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The Catholic Weekly Review.

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

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

Vol. III

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Notes.

Some little time ago the REVIEW reprinted from the *Fortnightly* a magnificent article on Cardinal Newman from the appreciative pen of Mr. W. S. Lilly. In the course of his paper Mr. Lilly drew a vivid sketch of the condition of English religious thought at the beginning of the present century, in order to make plain to the reader into what sort of an atmosphere the great man was early thrown. The sum of what he said was, in effect, that Christianity perhaps never presented less of the character of a spiritual religion; and that there seemed to be a general tendency on the part of its teachers to explain away, or extenuate, its supernatural aspect. The only sign of spiritual life to be found at the time was, he said, the preaching of Wesley, and the movement with which his name is connected, a movement which, making all allowances for its extravagances and its narrowness, did a great work in that, as he argued, it kept alive the idea of the supernatural in an age which was rapidly forgetting all about God, except, perhaps, as a name to swear by. Granting all that was to be said in respect to the intellectual littleness of the man, and the eccentricities of his movement, and it still remained, he contended, that Wesley had more in him of the character of St. Vincent Ferrers, St. Bernardine of Sienna, and Savonarola than any other teacher whom Protestantism ever produced.

This statement made some good people open their eyes in amazement, and it was not long before the editors of this REVIEW were very gravely expostulated with, and from a very high and by no means unfriendly quarter, for having permitted so pernicious, if not, indeed, heretical an opinion, to see

the light in its columns. We recollect that we were told that about the only living principle the founder of Methodism managed to communicate to his following was "his superb disregard of authority." We were constrained to confess that he, of course, was no Papist. We were able to show, however, that Mr. Lilly's opinions in the matter were shared by some of the most illustrious of contemporary Catholic writers; but we deferred, of course, to our good friend's better judgment, and desisted from any further reference to the subject.

A paragraph now going the rounds of the press recalls the incident to our memory. It is as follows:

Cardinal Manning recently paid the following tribute to the influence of John Wesley. "Had it not been for the preaching of John Wesley, no man could tell how deep in degradation England would have sunk."

Bishop Vincent, of the Methodist Episcopal Church of America having called the attention of the *Methodist Times* to this item, that paper sent it to Cardinal Manning with a request that he would state whether he was correctly reported, to which His Eminence returned the following reply:—

DEAR SIR,—I have so often spoken in the sense of the enclosed paragraph, and even more fully, that I cannot remember when, where, or under what circumstances, these words were spoken. But you will find their equivalent at page 36 of a Preface to "England and Christendom," and in the last of "Four Lectures on the Grounds of Faith." I am thankful to say that I have a warm sympathy with all who love Our Divine Lord and labour for Him.—Believe me, dear Sir, yours faithfully,

HENRY E., Cardinal Archbishop.

The Anti-Jesuit Convention, which met in this city on Tuesday, completed its business on Wednesday, having brought together, we should judge, an uncommonly large number of parsons. The outcome of the Convention, it appears, is to be the formation of an Equal Rights Association pledged to a politico-religious platform, which its members will endeavour to enforce at the polls by refusing their support to any candidate for the Dominion or Provincial Parliament, who will not further the aims of the Association. The spirit of wise moderation, which undoubtedly Dr. Caven did endeavour to infuse into the proceedings, does not appear to have been to the taste of the average delegate, and the platform put forth by the Association, so far as the resolutions outline it, may be said to be the formation in brief of an anti-Catholic party, prepared to make war to the knife on the Separate Schools and the French Canadians, on the ground that the schools are the outposts, and the French Canadians the advance guard of Jesuitism. We shall have occasion to refer to the subject more at length in our next issue.

THE ROMANCE OF A JESUIT.

From the French of De Beugny d'Hagerne.

CHAPTER VI.

On seeing Charles enter his study, Mons. Meynaudier exclaimed, surprised, "You here! Have you already found things out? or have you been expelled ignominiously?"

"Neither the one nor the other. I have been fortunate enough to make a few discoveries, but I am in hopes of making some far more important ones. Here are a series of letters I had addressed to you, giving you the result of my observations, and if you will take the trouble of reading them, you will see that one of the greatest obstacles to the success of my mission was my being unable to correspond with you without running the risk of letting myself be found out. I therefore thought it better to make a plausible pretext for temporarily leaving the Jesuits, so as to concoct with you a means of correspondence."

Mons. Meynaudier had to go out just then, so begged of Charles to call on him at 9 o'clock the next evening. On arriving he was shown into the drawing-room where he found the deputy himself seated before the fire; opposite to him was Elise, and near her was young Lerouttier, the banker's son. Anatole was reading near the lamp.

A certain air of embarrassment was to be detected on the part of each of those assembled in the room, and it was evident that the servant had made a mistake in not showing the visitor into the study.

For a moment he hesitated what to do, but recovering himself saluted the deputy and then bowed coldly to Mlle. Meynaudier and the two young men, as if meeting them for the first time. Elise returned his bow somewhat awkwardly, whilst Anatole, who could hardly do otherwise, stretched out his hand to his former friend and Arthur Lerouttier followed his example. Mons. Meynaudier, perceiving the false position in which they were all placed, made use of the earliest pretext for taking young Durand with him to his study, where he apologized for his servant's mistake.

Charles accepted the apology, though with not too good a grace, and Mons. Meynaudier then continued:

"I have read your letters and have found them very amusing and interesting. I have passed them on to the Minister who laughed very heartily over them, and has kept the one in which you speak of the retreats which are given to persons of the world."

"Perhaps I have somewhat enlarged on that matter, but I think good points in a speech might be made out of it."

"And what is more, terrible consequences might ensue from the practice. After such retreats men would return to their daily life perfect fanatics and ready to spread Jesuit influence far and wide. These ardent propagandists would seek disciples amid their own relations and friends, in the army they would spread their ideas among government employes, and, in fact, amongst all classes. Too soon France, all Europe even, would be in the power of Loyola's wily sons. The Minister has begged me to express his satisfaction at what you have already done, and at the same time, he begs you to pursue to its end the task you have begun so well. Now, what plan have you hit on concerning your correspondence?"

Charles, in explanation of this plan, showed Mons. Meynaudier the map he had made of the house and buildings at St. Acheul, and said he would wish to have a trustworthy member of the secret police sent every week to a certain indicated spot where he would himself manage to exchange correspondence with him. Mons. Meynaudier promised to make the necessary arrangements for the purpose, and after acceding to Charles request for a week's holiday, took leave of him, telling him to return for further instructions on the eve of his departure.

On leaving the study, Charles, instead of leaving the house, returned to the drawing room, and found Elise and Arthur still sitting and conversing together with great animation.

On perceiving him they both drew back with an air of vexation, but Charles, calm, and self possessed, advanced towards the young lady, and addressing her, said:

"Mademoiselle, I cannot leave the house without expressing

to you my satisfaction that an unforeseen circumstance has obtained for me the pleasure of seeing you once more."

Whilst the blushing Elise was stammering out some acknowledgment of his greeting, Charles Durand shook hands with Anatole and left the room without even casting a look on Arthur Lerouttier.

The three young people looked at one another in astonishment. Arthur was the first to speak. "I find the young gentleman very insolent and would have told him so had he given me time. I feel very much inclined to follow him, for he cannot have got very far away, and I would like to ask him the reason of his behaviour."

Elise begged him to remain where he was, and Anatole remarked that he should have indulgence for the poor young fellow who had been soured by misfortune, since, but for Mons. Meynaudier's timely protection he would not even have had bread to eat.

"Besides, my dear Arthur," he whispered, "he once had hopes of winning my sister, and seeing you occupy a place that formerly had been his, he could not hide his displeasure."

Arthur, however, persisted in his intention of calling Charles to account the first time he could meet him, but on Elise assuring him that by so doing he would pain her deeply and forfeit her esteem, he was reluctantly compelled to abandon his project. Mons. Meynaudier's opportune entrance put a stop to all discussion.

Arthur Lerouttier was what we now call a *dude*; that name did not exist in 1815, but though names may change, that particular species of being always exists.

As for Arthur Lerouttier, we can describe him in two words: he was the son of a self made rich man, and his only occupation was making the paternal bank-notes fly out of the window.

About eleven o'clock he left Mons. Meynaudier's, and had hardly taken a dozen steps when he found himself face to face with Charles Durand. An altercation ensued, during which Charles told the other that his, Arthur's, father had behaved to him in a way that merited a chastisement which he, Charles, could not inflict on account of the disparity of their ages, and therefore he claimed from the son the satisfaction which could not be asked of the father.

"My father's acts are not mine, and I am not disposed to give you the satisfaction you demand. Besides, since my father's supposed offence dates a year back, and it is only now that you ask satisfaction, it is evident that you have some other motive in demanding it. I know that you once aspired to marrying the lady with whom you saw me conversing this evening."

"Sir, gentlemen do not mix up a lady's name with their quarrels, and I forbid you to mention the one on your lips."

"I will take no orders from you, and do not choose to resent your insults."

"Will you or will you not give me satisfaction for the dishonesty practised on me by your infamous father?"

"Never, for I have promised not to fight with you."

"Then I must force you to do so." The next moment he had struck Lerouttier, exclaiming: "To-morrow all Paris shall know that you have been struck and yet refuse to fight."

"I no longer refuse, and your insolence shall cost you dear."

"We shall see. I shall await your witnesses at noon to-morrow, at No. 5 Rue Servandoni."

The day after the morrow at dawn, Charles Durand and two of his friends arrived in a clearing of the Bois de Boulogne, and a few minutes afterwards Arthur Lerouttier also arrived, accompanied by his witnesses. Swords were chosen as the weapons to be employed, and after the usual preliminaries the two combatants crossed swords.

Both of the young men had considerable skill with their weapons, but the advantage lay with Durand. After some giving and parrying of blows, young Lerouttier was slightly wounded in the wrist, but the witnesses found the wound so insignificant that the combat was renewed.

Charles recommenced his attack with fresh vigor, and thrusts succeeded each other rapidly. Lerouttier had evidently the worst of it when Charles' foot slipping, his arm

was run through by his enemy's sword. He wished to continue the combat with his left hand, but suddenly tottering, he fell senseless into the arms of his second.

His swoon lasted only a few minutes, but when, on recovering, he spoke of once more continuing the fight, his friends showed him his adversary vanishing in the distance.

"The affair is only postponed," he said, as he was supported by his friends to the carriage that was awaiting him.

On arriving at his home a doctor was sent for to examine the wound, and that gentleman was of opinion that the cure would be rapid.

However, fever set in, and the poor young man, alone in his garret, with no one to nurse him, suffered very much. Several days passed without there being any amelioration of his condition. His sister was no longer there to encourage and console him, to inspire him with her own confidence in the future. He was alone with his memories, and they were bitter enough. He compared his early youth with his actual desolate position, and, during the long days and interminable sleepless nights, cried for vengeance on all those who had brought him to his present state, and on her who had loved him when he was rich but who, now that he was poor, was about to give herself to the son of that mortal enemy who had enriched himself at the expense of the orphans. He had not succeeded in his first effort to avenge himself, for just as he had believed that his adversary's life was at his mercy he had been foiled of his revenge by slipping on a tuft of grass. So soon as he should be well he would again force Arthur to fight with him, and on this second occasion he would stretch his adversary bleeding and dying at his feet. He knew Lerouttier well; he knew him to be a man without principles, who loved but two things on earth, his fortune and his son. He could not rob him of his gold, but he would rob him of his son, of that son who had stolen Elise's affections.

A week had passed away thus, when one morning he received a visit from the deputy, who was red in the face and completely out of breath from having had to climb so many staircases.

"You live very high up in the world," said he, taking in at a glance all the evidences of Charles' poverty.

"I am sorry to have given you the trouble of mounting to a fifth story," replied Charles, "but you well know why I cannot afford a more commodious lodging."

"I know how you blame Lerouttier, but I do not believe you are right about him. Any way you need not have attacked Arthur who cannot help what his father may have done.

(To be continued.)

CARDINAL NEWMAN'S ILLUSTRATION OF PROTESTANT METHODS OF ARGUMENT.

And here I might conclude my subject, which has proposed to itself nothing more than to suggest, to those whom it concerns, that they would have more reason to be confident in their view of the Catholic religion, if it had ever struck them that it needed some proof, if there ever had occurred to their minds at least the possibility of truth being maligned, and Christ being called Beelzebub; but I am tempted, before concluding, to go on to try whether something of a monster indictment, similarly frightful and similarly fantastical to that which is got up against Catholicism, might not be framed against some other institution or power, of parallel greatness and excellence, in its degree and place, to the communion of Rome. For this purpose I will take the British Constitution, which is so specially the possession, and so deservedly the glory, of our own people; and in taking it I need hardly say, I take it for the very reason that it is so rightfully the object of our wonder and veneration. I should be but a fool for my pains, if I laboured to prove it otherwise; it is one of the greatest of human works, as admirable in its own line, to take the productions of genius in very various departments, as the Pyramids, as the wall of China, as the paintings of Raffaele, as the Apollo Belvedere, as the plays of Shakespeare, as the Newtonian theory, and as the exploits of Napoleon. It soars, in its majesty, far above the opinions of men, and will be a marvel, almost a portent, to the end of time; but for that

very reason it is more to my purpose, when I would show you how even it, the British Constitution, would fare, when submitted to the intellect of Exeter Hall, and handled by practitioners, whose highest efforts at dissection is to chop and to mangle.

I will suppose, then, a speaker, and an audience too, who never saw England, never saw a member of parliament, a policeman, a queen, or a London mob; who never read the English history, nor studied any one of our philosophers, jurists, moralists, or poets; but who has dipped into Blackstone and several English writers, and has picked up facts at third or fourth hand, and has got together a crude farrago of ideas, words, and instances, a little truth, a deal of falsehood, a deal of misrepresentation, a deal of nonsense, and a deal of invention. And most fortunately for my purpose, here is an account transmitted express by the private correspondent of a morning paper, of a great meeting held about a fortnight since at Moscow, under sanction of the Czar, on occasion of an attempt made by one or two Russian noblemen to spread British ideas in his capital. It seems the Emperor thought it best, in the present state of men's minds, when secret societies are so rife, to put down the movement by argument rather than by military force; and so he instructed the governor of Moscow to connive at the project of a great public meeting which should be open to the small faction of Anglo-maniacs, or John-Bullists, as they are popularly termed, as well as to the mass of the population. As many as ten thousand men, as far as the writer could calculate, were gathered together in one of the largest places of the city; a number of spirited and impressive speeches were made, in all of which, however, was illustrated the fable of the "Lion and the Man," the man being the Russ, and the lion our old friend the British; but the most successful of all is said to have been the final harangue, by a member of a junior branch of the Potemkin family, once one of the imperial aides-de camp, who has spent the last thirty years in the wars of the Caucasus. This distinguished veteran, who has acquired the title of Blood sucker, from his extraordinary gallantry in combat with the Circassian tribes, spoke at length; and the express contains a portion of his highly inflammatory address, of which, and of certain consequences which followed it, the British minister is said already to have asked an explanation of the cabinet of St. Petersburg. I transcribe it as it may be supposed to stand in the morning print:

The Court began by observing that the events of every day, as it came, called on his countrymen more and more importantly to choose their side, and to make a firm stand against a perfidious power, which arrogantly proclaims that there is nothing like the British Constitution in the whole world, and that no country can prosper without it; which is yearly aggrandising itself in East, West, and South, which is engaged in one enormous conspiracy against all States, and which was even aiming at modifying the old institutions of the North, and at dressing up the army, navy, legislature, and executive of his own country in the livery of Queen Victoria. "Insular in situation," he exclaimed, "and at the back gate of the world, what has John Bull to do with continental matters, or with the political traditions of our holy Russia?" And yet there were men in that very city who were so far the dupes of insidious propagandists and insolent traitors to their emperor, as to maintain that England had been a civilized country longer than Russia. On the contrary, he maintained, and he would shed the last drop of his blood in maintaining, that, as for its boasted Constitution, it was a crazy, old-fashioned piece of furniture, and an eyesore in the nineteenth century, and would not last a dozen years. He had the best information for saying so. He could understand those who had never crossed out of their island, listening to the songs about "Rule Britannia," and "Rosbif," and "Poor Jack," and the "Old English Gentleman;" he understood and he pitied them; but that Russians, that the conquerors of Napoleon, that the heirs of a paternal government, should bow the knee, and kiss the hand, and walk backwards, and perform other antics before the face of a limited monarch, this was the incomprehensible foolery which certain Russians had viewed with so much tenderness. He repeated, there were in that city educated men, who had

openly professed a reverence for the atheistical tenets and fiendish maxims of John-Bullism.

Here the speaker was interrupted by one or two murmurs of dissent, and a foreigner, supposed to be a partner in a Scotch firm, was observed in the extremity of the square making earnest attempts to obtain a hearing. He was put down, however, amid enthusiastic cheering, and the Count proceeded with a warmth of feeling which increased the effect of the terrible invective which followed. He said he had used the words "atheistical" and "fiendish" most advisedly, and he would give his reasons for doing so. What was to be said to any political power which claimed the attribute of Divinity? Was any term too strong for such a usurpation? Now, no one would deny Antichrist would be such a power; an Antichrist was contemplated, was predicted in Scripture, it was to come in the last times, it was to grow slowly, it was to manifest itself warily and craftily, and then to have a mouth speaking great things against the Divinity and against His attributes. This prediction was most literally and exactly fulfilled in the British Constitution. Antichrist was not only to usurp, but to profess to usurp the arms of heaven—he was to arrogate its titles. This was the special mark of the beast, and where was it fulfilled but in John-Bullism? "I hold in my hand," continued the speaker, "a book which I have obtained under very remarkable circumstances. It is not known to the British people, it is circulated only among the lawyers, merchants, and aristocracy, and its restrictive use is secured only by the most solemn oaths, the most fearful penalties, and the utmost vigilance of the police. I procured it after many years of anxious search by the activity of an agent, and the co-operation of an English bookseller, and it cost me an enormous sum to make it my own. It is called 'Blackstone's Commentaries on the Laws of England,' and I am happy to make known to the universe its odious and shocking mysteries, known to few Britons, and certainly not known to the deluded persons whose vagaries have been the occasion of this meeting. I am sanguine in thinking that when they come to know the real tenets of John Bull, they will at once disown his doctrines with horror, and break off all connection with his adherents.

"Now, I should say, gentlemen, that this book, while it is confined to certain classes, is of those classes, on the other hand, of judges, and lawyers, and privy councillors, and justices of the peace, and police magistrates, and clergy, and country gentlemen, the guide, and I may say, the gospel. I open the book, gentlemen, and what are the first words which meet my eyes? '*The King can do no wrong.*' I beg you to attend, gentlemen, to this most significant assertion; one was accustomed to think that no child of man had the gift of impeccability; one had imagined that, simply speaking, impeccability was a divine attribute; but this British Bible, as I may call it, distinctly ascribes an absolute sinlessness to the King of Great Britain and Ireland. Observe, I am using no words of my own, I am still but quoting what meets my eyes in this remarkable document. The words run thus: 'It is an axiom of the law of the land that the *King himself can do no wrong.*' Was I wrong, then, in speaking of the atheistical maxims of John-Bullism? But this is far from all; the writer goes on actually to ascribe to the Sovereign (I tremble while I pronounce the words) *absolute perfection*: for he speaks thus: 'The law ascribes to the King in his political capacity *absolute perfection*; the *King can do no wrong!*' (groans). One had thought that no human power could thus be described; but the British legislature, judicature, and jurisprudence, have had the unspeakable effrontery to impute to their crowned and sceptred idol, to their doll, here cries of "shame, shame," from the same individual who had distinguished himself in an earlier part of the speech—"to this doll, this puppet whom they have dressed up with a lion and a unicorn, the attribute of *absolute perfection!*" Here the individual who had several times interrupted the speaker sprung up, in spite of the efforts of persons about him to keep him down, and cried out, as far as his words could be collected, "You cowardly liar, our dear, good little Queen," when he was immediately saluted with a cry of "Turn him out," and soon made his exit from the meeting.

Order being restored, the Count continued: "Gentlemen, I could wish you would have suffered this emissary of a

foreign potentate (immense cheering), who is insidiously aiming at forming a political party among us, to have heard to the end that black cat logue of charges against his Sovereign, which as yet I have barely commenced. Gentlemen, I was saying that the Queen of England challenges the divine attribute of *absolute perfection!* but, as if this were not enough, this Blackstone continues: 'The King, moreover, is not only incapable of doing wrong, but even of thinking wrong!! he can never do an improper thing, in him is no folly or weakness!!' (Shudders and cheers from the vast assemblage, which lasted alternately some minutes.) At the same time a respectably dressed gentleman below the platform begged permission to look at the book; it was immediately handed to him; after looking at the passages, he was observed to inspect carefully the title-page and binding; he then returned it without a word.

The Count, in resuming his speech, observed that he courted and challenged investigation, he should be happy to answer any questions, and he hoped soon to publish, by subscription, a translation of the work, from which he had been quoting. Then, resuming the subject where he had left it, he made some most forcible and impressive reflections on the miserable state of those multitudes, who, in spite of their skill in the mechanical arts, and their political energy, were in the leading-strings of so foul a superstition. The passage he had quoted was the first and mildest of a series of blasphemies so prodigious, that he really feared to proceed, not only from disgust at the necessity of uttering them, but lest he should be taxing the faith of his hearers beyond what appeared reasonable limits. Next, then, he drew attention to the point, that the English Sovereign distinctly claimed, according to the same infamous work, to be the "*fount of justice*;" and, that there might be no mistake in the matter, the author declared, "that she is never bound in justice to do anything." What, then, is her method of acting? Unwilling as he was to defile his lips with so profane a statement, he must tell him that this abominable writer coolly declared that the Queen, a woman, only did acts of reparation and restitution as a matter of *grace!* He was not a theologian, he had spent his life in the field, but he knew enough of his religion to be able to say that grace was a word especially proper to the appointment and decrees of Divine Sovereignty. All his hearers knew perfectly well that nature was one thing, grace another; and yet here was a poor child of clay claiming to be the fount, not only of justice, but of grace.

The speaker continued, evidently labouring under intense emotion:—"Have you not heard enough, my dear compatriots, of this hideous system of John-Bullism? was I wrong in using the words fiendish and atheistical when I entered upon this subject? and need I proceed further with blasphemous details, which cannot really add to the monstrous bearing of the passages I have already read to you? If the Queen 'cannot do wrong,' if she 'cannot even think wrong,' if she is 'absolute perfection,' if she has 'no folly, no weakness,' if she is the 'fount of justice,' if she is 'the fount of grace,' if she is simply 'above law,' if she is 'omnipotent,' what wonder that the lawyers of John-Bullism should call her 'sacred!' what wonder that they should speak of her as 'majesty!' what wonder that they should speak of her as a 'superior being!' Here again I am using the words of the book I hold in my hand. 'The people' (my blood runs cold while I repeat them) are led to consider their Sovereign in the light of a superior being. 'Every one is under him,' says Bracton, 'and he is under no one.' Accordingly, the law-books call him 'Vicarius Dei in terra,' 'the Vicar of God on earth;' a most astonishing fulfilment, you observe, of the prophecy, for Antichrist is a Greek word, which means 'Vicar of Christ.' Alexander Pope, too, calls Queen Anne a goddess; and Addison, with a servility only equalled by his profaneness, cries out, 'Thee, goddess, thee Britannia's isle adores.' Nay, even at this very time, when public attention has been drawn to the subject, Queen Victoria causes herself to be represented on her coins as the goddess of the seas, with a pagan trident in her hand.

"Gentlemen, can it surprise you to be told, after such an exposition of the blasphemies of England, that, astonishing to say, Queen Victoria is distinctly pointed out in the Book of Revelations as having the number of the beast! You may

recollect that number is 666; now, she came to the throne in the year thirty-seven, at which date she was eighteen years old. Multiply then 37 by 18, and you have the very number 666, which is the mystical emblem of the lawless King!!!

"No wonder, then, with such monstrous pretensions, and such awful auguries, that John-Bullism is, in act and deed, as savage and profligate, as in profession it is saintly and innocent. Its annals are marked with blood and corruption. The historian Hallam, though one of the ultra bullist party, in his Constitutional History, admits that the English tribunals are 'disgraced by the brutal manners and iniquitous partiality of the bench.' 'The general behaviour of the bench,' he says elsewhere, 'has covered it with infamy.' Soon after, he tells us that the dominant faction inflicted on the High Church Clergy 'the disgrace and remorse of perjury.' The English Kings have been the curse and shame of human nature. Richard the First boasted that the evil spirit was the father of his family; of Henry the Second, St. Bernard said: 'From the devil he came, and to the devil he will go;' William the second was killed by the enemy of man, to whom he had sold himself, while hunting in one of his forests; Henry the First died of eating lampreys; John died of eating peaches; Clarence, a king's brother, was drowned in a butt of malmsey wine; Richard the Third put to death his Sovereign, his Sovereign's son, his two brothers, his wife, two nephews, and half a dozen friends. Henry the Eighth successively married and murdered no less than six hundred women. I quote the words of the *Edinburgh Review*, that, according to Hollinshed, no less than 70,000 persons died under the hand of the executioner in his reign. Sir John Fortescue tells us that in his day there were more persons executed for robbery in England in one year, than in France in seven. Four hundred persons a year were executed in the reign of Queen Elizabeth. Even so late as the last century, in spite of the continued protests of foreign nations, in the course of seven years there were 428 capital convictions in London alone. Burning of children, too, is a favourite punishment with John Bull, as may be seen in this same Blackstone, who notices the burning of a girl of thirteen given by Sir Matthew Hale. The valets always assassinate their masters; lovers uniformly strangle their sweethearts; the farmers and the farmers' wives universally beat their apprentices to death; and their lawyers in the inns of court strip and starve their servants, as has appeared from remarkable investigations in the law courts during the last year. Husbands sell their wives by public auction with a rope round their necks. An intelligent Frenchman, M. Pellet, who visited London in 1815, deposed that he saw a number of skulls on each side of the river Thames, and he was told they were especially thick at the landing places among the watermen. But why multiply instances, when the names of those two-legged tigers, Rush, Thistlewood, Thurtell, the Mannings, Colonel Kirke, Claverhouse, Simon de Montefort, Strafford, the Duke of Cumberland, Warren Hastings, and Judge Jeffreys, are household words all over the earth? John-Bullism, through a space of 800 years, is *semper idem*, unchangeable in evil. One hundred and sixty offences are punishable with death. It is death to live with gypsies for a month; and Lord Hale mentions thirteen persons as having, in his day, suffered death thereon at one assize. It is death to steal a sheep, death to rob a warren, death to steal a letter, death to steal a handkerchief, death to cut down a cherry-tree. And, after all, the excesses of John-Bullism at home are mere child's play to the oceans of blood it has shed abroad. It has been the origin of all the wars which have desolated Europe; it has fomented national jealousy, and the antipathy of castes in every part of the world; it has plunged flourishing states into the abyss of revolution. The Crusades, the Sicilian Vespers, the wars of the Reformation, the thirty years' war, the war of succession, the seven years' war, the American war, the French Revolution, all are simply owing to John-Bull ideas; and, to take one definite instance, in the course of the last war, the deaths of two millions of the human race lie at his door; for the Whigs themselves, from first to last, and down to this day, admit and proclaim, without any hesitation or limitation, that that war was simply and entirely the work of John-Bullism, and needed not, and would not have been, but for its influence, and its alone.

"Such is that 'absolute perfection, without folly and without weakness,' which, revelling in the blood of man, is still seeking out her victims, and scenting blood all over the earth. It is that woman Jezebel, who fulfils the prophetic vision, and incurs the prophetic denunciation. And, strange to say, a prophet of her own has not scrupled to apply to her that very appellation. Dead to good and evil, the children of Jezebel glory in the name; and ten years have not passed since, by a sort of infatuation, one of the very highest Tories in the land, a minister, too, of the established religion, hailed the blood-stained Monarchy under the very title of the mystical sorceress. Gentlemen, I am speaking the words of sober seriousness; I can prove what I say to the letter; the extravagance is not in me, but in the object of my denunciation. Once more I appeal to the awful volume I hold in my hands. I appeal to it, I open it, I cast it from me. Listen, then, once again. Gentlemen, the sun would set before I told you one hundredth part of the enormity of this child of Moloch and Belial. Inebriated with the cup of insanity, and flung upon the stream of recklessness, she dashes down the cataract of nonsense, and whirls amid the pools of confusion. Like the Roman emperor, she actually has declared herself immortal! she has declared her eternity! Again, I am obliged to say it, these are no words of mine; the tremendous sentiment confronts me in black and crimson characters in this diabolical book. 'In the law,' says Blackstone, 'the Sovereign is said *never to die*.' Again, with still more hideous expressiveness, 'The law ascribes to the Sovereign an *absolute immortality*!' The King never dies."

"And now, gentlemen, your destiny is in your own hands. If you are willing to succumb to a power which has never been contented with what she was, but has been for centuries extending her conquests in both hemispheres, then the humble individual who has addressed you will submit to the necessary consequence; will resume his military dress, and return to the Caucasus; but if, on the other hand, as I believe, you are resolved to resist unflinchingly this flood of satanical imposture and foul ambition, and force it back into the ocean; if, not from hatred to the English—far from it—from love to them (for a distinction must ever be drawn between the nation and its dominant John-Bullism); if, I say, from love to them as brothers, from a generous determination to fight their battles, from an intimate consciousness that they are in their secret hearts *Russians*, that they are champing the bit of their iron lot, and are longing for you as their deliverers; if, from these lofty notions, as well as from a burning patriotism, you will form the high resolve to annihilate this dishonour of humanity; if you loathe its sophisms, '*De minimis non curat lex*,' and '*Malitia supplet aetatem*,' and '*Tres faciunt collegium*,' and '*Impotentia excusat legem*,' and '*Possession is nine parts of the law*,' and '*The greater the truth, the greater the libel*'—principles which sap the very foundations of morals; if you wage war to the knife with its blighting superstitions of primogeniture, gravelkind, mortmain, and contingent remainders; if you detest, abhor, and abjure the tortuous maxims and perfidious provisions of its *habeas corpus*, *quare impedit*, and *qui tam* (hear, hear); if you scorn the mummeries of its wigs, and bands, and coifs, and ermine (vehement cheering); if you trample and spit upon its accursed fee simple and fee tail, villanage, and free soccage, fiefs, heriots, seizins, feuds (a burst of cheers, the whole meeting in a commotion); its shares, its premiums, its post-obits, its percentages, its tariffs, its broad and narrow guage"—Here the cheers became frantic, and drowned the speaker's voice, and a most extraordinary scene of enthusiasm followed. One half the meeting was seen embracing the other half; till, as if by the force of a sudden resolution, they all poured out of the square, and proceeded to break the windows of all the British residents. They then formed into procession, and directing their course to the great square before the Kremlin, they dragged through the mud, and then solemnly burnt, an effigy of John Bull, which had been provided beforehand by the managing committee, a lion and unicorn, and a Queen Victoria. These being fully consumed, they dispersed quietly; and by ten o'clock at night the streets were profoundly still, and the silver moon looked down in untroubled lustre on the city of the Czars."

Now, my Brothers of the Oratory, I protest to you my full

conviction that I have not caricatured this parallel at all. Were I, indeed, skilled in legal matters, I could have made it far more natural, plausible, and complete; but, as for its extravagance I say deliberately, and have means of knowing what I say, having once been a Protestant, and being now a Catholic—knowing what is said and thought of Catholics, on the one hand, and, on the other, knowing what they really are—I deliberately assert that no absurdities contained in the above sketch can equal, nay, that no conceivable absurdities can surpass the absurdities which are firmly believed of Catholics by sensible, kind-hearted, well-intentioned Protestants. Such is the consequence of having looked at things all on one side, and shutting the eyes to the other.

DIOCESE OF PETERBOROUGH.

The people of the newly erected parish of Wooler, County of Northumberland, had the happiness of witnessing the first official act of Dr. O'Connor, lately consecrated Bishop of Peterborough. On Sunday, June 2nd, assisted by Rev. Fathers McCloskey and Casey, His Lordship solemnly blessed and laid the corner stone of a new church. He was presented with an address by the congregation. In response he said that it gave him the greatest pleasure to meet the people of this parish, to encourage them and their worthy pastor in the good work which they had undertaken. He thanked them for their kind and generous words of welcome. The blessing of the corner stone of their church would be his first official act outside of his episcopal city. The work which they had undertaken was one of those that gave special pleasure and encouragement to a Bishop in the exercise of his onerous duties. He declared himself more than pleased that they had made such progress within so short a time, and felt certain that it would not be many months before he would again be among them to bless the consummation of their work. He then gave them the solemn episcopal Benediction.

All then proceeded to the site of the new church, where His Lordship, robed in cope and mitre, blessed and laid the corner stone according to the rite of the Roman Pontifical. The sermon on the occasion was delivered by Rev. Father Casey, of Campbellford. His subject was the "Apolicity of the Church."

The people were delighted with the whole proceeding, and the praises of the new bishop were heard on all sides. The collection on the occasion was generous. We feel that our holy faith in this part of the province has received a new impetus from the visit of Dr. O'Connor, Bishop of Peterborough, whom may God long preserve to us.

Wooler, June 5th, 1889.

Fines.

CONGREGATIONAL SINGING

The Rev. Father Brennan, pastor of St. Basil's Church in this city, has received the following letters in approval of his work to introduce congregational singing:—

BISHOP'S PALACE, LONDON, May 11th, 1889.

MY DEAR FATHER BRENNAN,—I beg to acknowledge the receipt of the copy of "St. Basil's Hymnal," which you so kindly sent me. This is an excellent and valuable compilation and is well fitted to supply a want long felt in our parochial schools and other educational institutions. I am convinced that there is not sufficient attention paid to the importance of training our school children to sing Catholic hymns as well as the psalms and the Gregorian Masses which the Church employs in her public services, and yet such a training ought to occupy an important place in the scheme of a truly Catholic education. Who that has been thus trained in school does not feel the salutary influence, the sweet, sacred spell exercised over his mind and heart by the airs and words of the hymns he was taught to sing in the happy days of his youth and innocence? The memory of such hymns comes back upon him like the fragrance of a plentiful field which the Lord hath blessed. The French cantiques sung in the schools and churches, in the fields and workshops, in the forests and along the lakes and rivers of Lower Canada, have had a powerful influence in holding firmly the French-Canadians to the faith of their fathers. Methodism and other Protestant sects would have long since perished had it

not been for the prominent place given to their hymns in their public services and family devotions, and the great attention paid to this matter in the religious training of their children. The man who said "Give me the making of the ballads of a people and I care not who makes their laws," gave expression to a great and important truth. And if this truth applied with such force to the national life of a people, why not also to their religious life? I, therefore, congratulate you on the publication of a work so useful and so much needed as "St. Basil's Hymnal," and I earnestly recommend its use for the Separate Schools and other educational institutions of my diocese.

I am, faithfully yours,

(JOHN WALSH, Bishop of London.

HAMILTON, May 17th, 1889.

MY DEAR FATHER BRENNAN,—Please receive my best thanks for the beautiful copy of "St. Basil's Hymnal" which you very kindly sent me. It is an excellent manual, containing a rich variety of popular hymns, prayers and masses, suitable for schools, sodalities and congregational singing such as you are very zealously anxious to promote. The hymns recall the memory of happy days when I was a member of the College choir.

I will take great pleasure in recommending the book to the patronage of the priests, schools and sodalities of this diocese. May God bless the good work you have undertaken.

Yours faithfully,

(T. J. DOWLING, Bishop of Hamilton.

BISHOP'S PALACE, KINGSTON, May 18th, 1889.

MY DEAR FATHER BRENNAN,—I thank you for the copy of "St. Basil's Hymnal." The compilation is excellent, and will, I am confident, prove most useful to our Catholic people. Congregational singing of hymns and canticles and Litanies is warmly encouraged by the Church in the present day, and I have often felt its power unto edification and quickening of faith and piety in the churches of various countries in Europe. Hence I have always been eager to see it practised in my diocese. It is chiefly through the schools this has to be effected. Accordingly, I recommend "St. Basil's Hymnal" to the rev. clergy of the diocese of Kingston, and to the religious communities and all others who are in charge of our Separate Schools, hoping that they will train the little ones to a love of sacred melody and prepare them to consecrate to God's honour, whatever of musical talent or sweetness of voice He has bestowed on them, by singing the praises of Jesus and Mary in the public worship of the Church. I shall moreover be glad if a copy of the manual be introduced into every home of this diocese, that the children may employ their moments of leisure, especially on the Lord's day, in practising those sacred songs whose sentiment and rhythm and music combine with powerful effect in elevating, refining and gladdening the soul.

I am, my dear Father Brennan, yours devotedly in Christ,

(JAMES VINCENT CLEARY, Bishop of Kingston.

CANADIAN CHURCH NEWS.

The Annual Distribution at St. Joseph's Academy, Toronto, will take place on Tuesday, the 25th inst., at 3 p.m.

The Very Rev. Dean O'Connell, who was appointed to the parish of Walkerton by Bishop Dowling on the occasion of his installation as Bishop of Hamilton, left Paris, Ont., a few days ago for his new field, carrying away with him the hearty good wishes of the entire community, by whom he was held in the highest respect. Before leaving Dean O'Connell was waited on at the parsonage and presented with purses by the congregation, the Sodality and the Altar Society, accompanying which were addresses, expressive of the sense of loss at their pastor's removal. Dean O'Connell has been a capital financier and manager during his incumbency in Paris, and leaves a good sum in the Church exchequer, besides having done a great deal of substantial work at the cemetery and parsonage. He goes to Walkerton especially instructed to carry out the Bishop's intention of establishing there a Separate School, and there is not the least doubt but he will be successful.

Irish Affairs.

AN ENGLISHMAN'S VIEW OF THE IRISH QUESTION.

Mr. Frederick Harrison, a thoroughgoing Liberal, reviews in the May number of the *Nineteenth Century*, the position of English parties, and the outlook of the Home Rule movement. He concludes his article as follows:

"We are of good cheer then, for we *know* that such complicated scheme of oppression cannot possibly endure in the United Kingdom of to-day. But two years, as yet, have passed of Lord Salisbury's twenty years of resolute government, and already the country revolts from it. What chance is there of another two years of resolute government? The permanent defiance of Parliamentary representation, the permanent imprisonment of members of parliament, the arrest of priests, English tourists, mere observers, of everyone who is obnoxious to the police, the permanent instalment of the police system of government, the systematic attempt to crush the trade combinations of the whole labouring class, the systematic effort to concentrate the whole forces of government in enabling the landlord to wring rent from the tenant, the permanent suppression of trial by jury, the making it criminal to interfere even by words or by reporting a public speech in a trade dispute—in a word, the systematic attempt to govern Ireland as Russia governs Poland, and that not in the interests of England or the English crown, but in the interests of the landlord class—all this with a firm faith we will not believe to be destined to succeed.

"It would be idle to ask what may be the mode, what may be the date of its inevitable collapse. With our ancient habits of party discipline and our national ways of dogged long-suffering, a party which is utterly rotten within, and has lost all public confidence without, will long maintain a bold front and a fair array in presence of the foe. There is no machinery in our constitution whereby a discredited government can be forced to appeal to the nation. But we need not be greatly troubled about that. By some unexpected incident, at first sight trivial enough, a discredited government mysteriously breaks up, and a party that is odious to the nation gets mutinous, disorganized, and craven. A single false step, a scandal more outrageous than others, the blind zeal of a reckless partisan, the guilty conscience of some of its agents, brings about a sudden explosion or a secret panic—and all is over. We will bide our time, knowing well that a sneaking parody of Continental tyranny is not going to succeed in 1889, and being well assured that when the hour comes the reaction will be tremendous and lasting. In the meanwhile, for our part, we have good reason to think that we *are* making way."

CARDINAL GIBBONS ADVOCATES HIGH LICENSE.

Interviewed last week on the subject of prohibition and high license, Cardinal Gibbons said:—

I am decidedly opposed to prohibition as a means of preventing intemperance, because it does not prohibit. Experience has shown in those States where prohibition has been tried that it is not an effective means of preventing the vice of drinking. There are many ways of evading the laws, and often the law officers connive at the evasions. Prohibition is to be discouraged also because it confounds the drunkard with those who use liquor in moderation, *working out a sin where there is no sin*. The only places where prohibition might be enforced are thickly settled country districts. I am very strongly in favour of high license as a means of checking intemperance. I regard high license with moral sanction, as the most efficient way of diminishing the drinking vice.

In order to make high license effectual, only a limited number of licenses should be issued for each ward, and they should be given only to persons of good reputation, men who stand before the community moral and upright, and owners of property. The licenses should be accompanied with strict legislation, and the violation of laws respecting these licenses should be severely punished. Among the punishments should be the withdrawal of license, never to be restored, to the one who violates the law.

I am in favour of a severe police Sunday law prohibiting the sale of liquors on Sundays, and would have that law rigidly enforced. The saloon-keepers in Baltimore say that they sell more liquor on Sunday than on any other day. This is a crying shame, and somebody is responsible for this state of things.

The keeping of taverns and saloons open on Sunday leads to many bad consequences. The man who frequents the saloon is not likely to attend church, nor is he in condition to worship. Drunkenness, while always sinful, is an aggravated crime when committed on Sunday. It is scandalous, and leads to the violation of other laws. More crime can be traced to intemperance than to any other source. It is useless to make the most stringent laws for the observance of Sunday and the prevention of the sale of liquors on that day, unless the police are brought to enforce the laws. The indifference shown to Sunday laws and the neglect to enforce them bring those laws into contempt. Either enforce Sunday laws, or take the liquor licenses away.

SOMETHING GREAT.

The trial was ended the vigil past,
All clad in his arms was the knight at last,
The godliest knight in the whole wide land,
The face that shone with a purpose grand.
The king looked on him with gracious eyes,
And said: "He is meet for some high enterprise."
To himself he thought: "I will conquer fate;
I will surely die, or do something great."

So from the palace he rode away:
There was trouble and need in the town that day;
A child had strayed from his mother's side
Into the woodland dark and wide.
"Help!" cried the mother, with sorrow wild
"Help me, sir knight, to seek my child!
The hungry wolves in the forest roam;
Help me to bring my lost one home!"

He shook her hand from his bridle rein;
"Alas! poor mother, you ask in vain,
Some meaner succor will do, maybe,
Some squire or valet of low degree.
There are mighty wrongs in the world to right,
I keep my sword for a noble fight,
I am sad at heart for your baby's fate,
But I ride in haste to do something great."

One wintry night, when the sun had set,
A blind old man by the way he met,
"Now, good sir knight, for Our Lady's sake,
On the sightless wanderer pity take!
The winds blow cold, and the sun is down;
Lead me, I pray, till I reach the town."
"Nay," said the knight, "I cannot wait;
I ride in haste to do something great."

So on he rode in his armour bright,
His sword all keen for the longed-for fight.
"Laugh with us—laugh!" cried the merry crowd,
"Oh, weep!" wailed others with sorrow bowed.
"Help us!" the weak and weary prayed.
But for joy, nor grief, nor need he stayed,
And the years rolled on, and his eyes grew dim,
And he died—and none made moan for him.

He missed the good he might have done;
He missed the blessings he might have won
Seeking some glorious task to find,
His eyes to all humbler work were blind,
He 'hat is faithful in that which is least
Is bidden to sit at the heavenly feast.
Yet men and women lament their fate
If they be not called to do something great

Father Kenelm Vaughan is at present engaged organising a committee for the purpose of collecting subscriptions for a marble bust of St. Thomas of Aquin, to be presented to the Washington Catholic University in the name of the American, English, Irish and Scotch, who are at present residing in Rome, and who learned to admire the gifted and brilliant rector, Dr. Keane, during the early part of the year. Lady Herbert of Lea is treasurer, and the rectors of the English-speaking colleges and Monsignor Stonor are on the committee.

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LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 29th Dec., 1886.

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

DEAR MR. FITZGERALD,—

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

Yours very truly,

J. C. O'BRIEN,
Archbishop of Halifax.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887.

MY DEAR MR. FITZGERALD,—

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

Believe me, yours faithfully,

JAMES J. CARRERY,
Bishop of Hamilton.

TORONTO, SATURDAY, JUNE 15 1889.

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An Ottawa Catholic paper—not the admirable little monthly published by the students of the College of Ottawa—advertises the fact that it “is edited by a brilliant young Irish priest.” “The brilliant young Irish priest” ought to cultivate a little Christian humility.

It will perhaps be as well that the Clan-na-Gael should handle no more of the money subscribed in the United States to advance the cause of Ireland. Besides the ugly suspicion of having removed Dr. Cronin, the Chicago triumvirate, who composed the executive, seem to have removed a quarter of a million dollars from its rightful destination, and applied it to the purposes of its own members.

Sir Charles and Lady Russell entertained at dinner a few nights ago among others, Mr. Gladstone, Mr. Parnell, Lord Randolph Churchill and Mr. Wilfrid Blunt, and so suggestive a list of guests has proved a source of much gossip to certain journalists. It was a matter for headings and sub-headings. Even the *Times* headed its announcement “Mr. Gladstone, Mr. Parnell and Lord Randolph Churchill,” and the inuendo was improved upon by an evening paper which, under the headline, “The Political Dinner of the Season,” suggested that “Lord Randolph Churchill had found salvation upon the Irish Question.” The *Standard* of a day later took up the matter in a leading article, and gravely declared that Lord Randolph dined, as other mortals do, without necessarily catching from his neighbours the contagion of Home Rule. If this sort of absurdity goes on, the *Weekly Register* fears the Bishop of Salford will hardly dare stay with the Cardinal Archbishop; and the Duke of Norfolk must keep away from the meetings of the Poor-School Committee attended by the Marquis of Ripon.

There is one man who, in a series of singularly beautiful Irish letters, has done much to set the people of Ireland, and the case of Ireland, in a true light before the world, and that is Mr. Edgar L. Wakeman, the editor for many years of the *Chicago Current*. In referring to the scenes that mark the departure of the emigrant, his sympathy with, and his understanding of the Irish nature, with its passionate but tender attachment to the place of birth, finds full and beautiful expression.

“Some one braver than I must go there and write of the heart-breaking outrages they suffer, and of that last awful moment when they see the thread-like line of misty green that lies where Erin is—behind,” he writes. “But I have seen enough to banish forever more from my own ‘Yankee’ breast all those detestable traces of bigotry, puritanism, prejudice, littleness, which are the burning shame of those emigrant-descended ‘American’ upstarts, who will welcome such as these, or the sore-hearted from any tyranny-cursed land, with other than a compassionate soul and a generous helpful hand.”

We devote a great part of our space in this number to the publication of that famous portion in one of Cardinal Newman's lectures in which he applies the argumentative methods which Protestants are accustomed to employ against the Catholic religion, to the British Constitution itself, of which every Englishman boasts. It is a masterpiece of crushing argument, of ridicule, and of satire. We deem its publication at the moment especially opportune.

THE "MAIL" ON GALLICANISM AND ULTRAMONTANISM.

The *Mail* represents as one of the most deplorable features of the public life of the lower province, that Liberalism is dead; or, if not dead, soundly sleeping. It leads us to infer that either it is dead, or in a state of suspended animation; since where it has not been strangled it has been rendered harmless under the operation of powerful clerical opiates. The Liberalism whose untimely demise furnishes a theme for the *Mail's* most affecting lugubrieties, is described by the author of the well known pamphlet "*La Source du Mal*," in the words following, which are accepted by the *Mail* as a tolerably correct definition of the aims of the men whom it accounts to have been *bona fide* Liberals:

"They desire the separation of Church and State, and even assert the supremacy of the State; they sow everywhere distrust of the clergy, whom they represent as greedy for wealth and power, they maintain that law, when expressed by the will of the majority, is just and binding, even when in direct contradiction with ecclesiastical law; they deny to the Church and to the Pope the right to interfere in political questions; they claim liberty of conscience, liberty of the press, and liberty of doing everything in political matters, they work with all their might to secularize education, and have already achieved success in that direction."

And with this political Liberalism, the *Mail* informs us, there perished also the clerical Liberalism which then existed, it states, "among the Gallican clergy." The Ultramontane faction (for as such the *Mail* terms it) within the Church, has triumphed all along the line; "but it must be said, however, for the Gallicans," explains that journal, "that they did not give up the fight for a little freedom until they were literally driven upon their knees." Archbishop Taschereau, we are told, was put in the Ultramontane pillory as the head and front of the Gallican school; and the Seminary of Quebec and Laval University were inveighed against likewise as propagators of Gallican and Liberal Catholic notions. In short the forces of Ultramontanism turned the heaviest part of their attack against Laval and the Seminary, and against the *entourage* of Mgr. Taschereau.

Whether or not Archbishop Taschereau ever seriously upheld, or endeavoured to introduce, as the *Mail* would have us believe, Gallican notions in Canada, we are not sufficiently versed in the ecclesiastical history of the lower province--and it is a much involved and an intricate history--to at all definitively speak upon. But we should judge it to be antecedently, very improbable. For Gallicanism was not a growth that any churchman in touch with the teachings of the Holy See or the opinions of the Roman Court could, to our way of thinking, wish to see cultivated to any extent in this country. Gallicanism may be defined, briefly, as the direct contradictory of the Syllabus and of the civil rights, civil claims, and civil policy of the Papacy. This will be made apparent to our readers if they examine with us for a moment the origin and aims of the movement. We shall trace them in as few words as possible.

The most notable feature in the state of Europe at the beginning of the second half of the seventeenth century, is considered to have been the predominance of the French monarchy. England was convulsed with intestine strife; Spain had sunk into incurable decay; Austria had been restrained by the Peace of Westphalia. Lord Macaulay, in one of his brilliant summaries has described the Kingdom which Louis XIV began to rule. "The State," he says, "implicitly obeyed the direction of a single mind. . . . The resistance which the Huguenots, the nobles and the Parliaments, had offered to the kingly power had been put down by the two great Cardinals who had ruled the nation during forty years. The Government was now a despotism, tempered by courteous manners, and chivalrous sentiments. The means

at the disposal of the sovereign were for that age truly formidable. . . . Such was her strength during the last 40 years of the seventeenth century that no enemy could singly withstand her, and that two great coalitions in which half Christendom was united against her, failed of success." ("History of England" Vol. I., p. 156.)

This was the State which Louis XIV. began to govern in 1661, and which he ruled with a strong hand for well nigh fifty years upon the principle enunciated in his famous maxim "*L'Etat c'est moi*,"--"I am the State." To control the Parliaments, to confiscate the municipal revenues, to depress the nobles, to enslave the Church, in short to overthrow every check upon the absolute power of the sovereign--such were the chief ends of his administration. He aimed at transforming the character of the monarchy, and he succeeded in his aim. At the beginning of the seventeenth century, as Mr. Lilly in his well known historical essays tells us, a new conception of the royal power, first originated, as it would seem, in Protestant England, had become fashionable in France. That conception was formulated in the doctrine of the immediate divine right of kings, a doctrine essentially opposed to the Catholic idea, and to the confutation of which the two foremost theologians of that age, Suarez and Bellarmine, applied their powerful intellects. By means of this doctrine, which, to employ Mr. Lilly's words, "impressed the seal of the religion of Jesus Christ upon the worst of the political systems of Paganism," Louis XIV. converted the French monarchy from a great hereditary magistracy into a theocratic institution, and placed himself as a sovereign upon the footing of David and Solomon, carrying, however, the tenet of absolute passive obedience to a pitch which the Hebrew kings had never dreamed of.

The sole remaining check upon Absolutism was the authority of the Holy See, and it was the constant aim of Louis to depress it. The Eldest Son of the Church subjected the Sovereign Pontiffs to a series of such humiliations as even Protestants stood aghast at; and it would be hard to find in all history, Mr. Lilly writes, a more complete and insolent defiance of the primary principles, not merely of justice but of decency, than that which was exhibited by Louis towards Alexander VII. The determination of the monarch to reduce the ecclesiastical order to abject obedience by separating it from the centre of Catholic unity, found expression in the Revolutions of the Assembly of the French clergy in 1682. "Never," declares Mr. Lilly, "was there a more bitter irony than that by which the provisions of the Four Articles are termed the 'Gallican Liberties.'" They were the fetters, he adds, whereby the clergy were enslaved to the civil power and trammelled in the exercise of the most essential ecclesiastical functions. The action of the French bishops--Bossuet conspicuous among the servile throng--Innocent XI. characterized as an abandonment of the sacred cause of the liberties of the Church. And bitter reason in the event, continues Mr. Lilly in his account of the occurrences of this period, had the spirituality of France to bewail their thus burning incense upon the altar of Caesar. The *Mail* and Professor Goldwin Smith are wont to dwell upon an event which soon followed, as a specimen of Clericalism in action. We mean the Revocation of the Edict of Nantes. That act was as little prompted by zeal for the Catholic religion, as were the insults offered to the Sovereign Pontiff. "It was the manifestation (writes Mr. Lilly) of the Oriental despotism of a monarch who could not endure that his subjects should profess any creed but his; who judged uniformity in religion the necessary complement of the administrative unity of his kingdom. It was the King's religion, not the Pope's, which

the royal dragoons, fit apostles of such a cult, spread with fire and sword." Two years afterwards, a significant commentary upon the Catholic ardour of this most Christian monarch, Louis came into direct conflict with the Pontiff, entered Rome in the teeth of the Papal prohibition, and with the military display of a conqueror, and when ecclesiastical censures were pronounced upon him, retaliated by seizing Avignon, and locking up the Nuncio in St. Olon.

From this it will be seen that Gallicanism, so far from being, as the *Mail* represents, the name or the memory of a set of principles which meant greater liberty for a people, is a term which implies simply the concession of the principle of monarchical absolutism, the recognition of the claims of Renaissance Caesarism, that is of the theory that Government is nothing but a mere material weapon, a lever of physical power, whose might is the sole test of right or wrong. The *Mail* speaks of Gallicanism as a form of Liberalism, which has been crushed by the Ultramontane enemy. Ultramontanism, it is true, is a term which stands for the contradictory of the Gallican teaching. To what extent Gallicanism took root in our soil, if, indeed, it ever took root at all, we have no means of knowing, certainly it has now no existence. And neither the cause of Liberalism nor of liberty will have lost anything even if it be dead, as the *Mail* fears, beyond hope of resurrection. Rightly understood, as has been before said, it means the submission of the Church to the State, and the recognition of the supremacy of Caesar in the sphere of spirituals. To make it synonymous, as the *Mail* does, with Liberalism, is to confound terms of opposite meanings.

THE SCHOOL TRUSTEE INCIDENT.

Few Catholics, we feel sure, will be disposed to take any exception to the comment of the *Empire* in reference to the disgraceful incident which marked last week's meeting of the Separate School Board of this city—that the people of the Province will be startled, and none more so than loyal Roman Catholics, by the discussion, as it is reported to have taken place, on the question whether a person is eligible to act as a trustee without being a British subject, and the defiant declaration by a member of the Board that "I am not myself a British subject and I don't care who knows." The *Empire* is correct in its surmise that if this trustee does not care, the Catholic ratepayers who elected him do care, and will make it their business to see that he qualify himself in this, to them, somewhat important respect, or that the Board is purged of his presence. Our Separate Schools are already the objects of too fierce an attack from the opponents of our separate educational system, to make us indifferent to the disrepute into which they are brought by the presence among the trustees of a man who publicly boasts that he bears no allegiance to her Majesty.

The Separate School Act, it is not open to question, contemplates that trustees must be British subjects. Section 25 reads as follows:—

"Any person being a British subject, not less than 21 years of age, may be elected as trustee whether he be a householder, or freeholder or not."

This section happens to be under the head of "Rural Separate Schools," and though it is possible that a quibble might be raised, on the ground that no corresponding clause appears in the sections applying to urban schools, yet the objection is one which could scarcely be tenable, since the same principle would necessarily apply to the election of the Public School Trustees.

"We do not suppose it has ever before occurred to any one," says the *Empire*, "that such offices could be held by any other than British subjects, but now that it is apparent that men who declare their lack of allegiance are getting into such places, it will be the duty of the Legislature, if any doubt exists, to make it quite clear that no man, who is not a British subject, can be elected to, or hold office as a trustee of either Public or Separate Schools or of any other institution receiving and controlling public funds, or funds collected from the people by way of taxation. We believe we are speaking the sentiments of loyal men, Roman Catholic and Protestant alike, when we say that the people of Ontario cannot afford to have such offices filled by men of whose allegiance there can be any question."

We have reason to know that this opinion is concurred in by our Catholic people *in toto*.

They are disposed to go a step farther even than the *Empire* proposes; in the direction of obtaining the amendment of the law in question, that is to say, they are disposed to regard it not only as the duty of the Legislature to make such an amendment as may be necessary in the premises, but as their duty, to take the initiative, and to petition the Legislature to so amend the wording of the section as to ensure that the trustees of urban schools, as in the case of trustees in rural districts, shall, of necessity, be subjects of Her Majesty.

The Separate School Board of this city, or the lay portion of it rather, has never, perhaps, had the reputation of being a highly decorous deliberative body, but it is doubtful if anything more unseemly or stupid ever disgraced its proceedings than the conduct of the two or three precious fellows who exploited their views of allegiance at the Board's recent meeting. It is lamentable in the last degree that the Board should have amongst its members anyone so wanting in discretion, so reckless of public opinion, so careless of the feelings and of the interests of the co-religionists whom he only unworthily represents, as to furnish the enemies who are impugning our loyalty to our country and to its institutions, who represent us as the subjects of a "foreign potentate," and as an element of the population bearing, *ex necessitate rei* at most a "divided allegiance," as they term it, with a weapon which they will not hesitate to use, and for many years perhaps, against us. It is to be regretted, too, that there appears to have been no laymen present at the Board, who felt it due either to himself or to the Catholic ratepayers of the city to express in fitting terms the dissent with which all thoughtful and loyal Catholics would receive and reprobate these disloyal, or unloyal declarations.

For the purpose of taking, as it is deemed desirable to do, prompt and effective action in the matter, a meeting will shortly be held of Catholic gentlemen in this city, which will be truly representative in its character, to consider the present state of the law regarding the qualification of Separate School trustees in cities, and to repair the scandal at present so fully commented upon, of trustees boasting of the fact that they owe no allegiance to the Crown, under the protection of which the people of Canada live.

THE REVIEW mails this week to all subscribers who are in arrears their accounts for subscription, upon the prompt payment of which we depend very largely for the defrayal of the heavy expenses entailed in THE REVIEW'S publication. The early attention of our subscribers to this matter will be appreciated by the publishers.

POWER OF THE MASS

Archbishop Eyre of Glasgow, preached recently on the occasion of the dedication of a memorial altar, taking for his text the words: "Do this in commemoration of Me" (Luke, 22, - 19).

It seemed to him, he said, most suitable that he should speak of the Sacrifice of the New Law. It was true that our Lord had died on the cross, and that the Sacrifice was sufficient for the whole world, but it was equally true that that atonement required to be applied to the soul of every individual; and that was done by the Mass. Malachias foretold that the day would come when the sacrifice of the Old Law would give place to a newer and more excellent Sacrifice, which would not, like the Sacrifice of the Cross, be offered up in one place only, but all over the world; and that from the rising of the sun to the going down thereof, there would be a great cleansing Oblation, under the New Law. It would be a greater sacrifice than that of the Gentiles. That Oblation was the Body and Blood of Jesus Christ in the Eucharistic Sacrifice.

The Mass was beautifully prefigured in Leviticus: "The fire on the altar shall burn, and the priest shall feed it, putting wood on it every day." And Our Lord gave to the Bishops and priests the power of offering up the Sacrifice, when He said, "As often as you do this, you do it in commemoration of Me. The New Sacrifice excelled those of the Old Law. They were but types; the Mass derived its excellence from the fact that it is the very same Sacrifice as that of the Cross, that the Victim offered up is the same, and the only difference being that the Mass is an unbloody Sacrifice." With the shedding of blood, said St. Paul, "there is no remission of sin. But the shedding of Our Lord's blood once was sufficient for all. The effect of prayer was seen in the fact that when Our Lord was angry with the people for the worshiping of the calf, and Moses besought him on their behalf, the Lord turned away from the anger He had threatened the people.

But greater even than prayer was the efficacy of the Mass. The Mass was also of utility and advantageous in that it allowed us to pay the four-fold debt St. Thomas told us we owe to God. The debt of individual honor we were unable to pay except by the Mass wherein we offered the only Oblation worthy Him, of God Himself. In the same way it was only by the Mass we could thank Him for the favors we had received, beg pardon for our sins, and ask those favors, spiritual and temporal, we stood in need of. They saw then how thankful they ought to be for that great Sacrifice. It was their belief in its efficacy that caused them so generously and wisely to raise that beautiful altar.

Man must be lost in astonishment at the great gifts of the Mass. They should show they appreciated it. They should endeavor to hear Mass as often as they could. Constantine the Great heard Mass every day, and Henry III. of England heard three Masses daily, and seemed thereby to obtain special temporal prosperity, because he reigned fifty six years; St. Thomas, after saying Mass, used to serve another. The great Chancellor, Sir Thomas Moore, used to serve Mass, and when found fault with for it by the king, replied to his master that what he did to serve his Lord, the King of heaven, could not be displeasing to his earthly king. As they assisted at Mass they should be at the "Memento" pray for their deceased former pastor. Neither they nor he could imagine their late pastor required their prayers. Let them, at any rate, pray for his intention, and if not needed for himself their prayers would be at his disposal for those who require them.

A rumor that Leo XIII. desires to relieve the monotony of the Vatican by transferring his residence to the little palazzino of Pius IV. in the Vatican Gardens, is, says the *London Weekly Register*, merely an exaggeration of the fact that His Holiness will probably spend a few hours there now and then for a change of scene. Certain officials will probably be installed, and the *Torre*, where they have hitherto lodged, will be fitted up as an observatory, and probably given in charge of Father Ferrari, S.J.

ALLOCUTION OF HIS HOLINESS LEO XIII.

IN THE CONSISTORY, HELD ON MAY 24TH, 1889.

The following is the full text of the Holy Fathers' Allocution, pronounced at the May Consistory.

At a time when We have to elect new members of the College of Cardinals and new Bishops, We should be glad to address you, Venerable Brethren, with a mind more cheerful and more at ease, and to speak of nothing but what you would like to hear.

But placed as We are in so difficult a position how can We? We are beset by the same evils which nineteen years ago followed after the capture of this city. Lapse of time has only made Us feel these evils more acutely, and We know not to what excess they may not be carried, when We consider the intentions of our enemies, whose courage We have found by bitter experience increases with success.

You have seen, Venerable Brethren, the rapid course of events; what boldness and impunity are shown on every side in violating the rights of the Pontiff. These designs are no secret, they are breaking out everywhere, and deeds bear witness to them. Every day hatred of Christianity becomes more bitter, while the liberty of the Roman Pontiff is curtailed and cut off. We see popular opinion raised up with impunity against the sacred power of the Apostolic See, and the envy of the multitude inflamed by language threatening its rights more and more.

Such a patch has now been reached that in this city, before Our very eyes, wicked men have been suffered to inflict a lasting insult on the religion of Jesus Christ by raising a statue (an honour due only to virtue) to an apostate.

Catholics in every land are, for these reasons, filled with deep and lasting anxiety. They cannot endure this condition of their common father, nor look calmly on the loss of liberty of the bishop of their souls in his most august ministry.

They, however, never cease to console Us by their good offices to the utmost of their power; and but lately you have heard, when Catholic Congresses have met in the capitals of Europe, how much the condition of the Apostolic See has weighed upon their minds. In laying down that the civil precedence was necessary in order to preserve the liberty of the Pope in his Apostolic Office, they expressed a conviction in accordance with that of the Apostolic See; and in determining that they would in every lawful way endeavour to restore due liberty to the Pontiff, they but made use of their right to undertake the defence of justice—the common cause of all Catholics. For this cause We shall ourselves ever contend first and foremost, as is Our Duty; and, with the blessing of God, neither lapse of time nor any difficulty shall hinder Us from vindicating these rights.

CATHOLIC AND LITERARY NOTES.

The proceedings of the Catholic Congress of Madrid are to be published not only in Spanish, but in several other European languages, for the information of Catholics abroad.

Mr. Charles Warren Stoddard, the famous American author, will be the lecturer in English Literature at the Catholic University of Washington.

Messrs. Barraud's photographs of Father Damien are selling by the thousands. There is such a demand for them in London, that it is not easy to print them fast enough to meet the orders, and it seems that there are even more Protestants than Catholics among the purchasers.

The creation of the new Cardinals reduces the number of vacant Cardinals' hats to five. The Sacred College when all vacancies are filled numbers seven members. Since the death of Cardinals Sacconi and Pitra there have been twelve vacancies, but seven of these have now been filled.

A private letter from Mgr. O'Connell, Rector of the American College in Rome, to a friend in Baltimore, states that he will spend his vacation this summer in the United States. The friend to whom this letter was forwarded is authority for

the statement that the monsignor will remain in this country, the Italian climate not agreeing with him. In this case he will be the next bishop of Richmond.

Among the fine and distinguished literary women of whom New Orleans should be extravagantly proud none ranks higher than brilliant Mother Austin, Superior, not only of the schools, convents and asylums directed by the Sisters of Mercy in that city, but throughout Louisiana and Honduras. Those who have had the privilege of meeting this talented and charming lady are full of admiration for the many gifts she possesses. An able financier, a wonderful disciplinarian and a devout religious, she combines with such sterling qualities the art of conversation in a marked degree. One would think, with the care of an immense property and numerous institutions, the abbess would find small leisure for literary pursuits.

This is a mistake, however, for in addition to innumerable newspaper and magazine articles, a volume treating of the history of her powerful order is produced every twelve months. The fourth book in "Leaves from Annals of the Sisters of Mercy" is just from the press, and is entertaining and delightful reading from a literary point of view. To complete the fifth and last volume Mother Austin, who is a great traveller, proposes visiting California some time in July. The scenes are laid principally on the Pacific coast, and accuracy is one essential quality of her writings. *New Orleans Times-Democrat.*

A movement has been started to found a memorial of the self-sacrificing heroism of the late Father Damien. It is proposed to establish a hospital at Molokai, where all the aid of modern medical science may be brought to bear to eradicate the disease of leprosy among the people for whom Father Damien gave his life.

THE ONTARIO MUTUAL LIFE.

We direct the attention of our readers to the report in another column of the Annual Meeting of the Ontario Mutual Life Assurance Co., an old and stable and flourishing corporation.

DEDICATING CHILDREN.

In Catholic countries parents often dedicate or make an offering of their children, when infants, to the Blessed Mother of God. They are brought to the church for this purpose. The parents and friends are present. It is a feast day for them. The child is taken to the shrine of the Blessed Virgin; the parents kneel before the altar and ask Our Lady to accept the gift they are presenting to her, and to obtain for the child from her Divine Son the grace to be a true Christian.

Mary presented the Infant Jesus in the temple to His Eternal Father. Parents in thus consecrating their children to God, through Mary, imitate the Blessed Virgin. They tell these children what Mary did, and all about the Infant Jesus. He was called the Son of Joseph and Mary; He obeyed their every wish by anticipating it. He is God, yet He was subject to them in all things. He filled the hearts of Mary and Joseph with love when He was offered to His Father. He came to do the will of His Father. How grateful, then, was He not, to Mary and Joseph for the offering they made of Him! It was the will of God, and Mary fulfilled it. Holy Simeon, inspired by the Holy Ghost, breaks forth in the Temple with the words of sorrow that penetrate the heart of Mary, and tell of the reception of the offering in heaven. The first sword of sorrow was plunged into her heart, but she kept those things to herself.

When mothers present their children to Mary they remind her of the presentation that she made of the only offering worthy of the Eternal Father. The Blessed Mother is pleased with the resemblance, and when asking her Divine Son for the favours besought for the child presented to her she reminds her Son of the joy He experienced when she dedicated Him to His Eternal Father. The anxiety of heart she then felt makes her lend her all-powerful intercession to obtain the

grace of a holy life for those children dedicated to her. The young and the old may give themselves to the service of Mary. Age places neither limit nor barrier to her services.

But what greater crown, parents, can you place on the head of Mary than the consecration of your children to her service? In Mary you have a mother for yourselves and your children. Where Mary is, there also is Jesus. Have Mary in the hearts of your children, so that Jesus may dwell with them. Your household will be blessed; your children, being under the special protection of Mary, will be obedient and dutiful, they will obtain the graces that are asked for them in their consecration, and increase in age, wisdom and grace before God and men. Parents, is not this the dearest wish of your hearts?

Men and Things.

Mr. Edmund Dease, writing to the *London T.blet*, referring to the recent death of the late Archbishop Ullathorne says: "Dr. Ullathorne took me into the chapel in the Bishop's house, and standing near the door, he said to me: 'It is a remarkable and consoling retrospect in my life to remember what I am going to tell you. It has been my privilege and happiness to receive into the Church, within these walls, seventy-five clergymen of the Anglican communion, who, renouncing the tenets of the established Church, with all its emoluments, accepted at my hands the faith and poverty of the Catholic Church.'"

The Catholic Times, of Liverpool, says:

"It is our painful duty to announce the death of Rev. A. Douglas Hope, O.S.C., Superior of St. Vincent's Home, Harrow Road, London, W. The illness which has terminated fatally commenced about the middle of last month, a cold contracted during the latter part of Lent afterwards developing into a severe attack of rheumatic fever on the 9th of last month. Father Hope was at one time a curate at St. John the Divine, Kennington. Some eleven years ago he was received into the Catholic Church together with his colleague, the Rev. J. B. White.

"Under circumstances less interesting to the every-day mind than those which have made Father Damien's name ring through Christendom, Father Douglas Hope practised, in the unromantic monotony of the Harrow road, a self-surrender as complete as that of the hero of the leper island.

"A great grandson, on his father's side, of Lord Hoptoun, and, on his mother's, of the Duke of Buccleuch, Father Hope claimed nobility with the highest nobility of Scotland. During his last illness he was visited by a number of his relatives, and only a few minutes before his death His Eminence the Cardinal-Archbishop—himself an Oblate of St. Charles—called to take a last farewell of one of his most earnest and self-sacrificing priests.

The Montreal Gazette of Saturday says:—

"The appointment of Hon. Edward Murphy to the Senate is to be gazetted to-day. Since the announcement was made that he had been selected to fill the lately created vacancy, only praise has been heard for the Government's choice. It can truly be said that few, if any, gentlemen have entered the parliamentary life with more good wishes from men of all shades of opinion than the new Senator for Victoria; and it may be added with equal sincerity that the best that has been said of him has been deserved. If general good will could avail to secure it, Mr. Murphy would be certain of a long enjoyment of his new honours."

The secret of Cardinal Manning's green old age is temperance. At the Royal Academy dinner the other evening, he ate a crust of bread and drank a glass of water, while the other social, literary, political, and artistic magnates went through the twenty courses and the dozen wines.

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

Special and Annual Meeting OF THE Ontario Mutual Life.

The Attendance of Members of this Company at its Nineteenth Annual Meeting, in Waterloo, on May 23rd, 1889, though not quite as large as in some former years, was, as usual, both influential and representative.

The President I. E. Bowman, Esq., M. P., having taken the chair, on motion the Secretary of the Company, W. H. Riddell, Esq., acted as Secretary of the Special and of the Annual Meeting.

The provisions of the Act passed at the last session of the Dominion Parliament, to amend the Company's charter, having been explained by the Chairman, on motion it was unanimously approved of, whereupon the Special General Meeting was dissolved.

THE ANNUAL MEETING

of the Company was then held. The Secretary having read the notice calling the meeting, on motion the minutes of last Annual Meeting were taken as read, and confirmed. The President then read the

DIRECTORS' REPORT:

It affords your Directors much pleasure, in submitting the following statement of the affairs of our Company, to be able to report to the members that the net result of the business transacted during the year 1888 exceeds that of any previous year. The new assurances issued amount to \$2,518,650, under 1,905 policies, and the total amount in force on 31st December is \$12,011,914 under 9,998 policies. The regular progressive increase of the past ten years in our Premium and Interest Income has been fully maintained.

Our total assets as at 31st December last amounted to \$1,313,853 and our surplus over and above all liabilities has reached the handsome sum of \$90,337.09, which is very satisfactory showing after the liberal annual distributions which have hitherto been made. A portion of this surplus will be held in hand as a provision against future reductions in the rate of interest and other contingencies.

Our expense account for 1888 is about \$2,000 less than that of 1887, while the business transacted is considerably greater; and the ratio of expense has been reduced to 18 1-5 per cent., showing a reduction of 2 3/4 per cent. as compared with the previous year.

The policies in force at the close of the year have been valued by the officers of the Government Insurance Department and the Reserve required to be held has been certified as correct by the Superintendent of Insurance for the Dominion. After the regular annual Audit, the Executive Committee of the Board again carefully examined in detail all the securities embraced in the general statement of assets and found them correct and in proper order. The detailed statement prepared and duly certified to by your Auditors is herewith submitted for your examination and disposal.

You will be called on to elect four Directors in the place of B. M. Britton, John Marshall, Francis C. Bruce and J. Kerr Fiske, whose term of office has expired, but who are all eligible for re-election.

On behalf of the Board,

ISAAC E. BOWMAN, Pres.

Printed copies of the Financial Statement and Auditors' Report for 1888 having been distributed among the

members, the President moved the adoption of the various reports. He congratulated the policy holders on the favorable results of the year's operations, obtained at a lower ratio of expenditure than in previous years and lower than the expense ratio of any of our Canadian competitors, with one exception only; while the volume of business has been well maintained and its quality improved. The new business of the current year was much in excess of that written during the same period in any previous year, evidencing the continued popularity of the Company and warranting the hope that the next report the Directors may have the privilege of submitting will be the best ever experienced in the history of the Company. He had no hesitation in stating that The Ontario was never more deserving of the support and confidence of its members and of the patronage of the insuring public than it is at the present time. B. M. Britton, Esq., Q. C., James Trow, Esq., M. P., Joseph Ward, Esq., of the wholesale firm of Messrs. Ward, Carter & Co., Montreal, and others ably supported the motion which was adopted amid applause.

Messrs. Jackson and Scully having been re-appointed by vote of the members present auditors for the current year, the Scrutineers appointed to take up the ballots having reported the re-election of the retiring Directors, and the customary vote of thanks to the Board, the Officers and the Agents having been tendered and responded to, the meeting was brought to a close. The Directors met subsequently and re-elected I. E. Bowman, President, and under the amended charter elected C. M. Taylor 1st Vice and Robert Melvin 2nd Vice-President of the Company for the ensuing year.

HAPPY HOMES.

Here's a health to the wives and the mothers
Who sit in our households to day,
Who are glad when they brighten for others
The hours that go drifting away.
May their eyes keep the light of the gladness,
Their hearts hold the fulness of bliss
That banishes shadows and sadness,
And what need we ask more than this?

But—how can this happiness be kept? What shall protect those we love.—those who make a Heaven of the Home, —that is, in fact, a *living* death? The question is easily answered: Dr. Pierce's Favorite Prescription—the standard remedy for all of those peculiar diseases to which women are subject—is what must be relied on to preserve the health of wives and mothers. It *prevents* those diseases, and it *cures* them. It is a blessing to women and therefore a national blessing, because it gives health to those about whom the happiness of home centers, and the strength of a nation is in its happy homes.

Dr. Pierce's Pellets, or Anti-bilious Granules; in vials, 25 cents; one a dose. Druggists.

SPECIAL ANNOUNCEMENT.

We have made arrangements with Dr. B. J. Kendall Co., publishers of "A Treatise on the Horse and his Diseases," which will enable all our subscribers to obtain a copy of that valuable work *free* by sending their address (enclosing a two-cent stamp for mailing same) to Dr. B. J. KENDALL Co., ESSEXBURGH FALLS, VT. This book is now recognized as standard authority upon all diseases of the horse, as its phenomenal sale attests, over four million copies having been in the past ten years, a sale never before reached by any publication in the same period of time. We feel confident that our patrons will appreciate the work, and be glad to avail themselves of the opportunity of obtaining a valuable book.

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

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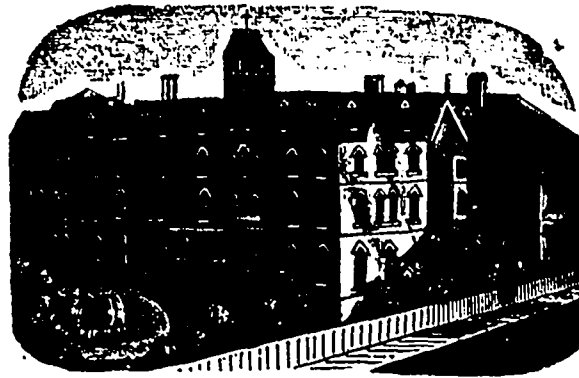


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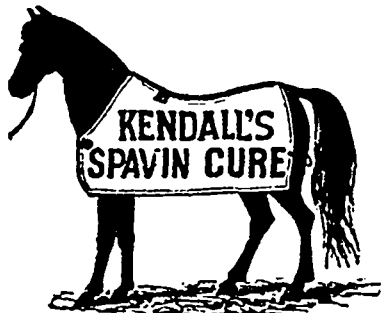
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