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members during the mission, give promise of excellent work in the future. Applications for membership still pour in, and judging from present indications there is every reason to believe that before the end of the Easter time Father Ryan's hopes of one thousand men will be realized. When this splendid organization gets into working order, under zealous and active officers, it can be easily and effectively directed to any and every good work that concerns the physical, mental and moral improvement and progress of the young men of the Cathedral parish, and, indeed, of the city of Toronto. Such, then, is one of the ways the Catholic Church practically and effectively answers the question: What shall we do for our young men?

For the CATHOLIC REVIEW

## Catholic Canadian Celebrities.

HON. THOS. D'ARCY MCGEE.

"Yet faint and far, my Mother,  
As the hope shines on my sight,  
I cannot choose but watch it  
Till my eyes have lost their light;  
For never among your brightest,  
And never among your best,  
Was heart more true to Erin  
Than beats within my breast."

Such is the closing verse of the lines "Am I Remember'd In Erin" found after his death in the left breast pocket of Thomas D'Arcy McGee. The smoke from the slanderous bullet but throws out into farer beauty the words that came straight from the martyred heart, than which there was none more true to Erin.

As countries grow older and more prosperous, so does the God-like traits in men's characters for singleness of purpose and magnanimous self-sacrifice become less and more seldom in their opportunities for so doing. And though the rarity of purity of intention in the discharge of the public duty is regrettable even when a country has reached a state of prolificness both of people and revenue, yet it has its protecting offset in strength of population and breadth of cultivated land. But at the period of D'Arcy McGee's adopting the Maple Leaf as his future seal, Canada was young, more especially in Catholics, or rather they were kept so, for was it not a Catholic first stepped upon Canadian soil, and then and there dedicated it to the honour of the Cross? And to follow up one thought, Mr. McGee stood boldly out and fought with his giant intellect, his inspired tongue and honest heart, the claims of a Canadian, irrespective of nationality, creed or wealth.

To begin at the beginning of this checkered life and read page after page of its history, is a work of uncommon interest. Its genius shining in every line, its pathos speaking in every period, and its finale shrouded in the gloom of a national tragedy lend to it the misty charm of old Roman days.

Hon. Thomas D'Arcy McGee was born at Carlingford, Louth County, Ireland, on the 13th April, 1825. He learnt his lesson of deep hatred for English rule in Ireland and a corresponding love for his native land, from the lips of the cultured mother whom he idolized, as the two sat by the shore of that coast that the words of John Mitchell so beautifully describes, "Never, never, never, let breeze, pipe or zephyr breathe as it will, never can they whisper, quiver, sigh or sing, as do the beeches and sycamores of old Rosstrevor." She told her boy how her father was torn from his home in '98, thrown into prison and his earnings of a life time given to fill the pockets of British spies.

We may also presume that as the young McGee went daily to school in Wexford, where his family had subsequently moved, that his feelings were not softened by treading the ground of the "Wexford Massacre."

It was in this same city, when but a mere boy, the future orator that electrified all who heard him, made his maiden speech at the Father Mathew Temperance Society: and from far and near did the people come to hear "little Tommy McGee." Perhaps the blessing from the holy hand of the Apostle of Temperance as it patted the curly dark head, saved him in after years when the temptations surrounding a public man were fast making him forget his Wexford pledge.

At seventeen years of age D'Arcy McGee bade good-bye to Ireland and home from a ship bound for America; and with the hope of youth in his heart he cries,

"With riper years come care and sorrows, sense  
Yet meet we may again, please Providence."

'Tis said that as he sailed up the St. Lawrence, passing Quebec and Montreal on his route to the States where his relatives were, he thought "what a pity such a country was under English rule."

A few days after his arrival dawned the great and glorious Fourth of July. And as the young Irish exile listened to the extravagant harangues thought necessary on such an occasion, his heart echoed their sentiments, his long pent feelings burst forth, and climbing up on a coal cart, aired his rebel thoughts upon free soil. Thomas D'Arcy

McGee had launched his boat upon the turbulent waters of public life be the end what it may.

"Who is he?" asked one in the crowd. "Oh! he is a little curly-headed Paddy," was the answer. "Then," put in a third, "I wish to God that such little curly-headed Paddies as that would come to us in whole shiploads, any country may feel proud of that youth," and the last speaker was afterwards General Butler.

As a consequence of the glib tongue of the "curly-headed Paddy" D'Arcy McGee was offered a position on the Boston *Pilot*, of which he became afterwards editor-in-chief. It was just what he desired, a mouth-piece through which he might trumpet forth the wrongs of Ireland to nations willing to help her. So eloquently did he write of the Repeal motion in Ireland that O'Connell speaks of "the inspired writings of a young exiled Irish boy in America."

In 1845, upon a pressing invitation of Charles Gavan Duffy, McGee threw aside his bright prospects in America to cast his lot with the Young Irish Party in Ireland. He brought still greater lustre to that galaxy of brilliant men on the staff of the *Nation*, Charles G. Duffy, John Mitchell and Thomas Rielly, and they, together with the co-operation of such gifted men as Ireland alone can continually produce, formed "The Irish Confederation" with McGee as secretary. It was during this time that he delivered his celebrated lectures upon the "Golden link of the Crown." "Fresh, brilliant, and telling" even an unsympathetic critic is forced to admit.

It was no use in O'Connell impressing on them to keep the "sword in its scabbard" to be only drawn if all else failed, or "that an illegal act on their part was a victory for their enemies." They were young and saw men and women dying like dogs in the wayside ditches for the want of the bread that their landlord's hounds were fattening upon. With the agonizing voices of those living skeletons ringing in their ears, to let them die, since they must, at least like men, the brave young fellows rushed on to their fate. The rebellion of '48 failed, put down by cut-throat informers and British spies.

It has often been said that McGee got an inkling of the betrayal and stole off to Scotland, but this is only one of the many lying concoctions of the enemy. He was ordered off to Scotland to organize a squad among the brother Celts, and whilst there heard of the premature bursting of the insurrection, and seeing only useless imprisonment before him, through the instrumentality of Bishop Mangin of Derry, he effected his escape to the United States under the disguise of a priest.

It was after his arrival in Philadelphia, with mind embittered and heart made sore by recent events in Ireland, that he became engaged in the famous disputation with Archbishop Hughes of New York. For two years he continued expressing his mistaken views with regard to the stand the priests took in the Irish rebellion, but finally the foreign clouds that had drifted across the broad mind of the Catholic Irishman melted away beneath the strong rays of "the light of the world" directing the words of the Archbishop, and he knelt a penitent son at a forgiving mother's feet.

His noble mind having regained its normal condition he used its unresisting power in turning the tide of public opinion against the anti-Irish clique and in stamping out the disgraceful "Know-nothing" cry that had well nigh ruined the young republic.

To Thomas D'Arcy McGee may be rendered the thanks of hundreds of prominent Americans now holding the first positions of the day, for opportunity that was afforded them of repairing their neglected education in "McGee's Night Schools" of New York.

Mr. McGee spent almost twelve years across the border line, though never becoming a citizen of the United States, writing and speaking continually in behalf of the Irish American. But, slowly but surely, was he beginning to see that things are not just what they seem, that life was more real, more earnest to his Irish fellow-men than being made the tool of the American politician for his own ends of paying off an old score against England, by stirring up the rancorous animosity of the Irish immigrant.

For five years McGee edited the "Celt" in Buffalo, and it was during a monster Irish convention held in that city that the momentous turn in this ill-starred was taken.

Upon the solicitation of the Canadian delegates Mr. McGee came to Montreal in 1857 and started the "New Era," and we henceforth know him by the proudest cognomen in our Dominion an—Irish Canadian.

In that same city he made his home till his death, in a residence, the grateful gift of his admiring compatriots, in Mountmorence Terrace, St. Catherines St.

In 1861 he was called to the Bar in Lower Canada, but he left it to follow a public life which was more congenial to his ardent, temperament surcharged as it was with uncommon genius.

He was put forth by the Irish people as a member of the Government on Conservative principles, but was rejected on account of his previous history. But his constituents would not be daunted, and they urged upon him the necessity of joining the Reform side even against his own private feelings in order that the Irish might have a man before the House not afraid to be the exponent of their claims. Still there runs another story, that as an Irishman he himself only wanted an opportunity to oppose "The Government" regardless of

party. He won his election, but took his seat rather as an Independent than Reformer. McGeo's reply to Sir George Cartier as a former rebel, is a masterpiece of Parliamentary logic, justifying a rebel action under extenuating circumstances.

(To be continued.)

### EARLY DAYS.

One sometimes wonders whether there is such a thing as progress in ideas. Sometimes we incline to think there is not. We hear often enough the most intolerant and often the most inconsistent views expressed by persons who flounce about boasting of enlightenment. Such people point us back to the dim perspective of the centuries and we discern through their glasses many objectional features, magnified of themselves doubtless from the fact that their governing surroundings, vague as they must have been even in their own time, are now all but lost. We look out upon our own horizon and fail to discover these particular deformities, and pass on content, thinking comfortably, even as they in the centuries ago thought, that we shall be the admired of posterity as we are the beloved of ourselves.

We should very likely derive small profit from the adventure were we to project our minds over the lapse of a century to survey with the surroundings of that day the aspects of our present conditions. The follies in which we are now indulged would be as evident as they are now hidden. Many of our judgments of to-day, satisfying as they are to us, would be reversed by men who took no part in our acts but looking down with untroubled brow upon the passions and the strivings of the local giants of to-day.

Turn we in this spirit to a view of the events that transpired in Upper Canada in the stirring times of the second quarter of a century.

What strange unaccountable things are the passions of men, and above all the governing passions of sober men! After the war of 1812-15 there would seem to have been the very narrowest spirit of partisanship raging in the breast of every Canadian. In the quarrel for four separate existences were smothered all the broadest feelings of friendship that are the greatest glory of a race. The late Lord Beaconsfield once remarked in his incisive way that "fighting is man's second nature." To this proposition we must tender a melancholy assent and must add that the second nature being the later in coming is the oftener visible. Very often the worst part of a quarrel is the period immediately succeeding conflict, when the spirit is still chafing and fretting and fuming. How far this condition may cause disagreeable consequences may be illustrated by an incident that was recently brought to my attention by one who has delved among the archives at a city library. It appears that in the period around 1829 the members of the assembly that then met in Little York, not having such facilities for variable dissipation as we may be said now to have, were in the habit of repairing on off nights to a tavern situated somewhere in the vicinity of the present market square. This was of course not merely for the sake of partaking of the ordinary fare of such places, but also because there was known to be opportunity of hearing some very excellent music, furnished by a band of strolling musicians. On one particular Saturday evening a considerable concourse had gathered, and a fitting feast of loyal strains had been poured forth to greet the eager ears of the listeners, when the assemblage was awed by some one's demanding "Yankee-doodle." And this revolutionary air was played.

Shortly afterward, a very few days at the most, while the doors of the assembly were still closed after prayers a venerable legislator desired leave to address the Speaker on a matter of importance to the house, whose dignity forbade that the matter be as yet given to the public. He charged a representative named Matthews with having in a York public house asked for the playing of that seditious and revolutionary musical air, Yankee Doodle. A committee of eleven members of the house was granted to enquire into the charge. Inquest followed and Mr. Matthews was not proven guilty of the heinous offence. But the news got to the Governor of the colonies at Quebec, who straight way summoned Mr. Matthews there. Military authority succeeded in impressing upon him the need for going; so he went and was cleared at Quebec. But the news had gone by way of Halifax to the colonial office in London, and the unfortunate victim of suspicion was called thither and made to there prove his innocence.

When the circumstances surrounding our national existence were in such a condition as to make this state of affairs possible, we shall not be forced to look for unusual features in public affairs when we come to consider the conditions attending the administrations just prior to the rebellion of 1837.

Sir Francis Bond Head was a plain English country squire when he was called upon to succeed Sir John Colborne as Governor of Upper Canada. He seems to have taken a very praiseworthy interest in his surroundings and to have been altogether a well-intentioned, steady, trustworthy person. Being without military rank, and thinking that in consequence he would lose prestige in the eyes of his new subjects, he modestly asked the Government at Downing street whether the conferring of a baronetcy

upon himself would not go some distance toward compensating for this inferiority, and the minister was graciously pleased to acknowledge that his contention was entirely reasonable.

Previous to his appointment there had been no end of squabbles between the representatives of the people and the Governor, and so far had the contention gone that Wm. Lyon Mackenzie had been to England and been granted several audiences by the authorities of the colonial office, and had laid before them a vast multitude of complaints against the rulers in the colony. Mr. Mackenzie had also published a book containing these charges set out at length, and when the new governor set out to take his charge this book became his travelling companion.

As he approached his seat of Government he was not a little surprised to find that his course of procedure had been mapped out already for him, and that he was hailed as a great reformer. This to one who had never taken any active part whatever in party politics certainly appeared very strange, more particularly when he was one given to forming his own methods in his slow unbending way.

Almost his first act was to send for the discontented leaders that he might learn their views. In a book published in London after he was recalled he gives the history of his administration from his point of view, and there is no passage perhaps in it all that is more relentlessly written than that which describes this interview. Mackenzie he describes as a little squirming fellow with a large head, and legs that were not long enough to touch the floor when he was seated. His look was ever averted, and this, together with his constant quibbling and evasion of the Governor's questions so disgusted that straightforward person that the struggle which culminated in the rebellion of 1837 may be said to have there begun. Of Mr. Bidwell, the determined speaker of the House, he formed a more favourable conception, as however much he might quarrel with the speaker's methods, as he afterwards did, he must give a certain amount of admiration for the persistent manliness of his opponent.

It was not long before all persons concerned found that matters were not improved under the new administration. Sir Francis regarded it as the height of absurdity that the assembly should have the right to question his opinions. He insisted in his despatches to the Home Government, that it was the utmost folly to concede to the majority of the House the right to form a ministry without his nominating its membership. Like Sir Francis Gore who imperiously demanded a few years before, 'what did a few lawyers and tradesmen know about governing the country,' Sir Francis Head deemed it an insult to his office and his intelligence that any should advise him who had not been chosen by himself to do so.

In short it was a struggle between self government and government by an autocrat, and when we consider the hasty tempers that were on both sides, there can be no surprise that civil war was brought about by sheer exasperation. Doubtless the Governor feared the influence of American revolutionary ideas upon the minds of the colonists, and as time went on these fears became grounded. Some of the literature of the revolutionary party teems with the most shallow and disturbing arguments.

How the rebellion eventually broke out and how it ended in the disgrace and flight of the conspirators is well known. But all was not smooth, and before long the governor was recalled, and an abler, but perhaps even more autocratic, person sent out. Then responsible government, whose cause was lost in the skirmishes, triumphed.

It befits us now to consider the instruments by which this change was brought about. The name of Wm. Lyon Mackenzie is unquestionably the most prominent and of him it may be said that the closest research will not procure a great deal of admiration for the character of the man. His character for truth suffered when contrasted with his capacity for exaggeration. He was eccentric, unreasonable, unforgiving. But he had command of a complete vocabulary of abuse, and in some very fortunate manner had properly fixed the dominant idea that was bound to triumph in spite of his eccentricities.

It is his actions are contrasted with those of the more dignified Sir John Beverley Robinson, who was the Governor's best friend, the character of the agitator suffers. But the real contest lay not between men but between justice on the one hand, as against expediency and interest on the other. In such a quarrel the end may be distant but there can be but one.

The change transformed Canada from her old position of an estate for governors and their friends into a colony indeed, but self-governed. This was the young nation's first step on its own path.

CYRIL.

For the CATHOLIC REVIEW.

## PERE GAFFRE.

THE great Dominican Pere Fissot, who preached last Lent in Notre Dame de Paris, began the course of Lenten sermons this year in Montreal in the church of Notre Dame. After his first sermon, Pere Fissot did not appear again, and he is still suffering from an attack of diphtheria, which happily does not threaten to have serious consequences. The gap was, however, at once filled, and on the following Sunday another Dominican stood in the pulpit of Notre Dame—the subject of the course, Faith, was taken up without an apparent interruption of thought, and two Sundays ago and again last Sunday the wonder was who is the greater of the two great preachers.

Pere Gaffre does not appear to be more than thirty-five years of age, and he is of such splendid stature that he might stand in their midst and preach to the immense congregation. He is a Frenchman, but his language is not what may be called the cockney French of modern Paris, but the beautiful French still preserved and spoken in the universities and from the pulpit and at the Bar of the Province of Quebec. It is the French that was spoken here and in France by the educated classes at the time of the conquest of Canada, the French of the reign of Louis XIV. France since then has lost much that the French Canadians have refused to give up.

It is impossible to describe the sermons of Pere Gaffre. His voice, without being remarkably strong, is clear and far-reaching. If it were not for the very power of his eloquence, if he did not occupy the mind of his hearers with the truth of his teaching, one might be lost in admiration of the elegance of his diction and the wonderful grace of his action. But, though the eye be first attracted by the striking garb of St. Dominick, (which Protestants have seen pictured in word-portraits of Savonarola), and though the captivated ear suggest the idea that it were easy for some great master of the organ to follow the cadences of his phrases with appropriate harmony, yet these incidental perfections of form yield to the grandeur of the substance, and it is realized that the gesture and voice and words of the preacher are but the means between him and his hearers, and the means are forgotten. There is then, as it were, only one mind in the vast congregation of Notre Dame, and that mind is thinking the great thoughts and meditating upon the great truths that find expression in the marvellous eloquence of God's servant.

MONTREAL, 21st March, 1892.

## SCOTLAND'S CATHOLIC HIERARCHY.

By the death of Most Rev. William Smith, D.D., Archbishop of St. Andrew's and Edinburgh, whose demise was announced by the cable the other day, the Scottish hierarchy has lost one of the two metropolitans who were raised to archiepiscopal rank by Pope Leo XIII., when that Pontiff, fourteen years ago the present month, restored to the Scottish church the episcopacy she had lacked for some three hundred years. Archbishop Smith, who was in his 64th year at the time of his death, was formerly the Vicar General of the metropolitan see over which he presided, and he succeeded Most Rev. John Stram, who was the first incumbent of the restored See. Prior to 1878 Scotland was ecclesiastically divided into three districts. The eastern district comprised the sixteen eastern counties of the country, from the south side of the river Dee (including the parish of Banchory-Ternan) to the stewartry of Kirkeudbright, inclusive; the western district took in the counties of Argyll, Ayr, Bute, Dumbarton, Inverness (Louth), with the western Isles, Lanark, Renfrew and Wigton; and the northern district comprised the counties of Aberdeen, Banff, Moray, Nairn, Cromarty, Ross, Sutherland and the northern division of Invernesshire. Each of these three divisions was governed by a bishop who took his title from some see *in partibus*, that of Monsignor Stram, the predecessor of Archbishop Smith, and the first Archbishop of St. Andrew's and Edinburgh, being Bishop of Abila. Of the three divisions the western one was the most important, having nearly double the number of clergy to be found in the eastern one, which, in its turn, was twice as well supplied with priests as the northern district. From the statistics of 1875, three years before the Pope restored the Scottish hierarchy, we learn that in the western district there were 133 priests and 109 churches, chapels and stations; in the eastern district the corresponding figures were 70 and 78, and in the northern one 32 and 40.

The lamented Pius IX., in his closing years, was preparing to re-establish the Scotch hierarchy, and one of the first acts of his predecessor, the present Pontiff, was to give back to Scotland her long absent hierarchy. By letters bearing the date of March 4, 1878, Leo XIII. thus created the metropolitan see, which is now mourning for the death of its beloved archbishop: "Recalling to mind the illustrious records of the Church of St. Andrew's, and taking into account the present chief city of the said kingdom, and weighing other considerations, we have resolved to call forth, as it were from the grave, the said renowned see, and to raise and restore it, with the addition of the title of Edinburgh, to the rank of the metropolitan or archiepiscopal dignity which had formerly been granted to it by our prede-

cessor, Sixtus IV., of venerable memory; and we assign to it, by virtue of our apostolic authority, four sees, namely, Aberdeen, Dunkeld, Whithorn or Galloway, Argyll and the Isles." As these four sees comprise all the dioceses that exist in Scotland to-day, it follows that the archdiocese of Glasgow, the other Scotch metropolitan see, has no suffragans; and the Holy Father, in the letters already quoted from, thus defines the position of its incumbent: "In regard to the see of Glasgow, considering the antiquity, importance and nobility of that city, and especially the high flourishing state of religion therein, and the archiepiscopal pre-eminence conferred on it by Innocent VIII. we have thought proper to give its bishop the name and insignia of an archbishop, in such manner, however, that until it shall have been otherwise ordained by us or by our successors, he shall not receive, beyond the prerogative of the name and honor, any right proper to a true archbishop and metropolitan. We also ordain that the Archbishop of Glasgow, so long as he be without suffragans, shall be present with the other bishops in the provincial synod of Scotland."

It will thus be seen that the Scottish hierarchy presents features which are, we think, unparalleled in any English-speaking Catholic country. Possessed of archbishops, it has in reality but one, since the Archbishop of Glasgow is only a nominal metropolitan, having no bishops subject to his archiepiscopal jurisdiction, which fact, implying that all the Scottish dioceses are suffragans to St. Andrew's and Edinburgh, made Monsignor Smith, the lately deceased prelate, the actual head of the Scotch hierarchy. The see over which Dr. Smith presided for the past ten years or thereabouts, was founded about 1000 years ago, and it continued to be filled by worthy and pious incumbents up to the sixteenth century, when the so-called reformation invading Scotland led to the persecution of Catholicity, which also suffered severely from the political disputes that arose between Elizabeth and Mary and their partisans. The last prelate to occupy the see prior to its restoration by Leo XIII. was Archbishop John Hamilton, the eighth metropolitan—there had been, of course, a longer line of bishops—who was executed at Sterling, April 7th, 1571. St. Andrews and Edinburgh, though it is to-day the leading Scottish see, is by no means the oldest one. That of Glasgow outranks it by nearly 500 years, and probably the most ancient see in Scotland is the see of the Isles, which is said to have been founded by St. Patrick, who consecrated St. Germanus as its first bishop about the year 447; and which remained a diocese by itself up to the close of the fourteenth century, when it was united with the diocese of Man, the last bishop of which, Right Rev. Roderick Maclean, died in 1553.

The first bishop of Glasgow, which ranks next in antiquity to that of the Isles, was St. Kentigern, who was born about the year 516, and of whom it is related that, having gone over to Scotland to preach Christianity, and having made many converts in that country, he was consecrated the first bishop of Glasgow by an Irish prelate who was invited over to Scotland for the express purpose of imposing hands on the saint. His diocese is described as being of vast extent, stretching from sea to sea, wild and uncultivated and affording continual exercise for his zeal and piety. We are, furthermore, told that Bishop Kentigern travelled always on foot in his visitations; that he had to combat Pelagian errors, and that every Lent he retired from the sight and conversation of men and passed the whole penitential season in fast and prayer. Of the subsequent progress and development of the Scotch church, since little is authentically known, we may quote the following from the letters of Leo XIII. restoring the Scotch hierarchy: "Although from the middle of the eighth century to the eleventh, historical documents concerning the ecclesiastical state of Scotland are almost entirely wanting, still it has been handed down that there were many bishops in the country, although some of them had no fixed sees." We know from the pages of history that King David founded four bishoprics, Ross, Brechin, Dunkeld and Dunblaine, and we are told that before him, King Malcolm built the cathedral at Durham and made the abbot of that place bishop of St. Andrews—this was probably the origin of the see over which Dr. Smith lately presided—and added the bishoprics of Murray and Caithness to the former four in Scotland. The four bishoprics here alluded to were probably Glasgow, Edinburgh, the Isles and Whithorn or Galloway. The latter see was founded by St. Ninian in the fifth century, and in the life of this saintly prelate it is stated that the Scots regard St. Palladius as their first bishop. Pope Leo, in his letters, declares that it is known that in the fifteenth century Scotland had no less than thirteen episcopal sees, to wit, St. Andrew's, Glasgow, Dunkeld, Aberdeen, Moray, Brechin, Dunblaine, Ross and Caithness, Whithorn and Lismore, Sodor or the Isles and Orkney, all of which were immediately subject to the Holy See, and the principle one of which was the metropolitan see of St. Andrew's.

Toward the close of the following century the Scotch hierarchy became extinct. The metropolitan as already stated, Most Rev. John Hamilton, the Archbishop of St. Andrew's, was put to death by royal command at Sterling, April 7, 1571. The Archbishop of Glasgow, which had been raised to metropolitan rank in 1492 by Innocent VIII., Most Rev. James Betoun, went to Paris, where he died April 25th, 1608. Right Rev. and Hon. William Gordon, the ordinary of Aberdeen, died in his episcopal city Aug. 6, 1577, and no successor was

appointed to him until fourteen years ago. Bishop Creichtoun of Dunkeld died at Edinburgh in 1585, the name of the last bishop of Galloway before the restoration is not recorded, nor the time of his death mentioned, and of the see of Argyll it is stated that Right Rev. James Hamilton was appointed thereto in 1553, but was probably never consecrated. The last bishop of the Isles was Right Rev. Roderick Maclean, whose death in 1553 has already been alluded to, and of the other dioceses we have no records whatever of their incumbents or the time of their decease.

After the suppression of the Scottish sees, to provide the Catholics of that country with an episcopal guide Pope Innocent X., in 1691, the storm of persecution having largely blown over, appointed Right Rev. Thomas Nicholson vicar apostolic of the whole island under the title of Bishop of Peristachium, *in partibus*. Benedict XIII., in 1727, divided Scotland into two vicariates, north and south, and exactly a century later Leo XII. added another vicariate by dividing the southern one into east and west. Thus things remained until 1878, when the present Sovereign Pontiff, carrying out what he knew to be the desires of his predecessor, re-established the Scotch hierarchy and divided the country into one honorary archbishopric, that of Glasgow, and one metropolitan and four suffragan sees. The metropolitan diocese is the one which is now sorrowing for the death of Archbishop Smith, and the four suffragan sees are Aberdeen, Dunkeld, Whitehorn or Galloway and Argyll and the Isles. In the archdiocese over which Dr. Smith so worthily presided are included the counties of Edinburgh, Linlithgow, Haddington, Berwick, Selkirk, Peebles, Roxburgh and the southern part of Fife, which lies to the right of the river Eken; also the county of Stirling, except Baldernock and East Kilpatrick. Since its restoration this metropolitan see has had two incumbents, Dr. Strain, who was vicar-apostolic of the eastern district before 1878, and Archbishop Smith, who succeeded him about ten years ago. Archbishop Eyre of Glasgow, who formerly presided over the western vicariate, survives still, but Bishop McDonald, who was vicar apostolic of the northern district, passed to his reward three years ago.

Catholicity is making constant progress in Scotland, and every year sees new additions to the number of the priesthood and the churches. After the suppression of the hierarchy for over 300 years, it naturally requires time for the ancient church to regain her former influence and prestige. That she will do this in the long run, however, is morally certain, and then her sees will be more than double their present number, and the incumbent of Glasgow, being supplied with suffragans, will cease to be an honorary metropolitan solely and become what his predecessors formerly were, an actual and influential archbishop.

#### EXCLUSIVE SALVATION.

At the Church of St. Anne, Edgehill, Liverpool, Father Eger, O.S.B., on Sunday evening, Feb. 21st, preached the first of a series of special sermons. His subject was "The Church and Exclusive Salvation," and his text from Ephesians, 4th chapter. "One Lord, One Faith, One Baptism." No truth of the Catholic Church, he said, had excited more animosity than her doctrine on this point. Her enemies declared that the absence of that spirit of charity and universal brotherhood which should characterize all true religion was fatal to her claim as the One True Church.

He wish to explain this doctrine of "Exclusive Salvation," and while disclaiming any idea of unnecessarily wounding susceptibilities, to state clearly the Church's meaning, in order that Catholics might better realize the Catholic position and Protestants be led to admit the reasonableness of the doctrine viewed in its true light. Certain fundamental Catholic principles must first be stated to understand the matter. The Catholic Church taught that salvation can come only through Jesus Christ. Believers in mere natural religion who denied the necessity of a revelation at all might deny this; every Christian must admit it. The Church next declared Christ founded but *one* Church; that the commission given to the Apostles implied the corresponding obligation on the part of all to receive their teaching. Hence that all Christians must profess the same faith, obey the same authority, practice the same worship, and so constitute that one religion out of which there was no salvation. The last three Sundays evenings had been devoted to proving clearly that the One True Church could be none other than the Catholic, hence that outside her pale there was no salvation.

The preacher then reviewed at length the theological bearing of certain questions arising from this truth. What are we to believe concerning the unbaptised child after death? What of heathens? What of those without the One True Church? Theology taught unbaptised children were necessarily excluded from Heaven. The mere historic fact of Our Lord's redemption did not entitle men to Heaven; His merits, and by the means *se* instituted must be applied to the individual soul.

This bond of connection was wanting in these unhappy children. However, though deprived of the "Beatific vision," their state was not such, says St. Austin, as that "it was better they had never been born." They were not consigned to hell. Deprived forever of

the vision of God, they would still enjoy a natural happiness suited to their capacity. This befitted the justice of God. The teaching about heathens was also clear. If they corresponded to the "sufficient" graces God gives to every creature, and observed according to their light the natural engraved upon every heart, they might by their implicit desire of Baptism, obtain Heaven. St. Thomas teaches that God would work a miracle if necessary rather than that souls should perish without fault of their own. Cornelius, mentioned in the Acts, was a case in point. Concerning those outside the Church, theology was even more explicit. Doctors divided the Church into two elements. The first comprised its external organization, its visible hierarchy, the administration of Sacraments, preaching and the outward profession of faith. This was called the "body" of the Church. The second consisted in the operations of the Holy Spirit among men whose graces and blessings constituting the spiritual life. This was the soul of the Church. Now, union with the soul of the Church was essential to salvation, but, in certain cases, the not belonging to the body might offer no hinderance to Heaven. Invincible ignorance, or that arising from a man's being physically or morally unable to know it is God and he should submit to the Church, might excuse him, and, if nothing else be wanting, present no obstacle to salvation. "The doctrine, 'Extra Ecclesiam nulla salus,' says Cardinal Manning, "is to be interpreted both by dogmatic and moral theology. As a dogma, theologians teach that many belong to the Church who are out of its visible unity; as a moral truth, that to be out of the Church is no personal sin except to those who sm in being out of it. Souls are lost not because they are geographically out of the Church, but because they are culpably out of it. They are culpably out of it, who know or might, and therefore ought to know it is their duty to submit to it." For such there is no salvation."

The preacher proceeded to the application of these principles and analyzed at length the mental status of a soul under a twofold aspect. He first traced out the condition of one in a state of "invincible ignorance," and next that of the man who cherishes his heresy. In this second case a man doubts the truth of his religious convictions. Of an inquiring mind, he is led to review his position. Conscience, history and religion aid his inquiry. "Is my Church the true one?" There is a feeling of instability about its doctrines! Certain it is Christ's Church must be nineteen centuries old! May I disguise the fact that mine dates only from the so called "Reformation," or even later? Divines offer me theories of an "invisible Church," private judgment as opposed to infallible teaching, and contradictory opinions on vital truths. These cannot satisfy me! Matters seem so different in the Catholic Church! Such a man must honestly inquire or be lost! If worldly considerations, position, the ridicule of friends, the fear of losing caste, should make him a coward, then, in the words of Newman, "he sins against the light."

The preacher then gave the reasons of the Church's zeal in making converts. Truth was better than falsehood, however honestly held. The good faith of any individual can rarely be demonstrated. The Church, as a true mother, was anxious that all her baptised children, even those without her pale, should share her privileges, knowing how difficult it was, after the commission of mortal sin, to obtain its forgiveness, otherwise than by the divinely appointed and super-natural healing of the sacramental system of which they were deprived. These considerations implied the obligation on Catholics of good example strict adherence to principle, kindly appreciation of the religious difficulties of others, and prudent aggressiveness in the dissemination of Catholic truth. To Protestants, as their very name indicated, belonged the duty of enquiry into that religious system against which they protested. Many had inquired and embraced the Catholic Church. Newman and Manning, Faber and Wilberforce, and others illustrious in science and literature, as well as birth, were given as instances. He devoutly prayed that other earnest souls, seeing the "Kindly Light," might follow on."

Let us for a moment dwell on the consideration of the devotion to the Sacred Heart of Jesus, which the holy Church so recommends to her children at this particular time, and we shall find that the object and end of this devotion are such as to appeal with a mighty power to the heart and conscience of every Christian; are such as to draw the soul as with the cords of Adam and the bands of love, to the foot of the cross and to its merciful and loving Saviour, who on that blessed rood purchased it with a great price and died a cruel death that we might have everlasting life.

The Sacred Heart of Jesus was always an object of devotion and adoration to the Church, for it is the God-Man and is deified by its hypostatic union with the Divinity. This devotion is the same in substance as that which is paid to the adorable person of Jesus Christ, whose Sacred Heart was the seat and centre of His ineffable love for us. Christ was very God and very Man. His human and divine natures were perfectly distinct, and yet were hypostatically united in the adorable person of our blessed Redeemer, the second Person of the most blessed Trinity—*Archbishop Walsh*.



## The Catholic Weekly Review.

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

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. T. J. Dowling Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

The Late Rt. Rev. Bishop Carberry, of Hamilton.

The Rev. Father and of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion.

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### OFFICIAL

#### LENTEN REGULATIONS.

In consequence of the prevalence of the influenza in this archdiocese, and the enfeebled condition of public health, because of its ravages, we deem it our duty, in virtue of the Papal Indult, to dispense the faithful of this archdiocese from the laws of fast and abstinence during the coming Lent, excepting, however, the abstinence of Fridays, which must be observed as usual, and fast as well as abstinence on Good Friday. We at the same time exhort the faithful to live up to the spirit of penance and self-denial that should characterize the holy season of Lent, to try to appease the anger of God enkindled against our sins by fervent prayer, by alms deeds, and penitential works. We recommend self-denial in regard to those luxuries, the use of which is not necessary nor even conducive to bodily health and strength; such for instance as the use of intoxicating liquor, unless prescribed as medicine by a physician, the use of tobacco, etc., and abstinence from amusements innocent in themselves. In the words of His Holiness, the faithful who use this Apostolic Indulgence should be fervent in prayer, in performing works of mercy to the poor, in attending the public devotions of the Church, and in the frequentation of the Sacraments.

#### THE FORTY HOURS DEVOTION.

THE forty hours devotion is to be held in this city, within the Paschal time, in the following churches and at the following dates:—

- 1st. On the first Sunday of Lent and the three following days in St. Mary's Church, Bathurst Street.
- 2nd. On the 2nd Sunday of Lent at St. Basil's.
- 3rd. On the 3rd Sunday of Lent at St. Paul's.
- 4th. It begins on Thursday the 24th of March at St. Patrick's.
- 5th. On 4th Sunday of Lent (27th March) at St. Michael's Cathedral.
- 6th. Passion Sunday (3rd April) at St. Joseph's, Leslieville.
- 7th. On Palm Sunday at St. Helen's, Brockton.
- 8th. On first Sunday after Easter, in the Church of the Sacred Heart, King St. East.

#### THE IRISH LOCAL GOVERNMENT.

AMONG the many clauses which render the new conception of the Salisbury and Balfour Administration so objectionable to the Irish people and to English Liberals, and many Tories as well—we find section IV. viz.: "For the purposes of this act there should be a standing committee of 14, seven appointed by the grand jury and seven by the county council—with the local sheriff appointed by the Lord Lieutenant as ex-officio member—that is to say, 8 appointed by the Castle and 7 named by the county council.

1. Every act or resolution of the county council which involves capital expenditure, or capital liability, or contract for repairing roads, shall be invalid without the consent of the above-mentioned standing joint committee.

One would naturally ask where is the necessity then, or the use, of a county council when an adverse standing joint committee has power to annul all its contracts or liabilities, and block all its work by objecting to expenditure of every kind?

Section V declares that any twenty ratepayers of a county can apply to a judge of Assize for leave to petition the High Court for the removal of the councillors of a county or barony on the ground of corruption, malversation or oppression, or of persistent disobedience to law, and the judge of assize, if of opinion after hearing evidence, that there is a *prima facie* case, may give such leave.

2. The petition shall be presented within ten days after leave is given, and shall be tried by the judges on the rota for the trial of election petitions, &c.

3. At the conclusion of the trial the judges shall determine whether the charges in the petition are or are not proved and

(a) if they find proved a charge that a county councillor knowingly and willingly committed an act of corruption, malversation or oppression, or persistently disobeyed the law, they may disqualify him for seven years, and (b) if they find proved a charge of any act or default of the council which can be remedied, they may order the council to remedy that act or default, and (c) if they find proved a charge that the council have knowingly pursued a course of corruption, malversation, oppression or persistent disobedience to the law, they may order all the councillors to be removed, and if any such order to remedy an act or default is not complied with by the council, the judges for the time being on the rota for the trial of election petitions, may order all the councillors to be removed.

4. The judges shall in any case order by whom, and in what proportions, the costs are to be borne, whether by the council, by the councillors, or by any of them, or by the petitioners.

Upon an order of removal being made, the chairman and councillors of the council shall cease to hold office, and for such term, not exceeding three years, as is fixed by the order. Such persons, not less than five qualified to be councillors of the council, as Lord Lieutenant appoints, (of whom one named by the Lord Lieutenant shall be chairman), shall, during his pleasure, form the said council, and have the same authority and be in the same position as if elected councillors and chairman."

Here, it is evident, that the Salisbury Government, while making pretence of liberality, are actually attempting to throw dust in the eyes of the English people and to treat as fools or helots the people of Ireland. Any twenty men, it may be Orangemen or emergency men, in any county can make a complaint of "oppression" or of non-obedience to law, (the law of coercion still exists) and thereupon two judges, the creatures of Balfour, can break up the county council, and the Lord Lieutenant can appoint five men to run the county for three years, or during his Excellency's pleasure.

Never in the history of lawgivers, from the days of Lycurgus down to Balfour's reign, was such hypocritical and self-undoing legislation conceived in the brain of man.

The idea of two judges having it in their power to destroy and annul a chartered corporation! This absurdity of legislation has been dignified with the title of "PUT-EM IN-THE DOCK CLAUSE." On the complaint of any twenty prejudiced or dissatisfied men the elect of the people, the councillors armed with constitutional rights and privileges, may be put in the dock in self-defence; and dismissed from the position to which they were elected by the free vote and will of the people. In a letter to the *Times* Sir W. V. Harcourt quotes Hume and Hallam in proof that no such authority was ever invested in judges and that when, on occasion, it was attempted, it brought about a revolution in England and led to the dethronement of King James. We close this article by giving the quotation as cited from Hallam's constitutional history:

"The hostility of the City of London and several other towns towards the Court, degenerating no doubt into a factious and indecent violence gave a pretext for the most dangerous aggression on public liberty that occurred in the present reign. The power of democracy in that age resided chiefly in the corporations. These returned exclusively or principally a majority of the representatives of the Commons. It was suggested, therefore, by some crafty lawyers that a judgment of forfeiture obtained against the Corporation of London would not only demolish that citadel of insolent rebels, but intimidate the rest of England by so striking an example. True it was that no precedent could be found for the forfeiture of corporate privileges, but general reasoning was to serve instead of precedent, and there was a considerable analogy of the surrenders of the abbeys under Henry VIII. if much authority could be allowed to that transaction. An information, as it is called by *quæ warranta*, was accordingly brought in the Court of King's Bench against the Corporation. The Court of King's Bench pronounced judgment of forfeiture against the Corporation, and this violation of charters in the reign of Charles and James appears to be the great and leading justification of that event which drove the latter from the throne."

In the course of his speech Mr. Palfour did not promise any immediate good effects from his first attempt at Home Rule tinkering. My Bill will not regenerate Ireland, will not improve the administration of local affairs, will not do. If the good that the Coercion Act has done, but it may, in the course of some generations, heal the sores that afflict Irish society.

There was a burst of cheering when Mr. Morley arose and fastened at once on the *Put 'em in the Dock* Provisions. "Malversation" I can understand, he said, but what is "oppression?" Is the term defined in your Bill, or does the meaning of the word reside in the bosom of your judge?

Mr. John Redmond and Mr. Justin McCarthy then sprang to their feet. The former first caught the speaker's eye and made a graceful apology and a brief speech in condemnation of the Bill. Mr. McCarthy was in the happiest vein, he convulsed the House with laughter when he said, "Surely the first Lord has come to bury Cæsar, not to praise him. This is the bottle that is to wean the Irish people from their wild desire for Home Rule." The remedy Mr. McCarthy suggested was simple enough. "Just throw the Bill into the fire," he said, "it will make the kettle boil." A little while later Sir William Harcourt arose and kept the opposition in a bubble of merriment with his burly quips. A few were levelled at Mr. Chamberlain, who, in defence of the proposed Bill, compared Mr. Balfour's unprecedented tribunal to the United States Supreme Court with its power over the State Legislature. Mr. Bryce, a great Constitutional authority, was down on the lapse at once. The Supreme Court, he said, has no control over State Legislatures; all it can do is to treat as null and void any act that violates the Constitution.

It is doubtful if the Irish Local Government Bill, as it now stands, will ever be brought up for a second reading. Friday's dispatches have it that Mr. Balfour has announced that it depends on the progress of the Small Holdings Bill whether the Irish Local Government Bill would be moved for a second read-

ing before Easter. One thing is very certain, that when brought up again it will have been cut and slashed so unmercifully in Amendment Committee that its author shall not be able to recognize it as his own abortive offspring.

#### BELFAST BIGOTRY.

On Tuesday evening, March 4th, Mr. Sexton moved: that it be instruction to the Committee to insert in the Bill, clauses rearranging the existing division of the city of Belfast into wards, so as to make it possible for all classes of its inhabitants to obtain representation in the City Council.

Belfast is a city of 270,000 inhabitants, he said, it had a Municipal Council of 40 members. There are 70,000 Roman Catholics in Belfast and they had not one representative on the City Council, and no voice in the government of the city. It was discreditable to the House that a state of affairs like that, which did not exist in any other city in the kingdom, or in the world, should be allowed to exist in Belfast. What was the cause of this state of things? It was that the five wards which were formed in 1858, when the population was 115,000, had not since been re-distributed, though the population had advanced to 270,000. The Protestant minority in Dublin, Cork, and Limerick were not so large as the Catholic minority in Belfast, yet they had more than their due share of representation on the Town Councils of those cities. He asked the Government to support his motion. The Hon. Edward Harland regretted that the Hon. member should have introduced the question of religion. "It was bad enough to introduce politics into civic affairs, but to introduce religion into any Bill relating to Ireland was certain to produce ill-feeling."

With bigots of Mr. Harland's stamp it is always the case of the wolf and the lamb. The wolf may scold, oppress, and devour, but how dare the lamb complain. She ought to feel highly honored at being at all noticed by his high mightiness the wolf. To account for the absence of Catholics from the Belfast Town Council, the Hon. Mr. Harland said: "People should remember that Belfast is not an Irish city. She is not a Catholic city, and many workmen were brought to her factories from England and Scotland, therefore she is not an Irish city; and Irishmen should not complain of being left out in the cold. As Belfast had prospered under Protestant rule, so she would cease to prosper under Roman Catholic rule." This bigoted assertion brought down the House with ironical cheers and laughter. The Hon. E. Harland, who was anxious to avoid religious questions, proved himself quite an athlete once he was launched. The Roman Catholics of Belfast, he shouted, had no reason to complain, they had to obey the same laws as Protestants and the same consideration was given them—which statement was again met with ironical cheers.

W. Johnston, of Bally Kilbeg, hereupon rose to his feet and said: The motion was inspired by jealousy of the prosperity of Ulster. Belfast owed its prosperity to Protestantism. (Ironical laughter.) It was true that the population of Belfast had increased, but the Hon. gentleman opposite had not done anything to increase it. (Loud laughter.) This specimen of Orange eloquence and statesmanship ought surely to go down to posterity.

Mr. Balfour attacked Sir. W. V. Harcourt for taking sides with the malcontents, and said if he had taken pains to read the Irish Local Government Bill which he spent so much time in denouncing (Government cheers) he would perceive that it contained provisions by which without a two-thirds majority of the town council being at all necessary, the redistribution of wards in Irish cities could be effected. (Ministerial cheers.) The Government had not only done full justice to Ireland, but had given Ireland greater advantages than had been conferred on

England by the English Municipal Act. (Renewed Government cheers). These cheers were very soon changed into opposition groans and laughter, when Sir Chas. Russell arose and said:

It was clear from the speech of the First Lord of the Treasury that he had only an imperfect acquaintance with the provisions of his Local Government Bill (Opposition cheers and Laughter). He had stated that the Government proposed in that bill a remedy for the state of things existing in Belfast. He could not have read the bill or he would not have made such a statement (Opposition cheers). Clause thirty provided that a majority of the council should move in the matter before the redistribution of the wards could take place. What remedy did that provide for the grievance of the Roman Catholics of Belfast? (Opposition cheers).

MR. BALFOUR.—In England two thirds of the council must move. Our act requires only a majority (laughter), and therefore I propose to do more for Ireland than has been done for England (renewed laughter).

SIR CHARLES RUSSELL hoped the supporters of the right hon. gentleman were satisfied with the explanation, but it appeared to him to fall far short of a satisfactory one (Opposition cheers). The right hon. gentleman stated that the Local Government bill supplied a remedy for the grievance brought forward by the hon. member for West Belfast. If the bill was passed that grievance would be as bad as ever. There would be no chance of remedying it (Opposition cheers). He thought therefore, the present opportunity should be availed of for putting an end to the grievance.

The house then divided on the motion, the tellers being Sir Thomas Esmonde and Mr. Deasy for the "ayes," and Sir E. Harland and Mr. W. Johnson for the "noes."

For	..	..	..	172
Against	..	..	..	135
Majority against				.. 23

#### PREACHERS WITHOUT A MISSION—THE BABY BRIGADE.

THE *Religious Herald* thinks "that the world never needed preachers with a mission more than it does to-day, and in spite of all discouragements, there never was a grander time to preach the Gospel." The trouble is that people are unwilling to listen to the preachers who have a mission; thousands will flock to hear Sam Small or the ex-prizefighter and gambler, Joe Hess, who come here without a mission or authority of any kind. These men, who charge two hundred dollars a night for their services, can retail their platitudes and slang phrases, if not their blasphemies, to willing ears and admiring crowds; but their soulless eloquence, like a tinkling cymbal, is *van et preterea nil*. They teach no heavenly doctrine, because they have no mission from Heaven; they leave no impressions for good on men's minds, because they dare not claim to speak as "one having authority." Their repertoire of coarse witticisms and dexterous manipulation of the very latest slang phrases, fill the audience with wonder at their smartness, and provoke to laughter; but no lasting or even transient good is effected either by their presence or their preaching. They come wholly unauthorised; without a mission or a credential to enhance or enforce whatever message they may bring. It is no wonder the *Religious Herald* should think "that the world never needed preachers with a mission more than it does to-day." It is the Protestant world the *Herald* is thinking of. It does not concern itself about the outside Catholic world, since it knows very well that no preacher is allowed to open his lips in that world and address it publicly, unless he have a mission and be called as Aaron was. The Catholic Church has always taught "that every high priest taken from among men is ORDAINED for men in things that appertain to God, that he may offer up gifts and sacrifices for sins. . . . And neither doth any man take the honour to himself but he that is called of God as Aaron was."

If the Protestant world is so troubled and so tossed about by every wind of doctrine it has none to blame but itself, and its own teachings. It rejected the priesthood by abolishing the altar, and it substituted a dead book for a living teaching Church.

The Apostle declares that no man should attempt to preach unless he be duly authorised and properly commissioned, for "how can they preach unless they are sent?" he exclaims. The

first commission was given to the Apostolic College—"as the Father sent Me I send you." The Apostolic College sent Paul and Barnabas. Paul sent Titus to Timothy and Denis the Areopagite, who sent Polycarp and Ironeus; while Peter was ordaining and sending Linus and Clement and Cletus of Rome and Ignatius of Antioch, and so on through the ages down to Leo XIII. Who ever teacheth not with these must be like the blind leading the blind, who ever gathereth not with them, scattereth.

The *Religious Herald* continuing, says: "It may be well enough to know who Melchisedec was, and where Cain got his wife, but it is of much more consequence to tell men their need of a Saviour." Men could learn all this when children at school if the Protestant ministers did not join in with the Secularists in crying down denominational schools, and setting their faces against religion being taught with history and arithmetic. An illustration is given by the *Herald* of a true specimen of preaching *with a mission*. It says: "The Baby Brigade is the latest form of missionary work in New York city. The Brigade is formed of young ladies who go to the houses of mothers and care for their little ones on Sunday morning or evening to permit the mother's attendance at a place of worship." This is a very kindly practice indeed, but it may be abused as some of the mothers might be tempted to pass by the place of worship and put in the time gossiping with some talkative neighbour. How long will the Baby Brigade last? A Missionary Brigade, somewhat similar in character, composed of lady volunteers from Boston and other New England cities, started for the heat of war in 1862, and gave themselves up to nursing and caring for the wounded officers and soldiers after the battle of Bull's Run.

After a few weeks' experience it was discovered that they were preachers without a mission. They had no call from on high for such delicate work nor heavenly fortitude to withstand the difficulties and temptation in which they found themselves involved. Abraham Lincoln, who a few weeks previous had refused the proffered services of 200 Sisters of Charity, telegraphed to Archbishop Hughes: "Send me all the Sisters of Charity you can spare for our hospitals." The Baby Brigade will be as short lived as all the other fads got up for a sensation—mayhap for speculation—certainly not commissioned or inspired by Heaven.

#### THE PROTESTANT JOKE FOR ST. PATRICK'S DAY.

Among the many good stories told of, and by, the great orator and Irishman, Father Tom Burke, one is this:—on his way to preach on St. Patrick's Day, Fr. Tom fell in with a friend of his, a Protestant clergyman. "Well, Fr. Tom," said the parson, "this is a great day for Ireland." "It is," said Fr. Tom. "A great day for the Protestants," continued the clergyman. "Yes indeed," meekly put in the poor Friar. "Of course you know St. Patrick was a Protestant," said the parson patronizingly. "Do you tell me so," quoth the priest. "And his father was a deacon," continued the member of the married clergy. "Yes," said Fr. Tom. "And his grandfather was a priest," said the minister, who believed in "continuity"—backwards. "So it seems," said Fr. Burke, and then archly added, "And his grandmother was a Methodist Sunday School teacher, and his wife, Mrs. St. Patrick, was a tract distributor and a "souper," and helped her worse-half much in his mission to the poor ignorant Irish." The parson looked puzzled. "Why, you're joking Fr. Tom," he said. "Yes," replied Fr. Tom, "I am, and so are you."

And so was Canon Dumoulin, when he lectured a few evenings ago on the Protestant St. Patrick, to the members of the missionary and theological society at Trinity College, Toronto. St. Patrick could enjoy a joke, as he showed in his treatment of the serpent, who tried to make himself too big for his box. If the

Saint were asked what is to be done with a man like Canon Dumoulin, he would probably say: Well, if he believed in the intercession of saints, I'd pray for him. If he believed in history, I'd reason with him. But, as he believes only in himself and his joke, the best thing to do is—to laugh at him."

In an article published recently in these columns the name of Bishop Macdonell, the first bishop of Upper Canada, was wrongly put throughout as "MacDonald." The Bishop always spelt his name thus: "Macdonell," and we hasten to make the correction.

The De La Salle Literary Society have recently done a good service to the Catholics of this city, by calling the attention of Dr. D. A. O'Sullivan, chairman of the Public Library Board, to the scarcity of Catholic works in the library catalogues. Dr. O'Sullivan has kindly promised to look into the matter and see that Catholic readers get their share of Literature in the Library.

This Society will about the middle of April, close a very successful season's work which has consisted of debates, lectures, essays, elocution, reading circles and musical entertainments. It affords a splendid opportunity to young men who have a taste for literary work or who wish to cultivate the art of public speaking.

Meetings are held at 3 p. m. every Sunday in the De La Salle Institute, and a cordial invitation is extended to anyone who wishes to attend.

It is stated on good authority that Pope Leo, in anticipation of future difficulties which the Holy See may have to encounter, has deposited in a bank, to be paid to his successor, the sum of five million lire, which have been saved by the economies introduced at the Vatican. This amount is entirely independent of what the next Pope will find in the treasury of St. Peter's Pence, and represents a special gift made by Leo XIII. to his successor. - *Cable 30th March.*

Very clever rascals they are who work the cable. A gang of Jews aided by a pack of literary thugs control it. The fact is, all simply, that the Pope cannot trust an Italian bank with a deposit of the contributions of the faithful. Placed in an Italian Bank they would be at any moment liable to sequestration or to the substitution for them of Italian irredeemable bonds. Whence the Pope is obliged to bank abroad the trifle not consumed by immediate wants. 5,000,000 lire looks big. It is made to look big for the purpose of producing, in Catholic minds, the idea that the Pope is well off. Any man is supposed to be well off, these times, who can leave anything to his successors. Five million lire is less than one million dollars. We have any number of associations on this continent, carrying many times that amount of security invested for future needs. Yet it is made the subject of cable comment that the head of the greatest organization on earth has put in safe hands a million dollars for contingencies.

#### OBITUARY.

DENIS REGAN, one of the earliest settlers in the old county of Middlesex, breathed his last on Wednesday, the 23rd ult., at the venerable age of 92 years and a few months. He, with his two brothers, Cornelius and Patrick, left the home of their father, Co. Cork, Ireland, about the year 1832, and after long and tedious journeyings by land and water, purchased land in the vicinity of Glanworth, about eight miles south of London. They were not alone, however, in search of a home denied them in the land of their birth. Four brothers, named Coughlin, natives of the same barony, West Carbery, in which the thriving town of Dunmanway is situated, with other relatives, accompanied them, and took up farms in the fertile, but at that time, wooded and swampy region between St. Thomas and the Forest City. They formed what was known in those days as the Cork Settlement of South Middlesex. They were men of brawn and sinew, active and energetic workers; but were especially remarkable for their shrewdness, honesty, and ardent attachment to the teachings and practice of their Catholic faith. One of the Coughlin brothers, named Daniel, went north and

took up land in the township of Stephen in the same county. He was married to a sister of Denis Regan—subject of this obituary and had several sons and daughters, who are all well known and highly respected all over this western portion of Ontario. One of his daughters is an exemplary nun in the order of St. Joseph, and the oldest of the sons is Timothy Coughlin, ex-M.P., who made so many friends at Ottawa, and has so many claims in the Government, that all look forward to his being called to fill the next vacancy in the Senate.

The old first heads of the Regan and Coughlin pioneers have now all gone to a better world to reap the harvest of well-spent Christian lives in Catholic faith and piety; but their descendants, both in North and South Middlesex, continue on the good work, and are in every respect worthy of the name and inheritance of their fathers. The deceased Denis Regan celebrated his golden wedding about four years ago, and now leaves the life-long partner and sharer in all his joys and sorrows to lament his loss. Of the sons who survive him, one, Cornelius, lives on the homestead, Denis is a citizen of St. Thomas, and William is postmaster at Bothwell. The two daughters are married, and very well to do in the vicinity of St. Thomas. The remains of the old patriarch on last Friday to the Catholic church in St. Thomas, where High Mass of Requiem was sung by Rev. Father Quinlan, and an appropriate sermon delivered by Rev. Father Flannery. The pall-bearers were: Daniel Regan, Commissioner of London, John T. Coughlin, Reeve of Westminster, Barth. and Daniel Coughlin, of Stephen, James O'Brien and Daniel Coughlin, of Yarmouth, Co. Elgin. R. I. P.

#### CATHOLIC ORDER OF FORESTERS

On Sunday morning last the members of Sacred Heart Court No 201 Catholic Order of Foresters met at the hall and forming in procession proceeded in a body to Sacred Heart Church to perform their Easter duty, as is required by the Constitution of the order. Rev. Fr. Lamarche, the zealous pastor of Sacred Heart Church being chaplain of the order, the members availed themselves of his invitation to make their first collective communion, as a Court at his Church. Rev. Fr. McBrady, O.S.B., of St. Michael's College celebrated Mass and administered the Holy Sacrament, after which in the course of an address to the members he congratulated them on the numbers in which they had turned out to partake of the Holy Sacrament of the Blessed Eucharist. He was greatly pleased, to see, in this age of societies, so many of whom were not in accord with the Church, a gathering of gentlemen such as those present, animated by true Catholic principles and imbued with Catholic piety. Good work was being done by this society that must cause it to prosper. There is one thing however to be remembered, and that is to live up to the constitution, and to adhere rigidly to its laws. The heads of Societies sometimes get lukewarm and do not enforce the Constitution. "But gentlemen," said Father McBrady, "if your constitution is of an value at all it is worth obeying, if not, throw it away and get another.

They who live up to the spirit of it live up to God's commandments and must prosper. The rev. gentleman then spoke of the sacrament which they had just partaken of, saying that as the body requires food constantly, so also does the soul require nourishment, which is to be had only at the Sacrament of the Lord's Supper, and exhorted them to partake of it frequently.

The choir, composed of the children of Sacred Heart Separate School, accompanied by the church organist, Mrs. McKinnon and strengthened by the deep basso tones of Fr. Lamarche, sang in excellent manner.

It is stated on good authority that Cardinal Moran, of Australia, will visit America on the occasion of the World's Fair at Chicago. There will be a conference of Bishops in Chicago about that time, at which Cardinal Moran will be present.

The post of secretary to the Archbishop of New York will be a much coveted prize in future. From it one archbishop and three bishops have graduated. Bishop Loughlin of Brooklyn was Archbishop Hughes' secretary; Archbishop Bayley, formerly of Baltimore, held the same relation to Dr. Hughes later on; Bishop McNierney of Albany was secretary to Archbishop McCloskey, and Monsignor O'Donnell steps from a similar position under Archbishop Corrigan in the important see of Brooklyn.

## SOME MODERN NOVELS.

MAURICE FRANCIS EGAN IN "CATHOLIC CITIZEN."

THE subject of fiction naturally excites a great deal of attention from people who are anxious that young folks shall receive proper educational training. We Catholics must consider the subject very seriously.

In France, works of fiction are looked on with a certain distrust. This is a bad thing for the works of fiction, because the authors have got out of the habit of writing for the enthusiastic and pure-minded, whose interest, after all, is dearest to the author who believes in the divine mission of his art. Owing to the ostracism of the novel in France, the cleverest writers make their books for the *blase* and the dissolute. Octave Feuillet, who would have shrunk from putting his novels into the hands of his daughter, wrote a special novel, "Sybille," that she may read. Halévy, whose productions would not be read by any modest woman, wrote the "Abbe Constantin" for the pure.

The novel in English has until lately been benefited by the fact that young people are not taught to look on it as forbidden fruit. Any honest father may read Mr. William Black's or Mr. Richard Blackmore's or Mr. Howell's or Mr. Stockton's or most of Mr. Marion Crawford's to his children by the evening lamp. One must draw the line at Mr. Crawford's "To Leeward," but the faults in the novel are virtues compared with unnameable stains on the brilliant contemporary fiction in France.

The novel is the literary expression of our century. Cardinal Wiseman held it to be so; Cardinal Newman, though but an indifferent novel-writer resorted to it, and everybody who has a message, whether it is Mrs. Humphrey Ward, with her superficial pleas and slender talent or Edward Bellamy, with his Utopian plans, rushes into fiction. It is the one way of gaining the public ear. Its influence is persuasive, insidious, lasting. If the constant reading of all sorts of novels did not dull thought, novels,—miscellaneous novels,—would do much more harm than they do. Charles Lamb said that his books did his thinking, and novels have become mere thinking machines for many of our young people; they become machines, then narcotics; they are at last the whole of "literature" to them, and, finally, lose all charm.

The only possible way too keep the taste for novels clear and good is to give young readers a proper standard of judgment. This means, in most cases, moral and intellectual salvation, it means the providing of a perpetual consolation and enjoyment for early life and a serene pleasure in old age when friends grow few, and those attractions that make friends have departed. It ought to be the business of teachers to furnish this standard of taste rather than to rely on the lists of names and dates given in text-books. After all, most truths are platitudes; science itself is a platitude, literature itself is merely the personal expression of old truths. It is a platitude that one of the best safeguards for truth and morality is a love of good books.

We can not confine our young folks to works of fiction written by Catholics for Catholics. It would be absurd to do so. All true art is Catholic; it is the wings of the soul striving for something beyond art. What respect could we have for the broad-mindedness or the critical taste of the man who would prefer Mrs. Craven's "Elvane" to Blackmore's "Lorna Doone" because Mrs. Craven was a Catholic? Or Lady Georgianna Fullerton's "Lady Bird" to "The Newcomes," because Lady Georgianna was on the way to the Church when she wrote that novel? Or Cardinal Newman's "Loss and Gain" to "Ivanhoe," because the Cardinal was a Prince of the Church? We can not look at literature in that way, and we ought not to do so. As to professedly Catholic novelists and their virtues and defects, I can not do better than refer the reader to the sane words of Bronson, who,—God forgive us!—is too little read. Our duty is to give our young folks a standard, to start them right, and not to narrow them with any absurd notions. There are only about twenty-five novels in all the world that a man ought to read. Let him start with the common, weak, sweet stuff, and he will never get beyond it, unless he take to the fiery and unwholesome.

Confine him to the sentimentism of "Lady Bird" and "Grantly Manor" and he,—perhaps I should say she,—will end by finding Bertha M. Clay and "Ouida" satisfactory. Start him with "The Vicar of Wakefield," with Lady Georgianna's "Constance Sherwood," with "Henry Esmond,"—teaching him that he is to take "Father Holt" with a grain of salt,—and he will never descend to "East Lynne" or the books of "The Duchess," if any man can descend so low.

Warn your young people that the one danger of Dickens lies in the fact that he ignores the supernatural. Oliver Twist is good because he is good. He lives in mud, and is not defiled, because he is naturally good; and this never happens. Dickens takes no note of divine grace; but, with this reserve, there is a world of delight to be found in "Nicholas Nickleby" in "David Copperfield," in "Barnaby Rudge." We keep this, and bury his nasty "Letters from Italy," "American Notes" and "Child's History of England," just as we sink a lot of the bitter Swift's works, and keep Gulliver's "Travellers."

Thackeray not only wrote a classical style, — Dickens did not,—but there is more grace in him. Col. Newcome and Amelia Osborne, and

Henry Esmond, and the De Floracs and poor Beatrix are reverent, after all. Still, Thackeray's point of view is not, as a rule, our point of view. But give us the right standard of ethical judgment, and how real and fine and valuable his great gallery of portraits becomes to us!

And then there are our own classics,—"Fabiola" and "Dick and the Sibyls" and Manzoni's incomparable "Bethrothed." But this paper has grown too long already.

EDMUND BURKE.

## Conclusion

He opposed vigorously the violent measures adopted by the Government and defended the freedom of the press both in Parliament and outside it. His work on "The Causes of the Present Discontents" is one of the ablest essays on the British Constitution published during the last century, and the principles which he laid down in theory he also maintained in practice. The Irish people were then demanding the right of trading with foreign countries, in 1774, and Burke, though then representing Bristol, which was hostile to the Irish claims, steadily supported them. In the face of rampant bigotry he also advocated fearlessly the repeal of the penal laws and to his eloquence the first relaxation of that infamous code in 1778 was in a great part mainly due.

The second quarrel between the English Ministry and the American colonies found Burke on the side of freedom and during three years he struggled manfully but in vain to have the rights of the American colonists recognized. When the war was practically at an end and the independence of the United States recognized, he became a member of the Ministry as Paymaster General, but he held it only a short time as his friend, Lord Rockingham, was driven from office and Pitt eventually became Prime Minister.

The impeachment of Warren Hastings was the next event of Burke's career and, indeed, to him that whole transaction was mainly due. The conquests of England in India were marked by a cruelty and a rapacity which stirred his soul to the quick and his matchless eloquence was at once employed in denouncing the triumphant governor who was responsible for so many crimes. The public conscience of the English people was little concerned with the villainies which brought profit to the British trade, but Burke's sentiment of right was a widely different thing, and by sheer force of energy and moral power he brought the great criminal to the bar of justice. That the prosecution ultimately failed of securing a conviction is well known, but the moral effect of Burke's eloquence produced a lasting effect on the public mind and his famous speeches are justly reckoned amongst the highest, if not the very highest displays of eloquence in the whole history of the English language.

The trial of Hastings was still dragging along in Parliament when the French Revolution came to shake the European world. Burke, like many other generous minds, was shocked at the atrocities of the Jacobins, who got control of the French Government and he threw himself heart and soul into the opposite camp. His "Reflections on the French Revolution," which appeared in 1790, had an enormous circulation and produced a mighty effect in England. Burke on this question adopted a definitely conservative policy, and thus became estranged from many of his former colleagues especially from Fox and Sheridan. That his views were exaggerated by the excitement of the time and his natural abhorrence of cruelty such as was practiced by Robespierre and his followers cannot be denied, but his mental power is fully proved by all his works on the Revolution as well as by his former works.

That it was no mere blind conservatism or class feeling that inspired Burke's hatred of the French Revolution he showed by the zeal with which, at the very same time, he took up the cause of the Catholics of Ireland and England against the penal laws which still fettered them. In 1792 he published the most forcible appeal in behalf of the Catholic claims that had yet appeared, in a letter to Sir Hercules Langrishe, and to the last he continued to work energetically in behalf of his Catholic countrymen. The second great measure of toleration which was passed in 1793, and which admitted Catholics to the right of voting and removed nearly all personal restrictions on their freedom, was in great part due to Burke's efforts, and when the Catholic College of Maynooth was founded in 1795 he took the closest interest in its success, and even personally examined candidates for its professorships. As soon as this measure of justice to Catholics was accomplished Burke retired from Parliament and three years later his life came to its end, in 1797.

As an orator, a statesman, and a political thinker, Burke stands confessedly the greatest man in England of the last century. Macaulay pronounces him "Superior to every orator, ancient or modern, in aptitude of comprehension and richness of imagination;" and Charles James Fox, his contemporary, declared that he had learned more from the conversation and teaching of Edmund Burke in political information than all he had gained elsewhere from books, science, or experience. Perhaps, however, the noblest distinction of Burke is that his talents were always employed on the side of right, and that not a solitary stain marks the character of him who won his way unaided from the office of a publisher to swaying the destinies of an Empire without once swerving from the path of justice to all.—*Monitor*.

## A POPE WHO DIED IN EXILE.

BY THE REV. RUDEN PARSONS, D.D., IN *Ave Maria*.

## II.

VARIOUS, indeed must necessarily be the judgment of critics upon such a pontificate as that of Gregory VII. A modern author, much lauded by the unitarians now at the political helm in Italy, writes: "The seventh Gregory was a Pontiff of pure life, austere virtue, and indomitable will. If human prudence can reproach him for an inflexibility which savors of excess, and for pretensions to a supremacy which may appear unlimited, we must not forget the enormity of the abuses that he was obliged to correct, and the unbridled tyranny that he strove to repress. From his attack on the imperial power in Italy came the completion of the establishment of the Italian communes, which, because the schism had enervated the authority of the imperial counts and of the prince-bishops of the cities, now began to elect their own magistrates." Imperialists and Gallican writers generally hold that Gregory VII. was so elated by his elevated views of the Roman pontificate, that he wished everything, sacred and profane, to be prostrate at his feet. Alexandre is more moderate, when speaking of this Pontiff, than most authors of his school. For while he contends that "Gregory was the first Pope who claimed the power to depose kings, and this also against the teachings of the Fathers and of Scripture," he admits our Pontiff's sanctity and single-mindedness; and believes him to have been influenced in his course towards Henry IV., by the opinion, "held by Gregory, by certain other Popes, and by some authors, that a change had come over the Empire and the imperial dignity when the Empire was transferred to the Germans, and the confirmation of the imperial election devolved upon the Pontiff," that, in fine, the Empire was, and had been from its very origin, a fief of the Holy See. Alexandre, quite naturally, is unwilling to concede this "opinion," though it is as old as the Holy Roman Empire itself, and even though he did concede it, he would deny the application of the principle to the case of any other sovereign than the Emperor, most especially to the case of his Most Christian Majesty of France.

Henke says of Gregory VII. that he was "a shameless and wicked man, full of tricks, and a rash innovator, although he had the prudence of a statesman, and the courage, energy, and firmness of a hero. He was low and vile, although externally he presented a noble independence. He pretended to be a saint, and was adored by his partisans, but he was a man without religion, faith, or belief, one of his intimates called him St. Sattan." Schroek admires his perspicacity and his knowledge of the human heart, but reproaches him with dissimulation, an indomitable pride, unmeasured ambition, and obstinacy. Bower says that our Pontiff tried to establish an absolute and universal despotism, and implies that he was a heretic, hypocrite, and imposter. Sismondi says that he was dominated by an insupportable arrogance, and an unlimited ambition, and that he sacrificed everything to these two passions. Villemain, that fortunate mediocrity who retained the perpetual secretaryship of the French Academy of Thirty years, worked but little harm to the memory of St. Gregory VII., but he did nothing to glory it. This historian, or rather *littérateur*, possessed too little of the spirit of Catholicism to be able to appreciate, and therefore to do justice to such a character as that of Hildebrand. And although he wrote his work on our Pontiff when he was in the maturity of his talent, such as it was, superficiality, not willingness to investigate, was his characteristic. Thus he accuses Hildebrand of surprising the confidence of the Countess Matilda, whose "confessor" he was; apparently ignorant of the fact that this "confessor" did not become a priest until after his election to the papacy. Villemain, however, must not be blamed for the publication of his History of Gregory VII. When he had completed it, and his innumerable admirers were anxiously awaiting the promised enjoyment, Eckstein, a Catholic *savant* of good sense and enormous erudition, declared that if M. Villemain dared to publish his "Gregory VII.," he would reply to it page by page. Then the manuscript was returned to oblivion, and was withdrawn therefrom only when the author and the feared critic was no more.

It was reserved to Voigt, a German and a Protestant, to discover and avow what even a Bossuet would not admit, that Gregory VII. was no fanatic, no vain braggart, no ruthless invader, no sorcerer, in fine, no Satan, but a truly great man. Of course he takes no cognizance of the divine truth which Gregory expressed during his entire career: he could not have been expected, Protestant as he was, to occupy himself with the Saint. Listen to the following reflections, which we would rather recognize as coming from the great Bishop of Meaux, instead of those diatribes which have injured our Pontiff's memory more than all the other calumnies vomited from the time of Henry IV., who accused him of sorcery, down to that of—the name is enough—Voltaire. "Gregory was profoundly convinced that religion alone can procure to the world safety, happiness and universal peace; he was persuaded that the sole organ of religion is the Church, which is, in his eyes, the interpreter of the will of the Most High. But to attain this object, the Church should have some means of subsistence; the more she separated herself from the State, or severed the ties hitherto binding them, the more urgent it became to provide for her

existence in some other manner. Restored to her liberty, the Church could rely only upon herself, upon her own rights, and not upon the favors of the State. . . . Gregory was a Pope, and acted as one. In this aspect he was grand and admirable. To form a correct judgment upon his actions, one should consider his object and his intentions, and should perceive what was necessary for his time. A generous indignation may seize a German when he beholds the humiliation of his Emperor at Canossa, or a Frenchman, when he hears the severe lesson given to his king. But the historian, who regards the life of people from a general point of view, rises above the narrow horizon of German or Frenchman, and finds these things just, though others condemn them. . . . Gregory's has been the lot of all the great men of history, motives have been ascribed to him, the existence of which it would be difficult, if not impossible, to prove. . . . Nevertheless, even the enemies of Gregory are obliged to admit that his dominating idea, the independence of the Church, was indispensable for the propagation of religion, for the reform of society, and that, to obtain this effect, it was necessary to sever all the ties which had bound the Church to the State, to the detriment of religion. . . . The genius of Gregory embraced, and had to embrace, the whole Christian world, because the independence of the Church was a general idea, his action was necessarily energetic, for he acted in his century, his faith and his conviction were what they were, because the course of events had given them birth. It is difficult to give him exaggerated praise, because he everywhere laid the foundations of a solid glory."

Were we intending to give a detailed review of this wonderful pontificate, several subjects would claim our attention. Thus, we would dwell upon the freedom of papal elections, to restore which St. Gregory spared no labor, the question of investitures, the settlement of which may be regarded as the one object of his life, clerical celibacy, the enforcement of which excited in his heart more zeal than had been shown by any of his predecessors, and the right exercised by the Roman Pontiffs, during the Middle Ages, to depose sovereigns. We shall, however, only ask the reader's attention to some passages from our Pontiff's epistles, which will illustrate the spirit which animated his whole career. "The Church ought to be independent of every secular power. The sword of princes is subject to the Pontiff, and is obtained from him; for it is a human thing. The altar, the Chair of Peter, came from God, and depend upon Him alone." (B. III., 18; VIII., 21.) "The Church is now buried in sin, because she is not free because she is attached to the world and worldly things." (I., 42, 55.) "To become free, the Church must be first free in her Head, the first person of Christendom, the sun of faith. The Pope holds the place of God and governs His kingdom on earth. Without him there is no kingdom, government disappears like a leaking ship. If the Church exists by her self, she ought not to operate by herself. Just as a spiritual thing is visible only by an earthly form, and as the soul operates by the body, so religion does not exist without the Church, and the Church does not exist without the possessions which assure her existence." (I., 7.) "As the spirit is nourished by earthly things in the body, so the Church is maintained by temporal possessions. It is the duty of the emperor, who holds the supreme power, to see that the Church acquires and preserves these possessions, therefore rulers are necessary for the Church." (I., 75; V., 10; VI., 20.) "The Church exists only through the Pope, and the Pope exists only through God." (I., 89.) "The world is lighted by two luminaries, a greater one, the sun, a lesser one, the moon. The apostolic authority can be compared to the sun, the royal power to the moon.

As the moon illuminates only because of the sun, so emperors, kings, and princes subsist only by the grace of the Pontiff, who comes from God. The power of the Roman See is immeasurably greater than that of princes, a king owes obedience to the Pope." (II., 13, 31; VII., 21; I., 75; VIII., 20-23.) "As the Pope comes from God, everything is subject to him, spiritual and temporal affairs should be brought to his tribunal, he it is who should teach, punish, decide, correct. The Church is the tribunal of God." (I., 62, 85, 15; II., 51; VII., 21; IX., 9.) "The Roman Church is the mother of all the churches of Christendom, all of whom are subject to her as daughters to a mother." (II., 1; IV., 28.) "As a mother, the Roman Church commands all churches, and all their members—archbishops, bishops, priests, emperors, kings, princes, and all the rest of the faithful. By virtue of her authority, the Roman Church can depose all these, she confers their power, and not for their glory, but for the good of the many." (I., 60; VIII., 21; II., 18, 32; VII., 4.) "He who holds the place of Christ on this earth may find much opposition, but he must stand firm in his position, and suffer, as did his Master. From the head of the Church must proceed all reforms, therefore, he must war against vice, and he must aid all who are persecuted for the sake of justice and truth. He who does violence to the Church, or who grieves her heart, is a son of the demon, and she must banish him from human society." (Appendix: II., 15; IV., 37; VI., 1.)

Convinced of the truth of these conceptions, Pope St. Gregory VII. devoted his life to their actuation, and while his frankness and vigor may astound men of to-day, they were adapted to the needs of his time, just as his sentiments were conformable to its persuasions. In full accordance with these latter, he asserted his right of high domain over the Two Sicilies, Spain, Sardinia, Hungary, and Dalmatia.

(To be Continued.)

## St. Patrick's Day at Hastings, Ont.

Never before in the memory of our parishioners was St. Patrick's day kept with such celebration as this year. Our venerable pastor having established the League of the Sacred Heart on a solid and flourishing basis, proposed to stir up devotion to Ireland's saint and faith in the breasts of old and young by a magnificent ceremony.

The Rev. Father Connolly, S.J., came all the way from Montreal to be preacher for the occasion. At the High Mass, which was fully attended, Father Quirk was celebrant, and he was ably assisted by an angel choir of altar boys in white surplices to the number of thirty. They wore proudly on their youthful breasts Ireland's green with the red of the Sacred Heart, which, as the preacher took occasion to tell them, blended together in perfect harmony.

The sermon for the day was from the text of St. Paul to the Romans: "I thank my God in Jesus Christ that your faith is spoken of in the whole world." "The faith spoken of to-day in the whole world," said the preacher, "is Ireland's faith. It is the festival not only of the little Ireland cradled in the blue foaming billows of the Atlantic, but much more of the greater Ireland extending beyond the seas in England and Scotland, in Australia throughout the length and breadth of America, in our own Canada. In every part of the world there is ascending to-day with the strains of music and the incense of a thousand altars, a two-fold hymn of praise in honour of Ireland's saint and faith and Ireland; nationality, the time so closely interwoven and blended that they have their fit expression in our glorious festival.

What a momentous event took place, what a triumph did St. Patrick achieve, on that Easter morning when, with the help of the little shamrock plucked from the sward of Tara, he presented to the assembled intellect of Ireland the queen of mysteries, the truth of Triune God. At once without hesitation, as by a miracle, the mind and with it the heart of a whole people opened to the true faith. Other Apostles had to wade their way in blood to the hearts of the nations which they had undertaken to evangelize, but the island which Patrick found a nation of pagans he left an island of saints. So deep did the faith sink into it, that henceforth the whole nation—its mind, heart, character and history—shall be moulded by its influence. Oh! what a triumph for the nation and what a triumph for the faith! On that day Ireland took her stand on the rock of Peter, never more to be separated from it, and henceforth the nation shall partake of its life, its strength, its vitality, its undying constancy—the eternal freshness and youth of the rock of ages. Other nations, those that boasted of being the most Christian and Catholic and eldest daughters of the Church, have grown old and decrepid. But Ireland, after fourteen hundred years, still retains all the freshness and vigour of her first youth, the full, untaded beauty of the faith and life that St. Patrick breathed into her on that eventful morning. Her sun is only rising whilst all others is on the decline or has already set.

And what a triumph for the faith! On that day of Patrick's first sermon the Church of Peter was a whole nation of apostles. They carried the torch of faith with the light of sanctity and learning into every part of Europe in those dark days following the descent of the ruthless barbarian hordes from the North and East on all the fields and centers of southern civilization. But especially Divine Providence had chosen this nation of Apostles and tempered it like so much steel in the fire of tribulation, and kept it like a quiver packed with sharpest arrows for the Church against

those latter times when a more material and soulless civilization was to spread like a universal blight over the earth, and the torch was to be lighted anew and carried brighter, higher and farther than ever before. Bishops and priests and saints would be powerless unless there was a whole people to catch their illumination and hold their light, reflect it, radiate it far and wide. God had chosen a people and prepared them and clustened them for the Apostolic mission. There can be no apostleship worthy of the name unless at the price of self-sacrifice and suffering, with bloodshedding and to death. Ireland had her days, aye and her centuries of suffering and bloodshed. And she had her deaths when in this century her famine-stricken children lay spread over her bosom as a shroud, when their bones whitened the bottom of the ocean wake and of the channel of our own St. Lawrence. Yes, Ireland had her darkened day of death, but it was to be followed by the sunrise of a glorious resurrection. Life was to come forth from the very sepulchre. Only the seed which rots in the clay shook up in a rich waving harvest with fruits a hundred fold. Behold the harvest, look forth and see the fruits of Ireland; Apostleship, not only in the little island, but in the greater Ireland spread over the world. Behold those glorious churches with their hierarchies clothed in stoles and white surplices, in purple and cardinal red, with golden croziers in the hand and glittering mitres on the brow. On their right and on the left, surrounded with vanity, are religious orders and congregations of men in monasteries and colleges and academies, and troops of virgins in convents and cloisters, in orphanages and houses of providence, attending to every form of want and suffering. Look at those majestic towers and Gothic spires, and in the churches from St. John's and Halifax to Toronto and Guelph and Winnipeg, from New York to San Francisco, in England, Scotland. Turn your eyes now to the Southern seas, Australia, Oceania, and there the same glorious vision unfolds itself to the view. These are all fruits of Ireland's Apostleship renewing in those Celtic homes on a world-wide scale, the enchanting scenes prescribed by one little island following the days of St. Patrick's preaching. "Going, they went and wept, casting their seeds. But coming, they shall come with joyfulness, carrying their sheaves."

To you, brethren, it belongs to perpetuate this twofold triumph by living true to your race, true to your faith."

In the evening a large audience, in which were nearly all the principal Protestant residents of the town, assembled again in the church to hear Father Connolly, this time lecturing on the Apostolic spirit of the Irish people. He began by explaining that the apostolic spirit of Ireland did not imply that a large proportion of its sons were called to be priests and its daughters nuns, but that whenever there was an Irishman whose breast was stirred by the spirit of his race, there was one who gave to God and church the last child of his family, the last room of his house, the last dollar in his pocket, and if necessary the last blow in his arm and fist. The lecturer attached himself to illustrate, by anecdotes taken from the pioneer history of the Irish in this country and the United States, the three following traits of Irish character. Zeal for the glory of his faith and religion, as shown in the beautiful and costly churches, colleges, convents and institutions existing in the various centres of Irish settlement in this and other countries, St. John's, N. F., Halifax, St. John, N. B., Montreal, Kingston, Toronto, Guelph, and in the United States from New York to San Francisco. Secondly, in the Irishman's innate love for controversy as shown in his attraction for controversial ser-

mons, his memory for points and arguments, his skilful use of the weakness of logic in the cause of the faith. The battle that Patrick engages with his fellow-workmen, Bridget carries into the homes of which she is the trusted and devoted servant, practising not less by her knowledge of her catechism supported with chapter and verse, than by the example of her virtue, her honesty, and regularity of practice. Thirdly, in his readiness to expose his life in defense of his church and priest, as instanced in the Orange riots and attacks on churches and processions in this country, and in the Know Nothing raids that occurred in the neighbouring republic.

In conclusion the lecturer expressed the hope that the parish of Hastings would pursue that free apostolic spirit of self-sacrifice which in the past gave so many vocations to the priesthood and to the religious orders from amongst its children.

CORR.

As is always the case, priests were prominent as St. Patrick's Day orators all over the country. This fact shows that the Irish-American people, like "the old folks at home," regard St. Patrick's day as a religious feast first and Ireland's national holiday afterwards.

Bishop Brennan, of Dallas Texas, has ordered that a religious celebration be held in every parish of his diocese on the morning of Oct. 12, the 400th anniversary of the discovery of America, and has suggested that a civil observance be had in the evening of the same day.

At a meeting of the Irish-American societies of San Francisco it was resolved that the proceeds of the entertainment given on the evening of St. Patrick's Day should form the nucleus of a fund for the erection of a statue to General Philip H. Sheridan in Golden Gate Park.

A report from Rome on Saturday had it that Archbishop Corrigan, of New York was to be made a Cardinal. At the episcopal residence no confirmation of the report could be obtained.

The report is made on the authority of *Il Capitale*, a newspaper of Rome. The Archbishop places no reliance in what the paper says, for the reason that it is a radical journal.

Donahoe's Monthly Magazine, for April, is a very interesting number. The leading article gives an account of the importance of the Irish Element in New York Public Life, by Hon. Edwin Arling. A Contrast, by Miss Anna T. Sadlier. Convict Priests in Australia. Mary Magdalen, a poem from the German. Rt. Rev. John M. Farley, D.D., V.G. (with a portrait). Why Mixed Marriages Should be Avoided. The late Cardinal Manning on the life of Ireland's Patron Saint. Auxiliary Trade Schools' Forty Years in the Church. Present Outlook of the Negro Catholic Missions in the United States. The above is but a few of the articles in this number. The juvenile department is as interesting as usual.

At the meeting of electors to choose a coadjutor to Bishop Ryan, of Buffalo, Bishop Kain, of Wheeling was named dignissimus and Mgr. Gleeson, dignior.

Rev. Edward J. McCabe, of Brooklyn, editor and proprietor of *The Catholic Youth*, died on Thursday last while on his way to Jacksonville, Fla., in search of health.

The Pope, who is eighty-two, wears spectacles only when reading. For ordinary uses his eyesight remains good. He could see better at seventy than he could at twenty, for when young he was very near-sighted.

A leading and popular Portuguese actress, Lucinda Simoes, has recently abandoned the stage and entered a convent of the Sisters of Charity.

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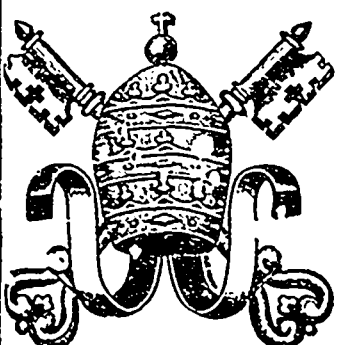
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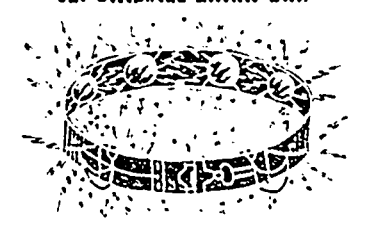
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