmen if he had been instructed

to stand at the foot of the chancel while this act was being done. The sidesman replied yes. The church member then asked if the rector told him (the sidesman) to stand on his head would he do so? after saying which he left the church. Several of the congregation announced their intention of leaving the church, and some did send in their resignations, but withdrew them at the request of others, who have joined together to fight the objectionable practices. Meetings are being held to determine what is to be done in the matter. Those who object to the rector's course, we observe, propose to move that his salary be reduced by one half, in order to persuade him to resign, or to superinduce a suitable spirit of penitence.

Is not this a case to call for the immediate return of Mr. Arthur Cleveland Coxe, the gentleman who is styled Protestant Episcopal "Bishop" of Western New York, who is at present in Paris in the hope of obtaining from the Archbishop of Paris the faculties applied for, apparently in all seriousness, to confirm Pere Hyacinthe's people? In his letter of application the "Bishop" declared himself to be "one who has long studied and admired the doctrines of a church so ancient and so glorious in the past."

From his quarters at the Windsor, Mr. John O'Connor Power, the ex-member for Mayo, has been writing, on the subject of Home Rule, a series of elaborate exegetical essays to a Montreal paper. For a man who has traversed all the distance between the extreme Nationalism of the Fenian period and the stern Toryism of Lord Salisbury's government, into whose confidential service Mr. Power is understood to have passed, it must be confessed that his letters are marked by not a little astuteness. There is an affected simplicity about them which is altogether artistic. With felicitous tact, Mr. Power makes it not an easy thing to determine whether he is more of a Nationalist than a Tory or Liberal-Unionist, so equally-minded a man has he become since his first visit to America as a delegate with Mr. Parnell, of the Irish Parliamentary party. But is it not somewhat strange to find Mr. Power, during his absence from London, performing so neat a little piece of political balancing? Not to go back to the days of his earlier career as a Nationalist, it is only two years since Mr. Power distinguished himself as an opponent of the bill introduced by Mr. Gladstone granting Home Rule to Ireland. That some features of Mr. Gladstone's bill offered legitimate ground for objection, extenuates nothing. Mr. Gladstone asked merely for the affirmation of the principle of the bill, leaving the question of its modification in detail to be dealt with in committee before the last reading. This was refused; the bill, on its second reading, was defeated, and Mr. O'Connor Power, a lion of the Tory hour, and an active opponent of the measure, sought to re-enter Parliament,—and as a Unionist member! No Irish constituency being open to him, he contested, if we are not mistaken, a division of Kensington, in which, however, the Irish vote was powerful enough to defeat him. Since then, as on a former occasion we said, Mr. Power appears to have been at some pains to rehabilitate himself politically. His letters in the *Montreal Star*, if there were nothing else, are an evidence. The discussion of the Irish problem, Mr. Power accurately foresees, has brought us within measurable distance of the wider and greater question of the future government of the United Kingdom. "Many who are opposed to Home Rule," he observes, "regard it as inevitable in some shape

or form, and the Home Rulers themselves, with large majorities on their side in Scotland and Wales, as well as in Ireland, naturally decline to regard the adverse decision of the English constituencies as a final one. Their friends have put in motion all the machinery of political propagandism in order to procure a reversal of that decision at the next election. . . . England, on the other hand, if we consider only the action of its parliamentary majority, seems determined to maintain Lord Salisbury in his attempt at governing Ireland without the consent of the governed, and everybody wants to know what is likely to be the upshot of this bitter controversy." In other words, something is going "to give," as the saying is. Would it be unfair to suppose that Mr. Power is going to get from under?

"The Government of Ireland by coercion alone has always failed," he continues, "and ever must fail. The attempt to impose order on a people from without can only succeed even partially, by the constant application of physical force, by military rule, which is obviously inconsistent with constitutional government and parliamentary representation. And I am convinced, therefore, that, notwithstanding occasional signs to the contrary, we shall never have a really firm and resolute government in Ireland until Irish Government is placed in Irish hands." The proposed exclusion of Ireland from representation at Westminster did more, Mr. Power says, to kill Home Rule than anything else, except, perhaps, fear of the Land Purchase Bill, by which Mr. Gladstone provided for the buying out of the Irish landlords at a cost of two hundred and fifty millions sterling. "Whatever may be the intentions of Mr. Gladstone," he says, "there can be little doubt that he recognizes these facts, and that he will try to make it easy for those who differ from him on points of detail only to aid him in carrying out the principle"—men like Mr. Power himself, for example. But though Mr. Power is careful to disparage Mr. Gladstone's measure as an arrangement satisfactory in detail neither to out and out Home Rulers nor to those who were concerned mainly about the maintenance of the Union,—a trouble which the most unsophisticated of his readers, we venture to think, will say Mr. Power might have spared himself, since it was the *principle* of legislative autonomy for Ireland, and not the *process*, that at the time was on trial,—there is apparent in his letters a desire to again establish himself as at all events a Home Ruler in theory.

"When," he says, "we have three out of the four provinces of Ireland unanimous in favour of Home Rule, and an actual majority of Ulster in its favour also, there is really no Ulster difficulty except in the minds of those who are looking for an impossible unanimity. The worst thing that could happen to Ulster would be its separation from the rest of Ireland, and the worst thing for the rest of Ireland would be its separation from Ulster. If Ireland is to have Home Rule at all she ought to have a national assembly representing all classes and creeds of her population. In such an arena Irishmen would learn to know one another, they would learn in the conflict of debate to appreciate all shades of opinion, they would realize how essential the preservation of order is to the maintenance of liberty, and acquire for the first time in the history of their own country, the solid lessons of responsible administration."

Mr. Power's bid for Nationalist recognition, for this is what we take it to be, is cleverly made to fit in with a plea

for the federation of the kingdom under an Imperial Parliament legislating exclusively for Imperial purposes, and relieved by English, Scotch and Irish parliaments, from the embarrassments of local affairs. By such a federation, Ireland, Mr. Power believes, would be contented, "while it is not inconceivable that when passions cool down, and England herself comes to realize how much she loses from the inevitable neglect and obstruction of her own local business, under the present centralization, she will instead of resisting Home Rule, and nusscalling it disintegration, unite heartily with the other parts of the United Kingdom in making it thorough and complete all round."

It is to be hoped that a profession of political faith of this sort from Mr. Power, will not prejudice him, to any extent, in the eyes of his employer, Lord Salisbury.

A TRIP TO IRELAND.

A YOUNG CANADIAN'S IMPRESSIONS.

From a letter, written a few days after his arrival in Ireland, by a young Irish Canadian to his father, an Irish gentleman for many years a prominent resident in Montreal, we are permitted to make the following extracts. An interesting description of the objects of interest visited in Dublin, it is especially interesting in that it conveys the writer's first impressions of the country of his fathers, and of the effects of landlordism as seen in the condition of the tenant farmers in the country he passed through on the way from Cork to Dublin. The father to whom it is addressed, it should be added, has been identified with the Irish cause from the very earliest of the Repeal and Home Rule associations, and the most conspicuous figure, these many years, in the furtherance of every work which has had for its purpose the advancement in the Dominion of the Irish character and interests.

DUBLIN,

"We had a delightful passage on the "Republic" from New York, and I was not one day sick at sea. On landing at Queenstown on Thursday evening last (7th inst.) we had an hour or so to wait before the train started for Cork, so we improved the hour by taking a long car drive. Queenstown is simply lovely. On Good Friday (next day) the first thing I saw, in the first paper I had read since leaving New York, was the cable account of the great anti-coercion meeting held in Montreal on the evening of the 6th of April—every one here was speaking about it in praise of dear old Montreal and its spirited inhabitants. On Friday afternoon we (— and myself) took a car and drove to Blarney Castle, a distance of eight miles from Cork—the road is simply beautiful. It runs for about five miles through the valley of the Lee, whose banks are studded with fine mansions and some picturesque old ruins. Blarney exceeded my most sanguine expectations—it is a lovely old ruin covered with ivy and in a very fair state of preservation—and I climbed to the top of the malicollated battlements, which I examined with a great deal of curiosity, and succeeded in looking at the "Clarney-stone," but not in kissing it, which is a very difficult if not a break-neck undertaking. I had an opportunity of hearing the famous "Shandon Bells," whose silvery tones on the banks of the Lee Father Prout spoke so rapturously about. . . . On Saturday morning we left Cork for Dublin. I was painfully struck at the poverty of the tenant farmers along the line of railway, the majority of them living in huts a Canadian would not house his cattle in. This state of things seems universal, although I was told this is the best part of the country, and that the state of affairs is far worse in the West of Ireland. The whole face of the country seems terribly poverty-stricken, and thatchless huts are not rare by any means, whether by eviction or fire I don't know. We arrived in Dublin at 4.30 p.m. Saturday, had a stroll about the city, and spent a quiet evening with—. On Sunday morning, after Mass, we hired a car and went for a long drive; we drove through the Phoenix Park and visited the spot where poor Lord F. Cavendish and Mr. Burke were assassinated. We then drove out by the "Strawberry Beds" along the banks of the Liffey. The whole country is beautifully wooded and

studded with gentlemen's seats, the like of which we have no conception of in Canada. We soon arrived at Lucan, a pretty village seven miles from Dublin, and next drove to Leixlip, nine miles from Dublin, and spent some time at the celebrated "Salmon Leap," which I justly admired. Leixlip Castle is a fine, large, ivy-covered, castellated mansion, the property of Col. Conolly of Castletown. One of the finest castles I have yet seen belongs to a Mr. Murphy, a wealthy Dublin merchant, and is on the Liffey two miles from Dublin. On our return to the city we visited the Zoological Gardens, where we spent a pleasant hour. From thence we went to Glasnevin, where we made a pilgrimage to the tombs of O'Connell and Curran, after which we drove to old Glasnevin to visit the spot where Robert Emmet was buried. The headstone is nearly all chipped away and carried off as relics of that great souled patriot. After a short stay we returned to our hotel, where we enjoyed a good night's rest after our hard work of the day.

On Easter Monday we visited the National Gallery on Merrion street. The collection of paintings is truly magnificent and worthy of such a beautiful city as Dublin. It has been vastly improved since you were there in 1862. The trustees have procured several of Ruben's, Van Dyck's, Rembrandt's, and a Titian, Paul Potter, and many other priceless gems, acquired at the Duke of Marlborough's great sale in 1883. They also have some of Landseer's and other paintings by celebrated English artists. The Sculpture gallery is interesting. In another wing is the historical portrait gallery, having a collection of portraits of a number of the great men who have made Ireland famous. There is a large museum attached to the gallery full of specimens of ecclesiastical embroidery, pottery, ivory carvings, zoology, geology, anthropology, etc. After dinner I went up to make the acquaintance of J. E., who almost wept for joy on seeing me.

On Tuesday morning bright and early he came to the Wicklow Hotel (where we are stopping) and piloted us to the Bank of Ireland and Trinity College. I indulged in a good many reflections while in the Bank of Ireland. The House of Lords remains in exactly the same state as when the infamous Lord Clare ruled with an iron hand. The Commons is now the main banking room. We fully inspected the Bank, which is a most interesting institution, and which we may hope will be removed to make room for the Home Rule Parliament provided for by the late bill of England's greatest statesman—Mr. Gladstone!

We then visited Trinity College and chiefly occupied our time in inspecting the library. I saw there the original book of Kells and several other priceless Irish manuscripts on vellum, such as St. Columban's Missal and several beautifully illuminated Missals of the 13th and 14th centuries, the *fac similes* of which you have in your library at home. I here saw the originals. I examined that most interesting relic here preserved, Brian Boru's harp. I also saw the roll of the Irish members, with their signatures, who subscribed to the oath of ascendancy previous to their taking their seats in the Parliament of 1790. From the wording of the oath, it struck me as not being so much a profession of *Protestantism* as a profession of *non-Catholicism*.

We next visited the Royal Irish Academy, where amid all the antiquities I was in my element. We saw everything from St. Patrick's bell and crosier down to the last thing discovered. This museum has also been greatly enlarged since you were here. On Tuesday afternoon we visited the Irish National League room and were most heartily welcomed by Mr. T. Harrington, M. P., who invited me to attend the weekly meeting which was about to be held. Mr. T. Healy, M. P., and Mr. William O'Brien, M. P., presided and made rattling good and telling speeches (see report in paper I send, in which my name appears). Mr. Harrington introduced me to Mr. Healy afterwards. He had a long chat with us and invited us to dinner in London during the "Coercion debate" next week, which I had very reluctantly to decline. They were most markedly attentive to me at the Irish National League rooms. Mr. Harrington gave us special reserved tickets for the great Protestant Home Rule meeting in the Rotunda, which we attended in the evening. I saw many displays of enthusiasm in Canada, but nothing to come up to the wild enthusiasm of that night's meeting (12th April), the large hall of the Rotunda filled to suffocation, and hundreds could not obtain admittance. The Rev. Mr. Galbraith, of Trinity College, was in the chair. He

is the very personification of an old Irish gentleman. The Rev. Mr. McCutcheon, Protestant Rector of Kenmare, made a grand speech, full of logic and great eloquence. In fact I was completely carried away by the enthusiastic scenes, which I shall never forget.

Mr. Sullivan, M.P., I was unable to see as he is in London attending Parliament. I saw Mr. John O'Hart, the genealogist, and Mr. James Murphy, the author. I was treated with the greatest kindness and attention by every one and all enquired particularly after you. I must leave other sights in Dublin till my next as I leave to-morrow morning for Liverpool and thence to Stonyhurst college to finish my studies.

HE MADE A DUCHESS!

Mr. Ward McAllister and Mr. Arthur Leary, the two most eminent floor managers in this city, assisted at a marriage ceremony last week which, looked at from the moral point of view, would give a modern Juvenal a good text for satire on the ethics and practices of the "four hundred."

As Mr. Ward McAllister and Mr. Arthur Leary were present at the marriage ceremony, performed first by Mayor Hewitt and afterwards by a Baptist minister, whose hope of a big fee must have overcome his fear of God, it is safe to say that Mrs. Hammersley and the Duke of Marlborough represent the "best element" in New York society. At the breakfast, or the supper, given after this ceremony, Mayor Hewitt was present, with one or two ladies who are undoubtedly of the "four hundred" elect.

This Duke, whom the Mayor seemed so delighted to marry, is the descendant of two of the meanest people that ever disgraced an English Dukedom—John Churchill and Sarah Jennings. His title bears with it an odour of profligacy. And the present Duke is worthy of his ancestor.

When he came hither last summer, some of the "four hundred" declined to recognize him. These were few, however, for in the "best" society a Duke is a Duke.

The Duke had an evil reputation. His wife was known to be alive. His son and heir of his titles was in her charge. Queen Victoria, who has always set a stringent example of social morality, and who turns her back on divorced people receives the injured wife of this profligate Duke.

But he comes to New York. His sins, remarkably black even for an English Duke, are covered over in "society." The newspapers do not forget them, and in the eyes of the people he is a characterless vagabond. "Society" ignores this. And mammas and papas with marriageable daughters smile brightly on this "aristocrat," known to be corrupt to the very heart.

He meets an American heiress—a widow, with the yearly income of seven millions of dollars. She knows that all England has rung with his shame; she knows that his wife lives, honoured by decent people, as he is despised; she knows that he brought disgrace and ruin into the house of a friend; she knows that he was an associate in all the shameless orgies of the Prince of Wales' set—all this and much more she knows; yet she permits Mayor Hewitt and a Baptist minister to perform a mockery of the marriage rite, knowing, too, as she must know, that she is entering into a state of legalized adultery. And eager to bring about this marriage, a sort of middleman between the Duke and the reluctant ministers, who will not openly insult the God they profess to adore, we see a *ci devant* Catholic—a Mr. Arthur Leary. This is an unkind cut; it seems to show that, to be an eminent floor manager, one must surrender religious scruples. It is another symbol of the complaisant spirit that recently permitted a notorious actress to be present at the marriage of a young girl in her Catholic father's house.

However, the marriage of this unhappy woman and this profligate Duke is "blessed" with joy by the same Mayor who cannot endure a foreign flag on the City Hall, but who fills the air with rejoicing at having turned an American woman into a sham English Duchess! He has "married" an English Duke and kissed the bride! Happy Mr. Hewitt! He does not need another term; his cup is full; he has not become Mayor vain!

Let us hope that foreign censors may not take this outrageous defiance of Christian morals as typical of American morals and manners. Mayor Hewitt is not New York, and that

wretched Baptist minister is not all Protestantism, and the "four hundred" are not America. It is plain that a missionary is needed for the conversion of the remaining three hundred and ninety-nine who sympathize with the mock Duchess of Marlborough.—*N.Y. Freeman's Journal*.

ST. THOMAS OF AQUINO.

St. Thomas of Aquino was by far the greatest man of his age—a man of noble birth, of ancient lineage, of commanding presence, the most consummate theologian, supreme in learning and goodness, the friend of popes and of kings—yet in position (and he desired to be nothing else) he was but a humble monk. One day at Bologna a stranger, arriving at his monastery, asked the prior for some one to help him to get provisions and carry his basket. "Tell the first Brother you meet," said the prior. St. Thomas was walking in meditation in the cloister, and, knowing him not by sight, the stranger said to him, "Your prior bids you follow me." Without a word the greatest teacher of his age, "the Doctor Angelicus"—the angel of the schools, as he was called by the affection of his admirers—bowed his head, took the basket and followed. But he was suffering from lameness, and since he was unable to keep up the pace the stranger rebuked him roundly as a lazy, good for nothing fellow, who ought to show more zeal in religious obedience. The saint meekly bore the unjust reproaches and answered never a word. "Do you know to whom you are speaking—whom you are treating in this rude way?" said the indignant citizens of Bologna, who had witnessed the scene. "That is Brother Thomas of Aquino." "Brother Thomas of Aquino!" said the stranger, and immediately throwing himself upon his knees, he begged to be forgiven. "Nay," said St. Thomas, "it is I who should ask forgiveness, since I have not been so active as I should have been." And this humility, so rare in little men, was the chief characteristic in this truly great man. Once when reading aloud in his monastery the prior thought he had made a false quantity in the Latin and corrected him. Thomas instantly altered the word as the prior had said. "Why did you not tell him that you were right?" asked the monks afterwards. "The quantity of the word," said St. Thomas, "was of no consequence; but it was of consequence that I should be obedient." Once again: When he was addressing a vast congregation in one of the chief churches of Paris, an insolent intruder came up the aisle, beckoned him to stop, and aimed at him an abusive harangue. The saint waited till he had ended, and then, without one word of anger or rebuke, calmly continued his discourse. From that disciplined and noble spirit of the first man of his age all pride had been expelled. "Give me, O Lord"—this was his daily prayer—"Give me, O Lord, a noble heart which no earthly affection may drag down."—*Archdeacon Farrar*.

CATHOLIC AND LITERARY NOTES.

Mgr. Pacquet, rector of Laval University, is about to leave for Rome.

Within the limits of New York city it is authoritatively stated that there are 600,000 Catholics.

The Archbishop of New York has decided to build a new diocesan seminary, to cost, including ground, about \$400,000. At the first meeting in the interest of the seminary, \$25,000 were subscribed, including \$10,000 from Archbishop Corrigan.

In a speech delivered at the late convention of the C. Y. M. N. U., in Cincinnati, Dr. Rudd, editor of the *American Catholic Tribune*, (coloured,) stated that there were two hundred thousand practical Catholics of the negro race in the United States.

Canon Liddon is, according to *Truth*, making but slow progress with his biography of Dr. Pusey. He is embarrassed by the profusion of his materials, to which he has just received an important addition in the shape of a mass of interesting correspondence between Mr. Pusey (Dr. Pusey's brother,) who died recently, and the Tractarian leaders at Oxford, including Cardinal Newman.

**TO PREVENT
CHOLERA INFANTUM**

During the Hot
Weather use

Nestle's Food

It is the most suitable, nourishing summer diet available, and HAS SAVED THE LIVES of thousands of infants when no other food could be retained on the stomach.

Sample and Pamphlet mailed to any address on application to

Thos. Leeming & Co
MONTREAL.

S. B. WINDRUM
MANUFACTURING
JEWELLER AND
SILVERSMITH

Importer of Diamonds, Ladies' and Gents' Fine Watches in Gold and Silver. Wedding Presents and Birthday Gifts. Gold and Silver Medals a Specialty.

S. B. WINDRUM
31 KING ST. EAST, Up-Stairs.

**TEETH WITH OR
WITHOUT A PLATE**

Best Teeth on rubber, \$3.00; on celluloid, \$10.00 All work absolutely painless "Vitalized Air." G. H. BIGGS, L.D.S., South east corner King and Yonge streets, Toronto Telephone 1,476

**M'CABE & CO.,
UNDERTAKERS.**

305 Queen Street West, Toronto. Telephone 1406. Embalming a Specialty.

PLUMBING.

STEAM AND HOT WATER HEATING.

W. J. BURROUGHS,
315 Queen St. West.

McShane Bell Foundry.

Finest Grade of Bells, Chimes and Pools for Churches, Colleges, Towers, Clocks, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. McShane & Co., Baltimore, Md., U.S.A. Mention this paper.

**NATIONAL COLONIZATION
LOTTERY**

Under the patronage of the Rev. Father Labellé

Established in 1844, under the Act of Quebec, 35 Vict., Chap 36, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

CLASS D The thirteenth monthly drawing will take place on Wednesday, 20th June 1888, at 2 p.m. Prizes value, \$60,000.00.

First Series Prizes value.....\$50,000 00
Principal Lot—One Real Estate worth..... 5,000 00

LIST OF PRIZES.

1 Real Estate worth	\$5,000 00	..	\$5,000 00
1 Real Estate worth	2,000 00	..	2,000 00
10 Building Lots in Montreal	300 00	..	3,000 00
15 Bedroom or Drawing-room Suits to choice.....	200 00	..	3,000 00
20 Do do do	100 00	..	2,000 00
100 Gold Watches	50 00	..	5,000 00
1000 Silver do	20 00	..	20,000 00
1000 Do do	10 00	..	10,000 00
2147 Lots, worth	\$50,000 00

TICKETS - \$1.00.

Second Series Prizes value..... \$10,000
Principal Lot—One Real Estate worth..... \$1,000 00

LIST OF PRIZES.

1 Real Estate worth	\$1,000 00	..	\$1,000 00
100 Gold Chains worth	40 00	..	4,000 00
1000 Toilet Sets worth	5 00	..	5,000 00
1101 Lots worth	\$10,000 00

TICKETS - 25 CENTS.

Offers are made to all winners to pay their prizes cash, less a commission of 10 p.c. Winners' names not published unless specifically authorized.

S. E. LEFEBVRE, Secretary
Offices, 19 St. James St. Montreal.

**M. FOLEY,
UPHOLSTERER**

558½ Yonge Street, Toronto.

The latest designs in Drawing-room Dining-room and Parlor Suites.

Also in Lambrequins and Curtains.

Carpets made and laid, and old suites renewed.

The patronage of the clergy is respectfully solicited.

**JAMES BYRNE,
MERCHANT TAILOR.**

Latest styles in

ENGLISH AND SCOTCH GOODS
always on hand

288 1-2 YONGE STREET

Opposite Wilton Avenue, Toronto.

Special Discount to the clergy.

**Church and
Sunday School Seating
Pulpits, Chairs,**

And other Church Furnishings of the latest improved patterns, manufactured by

GEO. F. BOSTWICK

24 Front Street West - Toronto

NIAGARA NAVIGATION CO.

Magnificent Sidewheel Steamers

"CHICORA" and "CIBOLA"
Leave Toronto at wharf, Toronto, at 7 a.m., 2 p.m. and 4.45 p.m. for Niagara and Lewiston, making close connection with New York Central and Michigan Central Railways for Suspension Bridge, Buffalo, Rochester, New York, Philadelphia, Washington, Boston, Erie, Cleveland, etc.

Family Book Tickets at very low rates.

Particulars from G. W. IRWIN, Agent, 65 Yonge street, Toronto.

**Dominion Line Royal
Mail Steamships**

Liverpool Service—Sailing Dates
From Montreal From Quebec.

Montreal, Thurs. 12th July.
*Vancouver, Wed. 18th " Thurs. 10th July.
Toronto, Thurs. 26th "
*Sarnia, Thurs. 2nd Aug. Friday 3rd August
*Oregon, Wed. 5th " Thurs. 9th "
Bristol Service from Avonmouth Dock.
" Dominion " from Montreal about 18th July.
" Ontario " " " 1st August

*These steamships have Cabin Staterooms, Music-room, Smoking-room and Bath-rooms amidships, where but little motion is felt, and they carry neither cattle nor sheep. The Vancouver is lighted throughout with the Electric light, and has proved herself one of the fastest steamers in the Atlantic trade. Cabin Rates of passage from Montreal or Quebec, from \$50 to \$80, according to position of stateroom with equal saloon privileges.

Special Rates for Clergymen

Apply a Toronto to GOWENLOCK BUCHAN, 21 King St. East, or G. W. TORRANCE, 18 Front St. West, or to

DAVID TORRANCE & CO.,
General Agents, Montreal

CLUB CHAMBERS

83 York St. (next door to Rossin House), Toronto
Dwyer & Doherty, Proprietors.

THIS favourite hotel, so long and successfully conducted by Mr. James O'Donohue, having recently passed into the hands of Mr. M. P. Doherty, for the past eleven years connected with the Rossin House, and Mr. William Dwyer they beg respectfully to solicit the patronage of the clergy and others. The high standard which the Club Chambers has always maintained as a first-class private hotel for men only will be continued under the present management; and the personal superintendence of Mr. Doherty no effort will be spared to render it worthy of the confidence and popularity hitherto extended to it. The house is now being thoroughly renovated and put in order for the summer season. Rooms with or without board at reasonable rates.

CLUB CHAMBERS

83 York Street
next door to Rossin House, Toronto



**STATUTES OF CANADA
AND
OFFICIAL PUBLICATIONS**

The Statutes and some of the publications of the Government of Canada, are for sale at this office. Also separate Acts, Revised Statutes price for 2 Vols., \$5.00, and of supplementary volume, \$2.50. Price List sent on application.

B. CHAMBERLIN,
Queen's Printer and
Controller of His

Department of Public Printing
and Stationery.
Ottawa, February, 1888

**The Home Savings & Loan Company
(LIMITED)**

Notice is hereby given that a DIVIDEND has this day been declared at a rate of

7 PER CENT. PER ANNUM

On the paid-up Capital Stock of

THE HOME SAVINGS AND LOAN CO.
(Limited)

For the half year ending the 30th June, 1888, and that the same will be payable at the office of the Company, No. 73 Church Street, Toronto, on and after Tuesday, July 3rd next.

The transfer books of the Company will be closed from the 16th to the 30th June inclusive. By order of the Board.

JAMES MASON,
Toronto, June 9th, 1888, Manager.

Spring Importations, 1888.

P. F. CAREY,

Merchant Tailor
Has a well selected stock of Finest Suitings. The latest, nobbist and choicest patterns in Trousings to select from, which for price, style and quality can't be beat. Superior workmanship and a good fit guaranteed.

16 KING STREET EAST,

10 p.c. discount to the clergy and students.

W. A. SHANNON, M.D., O.M.

Office and Residence, 160 McCaul Street
TELEPHONE 409.

STAUNTON & O'HEIR,

BARRISTERS, SOLICITORS IN SUPREME COURT, NOTARIES PUBLIC,

OFFICE—Spectator Building, 18 James St. south HAMILTON, CAN.

GEO. LYNCH-STAUNTON. ARTHUR O'HEIR.

W. J. WARD,

REAL ESTATE & COMMISSION BROKER

4 KING ST. EAST, TORONTO.

Rents Collected. Valuations Made

FREDERICK C. LAW,

ARCHITECT.

Office and Residence—468 Sherbourne St. TORONTO.

D. A. O'SULLIVAN,

BARRISTER, ATTORNEY, SOLICITOR, & NOTARY PUBLIC.

Offices—Nos. 18 and 20 Toronto Street. Toronto.

FOY & KELLY,

BARRISTERS, SOLICITORS, & O.

Offices—Home Savings and Loan Co's Buildings 74 CHURCH STREET Toronto.

J. J. FOY, Q.C. H. T. KELLY.

N. D. BECK,

BARRISTER, ATTORNEY, & O.

Solicitor for the Credit Foncier Franco-Canadien Office—14 McDermott Street East WINNIPEG, CAN.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and Commercial courses, and Shorthand and Typewriting.

For further particulars address,

REV. L. FUNCKEN, C.R., D.D., President.

DOMINION

Stained Glass Co.,

FACTORY:

77 RICHMOND ST. WEST

TORONTO.

MEMORIAL WINDOWS

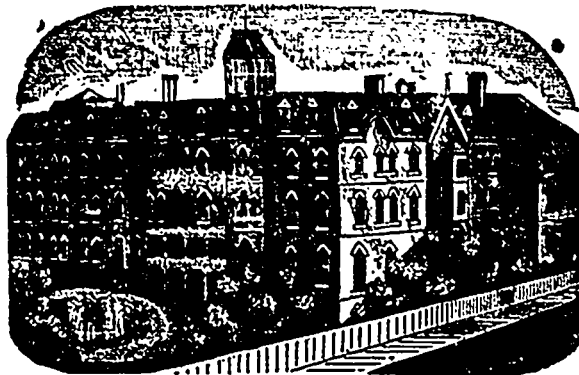
ART GLASS:

and every description of Church and

Domestic Glass.

Send Designs and Estimates on application.

W. WAKEFIELD & HARRISON Proprietors.



ST. JOSEPH'S ACADEMY, ST. ALBAN STREET, TORONTO.

This imposing Educational structure is quite in keeping with the noble work to which it is dedicated. It is pleasantly situated near the Queen's Park, in the neighbourhood of the University and St. Michael's College.

For particulars call at the Academy or send for a prospectus.

Address, MOTHER SUPERIOR, St. Joseph's Convent, Toronto.

ST. MARY'S COLLEGE, MONTREAL, CANADA. Under the direction of the Jesuit Fathers. Best Classical and French education. Board, tuition, washing, per year, \$180. For full particulars address REV. A. D. TURGEON, S.J., President.

Grand Trunk Railway.

The Old and Popular Route

TO

Montreal, Detroit, Chicago,

And all the Principal Points in Canada and the United States. It is positively the

ONLY LINE From TORONTO

Running the celebrated Pullman Palace Sleeping and Parlour Cars.

SPEED, SAFETY, CIVILITY.

Toronto to Chicago in 14 Hours

Best and Quickest Route to Manitoba, British Columbia and the Pacific Coast.

FOR FARES, Time Tables, Tickets and General information apply to the Union Depot, City Ticket Offices, corner King and Yonge, and 20 York Street, or to any of the Company's agents.

WM. EDGAR, General Passenger Agent. **JOSEPH HICKSON,** General Manager.

CHURCH PEWS.

SCHOOL FURNITURE.

The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brantford Catholic Church, and for many years past have been favoured with contracts from a number 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 COMPANY,

London, Ont., Canada

References.—Rev. Father Bayard, Sarnia. Lannon, Brantford, Michip, Inverell, Toronto, Parkhill, Twiby, Kingston and Rev. Bro Arnold, Montreal.

BOOK Canvassers, Catholic, for new book, endorsed by Archbishop Lynch, Bishop Walsh, Archbishop Duhamel, Father Dowd, of Montreal, and all the clergy. Large percentage of proceeds of sale donated to leading Catholic institution. A great bonanza. Sure sale to every member of the Catholic Church. State canvassing experience on applying for agency. **THE PEOPLE'S PUBLISHING Co., Toronto, Ont.**

CALDWELL & HODGINS

248 & 250 Queen St. West

Sacramental Wines.

T. MOCKRIDGE

The Technical Tailor

35 ADELAIDE ST. WEST, - TORONTO
Is determined not to be outdone, and is now offering a special line of

\$5.00 Trousers for \$3.50.

A Perfect Fit Guaranteed.

GARSWELL & CO.

BOOKBINDERS

26 & 28 ADELAIDE ST. EAST,

TORONTO, Ont.

Telephone No. 451.

GEO. GUEST

Practical Plumber

GAS, STEAM AND HOT WATER FITTER

Dealer in Hot Water, Steam and Gas Fixtures and Hydraulic Machinery.

59 & 61 Queen Street East TORONTO (opposite Metropolitan Church).

Nervous Debility,

Fatigues, Neuralgia, Catarrh, Indigestion, Rheumatism, and all Nervous Diseases are immediately relieved and permanently cured by

NORMAN'S Electro-Curative BELTS

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



S. A. Mores—P. O. Box Fort Corington, N.Y. Canada Address—40 Bleury St., Montreal.

Castle & Son

STAINED GLASS

For CHURCHES.

Sacred subjects an specialty. Designs free. Correspondence invited. Reference, by permission, Cardinal Taschereau.

JOHN McMAHON

MERCHANT TAILOR,

39 King Street West, - Toronto

ROYAL BAKING POWDER



Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co., 106 Wall Street, N.Y.

"PA CRUSTA"

A new and beautiful interior art decoration for ceilings, walls, etc. It is universally admired. The press speak of it in the highest terms. Call on or send for particulars to the sole agents for Ontario.

JAS. THOMSON & SONS

Painters and Decorators, Importers and Dealers in Artists' Materials
 one very handsome — 364 Yonge Street
 edies in Flowers to rent or for sale.



A Cruel Malady

Holds in subjection by
St. Leon, his Friend

Just received, Rev. Jos. Lagneux's experience —
 Dear Sir,—For nine years I suffered greatly from that cruel malady, inflammation of the bladder, but when using ST. LEON regular, the pains and irritation subsided. I feel so well at times, and neglect drinking ST. LEON, but very soon my old enemy harasses me again, and I fly to MY FRIEND ST. LEON, who never fails to bring relief.
 JOS. LAGNEUX, Priest
 Quebec

James Good & Co.

Wholesale and Retail Grocers and Dealers in
ST. LEON WATER,
 220 YONGE ST. and
 101 1/2 KING ST. WEST,

CANVASSERS

FOR THE
CATHOLIC WEEKLY REVIEW
WANTED

In all towns and districts of Canada.



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

MORES CATHOLICI

OF AGES OF FAITH.

BY KENELM H. DIGBY,

With a brief sketch of the Author

The undersigned are agents for this great and interesting Catholic work, with a complete index, in four royal octavo volumes.
 The fourth volume will contain the index, which will be a most careful and complete one.
 Cloth, per volume, \$5.00

The Catholic Church in Colonial Days,

By JOHN GILMARY SHEA.

The Thirteen Colonies—The Ottawa and Illinois Country—Louisiana, Florida, New Mexico, and Arizona, 1521-1763. Over 500 Illustrations, with maps, showing early episcopal jurisprudence, and fac-similes of the signatures of the early missionaries and of early church records.
 8vo. Cloth, per volume, \$5.00

Send Address to

D. & J. SADLIER & CO.

Catholic Publishers, Booksellers and Stationers, Church Ornaments and Religious Articles.

115 Church Street, TORONTO | 1609 Notre Dame Street MONTREAL

SPILLING BROTHERS,

Manufacturers of

FINE CIGARS

115 Jarvis St., Toronto, Ont



SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Post Office, etc., Lindsay, Ont." will be received at this office until Tuesday, 26th June, 1888, for the several works required in the erection of Post Office at Lindsay, Ont.

Specifications and drawings can be seen at the Department of Public Works, Ottawa, and at the Office of Messrs. Hudsouth & Jackson, Barristers, Lindsay, Ont., on and after Friday, 5th June, and tenders will not be considered unless made on the form supplied, and signed with actual signatures of tenders.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to FIVE PER CENT OF AMOUNT OF TENDER, must accompany each tender. This cheque will be forfeited if the party declines the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By Order, A. GOBEIL, Secretary.

Department of Public Works, }
 Ottawa, 5th June, 1888.

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

THE BOILER INSPECTION

And Insurance Company of Canada.
 Consulting Engineers and Solicitors of Patents.

HEAD OFFICE:

QUEBEC BANK CHAMBERS, TORONTO
 G. C. Hobbs, Chief Engineer. A. Fraser, Sec.-Treas.

J. H. LEMAITRE & CO.,

Artists and Photographers,

324 Yonge Street.

Largely patronized by the clergy and religious communities

W. K. MURPHY

House : and : Sign : Painter

IMPORTER WALL PAPERS

859 Queen Street West - Toronto

The Father Mathew Remedy.



Radical and speedy cure for intemperance
 Destroys all appetite for alcoholic liquors.

For sale by all druggists. Price \$1.

Proprietor,—The Father Mathew Temperance and Manufacturing Co.

1538 St. Catharine St., Montreal.

McKeown & Co.

182 YONGE ST.

Invite inspection of their new

Spring Dress Goods

in all the New Combinations and Colorings

New Silks, Merveilleux Surahs, Etc.

Black Goods in Cashmeres, Parmattas, Henriettas, Fabrics, Jersey Cloths, etc.

Kid Glovee, Hosiery, Corsets, Table Linens, Sheetings, Quilts, Lace Curtains, &c.

McKeown & Co.

182 YONGE ST.

Fine Dress & Mantle Making