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# The Catholic Weekly Review.

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

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

Vol V

Toronto, Saturday, Aug. 8, 1891.

No 26

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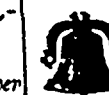
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Toronto, Saturday, Aug. 8, 1891.

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## THE HOSPICE OF MT. CARMEL AT NIAGARA FALLS.

BY REV. PHILIP A. BEST O. C. C., IN *Messenger of the Sacred Heart.*

A NEW offshoot from the old trunk of the Order was, a quarter of a century back, transplanted to American soil. During these twenty-five years Carmelites have come from different European Provinces. They settled wherever their services were most needed: their life was more that of missionaries than that of regulars, and each house was independent of the other. In 1881 at the request of the scattered religious a union was made and the different houses were formed into a Commissariate, the Rev. Anastasius J. Smits being appointed Commissary General.

At the general chapter held in Rome in 1889, the American Commissariate was formed into a "Province," the Very Rev. Pius R. Mayer being made first Provincial. The new Province is known as the "Province of the most Pure Heart of Mary." It embraces six houses; viz., the Priory of St. Cecilia, Englewood, N.J., Holy Trinity Convent, Pittsburg, Pa., Convent of St. John, including scholastic and novitiate, New Baltimore, Pa., Priory of St. Joseph, Leavenworth, Kansas, and Monastery of Mount Carmel, Scipio, Kansas. The sixth is that at Niagara Falls, the only Canadian house of the Carmelites.

The Carmelites are about to build a "Hospice," and have wisely chosen Niagara Falls as the most suitable spot on which to erect it. The word "Hospice" explains itself. Monasteries have been renowned for their hospitality, and Mount Carmel was, and is, no exception. From the day on which St. John the Baptist sought its shelter while fleeing from his persecutors till now, it has never lost its reputation as an asylum wherein were found not only rest and food for the weary body, but peace and solace for the troubled soul. How many would wish to withdraw from their distracting surroundings and seek refuge in such a haven of rest! But distance, expense and want of time prevent it. The want of such an institution in this country has been deplored. We have retreat-houses, but a Hospice is something more. It, too, is a retreat house, but possesses many other advantages peculiar to itself.

"All of us, priests and people, want a Carmel in London," said Father Faber, and what the great Oratorian said of the busy metropolis of his country can be said of America. The Hospice of Mount Carmel at Niagara Falls will soon be a reality, and the hope of His Eminence Cardinal Gibbons (in his beautiful letter approving the undertaking) that such an institution will "contribute to the diffusion of religion in the Western Hemisphere" will soon be accomplished.

To reproduce in this country a faithful copy of the Hospice of Mt. Carmel proper, three things are needed; viz., the monks, the locality and a house. As regards the first, let it suffice to say that the religious now at Niagara Falls are identical with the Order outlined in the foregoing sketch. We re-echo the popular verdict when we affirm that no better locality could have

been thought of than the one selected. If there is any place where nature more lavishly unfolds its beauty and grandeur, or a place where the hand of the Creator is more manifest, it is surely Niagara Falls "where," to use the words of Archbishop Walsh of Toronto, "nature itself invites to solemn thought, and serious reflections, and where in very deed one hears *The voice of the Lord upon the waters.*" But nowhere are the religious thoughts suggested by the great cataract and its surroundings better expressed than in the beautiful Pastoral Letter of the late saintly Archbishop of Toronto, Dr. Lynch. His Grace says:

"We have for many years searched for a fervent congregation of men to found a monastery and church worthy of the place and its destination. Enthusiastic pilgrims of nature's grandeur come here to enjoy its beauty; others, alas! to drown remorse. We desired to have a religious house where those pilgrims would be attracted to adore nature's God in spirit and in truth, and who would there find, in solitude and rest, how great and good God is.

The Fathers of the Order of Our Lady of Mount Carmel, the most ancient in the Church and dear to the heart of our Blessed Mother, have commenced this good work. Our Holy Father Pius IX. has been graciously pleased to confer upon the present little church Plenary Indulgences and other favours granted to the most ancient pilgrimages of the old world. The Fathers also propose, when a suitable house is built, to receive prelates and clergy of the church as well as laity to make retreats; and to provide priests, worn out in the service of their Divine Master, with a home where they can quietly prepare for eternity."

The building to be erected by the Carmelites will in many respects rival their mother-house in Palestine. Besides the natural beauty of the place, the extensive grounds in the immediate vicinity of the house will

be artistically adorned. In addition to this it must be remembered that between the grounds of the monastery and the Falls is the Park, which is kept in order by the Ontario Government.

At stated periods retreats will be given by the Fathers. These spiritual exercises will be adapted to all classes—clergy and the laity of both sexes, not excluding non-Catholics.

The Hospice of Mount Carmel will be of easy access from all parts the country. It is but an hour's ride by rail from Buffalo, N. Y. Niagara Falls is also the terminal point of the great trunk lines, the New York Central, the Erie, West Shore, Lehigh Valley and Grand Trunk. The Michigan Central brings its passengers almost to the doors of the monastery. Its station, "Falls View," is but a stone's throw from the Hospice.

Who will defray the expense of such an undertaking? The best answer to this question is to ask, Who will not help such a noble work? Surely no one devoted to Our Lady of the Scapular. All those contributing receive a certificate entitling them to a perpetual share in the Holy Sacrifice of the Mass, which is twice a week offered for them, but a monthly Mass is celebrated those who collect the donations of others.



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The names of special benefactors will be engraved on marble tablets to be placed in the halls of the Hospice.

On the obverse side of the certificate is the miraculous picture of Our Lady of Mount Carmel, which is a true copy of the famous representation which, according to tradition, was painted by St. Luke. In the 12th century, the original picture was brought from Mt. Carmel to Naples by the religious of the Carmelite Order when forced by the rapacity of the Mohammedans to leave the peaceful solitude of their mystic mount by the sea, and seek refuge in less hostile lands. For upwards of a century the same painting hung over the high altar of the Church of the Carmelite Friars in Naples. During the jubilee of the year 1500, it was borne processionaly in the great pilgrimage to Rome.

Throngs of sick, lame, etc., lined the pathway of the pilgrims to the very gates of the Eternal City, and all along marvellous cures and miracles marked the glorious passage of the favored Madonna. The tale of these marvels preceded their arrival and reached the ears of the Sovereign Pontiff. The Pope met the pilgrims, and carried the picture himself at the head of the procession to St. Peter's. Every day His Holiness blessed numberless crowds with the picture and granted many Indulgences to the recitation of prayers made before it. The picture sent to benefactors is an exact reproduction of this marvellous picture of the 12th century.

In conclusion, those who in any way help the work at Niagara Falls should not forget that in becoming benefactors they spiritually benefit themselves. Not only in this life do they share in the great works of the Order, but, what is of more importance, after death they will be assisted by its suffrages.

When, perhaps, their friends shall have forgotten them, they will still be remembered at the Hospice of Mount Carmel, at Niagara Falls, where as unceasingly as the roll of the mighty waters, the praises of her brethren shall ascend, like the spray-cloud, to the throne of Mary for their benefactors.

#### DEATH OF THE HOMEWARD BOUND.

Paler and thinner the morning moon grew,  
Colder and sterner the rising wind blew—  
The pole-star had set in a forest of cloud,  
And the icicles cracked on spar and on shroud,  
When a voice from below we heard feebly cry,  
"Let me see - let me see—my own Land ere I die.

"Ah, dear sailor, say, have we sighted Capo Clear?  
Can you see any sign? Is the morning light near?  
You are young, my brave boy, thanks, thanks, for your hand,  
Help me up, till I get a last glimpse of the land—  
Thank God, 'tis the sun that now reddens the sky,  
I shall see I shall see—my own Land ere I die.

"Let me lean on your strength, I am feeble and old,  
And one half of my heart is already stone cold—  
Forty years work a change! when I first crossed the sea  
There were few on the deck that could grapple with me;  
But my prime and my youth in Ohio went by,  
And I'm come back to see the old spot ere I die."

'Twas a feeble old man, and he stood on the deck,  
His arm round a kindly young mariner's neck,  
His gasty gaze fixed on the tints of the east,  
As a starling might stare at the sound of a feast;—  
The morn quickly rose, and revealed to his eye  
The Land he had prayed to behold, and then die!

Green, green was the shore, though the year was near done—  
High and haughty the capes the white surf dash'd upon—  
A grey ruined convent was down by the strand,  
And the sheep fed afar, on the hills of the land!  
"God be with you, dear Ireland," he gasped with a sigh,  
"I have lived to behold you—I'm ready to die."

He sunk by the hour, and his pulse 'gan to fail,  
As we swept by the headland of storied Kinsale—  
Off Ardigna bay, it came slower and slower,  
And his corpse was clay cold as we sighted Tramore.  
At Passage we waked him, and now he doth lie,  
In the lap of the Land, he beheld but to die.

—Thomas D'Arcy M'Gee.

#### APOSTOLICITY.

By Rev. J. Spencer Northcote, D.D., in "Fourfold Difficulties of Anglicanism."  
IX.

The fourth and last note of the true Church which we have now to consider, Apostolicity, you fearlessly claim for the Church of England; because, as you say, her present bishops derive their orders, through an unbroken succession, from St. Augustine and his brethren, who were themselves of undoubted apostolical descent, and you say, further, that this claim is tacitly acknowledged even by Rome herself, inasmuch as she has never formally declared the English orders invalid.

Now, this whole question is much too intricate for either you or me to enter upon in anything like detail. But, with respect to this last assertion, that Rome has not pronounced upon the English orders, even if it be true in the letter, the impression which it conveys is certainly false; for has she not pronounced upon them to all intents and purposes, when every clergyman of the Church of England who embraces the Catholic faith, and desires to become a Catholic priest, is required to be ordained *de novo* and unconditionally, just in the same way as any lay candidate? This is, at least, a practical decision on the question; and that Rome has so decided is a fact which, I think, ought to have some weight even with you, when you remember that she has no interest in denying or representing as doubtful the orders of those communions which have separated from her, because, according to her theory, such separation is in itself enough to constitute schism; and, moreover, that she does acknowledge the validity of orders in the Greek Church, the Armenian, and other schismatical or heretical bodies in the East, so as not to require re-ordination from any of their priests who return to her obedience. This ought in fairness to suggest to you the enquiry, whether there be not some special flaw in the English succession, discernible to her experienced eye, which renders it nugatory.

To enquire minutely what this law is, would be a long and dreary business. I shall content myself with jotting down a few facts, some or all of which may perhaps be new to you. First, it is extremely doubtful whether William Barlow, who consecrated Parker, the first Protestant Archbishop of Canterbury, ever himself received Episcopal consecration—I must even go further and say, that it is almost certain that he did not. For:—

1. There is no evidence that he ever did.

2. Catholic controversialists, writing within five years of Parker's consecration, boldly asserted that he had not received any lawful consecration. And those who answered them did not attempt to prove that he had.

3. It is notorious that Barlow, like Cranmer himself, held that Episcopal Consecration was not necessary, that appointment by the king was amply sufficient to give them full authority.

Secondly, in King Edward's time an entirely new service was prescribed both for the ordering of priests and deacons and for the consecration of Bishops. In the consecration of bishops the form of words which was substituted for the ancient form, made no mention of the office to which the candidate was promoted, indeed, it was such as might have served with equal propriety for the ordination of a deacon, or even the confirmation of a layman. This defect was supplied, as you know, in a new ritual introduced in the time of Charles II. But this remedial measure came a hundred years too late.

Thirdly, during the whole of these hundred years Episcopal Ordination was not accounted a necessary condition for holding office in the Established Church. It was by the Act of Uniformity passed in 1662, that persons not episcopally ordained were for the first time made incapable of holding benefices in the English Church, and so lax had been the practice in this matter up to that time, that Clarendon, the historian, says that as many as 2,000 ministers who had never received orders but in France or Holland, yet possessed benefices with care of souls and other ecclesiastical promotions in England, resigned their offices in one day, rather than take orders by ordination from a bishop.

Fourthly, it is by no means certain that some of your bishops and archbishops were ever baptized, and if they were not, they were incapable of being made bishops. One was an Anabaptist, another was only baptized by a Presbyterian minister, and Anglican bishops and others who have witnessed the way in which baptism is administered by Presbyterian clergy, are so doubtful of its validity that in dealing with converts to Anglicanism they are in the habit of re-baptizing them conditionally.

This by no means exhausts the series of doubts and difficulties which surround the question of Anglican orders, but enough, surely, has been said to destroy that unreasonable confidence which so many Anglican writers assume with reference to their validity. Valid orders are necessary for the validity of all the Sacraments except baptism, and in such a momentous matter, therefore, there should be no room for doubt. I know some persons are content to shelter themselves behind the defence of your orders published by Courayer; but you ought to know that his book was authoritatively condemned as soon



as it appeared, and that its unhappy author died a heretic even upon the cardinal doctrines of the Trinity and the Incarnation.

I will not examine any details of the defence, because it is only my purpose to show that the Apostolic descent of your bishops is at least not a simple, clear, and incontrovertible fact; that there are grave difficulties connected with it, which none but men of eminent ecclesiastical learning are at all able to grapple with—perhaps even they unable to overcome.

And if, instead of limiting the enquiry to the mere validity of orders, we extend it to spiritual jurisdiction, it becomes more complicated still; yet this is of course included in the idea of Apostolicity; otherwise there might be two rival churches in the same place, both Apostolical, because both having the succession—which you would be the first to deny. What, then, is the condition of the Church of England in this particular? Whence St. Augustine, to whom she must look as the founder of her hierarchy, derived his jurisdiction is universally known. No one ever attempted to deny that he came straight from Rome, sent as a missionary by St. Gregory the Great; that, so soon as he found that the people were likely to embrace the faith, he went, according to the commands which he had received from the holy father, Gregory, to Aetherius, archbishop of Arles, and was by him consecrated bishop over the nation of the Angles, that pope Gregory sent him the pall, and wrote to him to the effect, that he should consecrate twelve bishops, who should be subject to his rule; that he should send a bishop to York, who, in case of that city and neighbourhood receiving the faith, should ordain other twelve bishops; and the letter continues, "not only those bishops whom yourself shall consecrate, or those who shall be consecrated by the bishop of York, but also all the priests in Britain you shall hold subject to you, by the will of our God and Lord Jesus Christ," &c. Nothing can be more explicit than this; no other source can be mentioned whence St. Augustine drew his spiritual jurisdiction, but only the Apostolic See. surely, then, the bishops of the present Church of England can scarcely pretend to be the inheritors of that jurisdiction, when they repudiate the authority of the See by which it was originally conferred; for if, as the English Church teaches, "the bishop of Rome neither hath, nor ought to have, any jurisdiction in this realm of England," then he had no power to confer any on St. Augustine; and if that original grant was nugatory all that flows from it must be nugatory also.

And, in fact when we read the history of the Reformation, we find that a principle was at that period introduced into the English Church, by which her claim to obedience was rested on a basis totally different from that of Apostolical descent. In 1535, Henry VIII. issued out "letters of inhibition," forbidding, by his own supreme ecclesiastical authority, the archbishops and bishops to exercise those things which belong to his own jurisdiction, "and thus," says an impartial historian of your Church, "all episcopal jurisdiction was laid asleep, and almost struck dead by the Regale during the king's pleasure." The same historian had told us, in the preceding page, how the archbishop of Canterbury began to make his metropolitanical visitation, but did not "venture upon this branch of jurisdiction without the king's license, for now the bishops could do little without an author from the crown." In fact, the bishops had already taken out a commission in the following terms: "Whereas all authority of jurisdiction, and indeed jurisdiction altogether as well that which is called ecclesiastical, as that which is secular, emanated at first from the royal power, as from the supreme head," &c. And in the beginning of king Edward's reign, new commissions of the same tenor and form were again taken out by the same bishops; and the commission for Cramer's archbishopric is thus expressed: "We will that thou shouldest take our *stead* in the manner and form below mentioned, and shouldest be licensed to ordain within thy diocese of Canterbury." Thus the power of ordination, and all other branches of ecclesiastical jurisdiction, were to be conferred by the king, and to be executed "in his place and name and by his authority." Later still, in Queen Elizabeth's reign, "the whole compass of Church discipline was again transferred upon the crown;" and archbishop Parker did homage in these words: "I, Matthew Parker, D.D., acknowledge and confess to have and to hold the said archbishopric of Canterbury, and the possessions of the same entirely, as well as the spiritualities as temporalities thereof, *only* of your majesty and crown royal;" to which document is added as an appendix: "We also, whose names be under written, being bishops of the several bishoprics within your majesty's realm, do testify, declare, and acknowledge all and every part of the premises in like manner as the Right Reverend Father in God, the archbishop of Canterbury, has done." In a word, the Church of England, at the period of the Reformation, distinctly recognized the civil sovereign, not merely as the supreme governor, but also as the sole fountain of ecclesiastical jurisdiction: so that, to use the words of Lord Coke, "all the Church's law are aptly and rightly called the king's ecclesiastical laws of England;" or, as Lord Chief Justice Hale has it, "her jurisdiction is from the crown, and her laws are under its laws—*lex sub graviore lege*" Heylyn, in his history of the Reformation, says that the result of the legislation of this period was "to make the bishops the king's ministers only, his ecclesiastical sheriffs, as a man might say, to execute his will and dispense his mandates."

## THOMAS MOORE.—II.

At this time, too, he made a favourable arrangement regarding the copyright of "The Irish Melodies." As early as 1797 Moore's attention had been called to Bunting's collection of Irish Melodies; and, at intervals, he had written words for some of them which he was accustomed to sing with great effect. In 1807, as we have stated, he began to publish these, receiving from Mr. Power £50 each, for the first two numbers. The songs were immensely and deservedly popular, and now, in 1823, Mr. Power agreed to pay Moore £500 a year, for a series of years, that he might have the exclusive right of publishing "The Irish Melodies," the whole ten numbers of which were not completed till 1834, and are likely to prove the most lasting of all his works.

His "Memoirs of Captain Rock" appeared in 1824, written after a tour in Ireland with the Marquis of Lansdowne. This year Lord Byron died, and thus the existence, and the intended publication of memoirs, which he had entrusted to Moore for that purpose, came to be known. Byron's relatives strongly urged that the MS. should be destroyed, and, after arrangements made accordingly, it was burned, in the presence of witnesses.

In October, 1825, his "Life of Sheridan" appeared. In 1827 "The Epicurean" was published, illustrated with vignettes on steel after Turner. It is a romance founded on Egyptian mythology, and is the most highly finished, artistic, and unmagmatic of his prose writings. In 1830 he edited "The Letters and Journals of Lord Byron, with Notices of his Life." This work, which appeared in two quarto volumes, compiled from Byron's journals and such materials as he could subsequently procure, is interesting, but too copious and, as might be expected, partial and lenient in its criticism. For this biography he ultimately obtained £4870. In 1831, was published his "Life of Lord Edward Fitzgerald," followed by "The Summer Fete," a poem, celebrating an entertainment given at Boyle Farm in 1827. At this time he chiefly adhered to prose, and only occasionally wrote verse in the shape of political squibs or satires for the *Times* or the *Morning Chronicle*, for which service he was paid at the rate of about £400 a year. In 1833, followed "Travels of an Irish Gentleman in Search of a Religion," a defence of the Roman Catholic system; and "The History of Ireland" (4 vols. 12 mo), in 1835, written for Lardner's "Cabinet Cyclopaedia." It embraced a long period, from the earliest king to the latest chief. This year, during Lord Melbourne's administration, a pension of £300 a year was bestowed upon him for his literary merits.

He wrote little else after this period, beyond an occasional trifling verse for the periodicals, and the prefaces and a few additions to a collected edition of his poetical works issued by the Longman's (1840-42) in ten volumes. His latter years were clouded by domestic grief, his children having all died before him. In 1846 the poet made this sad entry in his diary, "The last of our five children is gone, and we are left desolate and alone, not a single relative have I now left in the world." His memory failed rapidly; he stooped and looked old; and in 1848—as in the cases of Swift, Scott, and Southey—mental imbecility gradually set in, caused by softening of the brain.

In 1850 Mrs. Moore received a pension of £100 a year, in consideration of her husband's literary services; and no wife ever deserved recognition more than she for her own sweet sake. She was in every respect a true and model wife. Moore's loss of memory was in his case perhaps, a blessing, "bestowing a calm," as William Howitt remarks, "on his closing period, which otherwise could not have existed." "His last days," says Lord John Russell, "were peaceful and happy, his domestic sorrows, his literary triumphs seem to have faded away alike into a calm repose. He retained to his last moments a pious submission to God, and a grateful sense of the kindness of her whose tender office it was to watch over his decline." His frame grew weaker and weaker, and he died at Sloperton Cottage, his home for more than thirty years, on the 26th of February, 1852, aged seventy-two years and nine months, and was buried in the churchyard at Broomham, Bedfordshire, within view of his own house, and by the side of two of his children.

Lord John Russell generously negotiated for the publication of Moore's "Memoirs, Journal and Correspondence" with the Longmans, who brought them out in eight volumes (1852-56) and under Lord John's own editorial supervision, in accordance with the desire of the poet. With the £3000 obtained for the work, an annuity was purchased for Mrs. Moore equal to the whole income which she and her husband had enjoyed during the latter years of his life. The journal embraces the period between 1818 and 1847. Mrs. Moore survived him till 1865, having presented the poet's valuable library to the Royal Irish Academy. She died at Sloperton Cottage, on the 4th September, aged sixty-eight.

Moore's life may be summed up as "an untiring pursuit of poetry, prose and fashionable society." Byron said, "Tommye dearly loved a lord;" and his journals continually evince his vanity in this respect, although it was, essentially, of a very harmless and kindly sort.

"But," as William Howitt, who knew him, wrote, "it is as useless to wish Moore anything but what he was, as to wish a butterfly a bee,

or that a moth should not fly into a candle. It was his nature; and the pleasure of being caressed, flattered, and admired by titled people must be purchased at any cost. Neither poverty nor sorrow could restrain him from this dear enjoyment. . . . He goes into the charmed, glittering ring to forget his trouble, and leaves poor, desolate Mrs. Moore solitarily at home to remember it. . . . At another time you find him invited to dine with some great people, but he has not a penny in his pocket; Bessie, however, has scraped together a pound or two out of the housekeeping cash, and lets him have it, and he is off." Of his bearing in these circles, Byron says:—"In society he is gentlemanly, gentle, and altogether more pleasing than any individual with whom I am acquainted."

In extenuation, it has been said that Moore wished to keep himself before the people who could purchase his expensive quarto volumes, and that Mrs. Moore acquiesced in what was thus for their mutual benefit. However, it must be admitted that Moore was a spendthrift to the end of his days. His writings brought him £30,000, and he had nothing to leave to his wife—his sole survivor—but his diary in MS. Owing chiefly, perhaps, to her good sense, they always lived in houses of low rents; and, of these, only two were residences of long duration—the one, Mayfield Cottage, near the river Dove, in Derbyshire; and the other, Sloperton Cottage, in Wiltshire. But we find him borrowing a large house of Lord Lansdowne, at Richmond, one summer; borrowing his friend's carriages, and giving great dinners and fetes champetres, so that it is easy to see how the money went. Amidst all this he was attached to his family, a faithful, kind and generous friend; he habitually wrote to his mother twice a week; and when he got £3000 for "Lalla Rookh," he left £2000 in the hands of his publishers, directing the interest (£100 a year) to be handed to his parents, to whom he was devoted; and this sum was paid them while they lived, even when he himself was often sorely pressed. Nor did he by his extravagance involve them in any expense. Professor Morley observes:—"He loved his mother and his wife, but dining out did not deepen his character." Much that was indicative in his earlier writings he lived to regret; and, as he advanced in life, he breathed a purer and serener atmosphere. Sidney Smith described Moore as "a gentleman of small stature, but full of genius, and a steady friend of all that is honourable and just." And Sir Walter Scott wrote, "It would be a delightful addition to life, if Thomas Moore had a cottage within two miles of me."

Of Moore's prose writings, his best sustained and most highly finished imaginative work is "The Epicurean"—an Egyptian romance, which he at first intended, and indeed began, to write in verse, but left it as the unfinished fragment called "Alciphron," which is now appended to the prose tale. Alciphron was an Epicurean philosopher converted to Christianity, A.D. 257, by a young Egyptian maiden with whom he fell in love, but who suffered martyrdom in that year. On her death he betook himself to the desert. During the persecution under Dioclesian, his sufferings for the faith were most exemplary, and being at length, at an advanced age, condemned to hard labour for refusing to comply with an imperial edict, he died at the brass mines of Palestine, A.D. 297. There was found after his death a small metal mirror, like those used in the ceremonies of Isis, suspended around his neck. Moore's biographical works are all faintly and diffuse, although they abound in sparkling passages; his notices of Lord Byron are generally written with taste and modesty, and in very pure and uneffected English. As an editor, in this instance, he admits far too much trivial matter, and his judgment is considerably biassed by friendship. His "History of Ireland" is admitted to be a very important work, and, of its kind, is thought to be his best. It certainly an interesting and careful production, though by no means an impartial one.

Moore's satirical productions are equal to anything of the kind in the language, and in them his peculiar abilities are exhibited to the best advantage. Hazlitt, after slashing at some of his other works, says, "But he has wit at will and of the first quality. His satirical and burlesque poetry is his best; it is first rate." "In his 'Two-penny Post Bag,' his light laughing satire attains its most delicate piquancy." Of it Byron wrote, "By-the-bye, what humour—what—everything in the 'Post Bag!'" "The Fudge Family" was *once* amusing, but it is the natural fate of ephemeral satire to perish with the events which gave rise to it. "Rhymes on the Road" is a series of clover trifles—often graceful and pleasing, but occasionally indelicate—conversational and unstudied, and "little better," to use Moore's own words, than "prose fringed with rhyme." His "Odes and Epistles" contain descriptive sketches of scenery as remarkable for their fidelity to nature as for their poetical beauty.

"Lalla Rookh"—signifying *tulip cheek*—is Moore's most elaborate poem. It is an oriental romance, with its dazzling wealth of gorgeous illustration and imagery, presenting a brilliant picture of eastern life and thought. It consists of four tales connected by a slight narrative in prose. These are, "The Veiled Prophet of Khorassan," "Paradise and the Peri," "The Fire-Worshippers," and "The Light of the Harem." Its illustrations are so accurate, that Colonel Wilks, the historian of British India, thought Moore must have travelled in the East. But the lay-figures introduced lack character; there is, throughout, a marked deficiency of dramatic power and completeness;

and, from the very excess of ornament and exuberant fancy, its sweetness and sparkle palls on the senses. Full of glittering fancy, "it lacks passion, pathos, and the shaping spirit of imagination." Professor Morley quaintly says, that "beside poems that rank with the powers of Nature, it looks like an oriental sugar-candy temple of such confectioner's work as was also fashionable in the days when "Lalla Rookh" was read."

Hazlitt wrote of Moore, "His fancy is for ever on the wing, flutters in the gale, glitters in the sun. Everything lives, moves, and sparkles in his poetry; while, over all, Love waves his purple light. . . . The poet was a diligent student, and his oriental reading was as good as riding on the back of a camel." Stopford A. Brooke adds that "the tales in 'Lalla Rookh' are chiefly flash and glitter, but they are pleasant reading." Some of the lyrics which are found in its pages are very melodious and beautiful. While admitting the abstract justice of the criticisms we have quoted, we submit that there are times, seasons, and moods, when it is very pleasant to be half smothered in roses!

Of Moore's larger poetical works, the next in importance to "Lalla Rookh" is his "Loves of the Angels," an allegory founded on the eastern story of the angels Harut and Marut, and the rabbinical fictions of the loves of Uzziel and Shamehazai. The three stories are related with graceful tenderness and passion; but his angels actually fall over head and ears in love with the fairest of earth's daughters.

Of all that Moore has written, the best of his "Irish Melodies" and "National Songs," without doubt, are very perfect and most likely to live with the language itself, and so perpetuate his fame. He wrought at these series of songs for over a quarter of a century. Bright and sparkling at all times, Moore is the Rossini of musicians and the humming-bird of poets. His airy verse, with its drawing-room sheen and polish, may be aptly described in his own words, from "Lalla Rookh":—

"Mine is the lay that lightly floats,  
And mine are the murmuring dying notes  
That fall as soft as snow on the sea,  
And melt on the heart as instantly;  
And the passionate strains that, deeply going,  
Refines the bosom it trembles through,  
As the musk-wind, over the water blowing,  
Ruffles the wave, but sweetens it too."

No one would go to Moore expecting to find the robust vigour condensed wisdom, and epigrammatic point of a Shakespeare or a Burns; but sentiment, though less deep and more diffuse, may still be true, and touch our hearts. How often the cadence of a line recalls some well-nigh forgotten song heard long ago, while the phrase of haunting melody, so sadly sweet, yet sweetly sad, with which it is inseparably and forever associated, floats magically through the soul, wafting us away like the music of a dream to other days and brighter scenes, when hope was young:—

"Sweet air, how every note brings back  
Some sunny hope, some day-dream bright  
That, shining o'er life's early track,  
Fill'd even its tears with light!"

Strange to say, Moore, though Irish, is, in a national sense, the least Irish of Irish bards, and does not even approach the natural pathos and humour of Samuel Lover. His songs are characterized more by sprightly fancy and sentiment than by imagination; but he thoroughly understood the requirements of vocalization, and his verse is perfectly modulated for singing—an art to which very few poets, even of a much higher order, have attained.

Lover, who himself, in this respect, was only second in Ireland to Moore, and free from many of Moore's defects, characterized "The Irish Melodies" as "that work, not only the crowning wreath of its author, but among the glories of the land that gave him birth. To the finest national music in the world he wrote the finest lyrics; and if Ireland never produced, nor should ever produce, another lyric poet, sufficient for her glory is the name of Thomas Moore." Byron wrote:—"Moore has a peculiarity of talent, or rather talents—poetry, music, voice, all his own; and an expression in each which never was, nor will be, possessed by another." He was undoubtedly the greatest lyricist of his age; and "of all song-writers," said Professor Wilson, "that ever warbled, or chanted, or sung, the best, in our estimation, is verily none other than Thomas Moore." Lord John Russell's estimate of Moore was: "Of English lyrical poets he is surely the first." Stopford A. Brooke writes: "He had a slight, pretty, rarely true, lyrical power, but all the songs have this one excellence, they are truly things to be sung;" and Professor Henry Morley, in the same strain, adds: "As a lyric poet Moore was above all things a musician—one of the best writers we have ever had of words for music."

His patriotic songs are the most real in feeling, and therefore the best. With these, Moore permeated society, and so created an interest in Irish matters and wrongs. Next to these patriotic songs, are those conveying moral reflections in metaphor. On the best of "The

Irish Melodies," and on "The National Songs," Moore's lasting fame will doubtless rest. He himself has recorded this, as his own belief, in these memorable words,—"My fame, whatever it is, has been acquired by touching the harp of my country, and is, in fact, no more than the echo of the harp."

Many editions of Moore's works have been called for, especially of "The Irish Melodies," and "Lalla Rookh." The former was issued (1845) profusely illustrated by Maclise; and the latter has been illustrated (1861) by Tenniel. A "Biography of Moore," by H. R. Montgomery, was published in 1860. Much information may be gleaned from Moore's own prefaces; and biographical notices have been prefixed to various subsequent editions of the poet's works, those by Dr. John Francis Waller and Mr. William Michael Rossetti are especially noteworthy. Moore's "Hitherto Uncollected Writings," edited by R. H. Shepherd, appeared in London, in 1877. A portrait bust of Moore is placed in the National Portrait Gallery.

#### ST. PATRICK'S CHURCH IN ROME.

SOME of our readers may remember how a certain uneasy feeling found expression in Ireland early in this year, to the effect that little progress was being made with the building of the Church of St. Patrick in Rome. It was known that the Holy Father had manifested great interest in the undertaking, and that by his special wish the foundation-stone was laid over three years ago by the Archbishop of Dublin; but since that event very little had been heard about it, except an occasional reference to the site. The site is, indeed, one of the best that could be obtained within the walls of Rome. It was famous in ancient days, having been the scene of many a tragic occurrence, the memory of which survives through the records of those times. One of the most striking and terrible is the closing act of Messalina's life embalmed in the pages of Tacitus, whose brief and grim narrative only deepens the pathos of one of the most tragical scenes of the Roman annals. In modern times, down to a few years ago, the place was known as the Villa Ludovisi, whence, apart from the crowd and bustle of the town, one could enjoy a bird's-eye view of the city and of all the surrounding neighbourhood. But when the Roman Municipality undertook its scheme of modernising the capital of the new kingdom, it regarded it as a waste of opportunities to let all this fine space, so well situated and so healthy, to remain unappropriated for human habitation. The idea was very opportune. Prince Piombino had a palace, not very large, on the Corso, which interfered with the plan of making the Roman thoroughfare a dwarfed copy of the Rue de Rivoli in Paris. Under their sweeping powers of expropriation the Municipality purchased Prince Piombino's palace by a compulsory sale, and razed it to the ground, creating the new site for fashionable shops. The Prince built for himself a new palace on a choice spot in what where the pleasure grounds of the Villa Ludovisi. A portion of the grounds he retained for himself, the remainder was purchased by the Municipality.

About the same time, carrying out their projects of improvement of the city, the Municipality compelled the small community of Irish Augustinians to quit their small domicile attached to the little church of Sta. Maria in Posterula, which disappeared to allow an enlargement of the adjoining street. The Augustinians were homeless, and the very small sum assigned to them as compensation was miserably inadequate to find them a new residence. Now it happens very naturally that all these new quarters which have sprung up in Rome on the high ground stretching along from the Quirinal to the Pincio, and in the other direction from the Quirinal round beyond St. Mary Major's towards St. John Lateran's and Santa Croce are becoming rapidly peopled. The population of Rome has nearly trebled within the last 20 years, but where these new inhabitants are settling down in destitute of church accommodation and corresponding parochial organisation. The Pope and his Cardinal Vicar are very solicitous about making proper provision for this state of things; and all religious communities establishing a house in one of the new districts are required to provide churches which shall meet to some extent the spiritual wants of the locality. When the dispossessed Irish Augustinians were casting about them to find a new settlement, it seemed to have occurred to them that they would more easily succeed if they proposed to undertake to build a church in honour of St. Patrick in the centre of Christendom. The idea was quite in harmony with the views of the ecclesiastical authorities, and the Pope expressed his warm approval of it. An appeal to the Irish people was issued, asking for assistance to carry out a project the central point of which was the building in Rome of a church in honour of the national apostle. The appeal was responded to in Ireland warily and liberally; but not on a scale corresponding to the magnitude of the undertaking. How great that was in reality was assuredly not known at the time, it was not till the indispensable preliminary of building the foundation was taken in hand, that the Rev. Prior Glynn began to realise how great and how costly was the work which lay before him.

The first thing that had to be done was to build the Community House. This is all but completed. It would appear from some refer-

ences in Irish newspapers in the early months of this year, that this has caused dissatisfaction in several quarters. But this is not fair. The erection of a dwelling for those who were to serve the church was indispensable. Those who were to minister in the church and for the neighbourhood must undoubtedly live beside it. This is not only the general custom in Rome, as well as being most convenient for the purposes for which a district church exists, but it is also quite certain that in the present state of things in Rome, the Cardinal-Vicar would not allow the church to be built without provision being made for the residence on the spot of the clergy who were to be connected with it. When completed, the new church will be a beautiful and imposing building. It will be about 200 feet long inside measurement, and wide and high in proportion, and will be very handsomely ornamented on the inside. But when the foundations came to be built, an unforeseen difficulty presented itself. Those who are well acquainted with Rome are aware that the modern level of the streets is very much raised above the level of many centuries ago. For example, the level of the Forum is in some places fully 30 feet lower than the roadway which a century ago ran through it. The ground has been raised by the accumulation of ages, resulting from the vast destruction of ancient buildings, and the impotation of new materials. Hence, in many parts of the town, rubbish, that is all kinds of debris, has been piled up, and has gone on mounting up to a height of many feet above the natural level of the clay or rock on which a solid building might with safety be reared. When they came to clear out the foundations for St. Patrick's Church, in order to secure ground on which to rest the foundation, at the particular spot the builders' rubbish and debris of all kinds had been raised to a height of nearly 40 feet above the ground level of former edifices. Accumulations of this sort are spread most irregularly over an area, increasing considerably any natural inequalities of the ground. All unevenness of this kind is quite concealed from view so long as the surface is covered with grass or laid out as ornamental grounds; it is only when being studied for building purposes that the amazing differences in depth of the overlying accumulations come to be discovered. Prince Piombino's new palace lies about 40 perches away from the new church. But the trenches for the foundation had to be dug only to a comparatively small depth before the workmen came upon solid ground. At the spot lying immediately opposite the new church, the accumulated rubbish lies so deep that none but the wealthiest would venture to build there. As a fact, the foundation of St. Patrick's Church had to be sunk to a depth of 12 metres, that is practically 40 feet. Foundations so deep must of necessity be built of great strength, and considerable width in order that they may be a secure resting place for the high walls to be reared upon them. Those walls themselves are of considerable thickness; they will be notably thicker than walls of churches as usually built in these countries. Moreover, the usual Municipal regulations of Rome require the walls of public buildings like churches to be throughout of a certain proportionate thickness.

All this goes to show that the undertaking cannot help being more costly than any one could have anticipated at the outset. There is no remedy for this, but a firm determination to succeed. It would be a great misfortune indeed if anything should occur to mar the beautiful design that Ireland, which for so many centuries was a model to the world of attachment to the Holy See, should have its national Church in Rome. There is one feature about it, however, which cannot easily be explained. A model of the church and a large plan of the front are to be seen in the residence house. The front is to bear images of Irish saints, and the reason of the selection of the holy persons chosen to be represented there is not clear to one only moderately acquainted with Irish hagiography. Naturally St. Patrick occupies the middle place. On his right hand facing the spectator the figures are arranged in the following order: SS. Brigid, Laurance O'Toole, Jarlath, and Dymphna. On his left are SS. Columbanus, Carmac, Ita, Kilian. The omission of St. Columkill, who from the earliest times has been venerated as next to St. Patrick and St. Brigid, the great patron of Ireland, seems singular. The presence of St. Laurance O'Toole, as representing the Metropolitan See of Dublin, St. Carmac representing Cashel, and St. Jarlath representing Tuam, is most congruous. So also is the image of St. Columbanus, the great monastic missionary of Burgundy and Northern Italy. But some persons may think that St. Carthage, the great monastic teacher, and St. Malachi, the friend of St. Bernard and the great ecclesiastical reformer of Ireland, might have been commemorated in preference to the others who are to find a place on the front of the church. But this is only a small matter of detail. All who venerate the name of the great Apostle of Ireland, and who wish well to the honour of the people who profited by his labours and teaching, will pray that the church designed to honour his glorious work shall be a great and a speedy success, and shall stand for centuries to come in the capital of Christendom a monument of the piety of Irishmen, the descendants of those to whom he brought the Light of Faith, and the tradition of devotedness to the successor of St. Peter.—*Exchange.*

Fourteen French bishops will take part in the great French pilgrimage to Rome, which will take place during the months of September and October.



## The Catholic Weekly Review.

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

Commended by  
 The Most Rev. Dr. Walsh, Archbishop of Toronto.  
 The Most Rev. C. O'Brien, Archbishop of Halifax.  
 Rt. Rev. T. J. Dowling Bishop of Hamilton.  
 The Rt. Rev. Bishop O'Mahony, Toronto  
 The Late Archbishop Lynch.  
 The Late Rt. Rev. Bishop Carberry, of Hamilton.  
 The Rev. Father Dowd of "St. Patrick's" Montreal.  
 And by the leading clergy of the Dominion.

Published by  
 The Catholic Review Publishing Company, (Limited)  
 Offices: 64 Adelaide St. East, (opposite Court House).

A. O. MACDONELL, President.

PH. DEGRUCHY, Editor and Manager

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. CROWN RATES: 10 copies, \$15.  
 All advertisements will be set up in such style as to insure the tasteful typographical appearance of the REVIEW and enhance the value of the advertisements in its columns.  
 Remittances by P. O. Order or draft should be made payable to the manager.

TORONTO, SATURDAY, AUG. 8, 1891.

### TO OUR SUBSCRIBERS.

Commencing this month we send to all subscribers of THE REVIEW who are in arrears for their subscription a statement of their indebtedness, and request those who receive such to remit the amount as soon as possible.

We wish to extend the sphere and usefulness of the REVIEW, and to do this it is absolutely necessary that these outstanding accounts be promptly paid.

THE dawn of a brighter day is each hour becoming more apparent for Ireland, and the injury the Home Rule cause suffered by the insane actions of a once honoured leader, are being daily repaired. Parnellism, as a factor, has practically no existence. With the release from prison, last week of Wm. O'Brien and John Dillon—men whose integrity, patriotism, and devotion to the cause of Ireland is incontestable—and their prompt repudiation of Parnellism, a final blow was struck to the fallen leader's hopes.

Following closely on the announcement of this fact comes the news that Mr. Dwyer Gray, principal shareholder of the *Dublin Freeman's Journal*, has withdrawn also from the Parnell ranks, and will at once call a meeting of the shareholders of that journal to elect Directors who will remodel the paper in accordance with the popular voice of the clergy and laity of Ireland, so that at the next general election, which cannot be much longer delayed, an united Irish party will confront the foe, and undoubtedly secure that for which so many sacrifices has been made, a glorious measure of Home Rule. The Salisbury government is inserting the thin edge of the wedge in this direction by proposing a local government bill for Ireland, which should be accepted as a stepping stone to complete Home Rule and a National Parliament. Accepting the sprat, not in lieu of the mackerel, but to bait their hooks, to thereby land the mackerel. The harvest outlook too, according to the *Dublin Farmer's Gazette*, is very encouraging. In the four provinces rains have done some harm and probably the crops will be a little late, but all over wheat, oats and barley promise well. Potatoes in the west and south, where the appearance of the "blight" is the omen of distress, are doing well this year and promise over an average return. Only in one district in Kerry has a slight failure been reported. In the western part of West Cork, where much distress prevailed during the past winter, there will be good crops generally and an abundant yield of potatoes.

Taken altogether the outlook is reassuring, the clouds are breaking, and the bright promise of a glorious day is seen in the blue sky be-boming hourly more visible through the darkness of desolation. Then the bright sun of Home Rule will revivify her waning industries, and Ireland once more will appear in her proper sphere, self governed, self-reliant and prosperous.

### ORANGE LIBERALITY AGAIN.

AN editorial has appeared in the *Orange Sentinel* intended to be a refutation of an article in the REVIEW on "Orange Liberality." The proposition in the REVIEW stated that Orangemen are not now, and never have been, the friends of civil and religious liberty, but that, on the contrary, whenever there was question of giving any measure of civil and religious liberty to Catholics the Orangemen opposed such measures. As instances of this, the tithe system and church endowment were mentioned. These systems obliged the Catholics of Ireland to contribute annually the sum of two and a half millions of dollars to support the Protestant church, and whenever the Irish Catholics protested against this state of things they were represented, and punished, as rebels against law and order. And this was the Orange idea of civil and religious liberty. The Emancipation Act which freed Catholics from the disabilities under which they laboured, in regard to property, education, and other civil and political rights, and placed them on an equality before the law with their Protestant fellow subjects, was mentioned. Orangemen opposed these measures through every stage as being inconsistent with Protestant ascendancy. Does the *Sentinel* writer deny any of these facts, or refute any of these arguments? Not a bit of it; but he tells what a certain encyclopedia published in Boston says of James II. This kind of argument is on a par with the answer of a certain person who, on being asked if he could speak French, said no, but he had an uncle who could play the French fiddle.

The encyclopedia which the *Sentinel* quotes must be poor authority, for it bears the stamp of absurdity on every line. He tells us that James II. ascended the throne in 1685, notwithstanding a Bill which had passed Parliament prohibiting the accession of a Catholic. (By the way this Bill shows that Protestants were not long in power till they showed their love of religious liberty and equal rights.) Then he continues, "His (James II.) first public act was to pledge himself to protect the Roman Catholic Church." (It seems it needed protection.) "Two risings took place in 1685, one under the Duke of Monmouth, and the other under the Earl of Argyll. Both were unsuccessful and the leaders were promptly beheaded. The rebels were hunted down, burned, hanged, whipped and sold into slavery with a ferocity that filled the land with horror, and earned for Judge Jeffreys, who presided over the 'Bloody Assize,' a reputation for cruelty, unsurpassed in the annals of any age or country." This is a quotation adopted by the *Sentinel* to show the cruelty of a Catholic government and what civil and religious liberty is, as understood by Catholics. Compare this with the mild and gentle treatment of rebels under good Queen Bess. She and all other Protestant sovereigns instead of using repressive measures toward rebels, won them over by kindness, and that is how the English government, during the period of the Penal Laws, became so popular in Ireland.

But mark the peculiar atrocity of the Catholic regime. Even under the most barbarous system one would fancy that the ends of justice would be satisfied by burning at the stake only, or by hanging only, but not so with the blood-thirsty Catholics, when the rebels were burned and hanged, and of course dead, Catholic vengeance did not stop there, but their victims were whipped and then sold into slavery.

It is said that it requires two to make a bargain. How clever, then, these Catholics must have been to obtain a market for dead slaves. This far surpasses, as a specimen of the marvellous, anything related in the "Arabian Nights." "Jack, the Giant Killer," or even by our more modern "Rudyard Kipling. What wonder that our Queen and country are in danger, when Catholics are plotting their destruction, to substitute Papal aggression? And what a blessing that we have the *Orange Sentinel* to sound the alarm and warn us against the threatening danger.

To minds inclined to be sceptical this may seem absurd and incredible, but not so to the faithful and loyal Orangeman, who, because he reads it in the *Sentinel*, no matter how it may appear to him, believes it to be true.

But this is not all. The *Sentinel* goes on to say. "The only right they (the Catholics) have ever been debarred of since the days of James II. is that no Roman Catholic shall ever again ascend the throne of England, and please God none ever shall." Waiving all comments on this sentence as a specimen of liberality and equal rights; for

truth, accuracy and historical research it is equalled only by the paragraph quoted above.

The Treaty of Limerick was signed on the 3rd of October, 1691. By that Treaty the Irish Catholics stipulated for, and obtained the pledge of the faith and honour of the English crown, the equal protection by the law of their properties and their liberties with all other subjects, and in particular for the free and unfettered exercise of their religion. The Irish, in every respect, performed with scrupulous accuracy the stipulations on their part of the Treaty of Limerick. That Treaty was totally violated by the British Government the moment it became safe to do so. That violation was perpetrated by the enactment of a code of the most dexterous but atrocious iniquity, that ever stained the annals of legislation.

Let a few instances be selected. "If the eldest son of a Catholic father, at any age, declared himself a Protestant, he thereby became entitled to absolute dominion and ownership of the estate."

"If any Catholic purchased for money any estate in land, any Protestant was empowered by law to take that estate from the Catholic."

"If any Catholic had a horse worth more than five pounds, any Protestant tendering five pounds to the owner was by law entitled to take the horse, though worth one hundred pounds."

In the matter of education. If a Catholic kept school or taught any person, Protestant or Catholic, any species of literature or science, such teacher was, for the crime of teaching, punishable by law with banishment, and if he returned from banishment he was subject to be hanged as a felon.

The law rendered every Catholic incapable of holding a commission in the army or navy, or holding any office whatever of honour or emolument. The exclusion was universal. A Catholic had no legal protection for life or liberty. He could not be a Judge, Grand Juror, Sheriff, Barrister, Attorney, agent, or a member of any corporation. To teach the Catholic religion was a transportable felony. To be a Catholic archbishop or bishop, or to exercise any ecclesiastical jurisdiction whatsoever in Ireland was punishable by transportation. To return from such transportation was an act of high treason, punishable by being hanged, emboweled alive, and afterwards quartered, but they were not, like the victims of Catholic persecution, sold into slavery.

These statements will not be called in question, as the record of them will be found in the English statute books, from 1692 to 1778. These enactments were a palpable and direct violation of a solemn treaty, to which the faith and honour of the British Crown was pledged. There never yet was such a horrible code of persecution invented, so cruel, so cold-blooded, calculating and universal as this legislation, which the Irish Orange faction—the Shaws, the Lefroys—the Vernoyes of the day—did invent and enact; a code exalted to the utmost height of infamy by the fact that it was enacted in the basest violation of a deliberate treaty. Not in the face of all this the *Sentinel* tells us that after the coming of William of Orange Catholics had no disabilities. Does the writer of the editorial in question know any better, or is he misleading his readers intentionally? When the editor of the *Sentinel* called us to task for stating that Orangemen are, and always have been, the enemies of civil and religious liberty, why did he not give his readers, also, the facts and the arguments we advanced in proof of that proposition? Why did he not deny these facts or refute these arguments? That is not Orange policy. The Orange policy is to avert attention, by going off to something else, foreign altogether to the question. How comes it that such scenes of disorder are witnessed, such vile language used in the Queen's Park recently as to require, on the part of the civic authorities, special repressive legislation? It is by such writings as are to be found in the *Sentinel*, such 12th of July speeches as are made by Orange orators, and such history as is taught to the Orange youth, that all who come within the influence of these elements are inspired with the deepest hatred and distrust of Catholics. Such is this hatred that the very parties who inculcate and encourage it cannot regulate the precise point of its outcome, and are obliged to use measures to repress what is the result of their own teaching. The average Protestant takes no stock in such characters as Campbell, he feels ashamed of such aids to Protestant Orthodoxy. But not so the rabble Orangemen, this is what suits them; and their sympathy with such performances is the outcome of the education they receive in the Orange Lodges. They are made to believe that Catholics, with the Pope at

their head, are plotting against their lives and liberties, and determined to rob them of their open Bible. Hence when their youth, not yet discreet enough to conceal their feelings, will, on seeing a priest or nun, manifest their hatred by shouting, "To hell with the Pope"; and whistle the tune, "Arise ye sons of William rise, we'll kick the Pope before us, or, "Teeter Tater" holy water, we'll murder the papists every one." All this they do by way of showing their love for an open Bible, and the duties which that book inculcates. And we have, too, lady Orangemen to protect an open Bible. O, the ladies! Any element of refinement, the result of their influence, is not yet perceptible in the ranks. It is to be hoped the ladies themselves will not adopt the unladylike, not to say the unchristian, custom of swearing and consigning the Pope and all Catholics to remote, and by all accounts, uncomfortable regions. Let them by their gentle influence, by truth and argument, rather gain us over to adopt their principles if they have any. The tactics so far pursued by the *Sentinel* will not accomplish this. We are perfectly willing to have the subjects of equal rights, civil and religious liberty, etc., discussed in the columns of the *Sentinel*. "Lex" is perfectly willing that his views on these questions, taken from the records of true history as found in the *statute Books* of the British Empire may be published in the *Sentinel*, side by side with their rejoinders.

With regard to Montreal. Let the case be put in this way. Suppose that Catholics proposed to have a procession through the city of Toronto with the avowed object of insulting Protestants, that their party tunes were named in this fashion, "We'll kick the Queen, (the head of the Protestant church,) or the Prince, the future head, a born pope, before us." "We'll murder the Protestants every one." "To hell with the Queen, and the Prince of Wales." And suppose that the Penal Laws had been enacted against the Protestants by a Catholic government, and suppose the Protestants had in this instance the power to prevent the renewal of these insults, would they allow this procession to march in Toronto unmolested? There were no such insults offered when Archbishop Walsh came to take possession of his see. On the contrary his Grace was regretted by many Protestant friends in London, and his advent to Toronto was hailed by all the respectable Protestants, yet because he was the representative of the Catholic Church here, these lovers of equal rights, civil and religious liberty and an open Bible attempted to prepare him for a ceremony different altogether from that which awaited him in his cathedral, when the priests and Catholics of Toronto, and the respectable portion of the Protestant community, received his Grace with an enthusiasm and affection proportioned to their love and veneration for him and their admiration of his broad-minded liberality, no less than for his brilliant, scholarly attainments, and saintly life. It will be said the *Sentinel* is not worthy of any notice, and why make so much of a sheet already stained *ad nauseum*. That is a great mistake. It is true that no intelligent or respectable person is influenced by it. There is, however, a large class whom it reaches, to whose intelligence it is adapted, who believe it, and whom it influences. We see every day the evil influence it exercises, by rousing the worst passions of the mobs and creating hatred, dissensions, and unjust prejudice against Catholics, who desire, and whose interest it would be, to live in terms of peace, charity and good will with their Protestant neighbours, but wherever the Orange element prevails this is impossible. It is not truth or instruction that a rabble of any kind wants. Fierce denunciation is what suits them. This is the element that is supplied by the Orange press, and the Orange Lodges, and from this are caused those periodical riots, in the name of religious liberty, which have procured for Toronto an unenviable reputation.

LEX.

The pupils of Catholic schools continue to win, says an exchange, cadetships in the military and naval academies whenever they compete for the appointments with the pupils of the public and non-Catholic private schools. Five Catholic high school lads, taught by the Christian Brothers, headed the list of competitors for a late New Hampshire appointment, completely distancing the representatives of the public high school and local colleges. If all the nominations of the academies were secured by a practical educational contest Catholic officers would ultimately predominate in both branches of the service.

## THE STREET RAILWAY MUDDLE.

The taking over by the city corporation of the Street Railway franchise, the settlement with the old company and the proceedings preparatory to the re-letting of it to a new one, have furnished the citizens of Toronto with a year's lively excitement; and the end is not yet, for at the present time the air is thick with the fumes of rascality, bribery and "boodling," real or imaginary, connected with or arising through these proceedings. For weeks past the daily press has teemed with charges of improper influences exercised upon some of the aldermen to sway their votes in a particular direction, and the irrepressible E. A. Macdonald has plunged headlong into the fray, and hopelessly besmirched his own character by abandoning, for "a consideration," the proceedings he had instituted to reveal the blemishes in the characters of other people. So far as his investigation went, it revealed no substantial evidence of wrong-doing, and just at the moment when wonderful revelations were promised he called a halt, having first received some \$4,500 in hard cash from Mr. Noel Marshall for so doing. Mr. Marshall paid this, he says, solely of his own motion, as an act of friendship to Mr. McKenzie, (a partner with Kiely and Everett) and because he thought it better to stop the legal proceedings than to keep the company out of the railway for months, as Mr. Macdonald professed himself able to do.

The city corporation after many struggles had advanced so far as to pass a by-law awarding the lease of the railway to the Kiely-Everett syndicate by a vote of twenty-four to sixteen, when the bribery rumors were taking definite shape, and Mr. Macdonald appeared on the scene a few days previously, putting the machinery of the law in motion to arrest the completion of the contract. But after parading a few days as a patriotic citizen he showed his practical faith in the line of conduct he had imputed to others and left matters in a worse muddle than before, for those opposed to the Kiely-Everett syndicate—that is, the friends and supporters of the other two tenderers—as well as the advocates of the corporation running the railway—stood aghast at the bare mention of boodling and cried aloud for an investigation before the County Judge. At the time of writing the Council has taken no action, and Mr. Macdonald has a case pending for libel against Mr. J. F. Coleman, who published an affidavit affirming that Mr. Macdonald wished to sell his services to the Kiely-Everett company for the period of one month at the munificent sum of \$15,500 in advance! All he wanted was \$20,000 out of the syndicate, and for one month he was willing to be their most faithful and devoted servant!

Had the successful tender not been adjudged the best for the interests of the city there would have been great room for suspicion of wrong-doing on the part of the Council. But the three tenders were submitted to the City Engineer, who recommended that of the Kiely-Everett Co. as the most advantageous for the city. They were also submitted to two experts, or professional accountants, who figured them out and made an elaborate report showing that this company's tender was by far the most profitable to the city. It was therefore to have been expected that the Aldermen, if they studied only the city's interests would have made the award they did, for certainly the acceptance of any of the other tenders would have exposed their motives to grave suspicion. Besides this, Messrs. Kiely and Everett have had great experience in the business, whereas the other tenderers were merely capitalists seeking a profitable investment. The aldermen who opposed the by-law awarding the lease were either in favour of the corporation running the railway on its own account, or of advertising for fresh tenders in the belief that a far better offer would be received. But since a large majority favoured the leasing of the road at once, in which judgment we believe the majority of the citizens heartily concur, it is really questionable whether those who are opposed to this policy should take advantage of the "boodle" cry, and seek to throw the whole proceedings back to where they were two months ago.

The Mayor voted with the minority and it is reported that he will refuse to sign the lease pending proceedings—not yet instituted—to discover if any member of the Council was improperly influenced in his vote. It seems to us that the duty of the Council is to go on with the completion of the lease and hand over the railway to the company, irrespective of any legal steps that may be taken to impeach the honour or the honesty of members of the council or others. If the Council feels its own character imperilled by the reports afloat, let it take measures to

vindicate itself. But to our view it would be farcical in the last degree for that body to reverse or suspend its action, because charges of bribery have been loosely made by disappointed competitors or their agents, and turned to profitable account by sharp-witted men who are willing to appear in any role for "a consideration."

## FOUR EVENINGS IN A WEEK.

THE sun was gently sloping toward the west. Above, a clear, blue sky, flecked here and there with gold and crimson cloudlets; below a shining bay, its waters all gleaming and glistening in the warm evening light. The little waves rose and fell with a soft hush upon the pebbly beach and washed the feet of the red cliffs with a pleasant soothing sound that only seemed to intensify the stillness.

There are many beautiful spots in God's beautiful world, but surely none more fair than this sweet Devonshire nook. What lovelier scene could any heart desire? What dearer home than this old gable house sleeping so peacefully in the evening sunlight, its windows hidden by climbing roses and sweet-scented white clematis, its garden gay with flowers, and filled with the sound of the sea?

Across the smoothly shaven lawn a boy was walking with down-bent head and a look on his face scarcely in keeping with the brightness and beauty around.

"Rex is a failure, I am afraid, and will remain so to the end of the chapter." How persistently these words rang in his ears as he made his way over the grass and betook himself to his favourite nook in a distant part of the delicious old garden.

It was a sheltered corner over-hanging the cliff, bounded by a low stone wall, in the crevice of which grew many a tuft of feathery fern, with patches of stonecrop, and there a wall-flower or gayly-coloured snap-dragon. A place in which to dream away the golden hours; a place to look back upon with tender regret in those after days when, ever wandering and ever weary, footsore and tired with life's hard journey, we would fain retrace our steps to the dear old "Land of Long Ago," where the sun shone brighter and the flowers smelt sweeter than ever they do now.

The boy sighed wearily, and leaning his elbows on the top of the wall looking out across the bay, a shade of keen disappointment resting on his face and dimming the brightness of his eyes. Very beautiful eyes they were, dark, but clear—eyes that looked straight at you with an open, trustful gaze which spoke volumes for their owner's truth and purity of heart. Yet they were sad eyes, too; and the face was graver than seemed natural when one looked at the well knit frame, instinct with youth and strength and boyish grace.

"A failure! Am I really a failure?" he asked himself, despondently.

With a bitter feeling of inferiority, he recalled a scene which had taken place only one short hour ago. He saw again the look of bitter disappointment which crossed his father's stern face, and heard his mother's voice speaking words of loving approval and congratulation as she glanced from the books lying on her knee to the handsome exultant face of his elder brother.

Poor Rex! he was far too generous-minded to grudge Leonard his success; but his heart ached with longing for one tender word—one smile of the fond pride which fell so liberally to his brother's share.

"And I did try. I tried awfully hard!" he exclaimed at last.

"Rex, Rex, come here; we want you," called an impatient voice. "Sybil is lost!"

"Lost!" he echoed, incredulously, as he emerged from his retreat and joined his brother on the lawn.

"Where can she be hiding herself?" exclaimed Leonard, pausing irresolute and surveying the scene with a thoroughly baffled expression on his handsome face. He never guessed that, at that very moment, his little sister was hurrying with eager feet along the scraggy shore, her small head full of all sorts of childish dreams and fancies.

The brothers, all unconscious that each moment was taking her further and further away from them, decided to seek her in different directions. Leonard going to the beach, while Rex took the path along the cliffs above.

He ran on and on, only pausing now and again to look down with ever-growing anxiety to the shore beneath, where the waves were murmuring with that mysterious melancholy sound which always precedes a storm, and cannot fail to fill the hearer with a strange feeling of awe. Presently, something white showing against the dark background of fallen rock that strewed the shingle, attracted his attention.

"Sybil!" he called throwing himself face downward on the grass and looking eagerly over the edge of the cliff. "Sybil—Sibbie—Sybil!"

For an instant his voice seemed to be caught up and passed on from headland to headland as echo after echo answered his call, and then, in the silence which followed, he distinctly heard a child cry. Without waiting to reflect, he sprang to his feet and swung himself over the cliff. Not many minutes later he was standing among the rocks at his little sister's side.

To be Continued.

## Men and Things.

...The German Centre Party has lost another of its most active members by the death of the Abbe Mossler, professor at the Seminary of Treves and member of the Reichstag. He was an intimate and valued friend of the late leader, Herr Windthorst.

...A fund is being raised to relieve Lord Arthur Hill, Mr. H. Gladstone, Mr. Justin McCarthy, and Lord Leitrim of the burden of £8,000 charged against them as trustees of the Irish Exhibition. Members on both sides of the House of Commons have sent in liberal contributions.

...Berg, who figured in Columbus, Cincinnati and Indianapolis as a bogus monk, and a scaly customer generally—although warmly welcomed by Protestants when he joined them in the character of a fresh "Convert from Romanism"—must be near the end of his career. In Cincinnati, quite recently, the police judge sent him up for four months for late exploits that would not bear the light.

...The New England members of the Canadian Pontifical Zouaves have been notified by Count Mercier, Premier of the Province of Quebec, that he has received 300 medals and as many diplomas from Pope Leo XIII. for distribution among those who served in the Zouaves under General de Charette. He states that a union meeting of all Zouaves will be arranged for, to take place in Canada on a date not yet fixed, and that the distribution will be made the occasion of an imposing ceremony at that meeting.

...While excavating for the foundations of St. Joseph's Seminary, Yonkers, N. Y., last week a quantity of Spanish silver coin was dug up. The largest was the size of an American silver dollar and the smallest the size of a twenty-five cent piece. They bear the name of King Carlos III., and date from 1711 to 1768. There is a legend that a quantity of treasure was once buried in the neighborhood by Spanish pirates. It would be a happy find if these miners should get it, notwithstanding it has that which is "to be desired more than hidden treasure."

...Mr. Edmund Yates, writing to the *New York Tribune*, says: I am informed on the best authority that, subject to unforeseen contingencies, it has been decided that the general election shall take place in November, 1892. The period of June and July which has been suggested in certain quarters would operate badly for the Unionists at that time in London and the large provincial towns. Considerable numbers of the middle classes will be away and the Unionist poll will suffer much more than the Gladstonian. By November, as everybody is back in town, the wandering voters who got temporarily on the register have disappeared and a more trustworthy declaration of the opinion of the country can be given. The election will, therefore, take place early in that month in 1892, and Parliament will meet in December for the election of speaker.

...An Italian letter makes the following statements: Quietly, but nevertheless surely, Italy is marching on toward a reconciliation between church and state. Striking evidence of this was afforded at the launching of the ironclad *Sicilia* at Venice, last week, in which the cardinal patriarch, as well as the King and Queen, took part. Immediately on his arrival at the dock yard, Humbert made his way to the temporary chapel constructed for the religious portion of the ceremony, and after bowing low to the cardinal, who was standing on the altar steps surrounded by the clergy, shook him warmly by the hand. Subsequently, when the cardinal was marching under a baldachin around the vessel, sprinkling the hull with holy

water, he stopped short in front of the royal dais and bowed to the King and to the Queen. At the close of the religious services the Queen sent for the cardinal and caused him to sit between the King and herself throughout the remainder of the ceremony, carrying on an animated and most friendly conversation with him. Another sign of the times is the fact that for the first time since 1870 the Corpus Christi processions were permitted to take place in the streets.

...We were astonished to learn—but it is evidently a fact—that there are those who disapprove of Lady Burton's destruction of her husband's manuscript of his last work, "A Scented Garden," translated from the Arabic. To us it appears she performed what may well be called a noble act. She had been offered six thousand guineas for the manuscript, but knowing that some might peruse the work in the spirit in which it was written, hundreds would read it for filth's sake, she rejected the offer and committed the manuscript sheet by sheet to the flames. The deed should reflect everlasting honour on her name. A writer in the *Morning Post* says she should first have consulted some of her husband's clever and distinguished relatives. Lady Burton is herself talented and accomplished and quite capable of forming a sound judgment in such a matter. In 1875 she wrote the "Inner Life of Syria;" in 1879 she published "Arabia, Egypt, India;" in conjunction with her husband she wrote "Unexplored Syria," and she brought out in six large volumes an edition of Sir Richard's "Arabian Nights" for household reading.

...The most important of the English by-election victories is that achieved by the Gladstonians in the Wisbeach Division of Cambridgeshire on Thursday 23rd ult: their candidate carried that constituency by a majority of 260. The figures stood: For Brand (Liberal), 3,979; for Duncan (Conservative), 3,719. At the last election the Conservative, Selwyn, received 4,169 votes, to 2,082 for Rigby, Home Ruler. The change in the popular will indicated by the result is significant, involving as it does a turn-over in the number of votes so large as 2,347 since the general elections. "The victory," says the cable, "is a surprise to both sides. The Gladstonian candidate was opposed by powerful local trade interests and it was hardly calculated that he would do any more than reduce the Conservative majority to such a minimum as would justify a recontest at the coming election. Amongst the elements of the Conservative strength were the publican and brewer interest, long dominant in the constituency. These were thrown in their full strength against the Gladstonian, whose victory is therefore all the more significant."

...One of our French contemporaries has devoted a series of articles to the progress of the Catholic faith in India during the present century. In 1800 the number of Catholics in India was estimated at 475,000, and of this number no less than 200,000 were to be found in the Portuguese province of Goa. In 1850 the number of Catholics was 986,000, and in 1890 they had increased to 1,701,337. Of this number about 470,000 are found in Goa, and over half a million in Pondicherry, which at the beginning of the century contained only 42,000. Malabar is credited with nearly 935,000, and Ceylon with over 220,000. But on the assumption that the total population of India is 257,000,000, the writer points out that only one man in every 151 in India is Catholic. The number of the clergy and of

the Church's agencies have of course greatly increased during the last 90 years. In 1800 there were only three resident Bishops, in 1890 there were 26, in 1800 there were 22 missionaries, in 1890 there were 645; in 1800 there were, except in one province, no native clergy, in 1890 there were 616; in 1800 no members of any religious order assisted the clergy, in 1890 there were 150 belonging to European brotherhoods and 200 belonging to native orders; 600 European and about 2,000 native Sisters were at work in 1890, as against none at the beginning of the century. As to the work undertaken by the Catholic Church, it can point now to some 2,200 schools of every grade, from institutions affiliated to the universities down to elementary schools, in which about 100,000 scholars receive instruction. In 1800 the work of education was non-existent. In works of charity and of piety the same increase is noted, and generally speaking, the writer, M. Louvet, thinks if due allowance be made for the weaknesses of human, and particularly of Indian, nature, the Indian Catholics do honor to their faith.

...Following up the protests of the Duke of Norfolk and Mr. de Lisle, Lord Stanley of Alderley and Lord Herries have given expression in the House of Lords to the indignation felt by Catholics at the action of the Chantry trustees in purchasing Mr. Calderon's caricature of St. Elizabeth. Lord Salisbury disclaimed all responsibility on the part of the Government, as the trustees, by the terms of the trust, are accountable to no one in the choice of pictures, and remarked that the picture would do little injury to morals in the place of "great seclusion" to which it has been consigned. We are, after all, inclined to agree with his Lordship. The damage will mainly be borne by the reputation of the artist for ability and of the trustees for sound judgment. If such be the character of the pictures purchased from the Chantry Bequest it is not surprising that the gallery is little frequented by persons with a love of decency and a sense of self-respect.

The *Standard* says on this subject of the notorious picture: "We deeply regret that any English journal with a character to maintain should have published such remarks as the *Standard* has seen fit to make on the complaint of Lord Herries in the House of Lords concerning Mr. Calderon's picture of St. Elizabeth. It is not merely that this organ of fashionable Anglicanism regards the indignation felt by Catholics at the exhibition of this picture as a "phase of folly"; nor is it merely that the *Standard* commends the flippant and jeering tone of Lord Salisbury's reply to the protest. For such remarks we might have been prepared. But it is intolerable, it is positively indecent, that a respectable journal should almost in so many words deny that the indignation expressed by Catholics at the traducing of a canonized saint is sincere, and pretend to believe—it can only be a pretence—that our real object was "to throw stones at Mr. Calderon." Had it not been for this sinister motive, says our contemporary, Cardinal Manning would have commended the picture, "as eminently tending to edification"! It is odd, observes the *Standard*, that the Anglican community "and even the Nonconformists"—we hope the dissenting brother is duly grateful—"to whom the tradition of the saints belong, quite as much as to the Church of Rome," have not found anything amiss. It is not at all odd. Catholics love and honor their saints; Protestants do neither; and the proof of it is evident. Had some arch-heretic—had Luther, or Calvin, or good "Queen Bess," been represented in similar fashion, and had such a painting, outraging the Protestant religion, been singled out for special honour by a body of public trustees, would the Protestants of England have remained silent?



## C. M. B. A. News.

...At the last regular meeting of St. Basil's Branch, No. 145 of the C.M.B.A. it was unanimously adopted that,

It is with profound regret that we learn of the death of our late Brother Ignatius Kormann. It is fitting to place upon record our testimony of sorrow for the occurrence and of our high appreciation of the sterling qualities of the deceased member. To his energy in the doing of good this Branch owes largely for its existence. In his death we have lost a most respected and influential member, the Association one of its strongest supports, and the Church a faithful and a dutiful son. Our sympathy should therefore be tendered without measure to the bereaved widow and family of the deceased, and especially to our Brother Frantz J. Kormann his son. Be it

*Resolved*, that the sincere sympathy of this Branch be tendered to our Brother Frantz J. Kormann, and to the widow and family of the deceased; and that we pray for the eternal repose of his soul, so also do we pray that the grief of the afflicted ones may be visited with Divine consolation; be it further *Resolved*, that we drap our Charter in mourning for three months as a mark of respect to his memory, and that copies of these resolutions be forwarded to the official organs of the Association.

Signed on behalf of the Branch,

P. O'DONOHUE, P.P. Chancellor.

G. H. BOULTON, Treasurer.

JOS. C. WALSH, Fin. Secretary.

C. V. BYRNE, President.

W. T. KERNAHAN, Rec. Sec'y.

Toronto, 24th July, 1891.

## CATHOLIC ORDER OF FORESTERS.

...At the last regular meeting of Sacred Heart Court several new applications were received and three new members admitted. Since the establishment of this court some 4 months ago the membership has increased over 60 per cent.

...On July 27th a court of the order was established by Deputy High Chief Ranger L. V. Bachand, at Sudbury, Ont. The new Court will be known as St. Mary's Court No. 221, and has a membership of 93. The officers were installed as follows:

Chaplain, Rev. Father Lussier, S.J.; Chief Ranger, J. M. Kelly; Vice Chief Ranger, S. Fournier, (Reeve of Sudbury); Rec. Sec. L. Jodoin; Fin. Sec. Jas. Kelly; Treasurer, Jno. L. Burke; Trustees, D. O'Connor, J. Frawley and L. Jodoin. Bro. Bachand has nothing but good to say of the handsome manner in which he was received and the hospitable way in which he was entertained, and will carry pleasant recollections of his visit for some time.

...Rev. M. E. Twomey, assistant to Rev. A. J. Teeling at the Immaculate Conception, Newburyport, is enjoying a few weeks vacation.

... Bishop Kain of Wheeling doesn't mince matters when speaking of Commissioner Morgan and Superintendent Dorchester and their prejudices against the Catholic Indian Schools. The Wheeling prelate is in a position, too, to know whereof he speaks. A former priest of the Baltimore see, he enjoys the intimate friendship and the confidence of Cardinal Gibbons and the Catholic Indian bureau, and he is well aware of the underhand efforts both Morgan and Dorchester are always making to rid the Indian service of all Catholic employes. The bureau should lose no time in appealing from Morgan's recent ruling to the secretary of the interior, or to the President, if such a step be found necessary.

## Catholic News.

...Bro. Severus, Director of the Christian Brothers training and normal school, Waterford, Ireland, is spending a short vacation in visiting his many friends in Canada and the United States. He arrived in Toronto on Thursday last, and on Saturday sailed across the lake to Lewiston from whence he took train for Buffalo. Bro. Severus was accompanied on his trip across the lake by Bros. Odo and Mark.

...On Saturday morning last an impressive service was held in St. Mary's church. Solemn Requiem Anniversary High Mass being offered up for the repose of the soul of the late Father Shanahan.

The celebrant was Very Rev. F. P. Rooney, V.G., with Rev. J. J. Egan, deacon, and Rev. J. Trayling sub-deacon. Amongst the reverend clergy present were His Lordship Bishop O'Mahony, and Revs. P. Challandard, O.S.B., P. O'Donohoe, O.S.B., J. F. McBride, P. Lamarche, J. J. Lynch, M. J. Cruise, L. Minnehan, B. Coyle and O'Reilly.

...The people of St. Paul's parish will hold a picnic on Civic Holiday in the grounds of the House of Providence, Power street, and, from the character of previous entertainments, will afford pleasure to those attending. A programme of sports will occupy part of the afternoon, while an entire gymnasium will entertain with performances on horizontal bar, slack wire, &c., &c., during the remainder of the afternoon and all the evening.

The Catholic societies of the city will hold tug of war contests, and drill corps competitions in the afternoon. Music will be furnished by the I. C. B. U. band, and an excellent concert will be held in the evening.

...On Thursday last at 6 a.m., one of those interesting events which usually cause a flutter amongst the fair sex took place at St. Mary's church, the occasion being the marriage of Miss Leonora O'Grady, one of the leading members of the Catholic Young Ladies' Literary Assn., to Mr. Maurice Hearn, an old time member of St. Alphonsus Young Men's Assn. Notwithstanding the earliness of the hour, and shortness of notice given, the church was well filled by the numerous friends of both contracting parties. The ceremony was performed by the Very Rev. Vicar General Rooney. Amongst the numerous presents which were received must be mentioned a beautiful imported marble clock from the firm of P. W. Ellis & Co., and an entire outfit of oxidized cutlery, in cases, from her fellow-employees of that firm. An address accompanied the presentations, which was read by the head of the firm, who took that opportunity to testify to the esteem in which she was held by both employers and employees, sentiments which were applauded to the echo by those present. Miss O'Grady replied in a feeling manner, thanking them for the many kindnesses which she had received at their hands, and for their munificent gifts. The happy couple left immediately after the ceremony for Denver, Colorado, where they will permanently reside. The Review but re-echoes the wish of their many friends when it wishes long life and happiness to them. Trusting that no cloud shall ever mar the brightness of the star of happiness that is now shining so regally and full of promise.

...What promises to be one of the most delightful gatherings of the season in Toronto is the Annual Picnic of St. Helen's church, Brockton, which will be held on Monday next (Civic Holiday) in the grounds of Sunnyside Orphanage. An excellent programme has been arranged, and valuable prizes will be presented for running, jumping, comic singing, Irish jig dancing, etc. A first class Brass,

String, and Fifo and Drum Bands will be in attendance. In addition to the above Mr. Zoek with his company of Acrobats will give an exhibition during the evening—horizontal bar, parallel bars and trapeze, and an interesting instrumental and vocal programme will also be performed. One of the annoying features which is usually inseparable from a parish picnic, that of teasing for chances and raffling, and which, as a rule, prevents many from appearing, has wisely been dispensed with by the Committee, so that parties attending may enjoy a pleasant day without fear of being pestered by importunities to take a chance on this or that article. Being on the border of the lake, no more beautiful grounds than Sunnyside, with the fresh invigorating breeze from the lake blowing over them, could have been selected for an afternoon or evening's enjoyment.

## NIAGARA.

...Last week Rev. Father Harold, P.P., treated the scholars of the Sunday school and the members of the choir to a delightful sail up the Niagara river to Lewiston, where games, etc., were indulged in. After some five hours enjoyment a return home was made by the party, who proved by their keen enjoyment that they fully appreciated the kindness of their Rev. pastor in giving them this unexpected treat.

...The Annual Picnic of the parish will be held in the Park on Tuesday the 18th inst. Many attractions will be provided, such as music, games, etc. Unquestionably the many friends of Father Harold, in Toronto and throughout the Niagara peninsula, will avail themselves of the opportunity to attend this picnic and renew acquaintanceship.

...During the past few Sundays Father Harold has been preaching a series of sermons on the Catholic Church. On Sunday, July 25th, the subject was "Indefectibility of the Church," and on last Sunday the subject was "Infallibility of the Church." It goes without saying that the talented author of "Irene of Corinth" treated both texts in a skillful and masterly manner. His charm of diction being such as to make the subjects perfectly intelligible to the young whilst at the same time interesting and instructive to the most enlightened of the congregation.

...A solemn Requiem Anniversary High Mass was celebrated on Thursday, July 30th, at 9.30 a.m., for the repose of the soul of the late Rev. Father Shanahan. The celebrant was Rev. Father Harold, with Rev. Fathers Trayling and McColl as deacon and sub-deacon respectively. Besides the above there were present Rev. Dean Harris, St. Catharines; Rev. Prior Kreidt, O.C.C., Carmelite Monastery; and Rev. Fathers Sullivan, Thorold; McEntee, Port Colborne; Dominick, O.C.C., Clifton; and Guinane, O.S.B., St. Michael's College, Toronto. The service throughout was very impressive, numbers partaking of the Sacrament of Holy Communion for the repose of the soul of the deceased priest.

## OTTAWA.

...Mr. Joseph F. Perry, of Toronto, has been engaged as Principal of the Perth Catholic School.

...At St. Patrick's church, Ottawa, on Sunday, July 25th, the Triduum or three days of intercession was closed by High Celebration, Rev. Father O'Gara, the newly ordained priest, and son of Martin O'Gara, Esq. Q.C., being the celebrant. Father Whehan, the parish priest, gave an eloquent panegyric on the saint, her life and piety, reminding his flock that St. Anne was called "the joy of priests and Levites," and therefore it was fitting the Mass should be celebrated by the newly ordained priest. The musical portion of the service was excellently rendered, the offertory being sung by Mrs. E. L. Sanders.

...Rev. Father Byrne, parish priest of Eganville, died there on Friday evening. He will be buried to-day. Deceased was a native of Ireland and about 70 years old. He came to Canada when quite young, and studied for the priesthood. He had been the parish priest at Eganville for the last thirty years.

...In the case of the appeal of the Roman Catholic Episcopal corporation against the decision of the Court of Revision of the Township of Nepean, respecting the assessment of their property now occupied by the Capuchin Friars, for Public School purposes, Judge Mosgrove in chambers delivered judgment in favor of the appellants. Under this decision the property will be assessed for Separate school purposes and not for Public school purposes.

...The Feast of La Bonne Ste. Anne was celebrated in the Catholic church, Eganville, on Sunday, July 25th, with the usual pomp and ceremony. Rev. Father Ryan officiated, and at the gospel deeply impressed his large congregation with one of those beautiful sermons for which he has become noted. The depth of thought and beauty of diction which characterize the sermons of Rev. Father Ryan have made him very popular with his people, and in the heart of each parishioner he will always find a warm spot. The musical portion of the service was rendered in an artistic manner. Miss Dollie Casey, organist and soloist, and her sister, Miss Nellie, taking the leading parts.

#### PENINSULAR PARAGRAPHS.

...After a few weeks of much needed rest at Port Stanley, Ont., His Grace Archbishop Walsh arrived at Niagara Falls on Friday last, where he remained as the guest of the Carmelite Fathers until Tuesday, the 4th, when he proceeded to Rochester, N. Y., where he preached at the dedication of the new chapel of Our Lady of the Snows.

...Rev. John B. Saffig, C.S.S.R., Professor of Sacred Scripture at the Redemptorist Study-House, Techester, Md., was over at Niagara this week from whence he proceeded to Toronto to enjoy the hospitality of his brethren. On Thursday he left for Quebec.

The annual Retreat was opened on Monday, the 3rd inst., at the convent of the B. Sacrament, Niagara Falls. Rev. Father Anastasius conducts the exercises.

...The picnic of Falls View Separate School held at Queen Victoria Park, Niagara Falls, on St. Ignatius Day, was a very successful event. The teachers and children had a glorious time. The games arranged and presided over by Rev. Father Dionysius added much to the day's enjoyment.

...A monster picnic for the benefit of St. Patrick's church, Clifton, Ont., is announced for the 19th. It will be held at Paradise Grove, near Niagara-on-the-Lake.

#### PHILOMART.

#### GENERAL NEWS.

...Rev. M. A. Moore, former provincial of the Carmelites in Ireland, has been selected as assistant father general of his order.

...The Catholic Truth Society of St. Louis, Mo., has purchased 5,000 copies of the Pope's encyclical on labor for free distribution among workingmen.

...The French Society for the Encouragement of Good, of which M. Jules Simon is president, has presented a medal of honour to Sister Cecilia, who some time ago allowed flesh to be cut from her arm for the purpose of saving the life of a child who had been burned well nigh to death.

...Mgr. Pascal, O.M.I., the first Vicar-Apostolic of the Saskatchewan, has just been consecrated Bishop in the cathedral of his native diocese of Viviers. The consecrating prelate was the Bishop of the diocese, Mgr. Bonnet. Mgr. Robert, Bishop of Marseilles, and Mgr. Balain, O.M.I., Bishop of Nice, were the prelates-assistant.

...Mr. Gladstone, the Duke of Norfolk, and the Marquis of Bute were amongst those who wrote congratulating the Cardinal-Archbishop on the celebration of his 88th birthday. A congratulatory message was also received from the Irish Parliamentary party through the whip, Sir Thomas Grattan Esmonde.

...“Letters on Subjects of the Day, by the Cardinal-Archbishop of Westminster” is the title of the July number of *Merry England*, which is edited by John Oldcastle. These letters were written by the Cardinal within the past five years, and are brimful of interest.

...The feast of Our Lady of Mount Carmel was observed on July 21st at the Carmelite convent, Roxbury, with appropriate services. The chapel was tastefully decorated with flowers and radiant with lights in honour of the day. Benediction of the Blessed Sacrament took place at 5 p.m., and a sermon in honour of the feast was delivered by Rev. Francis Ryan, S.J., of Loyola, Baltimore.

...Cardinal Manning contributes to the new number of the *Dublin Review*, issued this week, an important article summing up the teaching of the Papal Encyclical on the labour question, and applying it to various phases of the labour conflict in England. We trust that this article will be soon reprinted as a pamphlet and circulated by tens of thousands. The “*Dublin*” is read by the highly-educated few, but it is of importance.

...For the first time in the history of the Capuchin Order in this country, the superior-general pays it an official visit. Rev. Bernard D'Auermott who holds that position at present and whose residence is in Rome, arrived in New York on Monday July 27, on the Gallia. He is accompanied by his secretary. He was met by a deputation of the Capuchins on his arrival. The superior-general will remain in this country several months. He will visit every Capuchin monastery here, and will preside at the chapter of the order to be held in Detroit, in September. It is expected that several important changes will be made by him. He will decide what fathers are to have charge of the new Capuchin monastery at Yonkers. Father Bernard was born in Switzerland, in 1837. He joined the Capuchin Order in 1855, and was ordained in 1860. He did missionary work in Switzerland, and occupied many important positions before he was elected superior-general of the order on May 9, 1884. For the last two years he has been visiting Capuchin monasteries in all parts of the world. He spent a year in Africa, and was several months in the Orient. He had completed the visitation of the French and English houses when he sailed on the Gallia for this country.

Members of the Capuchin Order here say that Father Bernard is a great admirer of this country, and that he has often said a visit here would give him much pleasure. The Capuchins have a large number of monasteries in the United States. They have charge of three churches in New York. The priest who organized the order in this country in 1857, Father Bonaventure Erey, is pastor of the Church of St. John the Baptist, in West Thirtieth street. During his stay in New York the superior-general will be Father Bonaventure's guest.

...Brother Azarias read a paper on education before the New York State Teachers' Association in which the distinguished educator declared that “civilization is rooted in religious worship.” “The Church,” he continued;

“acts up to this conviction. She is ever jealous of any attempt on the part of secularism to stand between her and the child she has marked for her own with the sign of salvation through baptismal rites. She knows no compromise; she can entertain no compromise; for she has never had a moment of indecision on the matter of education.”

This is thoroughly sound Catholic doctrine: what liberals call ultramontane. No compromise in any sense of the word is to be entertained. The Church is jealous of souls, and will suffer none to step in between her and the soul confided to her care. To educate with us can mean only one thing—to Christianize. When we realize what education is in the full sense of word then will we appreciate the uncompromising attitude of the Church. The office of the Church is to save souls, and a soul educated into paganism is clearly not on the road to salvation. Were the Church to admit the principle that the child belonged to the State and therefore the State had the right to educate the child, she would be false to her mission. She cannot compromise an iota when the question is one of principle. Her uncompromising, unyielding attitude on the school question is an evidence of her divine character. A human society would long ago have surrendered to the overwhelming force brought to bear against her. Protestantism surrendered, and is dying in consequence. But the Church, against which the gates of hell cannot prevail, is invincible, and Caesar assails her in vain.—*Church Progress.*

...The Carmelite Church, Whitefriar street, Dublin, during the week ending July 25th was crowded both mornings and evenings by devout clients of Our Blessed Lady of Mount Carmel, taking part in the Novena, which commenced on Thursday of the preceding week. The eloquent sermons of the Very Rev. Prior Butler, of Melbourne, brought people from distant places, including not a few Protestants, who were to be seen listening to the impressive discourses.

Tuesday, July 21st, being the Feast of the Prophet Elias, founder of the Order, the occasion was celebrated with great solemnity. His Grace the Archbishop of Dublin arrived at the Aungier street entrance of the church shortly before 11 a.m., and was met there by the community in procession, headed by the Very Rev. M. Moore, O.C.C., assistant to the Superior-General of the Order. Solemn High Mass was celebrated at 11 a.m., the Rev. H. Lube, C.C., Haddington-road, acting as celebrant, the Rev. E. Burke, C.C., performing the functions of deacon, and the Rev. Father Healy, C.C., of the church of SS. Michael and John, officiating as sub-deacon. His Grace the Archbishop presided, assisted by Canons Daniel, O'Donnell, Ficker, the Very Rev. Father Hall, Provincial of the Carmelite Order, and the Very Rev. Father Ward, Prior. The duties of masters of ceremonies were discharged by Rev. E. Dunne, O.C.C., and the Rev. John Wheatley, O.C.C. After the first Gospel the panegyric of the prophet was eloquently and impressively preached by the Rev. Prior Butler, who took as his text, “Love God above all things, and thy neighbour as thyself.” After High Mass His Grace the Archbishop gave the solemn benediction of the Most Holy Sacrament. During the celebration of High Mass, Mr. Andrew Keane, organist, performed in an admirable manner Dr. Joseph Smith's Mass in D; the offertory was “*Inviolata*,” by the same composer, and during Benediction, Dr. Smith's Benediction Services in E. were rendered. In the evening services again took place, consisting of vespers and sermon, concluding, as in the morning, with solemn Benediction of the Most Holy Sacrament. On leaving the church a large crowd assembled outside and loudly cheered His Grace.

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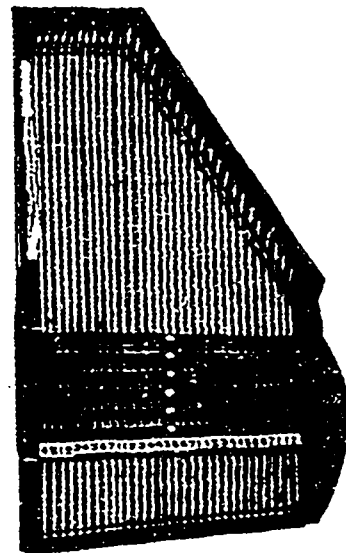
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100	" "	15,000
100	" "	1,000
100	" "	4,000
100	" "	4,000
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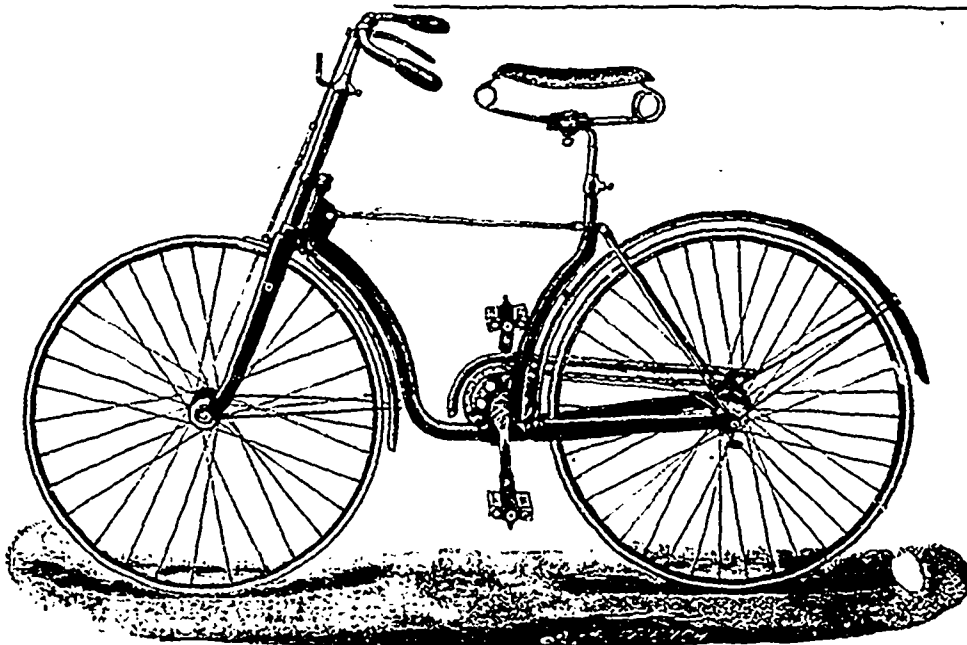
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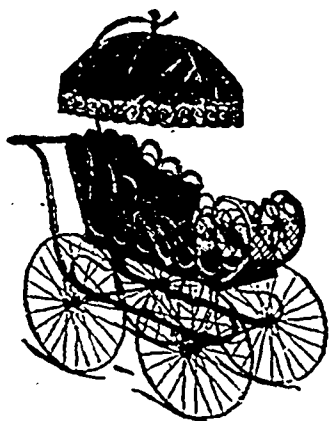
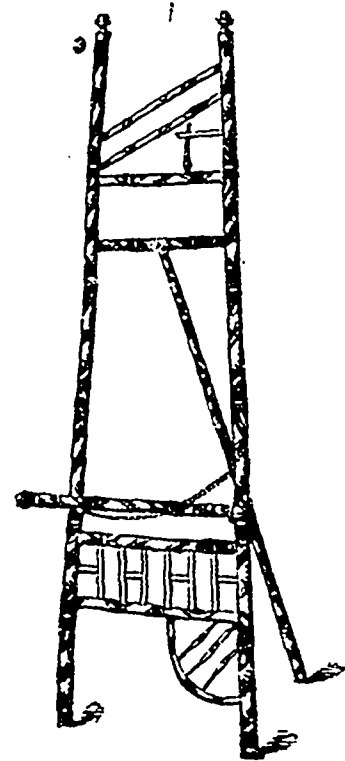
THE REVIEW, with its increased size and the new feature about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to donate the following premiums to those sending in to us the number of prepaid subscribers as designated below. All these goods are of the best quality, manufactured by the well known firm of the Gendron Manufacturing Co., 7 and 9 Wellington St., Toronto,

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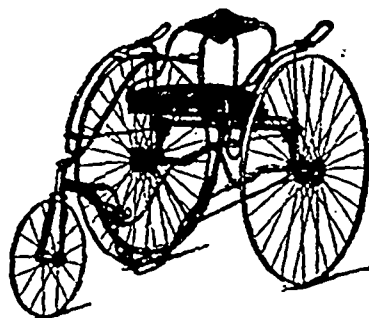


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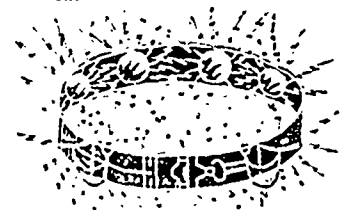
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