

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

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

	10X		14X		18X		22X		26X		30X	
	12X		16X		20X		24X		28X		32X	

The Catholic Weekly Review.

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

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

Vol. II.

Toronto, Saturday, May 12, 1888

No. 13.

CONTENTS.

NOTES.....	153
CONTRIBUTED	
The Pontificate of St. Gregory VII.....	157
Montreal Gossip.....	158
List of the Hierarchy of Canada.....	156
SELECTED ARTICLE—	
The Rescue of the Madonna.....	Padre Colonna 162
EDITORIAL—	
A Strong Combination.....	160
The Local Government Bill and Ireland.....	160
Lord Salisbury on the Irish.....	160
The Month of the Blessed Virgin.....	161
The Lady.....	161
Their Place in the Liturgy and Church Functions.....	161
CURRENT CATHOLIC THOUGHT:	
Faith and Science.....	163
CANADIAN CHURCH NEWS.....	163
CATHOLIC AND LITERARY NOTES.....	163
LICITOR DRINKING IN IRELAND.....	159
POETRY—	
Christ to the Unfaithful Soul.....	159

NOTES.

The ceremonies in St. Michael's Cathedral on Friday last closing the Triduum in honour of the beatification of Blessed John Baptist De La Salle were of the most impressive character. Pontifical High Mass was sung by his Grace the Archbishop, assisted by Vicar-General Laurent, and Rev. Fathers Hand, Shanahan, McBride, Guinane, McEntee, Lamarche, and Harold. The music of the Mass was rendered by the combined choirs of the Cathedral and St. Basil's, and the panegyric on the founder of the Christian schools preached by the Very Rev. Father Rooney, Vicar-General, and pastor of St. Mary's. At Vespers and Benediction in the evening the services were again of unusual splendour. The sermon of the Rev. Father McCann was of a high order of excellence, beautiful in thought and clothed in beautiful language. A condensed report of the sermons we hope to publish in our next issue.

The New York *Herald's* correspondent, "A Member of Parliament," whose political forecasts have so often proved accurate, sums up in a cablegram on the 9th the situation as follows:—Mr. Gladstone has just admitted that his Home Rule scheme has proved more disastrous to the Liberal party than he could have imagined. This is a great change from the position he asserted after the last general election, when he maintained that his defeat was a slight temporary matter. He now takes a despondent view of the future. All the more wonderful is it to see the renewed vigour and energy he has suddenly imported to the contest. Opinions differ widely upon his policy, but for the man himself it is impossible not to feel admiration. Night after night he is necessarily brought into comparison with the Tory leader, Mr. Smith, and we who look on feel it to be the most unequal contest seen in Parliament. Not eloquence, but numbers decide at last, and the veteran leader sees that his strength cannot prevail against the Ministerial host, nor can he with all his genius lure back the seceders.

The true conditions of the struggle in which he embarked with a light heart only two years ago are now fast

becoming visible to him. A certain section of Gladstonians are still confident of recovering the allegiance of the Liberal-Unionists, hence this project of sending Mr. Chamberlain to wander in sweet simplicity through the New Forest with Sir William Harcourt and Mr. Morley. The millennium is to take place in Arcadia. The lion and the lamb are to lie down together, and a little child named John Morley is to lead them. The mere rumour of another attempt to capture Mr. Chamberlain has sent a thrill of disgust through the genuine Radicals. I have talked with many of them, and there are not two out of the whole number who do not feel the profoundest distrust of Mr. Chamberlain and the deepest repugnance at the mere thought of acting under him.

"Let him come back on our terms," they say, "and we may admit him. We would not have him even if he could install us in power to-morrow. If Sir William Harcourt chooses to make a fool of himself, let him do so. He shall not make fools of us." This is the attitude of at least one hundred sturdy Gladstonians. What about Mr. Chamberlain himself? Like Joe Bagstock, this Joe is "sly, devilish sly." He, too, begins to see that he is making no progress. Soon he must take the Tory shilling, and imitate Mr. Goschen, or be left without any party except Mr. Jesse Collings. There is no more honour or glory to be got out of attacking Mr. Gladstone. The old chief is down, and it looks bad for those whom he made to be perpetually rushing forward and trying to stab him. The public like fair play. Mr. Chamberlain is compelled, perhaps reluctantly, to humour their prejudices on that point.

As for the Nationalists, they naturally and properly are true to Mr. Gladstone. Irishmen are seldom ungenerous, and they feel that the great leader has made great sacrifices for them. For their cause he has staked everything, and up to now he has lost. They will not desert him for the sake of making peace with Mr. Chamberlain. Their position was never more difficult than at this moment.

Mr. Chamberlain has a plan, not conceding a separate Parliament for Ireland, but yielding a good deal in the way of local government. To be sure, he tried to thwart Lord Churchill's very moderate proposal the other day, but that is only because he brooks no rival. It must be Mr. Chamberlain first and the rest bringing up the rear. Bitter will it be for the Nationalists if they are obliged to accept Mr. Chamberlain's terms. Having gone so far they had better postpone their hopes indefinitely than be chained to the wheels of Mr. Chamberlain's chariot. That, I know, is their present feeling, and who can say that they are wrong if their brethren, O'Brien, Cox, Blane and others, are in prison? Who has done so much to send them there as Mr. Chamberlain? The whole situation is one of the most complicated ever seen in politics. When Mr. Gladstone himself sees no way out of it, what can lesser men think? Often I hear Radicals say:—"What a pity the Home Rule bill was pressed to a division. Why did we not urge Mr. Gladstone to withdraw it and bring in a resolution, as he did about the Irish Church, pledging the House of Commons to an abstract principle and then introduce a new measure in an autumnal session?"

The Church in Canada.

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

LIST OF THE HIERARCHY OF CANADA.

(Concluded.)

DIOCESE OF TORONTO—Founded in 1841.			
Rt. Rev. Michael Power,	1st Bishop,	1842—1847	
" Armand Francois Marie de Charbonnel	2nd "	1850—1860	
" John Joseph Lynch	3rd "	1860—1870	
M't Rev. " "	1st Archbp.	1870	
Rt. Rev. T. O'Mahony (Titular Bp of Eudocia)	Aux. Bishop.		
DIOCESE OF KINGSTON—Founded in 1826.			
Rt. Rev. Alexander Macdonell,	Aux. Bishop,	1820—1826	
" " "	1st (Titular) Bp.	1826—1840	
" Remi Gaulin	2nd Bishop,	1840—1857	
" Patrick Phelan,	(Coadj'r) Bp.	1843—1857	
" " "	3rd Bishop,	1857—1857	
" Edward John Horan	4th "	1858—1875	
" John O'Brien,	5th "	1875—1879	
" James Vincent Cleary,	6th "	1880	
DIOCESE OF HAMILTON—Founded in 1856.			
Rt. Rev. John Farrell,	1st Bishop,	1856—1873	
" P. F. Crinnon,	2nd "	1874—1882	
" James Joseph Carbery,	3rd "	1883—1887	
DIOCESE OF LONDON—Founded in 1856.			
Rt. Rev. Peter Adolphe Pinson-neault,	1st Bishop,	1856—1866	
" John Walsh,	2nd "	1867	
The seat of this diocess. was transferred to Sandwich in 1859 and returned to London in 1869.			
DIOCESE OF PETERBOROUGH—Founded in 1882.			
Rt. Rev. John Francis Jamot, Bishop of Sarepta and Vicar Apostolic of Western Canada,		1874—1882	
" " "	1st Bishop,	1882—1886	
" T. J. Dowling,	2nd "	1887	
DIOCESE OF HALIFAX—Founded in 1842.			
Rt. Rev. Edmund Burke,	1st Vicar Apostolic,	1818—1821	
" William Frazer,	2nd "	1827—1842	
" W. Walsh,	1st Bishop,	1844—1852	
" " "	1st Archbishop,	1852—1858	
" Thos. L. Connolly,	2nd "	1859—1876	
" Michael Hannan,	3rd "	1877—1882	
" Cornelius O'Brien,	4th "	1883	
DIOCESE OF CHARLOTTETOWN—Founded in 1829.			
Rt. Rev. Bernard Angus McEachern, Aux. Bp.		1821—1829	
" " "	1st Bishop,	1829—1835	
" Bernard Donald McDonald,	2nd "	1837—1859	
" Peter McIntyre,	3rd "	1860	
DIOCESE OF ST. JOHN (N.B.)—Founded in 1842.			
Rt. Rev. William Dollard, Auxiliary Bishop,		1813—1843	
" " "	1st Bishop,	1843—1851	
" Thos. L. Connolly,	2nd "	1852—1859	
" John Sweeney,	3rd "	1860	
DIOCESE OF ANTIGONISH (N. S.) formerly ARICHAU—Founded in 1844.			
Rt. Rev. William Frazer	1st Bishop	1844—1851	
" Colin Francis MacRinnon	2nd "	1852—1877	
" John Cameron	3rd "	1877	

DIOCESE OF CHATHAM (N. B.)—Founded in 1860.
Rt. Rev. James Rogers 1st Bishop 1860

DIOCESE OF ST. BONIFACE—Founded in 1847.
Rt. Rev. Joseph Norbert Provencher Vicar Apostolic 1822—1847
" " " 1st Bishop 1847—1853
" Alexander Antonin Taché 2nd " 1853—1871
" " " 1st Archbishop 1871

DIOCESE OF ST. ALBERT—Founded in 1871.
Rt. Rev. Vital Justin Grandin 1st Bishop 1871

VICARIATE APOSTOLIC OF ATHABASKA-MACKENZIE—Founded in 1862.

Rt. Rev. Henry Joseph Faraud 1st Vicar Apostolic 1864
" Isidore Clut Auxiliary Bishop 1867

VICARIATE APOSTOLIC OF BRITISH COLUMBIA—Founded in 1863.

Rt. Rev. Louis Joseph d'Herbomez 1st Vicar Apostolic 1864
" Pierre Paul Durieu Auxiliary 1875

DIOCESE OF VANCOUVER ISLAND—Founded in 1847.

Rt. Rev. Modeste Demers 1st Bishop 1847—1871
" Charles Jean Seghers 2nd " 1873—1876
" J. B. A. Brondel 3rd " 1876—1884
Mt. Rev. Charles Jean Seghero, 4th " 1884—1886

DIOCESE OF ST. JOHN (Newfoundland)—Founded in 1847.

Rt. Rev. O'Donnell 1st Vicar Apostolic 1796—1818
" Gillow 2nd " " 1818
" Scallion 3rd " " 1818—1829
" Fleming 4th " " 1847—1850
" " " 1st Bishop 1857—1860
" Mulloch 2nd " " 1860
" Power 3rd " "

THE PRINCIPAL RELIGIOUS COMMUNITIES.

The Order of "The Ladies of Loretto" came to Toronto, upon the invitation of Bishop Power, from Dalkey Abbey, near Dublin. The foundation was composed of five nuns,—Mother Anne Theresa Mary Ignatius Hutchison, Superior.

Sisters Mary Helen Joseph Theresa Dease, Mary Joseph Gertrude Fleming, Mary Ann Mary Joseph de Sales Phelan—professed; and Mary Joseph Valentine Hutchison—novice.

They arrived in Toronto on the 16th September, 1847, and experienced a series of trials. Bishop Power died a few days after their arrival of the malignant fever which was then raging, and they were thus thrown upon their own resources. Three of them fell victims to the fever, and the survivors would have been without a home had not a charitable soul given up his own house to accommodate them. In 1853, however, they took possession of a new house built for them by Bishop Charbonnel.

The Congregation of the Sisters of St. Joseph came to Toronto from Philadelphia on the 7th October, 1851, at the request of Bishop Charbonnel. The foundation comprised four Sisters—Mary Antoinette Fontbonne (Sister Mary Delphine); Thecla Bomine (Sister Mary Martha); Sarah Margeron (Sister Mary Alphonsus); and Ellen Dinan (Sister Mary Bernard). Only one of the founders, we believe, now survives,—Mother Mary Bernard, Superior of the Orphanage of the Sacred Heart at Sunnyside.

"The Sister Adorers of the Precious Blood" were established in Toronto in 1869.

"The Institute of Our Lady of Charity of the Refuge." A branch of this Order, which is better known as the "Monastery of the Good Shepherd," has been established at Parkdale since 1875.

The first establishment of the "Community of Priests of St. Basil" in Canada was founded at Toronto in 1852 under Bishop Charbonnel.

THE PONTIFICATE OF ST. GREGORY VII.

The pontificate of Hildebrand, who on his election assumed the name of Gregory VII., is by many regarded as the most interesting epoch in the history of the Papacy. In the history of modern Europe, four great events, according to a brilliant writer, Mr. W. S. Lilly,* stand out as landmarks upon which the student who desires accurately to explore that field will do well to fix his attention. The first is the coronation of Charles the Great on Christmas Day, in the year 800; the second the election of Hildebrand to the Papal Chair on the 22nd of April, 1073; the third, the fall of Constantinople on the 29th of May, 1453; the fourth, the sacking of the Bastille on the 14th of July, 1789. The first of these, the bestowal of the Imperial Crown upon the great Frankish monarch, was the outward sign, as he explains, of that new order which emerged from amid the decay and dissolution of the Roman world—was the beginning of the Middle Ages. The Pontificate of St. Gregory VII. he terms the turning point of those ages, determining in, vitally important matters, the course which they were to run. The taking of Constantinople by Mohammed II. marks their close, that event which by scattering Greek scholars over Italy, contributed more than anything else to that movement called the Renaissance, and to all that came therefrom including the Protestant Reformation. "And the passing bell of the Cæsarism which had arisen upon the ruins of the mediæval order is sounded," Mr. Lilly adds, "in the presageful words of the Duke of Liancourt, when announcing to Louis XVI. the capture of the royal fortress, and the murder of its little garrison: 'Sire, it is not a revolt; it is a revolution.'" The second of these great events, is that he believes the significance of which is least understood. For the most important part of our heritage in this new time is held to have come to us directly from the mediæval period, that period of which Hildebrand was by all means the greatest figure and the most momentous issue of which was that conflict which he waged, and which is waged in our own day under different conditions.

For centuries the memory of Hildebrand was reprobated as that of a man of insatiable ambition, and spiritual pride. Instead of the aureole of sanctity a kind of diabolical splendour encircled him, and the grim pun, borrowed from the German, whereby he is described in the Anglican "Book of Homilies" as "the brand of hell," did but express the general estimate of him, formed alike by Teutonic and English historians. Nor was he judged more favourably in France. "The Church has numbered him among the saints, the wise have numbered him among the madmen," wrote Voltaire. Even ecclesiastical writers scarcely recorded a more favourable verdict upon him, "but Time," to quote Mr. Lilly's words, "at length retried his cause,
—Time

"who solves all doubts
By bringing Truth, his glorious daughter, out."

More exact and more thorough investigators within the last half century have examined what manner of man Hildebrand was, and have revealed to the world a true view of the great Pontiff. To Guizot more than anyone else perhaps, is due the passing away of the old error from the European mind. Setting at nought the false Gallican notions, he exhibited him not in the guise of a reactionary, an obscurantist, a foe of intellectual development and of social progress, but as a reformer alike of the Church and of civil society, upon the basis of morality, justice, and order. "We are accustomed," writes Guizot, "to represent to ourselves Gregory VII. as a man who wished to render all things immoveable; as an adversary to intellectual development and social progress, and as a man who strove to maintain the world under a stationary or retrograding system. Nothing could be so false. Gregory VII. was a reformer under the plan of despotism as were Charlemagne and Peter the Great. He, in the ecclesiastical order, was almost what Charlemagne in France, and Peter the Great in Russia, were in the civil order. He sought to reform the Church, and from the Church to reform society, to introduce therein more morality, more justice, and more law; he wished to effect this through the Holy See and to its profit."

The great fact of the age which witnessed the great struggle between the Empire and the Papacy was feudalism, side by side with which had grown up the great ecclesiastical system

* "Chapters in European History," Chap. II. p. 98.

by which Europe had been formed into "a spiritual commonwealth called Christendom." And the principles of the Church were of a kind to correct in the world the evils of the feudal organization. "Feudalism," says Mr. Lilly, "tended to the annihilation of the individual. The Church taught, and could not keep from teaching, the supreme worth of human personality. Feudalism, essentially aristocratic, set the greatest store upon the glories of birth and state. The Church maintained the absolute equality of all men, not in secular rights, but in their common spiritual nature, in their common dependence upon and accountability to God. The supreme argument of feudalism was the sword. The Church wielded mightier weapons, not carnal, but spiritual. . . . Feudalism sternly forbade the individual to break his birth's invidious bar." The Church proclaimed loudly the doctrine of a career for talents. Her constitution was still largely democratic. . . . Her religious houses were so many little republics scattered up and down Europe. Her councils and synods were real, deliberative assemblies. Her free institutions were the germ and norm of the civil franchises which were afterwards to spring up, once more. Feudalism was by its very nature disruptive; its tendency to universal war. But as political unity perished from Europe a higher unity developed, and from the bosom of the most frightful disorder the world has ever seen, arose the largest and purest idea, perhaps, which ever drew men together—the idea of a spiritual society."

Of that society the Roman Church was the centre and head. But the two centuries that intervened between the election of Pope Nicholas I. (858) and Gregory VII. (1073) are not the brightest, by any means, in the history of the Papacy. Violence and impurity disgraced the chair of Peter; the simoniacal scale of benefices had grown into a scandal, and that everything in Rome had its price passed into a proverb. The feudal tendency of the time was to convert the bishops into feudal barons. Under the successors of Charlemagne, the Episcopate had become in large measure a donative belonging to royalty, and abbaties and sees were conferred by the nomination of the prince. Indeed, the spiritual character of the higher clergy was obscured by their civil employment as councillors and governors of provinces. Some of them, St. Fulbert of Chartres testifies, were better acquainted with the laws of war than most secular potentates. Then other abuses crept in, and extended themselves to the inferior clergy, until it looked as if the spiritual society would be swallowed up by the feudal system. That it was not so, and that the great principles survived, of which the Church in the world is the sole representative,—the principles of the supremacy of the law, the freedom of conscience, the equality of men and their brotherhood in the Faith,—was the work of one man, humanly speaking, and that man was Hildebrand, afterwards Gregory VII., whose Pontificate, as has been said, is regarded as the turning-point of the Middle Ages.

Hildebrand was born in a carpenter's shop in the little Tuscan town of Soano. A letter addressed to him by a contemporary abbot on his elevation to the papacy, speaks of him as *vir de plebe*, "fit origin," Mr. Lilly thinks, "for the great champion of religious democracy in the Middle Ages, 'the holy athlete of the Christian faith' as Dante sings, who was to maintain the cause of the poor against a military aristocracy." His father had a kinsman who was the head of the monastery of St. Mary on the Aventine, and thither Hildebrand was sent, as a youth, to learn the liberal arts and moral discipline. To the great religious house of Odelo, Abbot of Clugny, he turned a few years later. The prescient mind of St. Odelo discerned the coming greatness of the neophyte, applying to him the words spoken of an earlier reformer, "He shall be great in the House of the Lord."

"After some years," the chronicler relates, he set out to return to Rome. When the conscience-stricken Gregory VI. resigned the Rome See, on account of the unworthy means by which his election had been effected, and the Emperor carried the fallen Pope with him to Germany, "Hildebrand beloved of God attended him thither wishing to show reverence towards his lord." Nine months later the troubled life of Gregory ended, and Hildebrand returned to Clugny. That was in 1045. It appears to have then been his intention to devote himself thenceforth to the monastic life, of which Clugny was the great centre. But shortly after the election of Pope Leo IX. (A.D. 1048) the new Pontiff was brought into intercourse with Hildebrand. From the first the new Pope clavè to the young monk

and desired to attach him to the Pontifical Court. Unwilling to break many firm monastic friendships he was at length overcome by Pope Leo's entreaties, and they started out, the Pope laying aside his pontifical ornaments, for the Papal City as pilgrims. From that day the young sub-deacon, soon raised to the cardinalate, and made archdeacon of the Roman Church, was the trusted friend of the Pontiffs who in succession occupied the apostolic chair, until the time came of his own elevation. With Leo "a new light seemed to have risen for the world," writes one of his contemporaries, but it was Hildebrand, observes Mr. Lilly, "who, more than any other, ministered the oil which kept bright the sacred flame" during the reign of that Pope, and the pontificates that intervened till his own elevation. He dealt with great problems, and with an eye unswervingly fixed on a definite aim. That aim, to again quote Mr. Lilly, "was the liberty of the Church. To free her from the fetters whether of vice or of earthly tyranny, to vindicate her claims to absolute independence in carrying out her mission as a society, perfect and complete in herself, divine in her constitution, divine in her superiority to the limits of time and space, in the world but not of it, a supernatural order amid the varying forms of secular polity,—such was the work which his hands found to do, and at which, for thirty-six years, he laboured with all his might." In another paper we shall see how he acquitted himself in this life task, the assertion of the supremacy of the spiritual power whose gauntlet he threw down to feudalism; following him to Canossa and witnessing the memorable scene which has seized so strongly upon the popular imagination, supplied so often a theme for the brush of the painter, the periods of the historian, and the verse of the poet; viewing his work for the Church and the world, and his apostolic reward.

F.

MONTREAL GOSSIP.

The ultra respectable and evangelical directors of the Sunday school in connection with the Christ Church Cathedral in this city appear to have become confused by reason of over study of the advertisements so freely placarded on our fences by the minstrel troupes and the Salvation Army, and to have taken pattern by those two disturbing elements of the public peace. What do you think of following advertisement which appeared in Saturday's *Star*? "Pundita Ramabai, of Poona, India, the lady of whom so much has been recently heard, will address the scholars of the Christ Church Cathedral Sunday school on Thursday next, at their missionary meeting, and a native Japanese, Takahashi, in the armour of his country, will perform the sword exercise. The Band of Hope school of the church and Sunday school classes will go through their vocal and other exercises for prizes. Mission boxes will be opened, and home missions will be represented by two children in rolling chairs, presented by the scholars, for the General Hospital. The occasion will be taken advantage of to present a flour mill to the Peace River Indians subscribed for by the children of the schools."

A few barrels of flour would be more acceptable than a flour mill to the dwellers on the Peace River, judging from the accounts given by Monseigneur Clut, of the district of Athabaska, McKenzie. One of our papers, by the bye, has made the venerable bishop responsible for a "fish story" of no small exaggeration. In his evidence recently given before the Senate the Bishop spoke of a strange fish called the Incomen which abounds in the Athabaska and Great Bear Lakes. "It is as good as the white fish," said his Lordship, "and weighs from twenty-five to thirty pounds." The reporter confused his figures and the next day we were startled by reading that the fish in question weighed 230 pounds. "O c'est une erreur, c'est vraiment une erreur," cried his Lordship when told of this mistake, but he added, "I once saw a salmon drawn from the Yukon River on the Pacific coast, which weighed 72 pounds."

Those of your townspeople who last winter were of opinion that Canada has no literature must have been startled and may have been enlightened at the news just flashed over the ocean wires telling us of the crowning by the French Academy of the Abbé Casgrain's new book, "Un Pèlerinage au Pays d'Évangéline." It is not long since our laureate, Louis Fréchette, for the second time received similar honours, but this

distinction accorded to the Abbé Casgrain, besides being pleasing to the French Canadians, will have a double charm for those of whom his book treats, the peaceful dwellers in the fair Acadian land, who are only now beginning to be known and valued according to their deserts.

Some time ago a writer in the *Empire* dwelt on the peculiarities of the porters and door keepers in religious houses. I met a delightful old character last week, whose portrait certainly deserves a place in some collection of oddities. Friday morning was very wet, and in a dripping condition I rang the bell of a certain presbytery in this city. The door was opened by an antique clad in a curious garment which had begun life as a grey waistcoat, and had at various periods been added to in the matter of long sleeves and apron of brown cloth. "Is Father X Y. Z in?" said I. "I can't tell ye,—come in, and don't be dhrippin' your umbrella over me floor," was the answer, as he took from me the article in question and placed it upon the steam coils. I complimented him on his neatness and said it was surprising. "And whoi?" said he. "Because you are a man; it is generally women who are the best housekeepers." "Not at all," said he, "not at all. Now, tell me, which gets the best salary when they're cooks?" On that point there was no use arguing—I admitted him to be right.

Yesterday was the day of the Monthly Communion of Reparation for the members of the League of the Sacred Heart, and many, many hundreds of men, women and children, all wearing their little badges, approach the Holy Table of the Gesu at the seven and eight o'clock masses. Since the introduction of the League by Rev. Father Connolly, S.J., in December of last year, the increase in the number of its members has been truly marvellous. The cards of the original promoters have been filled, and they in turn have procured promoterships for the most zealous of their associates, thus, as I heard a gentleman say, "becoming spiritual grandmothers." It was at first thought that the request to wear openly the badge of the scapular of the Sacred Heart while receiving Holy Communion would prove too much for the moral courage of the male associates, but no,—of the thousand scapulars sent in on Thursday by the ladies of the Sacred Heart, none remained on Friday evening, and on the morning of the first Sunday in January such a number of members presented themselves for Holy Communion that a second Father had to be called to assist in distributing the Sacred Hosts. This was only in the Gesu, but numbers of members of the League also approached the Holy Table in the various parish churches of the city. In his report of the Montreal branch of the League, the Rev. Father Director says:

"We encourage them to receive the Sacraments in their respective parishes, and impart to them thus doing all the benefits of the League as far as possible. Already there has sprung up a holy rivalry in some of the churches. Registers have been opened and names are being enrolled with great activity. So the holy fire of the League bids fair to sweep the city." In March the Sisters of the Congregation of Notre Dame sent in a thousand badges for the Communions of Reparation, and these are now in a fair way of being distributed.

That the devotion should have gained ground among the "devout female sex" is not surprising, but it is both astonishing and edifying to behold men of all ages and professions, many of them in the highest ranks of society, pinning the little badge to the lap of their coat and openly acknowledging their love for the Sacred Heart. All the members, I am told, profess the three degrees, which are, as doubtless your readers know:

1st. To make a morning offering of all the prayers, work, and sufferings of the day, for all the Intentions of the Divine Heart, in union with the Holy Sacrifice of the Mass; and in particular for an intention which is changed every month.

2nd. To say daily a decade of the Rosary.

3rd. To make every month a Communion of Reparation.

The General Intention for the month of May is for the help of discouraged souls—on whom may God have mercy.

Montreal, May 7, 1888.

OLD MORTALITY.

Amongst the French pilgrims received by the Holy Father was a priest who presented to His Holiness two million francs, or £80,000, for the propagation of the faith.

LIQUOR DRINKING IN IRELAND.

An Ottawa gentleman, writing to THE REVIEW in reference to the question of the use of intoxicating liquors in Ireland, about which something was said in our last number, sends some interesting statistics, showing the actual consumption and manufacture of liquor in Ireland. In his letter he says, "The whiskey drinking in Ireland, however, has proved a prolific source of argument to Ireland's enemies. In Parliament, in the Press, on the platform the changes have been rung again and again. Last November an article appeared in the *Montreal Gazette* in which unfavourable reference was made to the matter. This article I sent to the late, ever to be lamented, Mr. E. Dwyer Gray, pointing out the necessity of meeting the argument in an authoritative manner, and suggesting the publication of an article on it in the *Freeman's Journal*. Mr. Gray at once fell in with my idea, and I now inclose you a copy of the article which he had prepared and published, and which you may use as to you may seem best. I may add that it has been reproduced, at my request, in quite a number of our Canadian papers. While it does not show our countrymen to be sinless, it does show that they 'might be worse'—comparatively."

The article, which was carefully compiled from Imperial returns, is as follows:

No one can deny the prominence of the whiskey manufacture in Ireland or the familiarity of such names as Guinness and Jameson all over the world. When, however, we compare the liquor manufacture of Ireland with the liquor manufacture of our prosperous and thrifty neighbour, Scotland, we find that our prominence vanishes, and we sink into the shade completely. Such a contrast will be all the more to the point, as Ireland—the Cinderella of the United Kingdom—is always disadvantageously compared with her "sober and industrious" sisters by the propounders of this argument against Home Rule. The population of Scotland, according to the last census, is 3,735,573, that of Ireland, 5,174,836. Nevertheless, we find that the amount of spirits consumed as beverage in Scotland last year was 6,121,584 gallons, whereas in Ireland the amount so consumed was only 4,965,286 gallons, viz. 1.55 gallons per head of population in Scotland against 1.01 gallons per head in Ireland—that is to say, an average Scotchman drinks one-half more spirits than an average Irishman. The quantity of spirits in bonded warehouses in Scotland in 1887 was 40,488,917 gallons proof, the corresponding quantity in Ireland being only 23,269,912 gallons proof, while the working distilleries in Scotland numbered last year 128 as against a total of 28 Irish distilleries. These figures, we think, effectually dispose of the argument that inasmuch as the prosperity of the liquor manufacture is incompatible with national prosperity, therefore autonomy should not be given to Ireland until the liquor manufacture has been crushed. Another point which is never to be lost sight of in discussing this question is the proportion the quantity of spirits manufactured bears to the quantity of spirits consumed as beverage.

The more the manufacture exceeds the home consumption the better it is for the country. Last year the number of gallons distilled in Ireland is returned at 10,626,582, whereas the amount consumed at home was only 4,965,286 gallons, considerably less than half the production. In England, on the contrary, the manufacture last year was only 9,635,794 gallons, while the consumption was 14,664,259 gallons, showing the manufacture to be less than two-thirds of the consumption. If the question of autonomy were to be decided on this basis, Ireland should govern England, but no Home Rule politician, Irish or English, contends any such nonsense. When we come to deal with the second part of this objection to Home Rule, namely, that last year the consumption of spirits in Ireland increased, while the returns for England and Scotland showed a decrease, we see that the argument is still more flimsy and unreal. The quantity of spirits consumed in England in 1887 showed a decrease of 4.09 per cent. as against the quantity consumed in 1886, in Scotland the decrease was 2.71 per cent.; in Ireland there was an increase of 4.4 per cent. How that increase of 4 per

cent. in Ireland is accounted for we do not profess to know. Neither do we profess to know why, in 1882, the consumption in England fell 1.56 per cent., and in Ireland fell 1.02 per cent., but in Scotland rose 2.32 per cent. Nor can we assign a talismanic cause for the increase of 6.28 per cent. in the English consumption in 1881, and of 5.05 per cent. in the Scotch consumption for the same year, while the Irish consumption only rose 2.16 per cent. that year. Nor yet can we account for the still more significant fact that in 1884 the Scotch consumption rose 3.26 per cent., while the Irish consumption fell 1.35 per cent., and the English consumption fell 0.72 per cent. To trace the first causes of these fractional and constantly-recurring variations belongs to the moralist and speculator rather than to the practical politician; but to pitch upon any one of them, and gravely assign it as a valid reason why a great national concession should be refused, is the veriest clap-trap.

One broad fact that our enemies omit to state is that in the past ten years the annual consumption of spirits in Ireland has decreased from 6,115,892 gallons to 4,965,286 gallons, or over 18 per cent. In justice to England and Scotland we feel bound to state that the figures for these countries during the same period evidence a similarly large decrease, showing that in the matter of drink, as in most other things, the Irishman is made of pretty much the same stuff as his English or Scotch brothers. In the manufacture of beer—including porter and ale—England is largely ahead of us, even allowing for her vastly larger population. England, with a population of 25,975,430, manufactured last year 24,391,920 barrels of beer. Ireland, with a population of 5,174,836, manufactured 2,234,310 barrels. How much of the manufactured article is removed from England to Ireland, or from Ireland to England, and exported from England and Ireland separately, the returns before us do not state, but we think we shall do no injustice to England if we set off one proportionately against the other. This leaves England with a population five times as great as Ireland producing eleven times as much beer as Ireland does, or more than twice the quantity per head of population. Yet no statesman talks of refusing a Representation of the People's Act until the manufacture of beer in England should become a thing of the past. With the moral aspect of the drink question this article does not profess or presume to deal, but from a statistical and political point of view we think the cause of Home Rule has nothing to fear from the argument whose hollowness we have endeavoured to expose in the course of this article.

CHRIST TO THE UNFAITHFUL SOUL.

The following is a free translation of the famous lines traced on the walls of the Cathedral of Lubeck:

Thou callest me Master—and heedest not me;
Thou callest me Light—and I shine not for thee;
Thou call'st me the Way—and dost follow me not;
Thou call'st me the Life—and My name is forgot;
Thou call'st me the Truth—and defiest thy soul;
Thou callest me Guide—and despisest control;
Thou callest me Lovely—withholding thy heart;
Thou callest me Rich—and desirest no part;
Thou call'st me Eternal—nor seekest my truth;
Thou callest me Merciful—wasting thy youth;
Thou callest me Noble—and draggest me down;
Thou call'st me Almighty—nor fearest my frown;
Thou callest me Just—oh, if just then I be,
When I shall condemn thee, reproach thou not me!

"The Prig," at whose delightful little books "How to Make a Saint," "The Venerable Bede Expurgated, Expounded, and Exposed," etc., we have all laughed, is, it is said, Mr. T. W. Longueville, a Catholic country gentleman, and a well-known writer in a London "sporting" paper. "Dulce Domum" and "The Churgress," two new books from his pen, have lately appeared. The younger Marshall many supposed was the writer.

The Right Rev. Bishop Ryan was received jubilantly by the Buffaloniens. The Vicar-General of the diocese, Mgr. Gleeson, has been made a Domestic Prelate to the Pope.

The Catholic Weekly Review.

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

Published Every Thursday

Offices: Bon Accord Building, 321 Church-street, Toronto.

Gerald Fitzgerald, - - - Editor.

H. F. McIntosh and A. C. Macdonell, - - - Associates.
J. C. Sullivan, Business Manager

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

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

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

LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

ST MICHAEL'S PALACE, Toronto, 20th 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 LYNN,
Archbishop of Toronto.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887

MY DEAR MR. FITZGERALD,—

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

Believe me, yours faithfully,

JAMES J. CANNERY,
Bishop of Hamilton.

TORONTO, SATURDAY, MAY 12, 1888.

"The Boy-preacher Harrison and Talmage," says the *Western Watchman* of St. Louis, "have united their forces and are now holding a revival in New York City. They keep whooping it up day and night, taking a half hour for meals that are provided free in the Church. A thousand tramps have been converted already, and there is no telling how great the number will be, provided the grub holds out."

"Had the British Government," says the *Liverpool Catholic Times*, "put aside long years ago all distrust of the Irish people and granted to them such a measure of local self-government as that which has been read a second time in the House of Commons, we should not now hear so frequently those terrible prophecies about complete separation and disintegration of the Empire with which the Coercionists endeavour to startle the public." The wholesome influence of a sense of responsibility would have been felt on the community; local enterprise would have been given a stimulus; experience would have been gained in the art of self-government; improved relations would have grown up between Great Britain and Ireland; and Irishmen would have proved how foolish are the fears of those who represent them as entertaining an inveterate hatred of British connection. That Lord Salisbury, the author of the now famous "Hottentot" speech, did not hesitate at one time to admit that the unhappy condition of Ireland was due not to inherent failings on the part of the Irish people, but to the action of English government in Ireland,

the *Times* quotes from an old speech in the House of Commons, delivered by Lord Salisbury (then Lord Cecil), some portions of which, it may be remembered, we printed some time ago in these columns. They are, however, worth reproducing.

"What is the reason," asked the present Premier, "that a people with so bountiful a soil, and with such enormous resources, lag so far behind the English in the race? Some say that it is to be found in the character of the Celtic race, but I look to France and I see a Celtic race there going forward in the path of progress. Some people say that it is to be found in the Roman Catholic religion, but I look to Belgium, and there I see a people second to none in Europe, except the English, for industry, singularly prosperous, but distinguished for the earnestness and intensity of their Roman Catholic belief. Therefore I cannot say that the cause of the Irish distress is to be found in the Catholic religion. An hon. friend near me says it arises from the Irish people listening to demagogues. I have as much dislike to demagogues as he has, but when I look to the United States I see there a people who listen to demagogues, but who have not been wanting in material prosperity. It cannot be demagogues, Romanism, or the Celtic race. What, then, is it? I am afraid that the one thing which has been peculiar to Ireland has been the Government of England." It might be supposed, observes the *Times*, that a gentleman who could do such justice to the Irish character would, when the opportunity occurred, be inclined to make the Government of Ireland more acceptable to the Irish people and afford them facilities for developing their energies. Lord Salisbury did not pursue that course, because he is a landlord and a party man. As a landlord, he is not disposed to alter a system which gives to the Irish landowners command of the law, the military, and police; and as the leader of the Conservative party he deems it his duty to denounce as treason to the Constitution the concessions which the Liberal party advocate for the Irish people.

There is an article in the April number of the *Catholic World* on the subject of "The Laity," and their proper interest and place in Church functions, which should set Churchmen thinking. "It is beyond dispute," says the writer, "that in modern times the Catholic laity in general, although performing their personal duties as Christians, are, in their relation to the public interests of religion, too often like dumb oxen. So far as the liturgy goes, no one who is aware of its magnificent but unused possibilities can avoid a feeling of wonder that the Catholic laity should have ceased to take the share in the public worship of the Church to which they are clearly shown to be entitled, as well by the structure of the liturgy itself as by its language and rubrics. In the first centuries of the Church, a living interest was shown in religious discussions, and in respect to ecclesiastical discipline, by the public at large, both laymen and clerics." "Even the most subtle," says the writer, "of the philosophical principles which underlie the doctrine of the Incarnation seem to have been debated in the highways, the workshops, the marts of trade and industry, by even the ordinary unlettered citizens of Constantinople, Antioch, and Alexandria, with as much earnestness as similar men of our own time and country would employ over free trade and protection. Indeed, until quite late in the Middle Ages the laity were accustomed not only to be seen in the churches, but to have their voices heard there, and that not merely in set

portions of the divine office, but also in deliberations on the policy of the Church. So far as the Church was concerned, there was no *profanum vulgus* except the excommunicate." Every public function of the Church, he points out, supposes the laity to be actively, not passively, present; to be there as participators, not simply as spectators. As illustrating this he instances the ordination of priests, a ceremony in which, if in any, one might be pardoned for imagining the laity to have no right apart from that of edified spectators. But, in point of fact, the ritual for ordination, the laity are actually summoned to express their opinion as to the worthiness of the candidate about to receive Holy Orders, the words of the summons declaring this "to be not merely a polite or ceremonious formula but a genuine right of the laity," that is a moral right not a legal one.

Enter a church, says the writer, during the celebration of some religious function. "Around the altar, blazing with lights, are gathered reverend men vested in rich garments of antique splendor. They are all in motion, or, at all events, each has a part, the voice of each is heard and everything is conducted with decent order, and impressive dignity. Even to the unbelieving stranger the spectacle is interesting, perhaps strikingly beautiful. That is the clergy. But it is all shut in by a barrier—the sanctuary railing. Outside that barrier and filling the edifice is a great throng dressed in sombre everyday attire, and giving out not a sound, making scarcely a motion. The complete silence, the almost breathless hush, of the assembly outside the sanctuary, is in fact one of the impressive features of the occasion. This is the laity, and to all appearances at least they are taking no other part than that of most respectful spectators. Do the laity understand what is being said and done within the sanctuary? In a general sense they do. In a particular sense scarcely any of them do. Of course there is no secrecy whatever in the function. After all is over, look into one of the service books which the reverend clergy within the sanctuary railing were using at the time, and perhaps it will astonish you to find that the language of the ceremonial then employed assumed that all the faithful present, laity as well as clergy were taking part; the laity not merely as dumb witnesses but as prayerful and tuneful worshippers." So that however edifying it may be to read, as one does now and then, of some distinguished layman, a great statesman, or a dashing soldier, who was wont to experience pious and humble satisfaction in serving a priest at Mass, the liturgy assumes that every one of the faithful present at the church serve the Mass at least to the extent of making all the responses.

Just what the writer would suggest to improve the relations of the laity he does not, unfortunately, make clear in his article. For, as he is careful to admit, the sanctuary railing, which now seems like a barrier, was devised in other periods for a purpose. Not so very long ago emperors, dukes and petty knights aimed at exercising some control over the Church. They claimed the "right" of investiture, the appointment of bishops and abbots, and the disposal of benefices. They were intruders, the clergy were forced to resort to the defensive, and the ponderous sanctuary railings which survive, symbolize a certain exclusiveness, a certain distrust which, in the past, was necessary and wholesome. Recognizing the contention of Balmez, in his "Protestantism and Catholicity," that not only has the clergy of the Catholic Church never constituted a caste, but that Christianity has always opposed

the growth of any tendency towards the spirit of caste in the clergy, nevertheless, he appears to think there is room for an inquiry. "Has not," he asks, "the Providence of God, for temporary ends, perhaps, so shaped things that there has developed a tendency among the clergy towards a sort of professional feeling such as instinctively, as it were, resents as an intrusion any participation of outsiders in the sacred functions? And is there not a certain exaggerated feeling of condescension towards the laity, a certain feeling of exclusive possession in the Church, and in the belongings of the Church, displayed among a large number of the priesthood?" While making no complaint, the writer believes that the subject admits of intelligent discussion, without trenching either on the rights of the clergy, or the duties of the laity.

With the bursting of the buds, the springing of the grasses, and the sweet influences of the renaissance May, the Church dedicates the month as one of special devotion to Our Lord's Blessed Virgin Mother, who was "from the first clothed in sanctity, sealed for perseverance, luminous and glorious in God's sight, and incessantly employed in meritorious acts, which continued till her last breath," who fulfilled an original purpose of the Most High, whose Son became man of her, who received her lineaments and her features, and who was known by His likeness to her to be her Son.

Early in the first centuries of the Church, as her cult developed, the Mother of Christ became the centre of a whole system of beautiful allusion. "When thou hearest that God speaks in the bush," asks Theodorus, "seest thou not the Virgin?" "She is the rod of the stem of Jesse; the Eastern Gate, ever shut, through which the High Priest alone goes in and out," says St. Jerome. "The mystical new heavens, the fruitful vine," says St. Ephrem. Such are the similitudes, distasteful to the followers of Luther, by which the Fathers typified the place of the Holy Mother in the creed and ritual of the Church. "He once had meant," says Cardinal Newman, in a beautiful passage, "to come on earth in heavenly glory, but we sinned, and then He could not safely visit us except with shrouded radiance and a bedimmed majesty, for He was God. So He came Himself in weakness, not in power, and He sent thee a creature in His stead, with a creature's comeliness and lustre suited to our state."

She who, after her assumption, was made Queen of Heaven, "clothed with the sun and having the moon under her feet," was on earth the humble virgin, the Mater Dolorosa. A very beautiful little poem, printed from a MS. of the fourteenth century, and which we came across lately in a work on mediæval hymnology, is touching in its strain, and exquisite in its conception of the womanhood of the Mother;—

"Gone her Son, the Mother,
Wept alone, alone,
And to angel Gabriel
Thus did make her moan:

"Once thy voice did greet me:
"Full of grace, all hail!"
Now all full of sorrow
I lament and wail.

"Next, "The Lord is with thee,"
In my ear did sound;
Now He is far from me
Lying in the ground.

"All the words of blessing
That to me were said,
Now are turned to mourning,
For my Son is dead."

THE RESCUE OF THE MADONNA.

BY PADRE COLONA.

And in their feats they were great for doing them, little for tolling them.—*de Mariana.*

II.

Morning woke the foe's artillery earlier than that of the Catholics; and scarcely had the dawn grown lighter when a cannon-ball, shot from the gate of St. Peter, badly wounded five soldiers who were in the trenches, and threw the sergeant Tello Paez lifeless to the ground. A fragment of the metal had entered between the fold of the helmet and the breast-plate, and came out at his left eye. He was the first victim to fall that day, in which so many others were to follow him.

The call to arms was sounded in the Duke's encampment, and the soldiers hastened to their posts in the order already laid down. Following the line of the trenches, six strong bastions had been built up to a height equal to that of the defences of the city, and along them were placed forty-eight pieces of cannon large enough to beat down the ramparts. They were to open a breach in that part of the wall which united the gate of St. Peter to that of St. Anthony. From within the camp a mine had been laid below as far as the edge of the fosse, and passing under it concealed an enormous deposit of powder beneath the very foundations of the gate of St. Servasius. This was to be sprung as soon as the batteries had broken down the piece of wall they were intended to demolish, in order thus to divide the attention of the besieged between the two breaches. Its explosion was also to be the signal of attack, before the gates of St. Anthony and St. Peter, for three of the Walloon companies and four of the Spanish Tercios, and before St. Servasius, for the German infantry and the cuirassiers with four other companies of the Tercios. The remainder of the infantry was to hold itself fresh and in waiting till the besieged should be worn out, and then, at a second signal, to attack the part called the Bourg. This lay much lower, and as the fosses were dry, could more easily be assailed with ladders.

It was on this side the heretics had hung up the statue of the Madonna, placing it on the narrow ledge which ran around the bastion underneath the embrasures of the guns, at no scant height above the Catholic entrenchments. In the latter stood the ensign Alvar de Mirabal, silent, motionless, a little pale, awaiting with concealed impatience the signal of assault. He had left aside his breastplate and ungirt his sword, carrying only two pistols in his belt and in his hand one of the large Flemish spikes called springstocks. They had at the end a broad piece of wood, which prevented them from sinking too far in the mud when they were used by the natives, and also served in time of combat for daring leaps over fosses and impediments.

The wall was long in coming down, as the besieged ran with great haste to make the repairs under the direction of a French engineer, Sebastian Tapin, and the Spanish traitor Manzano, a deserter from the Tercios. The latter afterward paid for his treachery, dying while running the gauntlet to which Parma sentenced him when Alonso de Solis had made him prisoner.

Alexander Farnese was on a little eminence in the interior of the camp, mounted on a large horse that reared impatiently at the smell of battle. He was girt with gilded arms and crimson belt, and surrounded by Don Pedro de Toledo, Carlos de Manzfelt, Lope de Figueroa, and other commanders, who transmitted his orders and saw to their execution. The cannon of the batteries sounded hoarsely like the thunder before the storm.

Before mid-day, athwart the smoke of powder could be descried the wall split in twain. One of the towers was clearly seen to sink over toward the side of the fosse. Alexander made a sign, and a hundred drums and a hundred bugles sounded together, those with their continued rolling and these with their metallic notes. For a moment a solemn silence reigned. The cannon were hushed, swords were lowered, the pikes were rested on the earth, the banner that encircled two worlds humbly kissed the dust, and those mail-clad men, whose steel was less strong than the temper of their souls, those fierce tigers who were waiting anxious to rush upon their prey, bent the knee for a moment's space to implore the aid of the God of battles. For such, says Don Bernardino de Mendoza, is the custom always kept by Christians, and most of all by the Spaniards, before beginning the strife.

Alexander gave a second signal, and a fearful discharge with a tremendous explosion resounded together. At the same time the whole side of the wall and the gate of St. Servasius together vanished with the swiftness with which the scenes are changed in a magic play. The mine had been sprung and the assault began.

In front of all the rest was seen a man who appeared to be mounting through the air from the Catholic trenches to the battery of the Bourg. He seemed to stagger a moment on the edge of the projection which held the statue of the Madonna. But with a strong effort he made sure his footing, and let fall the springstock which he had used for his prodigious leap. He was there alone, unarmed, without other support than a narrow ledge, having beneath his feet a considerable depth and above his head a great number of foes who, now that they had recovered from their first surprise, were discharging their arquebuses at him. The warrior did not hesitate. He seized the statue, which was large and weighty. He let himself fall with it from the top of the bastion, and rolling backward without letting go his hold, came within the intrenchments of the camp. Then he raised himself to his feet, dripping with blood from several wounds, and seizing a leather breast-plate that lay abandoned there and brandishing his partizan, shouted, "*Santiago. Virgen Maria!*" and joined his Tercios, who, like some terrific avalanche, were at that moment rushing on the walls of Maestricht.

It was the ensign Alvar de Mirabal, who had fulfilled his oath.

III.

Equal courage and like slaughter were marking out, in the meantime, both besieged and besiegers where they were fighting in the two breaches. On the walls the terrific onset of the Walloons, who were in the vanguard, had been stayed by a barrier of immense strength made of chains and pointed beams, which had been raised as if by enchantment with a counterforce full of sharp nails and pieces of iron. They passed over at last, with great slaughter on both sides, aided by the four companies of the Tercios, who were following in the rear. Then the fighting began, pike to pike, on the flat top of the very wall. In the breach of St. Servasius a fierce struggle had been going on. The defenders hastened with great readiness to the work of repairs, helped by three thousand women distributed in three divisions, who dragged forward earth and timber, and threw on the Germans and cuirassiers artificial fires, stones, and boiling water. The latter, on their side, levelled up the fosse with fagots and earth and fragments from the ruined walls, and opened before themselves a way for a hand-to-hand fight. The slain fell on both sides, but neither slackened their efforts, and the heaps of corpses stretching across the breach increased the difficulty of entering for the Catholics, and the ease of their defence for the heretics.

Parma then gave order to the remainder of the army to attack by the gate of the Bourg. Fifteen hundred of the vanguard made a furious onset, and managed to take the fosse without the besieged having fired a single shot. The Catholics were already setting their ladders along, and many had climbed the wall. A captain of the cuirassiers succeeded in nailing to it a blue banner with the image of Christ, a copy of that sent by Pope Pius V. to Don Juan of Austria for the battle of Lepanto. At the same time there came to animate those who were fighting in the two breaches the shouts of "*Victory! Santiago!*" The gate of the Bourg is gained!"

At that moment a frightful detonation—louder than the crash of a hundred thunderbolts—resounded, and through the air were seen to fly men, stones, arms, ladders, earth, and the limbs of men, all as in a confused whirlwind soon to fall heavily into the fosses, in the midst of a cloud of powder and smoke which lent to the terrible sight all the horror of darkness. The heretics had sprung a mine, secretly laid beneath the gate of the Bourg without other aid than the three companies of women, and thus destroyed that shining vanguard which counted in its ranks the flower of the army. There died Fabio Farnese, the cousin of Parma, the Count of San Jorge, the Marquis of Malaspina, the Count of Mondoglio, with forty-five other captains of renown, and more than two thousand soldiers of all nations.

Victory had become impossible, and Alexander Farnese ordered the recall of the assault for that day.

(To be concluded.)

BOOK REVIEWS.

Revue Canadienne.—The contents of the February and March numbers of this periodical are, as usual, interesting. The most important articles are: *L'Irlande*—a historical sketch by Charles Thibeault; *Naturalisme et Realisme*, a study of the modern French novel, by Joseph Desrosiers; *Les Jemites du Canada sous la Domination Anglaise*—a timely article on the position of the order since the Conquest; *Une Nuit de Noel*, in which Mr. E. W. McMahon gives his views on Plain-Chant; *Le Cardinal Pie*, a biographical notice of the great French prelate, abridged from Mgr. Baunard's life of him; *Le Nord Ouest D'Autrefois*, by L. A. Prudhomme, describes the career of Lord Selkirk; *Guido Gonzone*, an adventure of the painter, Salvator Rosa, amongst brigands. The continued story is an abridged translation of Dr. Huntington's "Rosemary;" and the poetry: *Une étude du Soir au Collège* and *St. Joseph endormant l'Enfant Jesus*.

CANADIAN CHURCH NEWS.

On Monday evening next, May 14th, a musical and dramatic entertainment will be given in the Grand Opera House, Ottawa, in aid of the Good Shepherd's Convent. The affair is under Vice Regal patronage.

The French newspapers of Quebec state that St. Roch's Church has two precious relics—one a piece of the real cross the other a fragment of the crown of thorns. The papers state that their authenticity is indisputable.

Bishop Loughlin, of Brooklyn, arrived in Montreal yesterday morning and is staying with the gentlemen of the Seminary. He visited Abbé Baile during the day; the latter has been unwell for several days. Abbé Baile taught many of the New England bishops.

The Abbé Casgrain has returned from Europe with a collection of most valuable manuscripts gathered in England and France, and bearing upon the civil and military history of the early days of Canada. This collection comprises eleven volumes of manuscripts copied from the archives of the Count de Nicolai, grand-son of the French general de Levis; and several other volumes and manuscripts obtained from the Chateau of Mosiel, the first series of which were written by the orders of General de Montcalm himself on the eve of his death.

Mgr. Tanguay has returned from his European trip. Whilst abroad he learned many things of interest to Canadians and found that there is a tendency among French capitalists to invest in Canadian ventures. Mgr. Tanguay spent two months in Rome, engaged in collecting material for his new work on the ecclesiastical writers in Canada. He had several interviews with the Pope and gave him a copy of his "Genealogical History of Canadian Families." According to this authority, the first Canadian colonist was Louis Hebert, who came with the sole intention of planting the basis of Christianity. The rev. gentleman has carried back some interesting relics, among which is one from His Holiness the Pope.

CATHOLIC AND LITERARY NOTES.

The Most. Rev. Patrick W. Riordan, D.D., Archbishop of San Francisco, is now in New York. He is the guest of the Cathedral clergy. On Saturday, the 12th inst., he sails for Europe to make his official visit to the Pope.

On Sunday, 29th April, a pleasing event took place at the De La Salle Institute, Duke Street. The St. Louis Sanctuary boys of St. Michael's Cathedral assembled in one of the large rooms of the Institute to present to Rev. Bro. Servillian an address of thanks. The good brother, who devotes all his time to them, lately decorated the statue of St. Louis, the Japanese martyr, patron of St. Michael's Sanctuary boys, on the occasion of the Archbishop's formal presentation to the boys of a large statue of St. Louis, to be placed in the chapel of De La Salle Institute. The address referred to Brother Servillian's kind instructions to them as first communicants,

and to his many other kind acts toward them as Sanctuary boys. The rev. Brother in thanking the boys told them that he will always labour for their interests, and he wished their new society the best of success. The boys now have a large meeting-room at the De La Salle and possess also a fine library.

Current Catholic Thought.

THE CHURCH AND SCIENCE.

The great speech of Mgr. Perraud, which concluded the proceedings of the first session of the International Science Congress of Catholics in Paris, is pronounced by our foreign exchanges to have been in all respects the worthy crown of the edifice which the Congress has constructed.

Science, said Mgr. Perraud, is noble and useful, and the Congress now coming to a close would suffice to show in what high esteem it is held by Catholics. But it must be remembered that science does not hold the keys of the Kingdom of Heaven. The wise, like the rich, can enter into heaven, but it is not science which opens the gate for them. Faith and the supernatural practices revealed and instituted by God, only procure salvation for all men of good will, for the ignorant and the sage, the rich and the poor alike. Jesus Christ willed, in founding His Church, that science should stand aside along with wealth, as means to its success, and that the hand of God only should be visible, that the absence of all human power in the accomplishment of the most gigantic of all works should throw in relief the presence of a Divine power. From the earliest ages the accusation of ignorance was cast in the face of the Christians. This system was pursued through the centuries, from the time of that caricature in the palace of the Caesars in which a fool's cap was placed upon the head of the Crucified down to the pages of that man of the last century of whom it might be asked what was most deeply rooted in him—the hatred of Christianity or the scorn of the people. Why, he used to ask, teach the peasants 'la canaille?' Leave that to the Apostles." Yes, cried Mgr. Perraud, prefixing to the name of the philosopher of Ferney a title which showed in what little consideration the bishop held him—yes Monsieur de Voltaire, that task is left to us, and we accept it—we bear to those disinherited of the goods of this world, to those whom you call the "canaille," the word that consoles and saves. Nevertheless, continued the speaker, though God did not call in science to aid Him in founding His Church, He wished that science should, in fitting time and season, bring the power and renown of which it disposes to the religion which the world had seen to be Divine. Catholics have cultivated and cultivate science; they glory in all its true progress; far from dreading its light they produce it. And why should it be thought that they fear it? If it be a false science, they can unmask it; if it is true, it can only confirm the infallible truth revealed from on high. Let us have no fear of that self-styled science, the force of which consists in the employment of a practice borrowed from certain barbarian tribes who, when coming into contact with an enemy, seek to paralyse him by the thunder of their cries and clamour. "Science knows, science says, science affirms"—these are exclamations which continually resound in the mouths of our enemies. They will not force us to drop our weapon from our hands. This false and lying science has the audacity to oppose to the supernatural the demand for proofs of facts. And know you that solidly this same demand is established on its own domain? Open the preface of a "History of the People of Israel," written by one of the coryphæes of this science, and you will learn from himself that he has filled with "perhapses" the pages of his history. And, for him (Renan) to come nearer the truth, he would have to say that those "perhapses" filled the margin also. The Bishop concluded his speech, in which the exquisite choice of the language was allied with the nobility of the thought, by expressing his thanks to all the members of the Congress, and particularly "to him to whom was owing the realization and success of this great and difficult enterprise," Monsignor d'Holst.

CONFIRMATION.

The following lines were composed on the ceremonies conducted at the Gloucester Street Convent, Ottawa, on Saturday, when the Sacraments of Confirmation and Holy Eucharist were conferred on nine young lady pupils :

Nine Graces at God's altar knelt,
In pure bright Innocence' attire ;
A vision fair that well might melt
Cold hearts to tears and love inspire.

Oh, what a joyous sight to see
These aerial forms serene and gay,
True types of God's own alchemy,
Approach their yet untrodden way.

Approach the altar to receive
From their High Priest with crozier raised,
The seven gifts of the Author of Love,
And then, anon, by faith well stayed,

Approach their loving Jesus' feast,
With hearts as pure as crystal stream,
Receiving in their ice-chaste breast
Him who did this world redeem.

Ah, precious moment in life's span,
When children to their hearts unite
The Father and the Word made man,
The Holy Ghost, the Paraclete.

Around that sacred edifice
The sweet and sacred music peal'd.
Oh, God I how like a Paradise
That lov'd sanctuary appeared.

— Ottawa Citizen.

THE E. B. A. CONVENTION.

At the annual convention of the E. B. A., held on Tuesday, the 1st of May, in Elora, the following letters were read from His Grace the Archbishop and His Lordship Bishop O'Mahony.
St. MICHAEL'S PALACE, Toronto.
27th April, 1888.

W. LANE, ESQ., Grand Sec. E. B. A.

SIR,—I am directed by His Grace the Archbishop to ask you to convey to the approaching annual convention of the E. B. A. the assurance of his continued interest and confidence. And to say that he most cordially prays God's blessing on your association and its deliberations. Faithfully yours,
J. F. McBRIDE, Sec.

MR. W. LANE, Grand Sec. E. B. A.

DEAR SIR,—In reply to your note of the 25th I beg you to convey to the E. B. Association my best wishes for the success of their annual convention, and my blessing upon their deliberations. Yours very faithfully,
† T. O'Mahony, Bp. of Eudocia.

Delegates were present at the convention representing branches at Toronto, Hamilton, Dundas, St. Catharines, Merriton, Oakville, Peterborough, etc. And there is every reason to believe that several branches will be formed this year.

The following resolutions were adopted :

Whereas certain members of the Catholic Church (though few) in this province have seen fit to offer a decided opposition to His Grace the Archbishop of Toronto,

Resolved—That we the members of the E. B. A. in convention assembled do sincerely regret that such opposition took place, and we do hereby heartily endorse the action taken by His Grace in the recent trouble.

Resolved—That the thanks of this convention are due and hereby tendered to His Grace the Archbishop, to their Lordships Bishop O'Mahony and Dowling and the clergy for their kind letters to the convention.

Resolved—That the E. B. A. has for its object the elevation of humanity and therefore universal regard to the sufferings of mankind.

Be it Resolved—That this convention protests in the name of humanity and justice against the continuance of the Imperial Government's despotic rule in Ireland. And that we hereby extend our sympathy to the Irish nation in this hour of sore trial and exasperation.

DANGEROUS FOOD ADULTERATION.

THE FRAUDULENT USE OF ALUM AND LIME IN CHEAP BAKING POWDER.

If consumers prefer to buy an adulterated article of food because it can be had at a lower price, they undoubtedly have the right to do so, provided the adulterants are not of a character injurious to health. If such articles are not falsely sold as pure, and the customer is not deceived as to their real character, the transaction is not illegitimate.

But the great danger in the traffic in adulterated food arises from the deception that is practised by manufacturers usually classing such goods as pure. This is almost invariably done when the adulterant is one that is injurious to health. For instance, manufacturers of alum and lime baking powders not only fail to inform the public of the real character of their goods, but carefully conceal the fact that they are made from these poisonous articles. Most of these manufacturers also claim that their articles are pure and wholesome, while some go still further and proclaim boldly that they are cream of tartar goods, or even the genuine Royal Baking Powder itself. No consumer will buy alum baking powders knowingly, for it is well understood that they are detrimental to health. The sale of lime and alum baking powders as pure and wholesome articles is, therefore, criminal, and it is satisfactory to notice that several persons engaged in such sale have already been brought to justice in the courts.

The official analysts have recently been active in the pursuit of these dishonest articles. The baking powders of several States have been carefully and critically examined. The officials are surprised at the large amount of alum goods found. It is a suggestive fact that no baking powder except the Royal has been found without either lime or alum, and many contain both. Dr. Price's Baking Powder has been found to contain nearly 12 per cent. of lime; Cleveland's 11 per cent. of impurities; the phosphate powders over 12 per cent. of lime.

The chief service of lime is to add weight. It is true that lime, when subjected to heat, gives off a certain amount of carbonic acid gas, but a quicklime is left—a caustic of most powerful nature. A small quantity of dry lime upon the tongue, or in the eye, produces painful effects; how much more serious must these effects be on the delicate membranes of the stomach, intestines and kidneys, more particularly of infants and children, and especially when the lime is taken into the system day after day, and with almost every meal. This is said by physicians to be one of the causes of indigestion, dyspepsia, and those painful diseases of the kidneys now so prevalent.

Adulteration with lime is quite as much to be dreaded as with alum, which has heretofore received the most emphatic condemnation from food analysts, physicians and chemists, for the reason that while alum may be partially dissolved by the heat of baking it is impossible to destroy or change the nature of the lime so that the entire amount in the baking powder passes, with all its injurious properties, into the stomach.

The large profits from the manufacture of lime and alum baking powders has placed many of them in the market. They are to be found in the stock of almost every retail dealer, and are urged upon persons calling for baking powders upon all occasions. Because of their well-known detrimental character it is desirable that prompt means be taken to suppress their manufacture.

Pure baking powders are one of the chief aids to the cook in preparing perfect and wholesome food. While those are to be obtained of well-established reputation, like the Royal, whose purity there has never been a question, it is proper to avoid all others.

"That sermon was the finest effort I ever heard," said a man on his way home from church. "I wouldn't have missed it for \$20!"

"I'm glad you enjoyed it, John," said his wife.

"Yes I enjoyed it; but there was one thing that annoyed me."

"What was that, John?"

"I had no change in my pocket less than half a dollar for the contribution box."

SILK RIBBONS!

Those of our lady readers who would like to have an elegant, large package of extra fine, Assorted Ribbons (by mail), in different widths and all the latest fashionable shades; adapted for Bonnet Strings, Neckwear, Scarfs, Trimming for Hats and Dresses, Bows, Fancy Work, &c., can get an astonishing big bargain, owing to the recent failure of a wholesale Ribbon Manufacturing Co., by sending only 25 cents (stamps), to the address we give below.

As a special offer, this house will give double the amount of any other firm in America if you will send the names and P. O.

address of ten newly married ladies when ordering and mention the name of this paper. No pieces less than one yard in length. Satisfaction is guaranteed, or money cheerfully refunded. Three packages for 60 cents. Address, LONDON RIBBON AGENCY, JERSEY CITY, N. J.

The prevalent spirit among men to-day is to feel a secret hostility against a life which surpasses their own; and therefore it is that we hear these tales, fables, slanders, fiction about monks and nuns.—Card. Manning.

ROYAL BAKING POWDER Absolutely Pure.



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

NATIONAL COLONIZATION LOTTERY

Under the patronage of the Rev. Father Labellé
Established in 1844, under the Act of Quebec, 21 Vic., Chap. 36, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

Class D. The twelfth monthly drawing will take place on Wednesday, 16th May, 1888, at 2 p.m. Prizes value, \$60,000.00.

First Series Prizes value \$50,000 00

Principal Lot—One Real Estate worth	5,000 00
LIST OF PRIZES.	
1 Real Estate worth	\$5,000 00—\$5,000 00
1 Real Estate worth	2,000 00—2,000 00
10 Building Lots in Montreal	300 00—3,000 00
12 Bedroom or Drawing-room Suites to choice	200 00—1,000 00
25 Do do do	100 00—2,000 00
100 Gold Watches	50 00—5,000 00
100 Silver do	20 00—20,000 00
100 Do do	10 00—10,000 00
216 Lots, worth	\$50,000 00
TICKETS - \$1.00.	

Second Series Prizes value \$10,000 00

Principal Lot—One Real Estate worth	\$1,000 00
LIST OF PRIZES.	
1 Real Estate worth	\$1,000 00—\$1,000 00
10 Gold Chains worth	40 00—4,000 00
100 Toilet Sets worth	5 00—5,000 00
100 Lots worth	\$10,000 00
TICKETS - 25 CENTS.	

Offers are made to all winners to pay their prizes cash, less a commission of 10 per cent. Winners' names not published unless specially authorized.
S. E. LEFEBVRE, Secretary
Office, 19 St. James St. Montreal.

CLOUGH and WARREN ORGANS

The Only Reed Organs with Qualifying Tubes Giving Pipe Organ Tones

Church Organ containing 2 full sets of Reeds, Octave Couplers and Sub Bass, with Scribner's Tubes. Price \$130 net. Send for Catalogue.

P. W. GRAHAM & CO.

8 Yonge Street Arcade, - Toronto

Dominion Line Royal Mail Steamships

Liverpool Service—Sailing Dates

From Montreal	From Quebec
Vancouver, 24th May, Wed.	10th May, Thurs.
Toronto, 17th " Thurs	15th " Friday
Sarata, 24th " Thurs	25th " Friday
Oregon, 31st " Wed.	31st " Thurs.
Montreal, 7th June, Thurs.	6th June, Friday

These steamships have Cabin Staterooms, Music-room, Smoking-room and Bath-rooms amidships, where but little motion is felt, and they carry neither cattle nor sheep. The Vancouver is lighted throughout with the Electric light, and has proved herself one of the fastest steamers in the Atlantic trade. Cabin rates of passage from Montreal or Quebec, from \$20 to \$30, according to position of stateroom with equal saloon privileges.

Special Rates for Clergymen
Apply at Toronto to GEORGE & BECHAN, 24 King St. East, or G. W. TORRANCE, 15 Front St. West, or to DAVID TORRANCE & CO., General Agents, Montreal

TEETH WITH OR WITHOUT A PLATE

Best Teeth on rubber, \$8.00, on gold, \$10.00. All work absolutely painless. Vitalized Air. C. H. RIGGS, L.D.S., South east corner King and Yonge streets, Toronto. Telephone 1476.

M. FOLEY, UPHOLSTERER

558 1/2 Yonge Street, Toronto.
The latest designs in Drawing-room Dining-room and Parlor Suites.
Also in Lambrequins and Curtains.
Carpets made and laid, and old suites renewed.
The patronage of the clergy is respectfully solicited.

LEPAGE'S THE ONLY GENUINE LIQUID GLOE
UNEQUALLED FOR CEMENTING wood, sheet, china, paper, leather, etc. Always ready for use. Beware of cheap imitations.
(IS MADE BY THE AWARDED TWO GOLD MEDALS)
Russia Cement Co., 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.



STATUTES OF CANADA AND OFFICIAL PUBLICATIONS

The Statutes and some of the publications of the Government of Canada, are for sale at this office. Also separate Acts. Revised Statutes: price for 2 Vols., \$5 00, and of supplementary volume, \$2.50. Price List sent on application.

B. CHAMBERLIN, Queen's Printer and Controller of Sea Department of Public Printing and Stationery. Ottawa, February, 1888

CLUB CHAMBERS

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

CLUB CHAMBERS

83 York Street next door to Rossin House, Toronto

30 CHURCH PEWS

With Iron Ends and Extension Seats, all in nice order.
For Sale at a Bargain.
For further particulars apply to
GEO. F. BOSTWICK
56 King Street West - - - Toronto
Manufacturer of CHURCH SEATING, PULPITS

A GOOD ATLAS.

ALDEN'S HOME ATLAS of the WORLD. In one large quarto vol., 11x14 inches in size, containing more handsomely engraved and colored maps, and of a better quality than ever before found in an Atlas selling at less than \$10.00. Also an index of over 5,000 cities, rivers, mountains, etc., throughout the world, showing exact location. Cloth, price \$2.00; postage 30c.

An enlarged edition, giving a total of 112 pages of finely engraved and colored maps. It now leads any \$10.00 Atlas in the field.

"Five dollars would be cheap for it. At two dollars it is half a gift."
—*Herald of Gospel Liberty*, Dayton, O. "A most comprehensive and useful work and at a price one-fifth of that usually charged."
—*Mail*, Chicago. "Is equal, if not superior, to atlases published heretofore for \$10.00."
—*Post*, Pittsburgh. "Handsome, convenient and attractive; contains all the latest additions to geographical knowledge."
—*Press*, Albany. "It leaves nothing to be desired in the way of maps. It is a magnificent book."
—*Christian Standard*, Cincinnati. "Handsome and so marvelously cheap that it will doubtless find an immense sale."
—*Messenger*, Philadelphia. "A marvel of art, of information, and of price."
—*Church Press*, New York City. "Is just the kind for which there is a real need."
—*Press*, Philadelphia. "It is one of the marvels of cheapness for which American readers are already much indebted to this publisher."
—*Christian Cynosure*, Chicago. "Admirable maps, handsomely engraved and printed in colors."
—*Christian Advocate*, Pittsburgh. "Its maps really cover the solid globe. It is one of the mammoth ten-dollar works that Mr. Alder expects to make money by selling for two dollars."
—*Christian Leader*, Boston. "Besides giving a map for every country of any importance—and many of these maps are well executed and contain the latest geographical data—every considerable town is included in an alphabetical list, with the country where situated, and the latitude and longitude."
—*The Bulletin*, San Francisco, Cal.

Worth \$10.

Price \$2.

THE EARTH FOR 25 CENTS! Don't confuse the above great quarto Atlas with ALDEN'S HANDY ATLAS OF THE WORLD, which sells (sells like "hot cakes"!) for 25 cents; postage, 2c.

The Literary Revolution Catalogue (84 pages) sent free on application. ALDEN'S publications are NOT sold by book-sellers—no discounts except to Stockholders. Books sent for examination before payment, satisfactory reference being given.

JOHN B. ALDEN, Publisher, NEW YORK:
393 Pearl St.; P. O. Box 1927. CHICAGO: Lakeside Building, Clark and Adams Sts

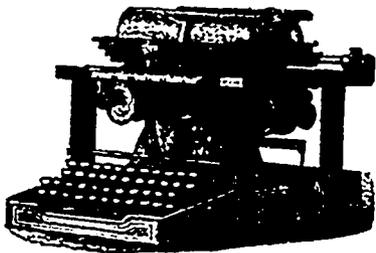
Remington Typewriter

Easy

Reliable

Rapid

Durable



Over 40,000

Machines in

Daily use

Used by Rev. J. F. McBride, secretary to His Grace Archbishop Lynch, by the ladies of Notre Dame des Anges, the Sisters of Our Lady of Charity, and all leading educational institutions. Every machine is perfect. Buy with privilege of returning unbroken at any time within 30 days. Price List on application.

.....0.....

George Bengough, Agent, 36 King St. East

Spring Importations, 1888.

P. F. CAREY,

Merchant Tailor

Has a well selected stock of Finest Suttins. The latest, noblest and choicest patterns. Trouserings to select from, which for price, style and quality can't be beat. Superior workmanship and a good fit guaranteed.

16 KING STREET EAST,

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

BONNER'S

Gents' Furnishing Store

Dealer and Importer of English, French & American Gents' Furnishings

Cor. Yonge & Richmond Sts., Toronto

DANCING.

Those wishing to be taught properly and quickly will register at

Prof. Thomas' Academy, 77 Peter St

Finest class-rooms and floor in Toronto. Reception, Ladies' and Gentlemen's dressing rooms in connection.

New classes are continually forming. For particulars apply to

PROF. THOMAS, Principal
NOTE—New and original dances will be introduced.

M'CABE & CO.,

UNDERTAKERS.

305 Queen Street West, Toronto.
Telephone 1466 Embalming a Specialty.

JAMES BYRNE,

MERCHANT TAILOR.

Latest styles in

ENGLISH AND SCOTCH GOODS
always on hand.

288 1-2 YONGE STREET

Opposite Wilton Avenue, Toronto.

Special discount to the clergy.

SIGNALS.

DANGER AHEAD.

Pimples, Blotches, Boils,

Fathers, mothers, all these signals warn you that serious complications may follow if the cause, dracy secretions, blood poisons, etc. are not expelled.

ST. LEON WATER here failed.

No human preparation to equal it

So say the wisest men.

James Good & Co.

Wholesale and Retail Grocers and Dealers in

ST. LEON WATER,

220 YONGE ST. and

101 1/2 KING ST. WEST,

"PA CRUSTA"

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

JAS. THOMSON & SONS

Painters and Decorators Importers and Dealers in Artists' Materials some very handsome — 304 Yonge Street Indies in Flowers to rent or for sale.



DOMINION Stained Glass Co.,

FACTORY:
77 - ICHMOND ST. WEST
TORONTO.
MEMORIAL WINDOWS
ART GLASS.
and every description of
Church and
Domestic Glass.
Designs and Estimates
on application.
W. WAREFIELD & HARRISON
Proprietors.

ORNAMENTAL STAINED GLASS
WALL PAPER
SUPERIOR DESIGNS
AT ALL PRICES
McCAUSLAND & SON
SHOW ROOMS 72 TO 76 KING ST. W. TORONTO

ST. JEROME'S COLLEGE,
BERLIN, ONT.

Thorough Classical, Philosophical and Commercial courses. Special facilities for learning German. Terms, \$141 per annum. For further particulars address, REV. L. FUNCKEN, C.R., D.D., President.

STANTON & O'HEIR.
BARRISTERS, SOLICITORS IN SUPREME COURT, NOTARIES PUBLIC.

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

GEO. LYNCH-STANTON. ARTHUR O'HEIR.

W. J. WARD,
REAL ESTATE & COMMISSION BROKER

4 KING ST. EAST, TORONTO.
Rents Collected. Valuations Made.

FREDERICK C. LAW,
ARCHITECT.
Office and Residence—463 Sherbourne St. TORONTO.

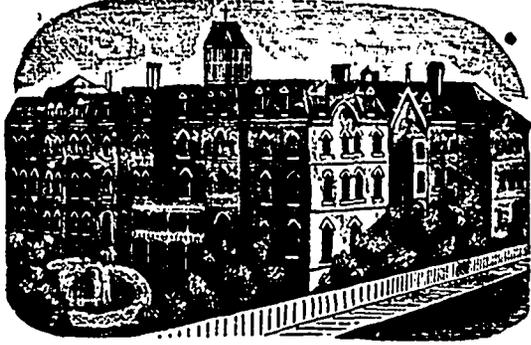
D. A. O'SULLIVAN,
BARRISTER, ATTORNEY, SOLICITOR, & C.
NOTARY PUBLIC.

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

FOY & KELLY,
BARRISTERS, SOLICITORS, & C.

Offices—Home Savings and Loan Co's Buildings
74 CHURCH STREET Toronto.
J. J. FOY, Q.C. H. T. KELLY.

N. D. BECK,
BARRISTER, ATTORNEY, & C.
Solicitor for the Credit Foncier Franco-Canadien
Office—14 McDermott Street East. WINNIPEG, CAN.



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

This imposing Educational structure is quite in keeping with the noble work to which it is dedicated. It is pleasantly situated near the Queen's Park, in the neighbourhood of the University and Michael's Col. ce.
For particulars call at the Academy or send for a prospectus.

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

ST. MARY'S COLLEGE, MONTREAL, CANADA. Under the direction of the Jesuit Fathers. Best Classical and French education. Board, tuition, washing, per year, \$150. For full particulars address REV. A. D. TURGEON, S.J., President.

Grand Trunk Railway.

The Old and Popular Route TO

Montreal, Detroit, Chicago,

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

ONLY LINE From TORONTO

Running the celebrated Pullman Palace Sleeping and Parlor Car.

SPEED, SAFETY, CIVILITY.

Toronto to Chicago in 14 Hours

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

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

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

CHURCH PEWS.

SCHOOL FURNITURE.

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

BENNETT FURNISHING COMPANY,
London, Ont., Canada
References.—Rev. Father Hayward, Sarnia, Lennox, Brantford, McElroy, Ipswich, Corcoran, Parkhill, Twoby, Kingston and Rev. Bro Arnold, Montreal.

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

CALDWELL & HODGINS

248 & 250 Queen St. West
Sacramental Wines.

T. MOCKRIDGE
The Technical Tailor

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

\$5.00 Trousers for \$3.50.
A Perfect Fit Guaranteed.

GARSWELL & CO.
BOOKBINDERS

26 & 28 ADELAIDE ST. EAST,
TORONTO, Ont.

Telephone No. 451.

GEO. GUEST
Practical Plumber

GAZ, STEAM AND HOT WATER FITTER
Dealer in Hot Water, Steam and Gas Fixtures and Hydraulic Machinery.
59 & 61 Queen Street East
TORONTO (opposite Metropolitan Church).

Nervous Debility,

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

NORMAN'S Electro-Curative BELTS

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

S. Address—P.O. Box 1
Fort Covington, N.Y.
Canada Address—
40 Blicury St., Montreal.

Castle & Son
STAINED GLASS
For CHURCHES.

Sacred subjects an symbols a speciality. No signs free. Correspondence invited. Reference, by permission, Cardinal Taschereau.

JOHN McMAHON

MERCHANT TAILOR,
39 King Street West, - Toronto

W. K. MURPHY

House : and : Sign : Painter
IMPORTER WALL PAPERS

953 Queen Street West - Toronto

The Father Mathew Remedy.



Radical and speedy cure for intemperance
 Destroys all appetite for alcoholic liquors.
 For sale by all druggists. Price \$1.
 Agent for the Dominion,
S. LACHANCE,
 1538 St. Catharine St., Montreal.

J. H. LEMAITRE & CO.,

Artists and Photographers,
 324 Yonge Street.

Largely patronized by the clergy and religious communities.

McKeown & Co.

182 YONGE ST.

Invite inspection of their new

Spring Dress Goods

in all the New Combinations and Colorings

New Silks, Merveilleux Surahs, Etc.

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

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

McKEOWN & Co.

182 YONGE ST.

Fine Dress & Mantle Making

BOOKS SUITABLE

for
Months of May and June.

MAY.

- A Flower each Day in Month of May, P.P., 10c. Per 100, \$5.00
- A Flower each Evening for Mary, 35c.
- Flowers for May; or Thoughts for Month of May, 10c.
- Golden Wreath for Month of May, 50c.
- Month of May for Religious Communities, 60c.
- Month of May, translated from French by D. E. Bussé, 50c.
- May Papers; or Thoughts on Litanies of Lohrtes 75c.
- Mary, the Morning Star, 40c.
- Most Admirable, 50c.
- The Month of May for Ecclesiastics, 40c.
- The Ursuline Month of May, 35c.

JUNE.

- A Flower each Day in Month of June, cloth, 15c.
- Devotions every Day for Month of Sacred Heart, 75c.
- Devotions and Office of Sacred Heart, 35c.
- Hours with the Sacred Heart, 30c.
- Imitation of the Sacred Heart, by Arnold, 50c.
- Meditations for Month of Sacred Heart, Ward, 60c.
- Meditations on the Sacred Heart, Gilt, 40c.
- New Manual of Sacred Heart, 65c.
- Manual of the Sodality of the Sacred Heart, 50c.
- Paras from the Casket of the Sacred Heart, 35c.
- Scholar's Manual of the Sacred Heart, 50c.
- Thoughts on the Sacred Heart, 60c.
- The Atoning Heart, 2 vols., \$1.20
- The First Friday of the Month, 50c.
- Year of the Sacred Heart, 50c.
- Wax Candles, Olive Oil, Incense, and Charcoal.

D. & J. SADLIER & CO.

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

115 Church Street, | 169 Notre Dame Street
 TORONTO | MONTREAL



TENDERS

SEALED TENDERS marked for "Mounted Police Provisions and Light Supplies," and addressed to the Honourable the President of the Privy Council Ottawa, will be received up to noon on Tuesday, 15th May, 1888.

Printed forms of tender, containing full information as to the articles and approximate quantities required may be had on application at any of the Mounted Police posts in the North West, or at the office of the receiver.

No tender will be received unless made on such printed forms.

The lowest or any tender not necessarily accepted.

Each tender must be accompanied by an accepted Canadian bank cheque for an amount equal to ten per cent of the total value of the articles tendered for, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the service contracted for. If the tender be not accepted, the cheque will be returned.

No payment will be made to newspapers inserting this advertisement without authority having been first obtained.

FRED. WHITE,

Comptroller N. W. M. P. Co

Ottawa, March 20th, 1888

Notice to Contractors

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Post Office, etc., Prescott, Ont." will be received at this office until Thursday, 31st Mar., 1888, for the several works required in the erection of Post Office at Prescott, Ont.

Specifications and drawings can be seen at the Department of Public Works, Ottawa, and at the office of F. Jessup, Esq., Collector of Customs, Prescott, on and after Saturday, 12th May, and tenders will not be considered unless made on the forms supplied and signed with actual signatures of tenderers.

An accepted bank cheque made payable to the order of the Minister of Public Works, equal to five per cent of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,
A. GOBELL, Secretary.

Department of Public Works }
 Ottawa, 7th May, 1888

**\$9,999.00
 IN GOLD
 TO BE GIVEN AWAY**

In order to introduce my Nursery stock throughout the United States and Canada, I will give away \$9,999.00 in gold as follows, to the parties sending me 16 Three Cent Canadian, or 21 Two Cent American Postage Stamps for any one of the following collection of plants or bulbs, which will be sent by mail (postpaid), in April next, and guaranteed to arrive in good condition:

- No. 1.—3 Hardy Roses.
- 2.—1 Everblooming Rose.
- 3.—3 Hardy Climbing Roses.
- 4.—3 Dahlias.
- 5.—5 Gladiolus.
- 6.—3 Hardy Grape Vines.
- 7.—3 Raspberries, 4 each, black and red.
- 8.—30 Strawberry Plants, 4 choice kinds.

All letters with stamps enclosed as requested above for plants, will be numbered as they come to hand, and the senders of the first thirteen hundred letters will receive gifts as follows:

1st. — \$250	The next 20, \$10 each.
2nd. — 100	The next 40, 5 each.
3rd. — 50	The next 415, 3 each.
4th. — 30	The next 830, 1 each.
5th. — 20	

After 50 thousand letters have been received, the senders of the next eleven hundred letters will receive gifts as follows:

1st. — \$225	The next 10, \$15 each.
2nd. — 125	The next 15, 10 each.
3rd. — 75	The next 40, 5 each.
4th. — 50	The next 470, 3 each.
5th. — 25	The next 500, 1 each.

After 100 thousand letters have been received, the senders of the next one thousand letters will receive gifts as follows:

1 and 2.....	\$100 each	The next 2, \$20 each
3, 4 and 5.....	75 each	The next 15, 10 each
6, 7 and 8.....	50 each	The next 300, 3 each
9, 10, 11 and 12.	25 each	The next 600, 1 each

After 150 thousand letters have been received, the senders of the next eleven hundred and nine letters will receive gifts as follows:

1.....	\$100 each	The next 10, \$20 each
2.....	75 each	The next 25, 10 each
3 and 4.....	50 each	The next 300, 3 each
The next 5.....	25 each	The next 470, 1 each

Any person may send any number of times for any of above collections.

If three cents extra is sent, I will send in April a printed list of the names of all persons who are entitled to the gifts.

As a direct investment this will not pay, but my object is to introduce my stock, and build up a trade by mail. I employ no agents, but deal direct with customers, and can sell and deliver stock to any part of the United States or Canada, either by mail express or freight, at about one-half the price charged by other Nurserymen through agents. Send me a list of wants and I will quote you prices. Mention this paper, and address all letters—

J. LAHMER,

RUBERYMAN, TORONTO, CANADA.

PLUMBING,

STRAM AND HOT WATER HEATING.

W. J. BUBROUGHERS,

315 Queen St. West.

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

THE BOILER INSPECTION
 And Insurance Company of Canada.
 Consulting Engineers and
 Solicitors of Patents.

HEAD OFFICE:

QUEBEC BANK CHAMBERS, TORONTO
 G. C. Robb, Chief Engineer. A. Tracer, Sec.-Treas.

SPILLING BROTHERS,

Manufacturers of

FINE CIGARS

115 Jarvis St., Toronto, Ont