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The Catholic Weekly Review.

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

Reddite que sunt Cesaris, Cesaris; et que sunt Dei, Deo.—Matt. 22: 21.

Vol. I.

Toronto, Thursday, May 26, 1887.

No. 15.

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EVENTS OF THE WEEK.

Cardinal Gibbons is in Dublin visiting Archbishop Walsh.

A gentleman in the confidence of Lord Salisbury is negotiating, it is said, with the Vatican in a semi-official capacity for the resumption of official relations between the Vatican and England.

Mgr. Rotelli, the new Papal Nuncio to France, has been ordered to postpone his departure from Rome for Paris until a new French Cabinet has been formed. The Vatican hopes that the new Cabinet will favour an improvement in the relations between France and the Vatican.

Father Keller, the priest of Youghal, imprisoned in Kilmainham gaol for refusing to testify regarding his connection with the plan of campaign, has been released, the Court of Appeal reversing the conviction. Proceedings for the release of Father Ryan, another imprisoned priest, are to be instituted at once.

After excited discussion in the House of Commons, the second clause of the Irish Crimes Bill was adopted on Tuesday. After the Whitsun recess the Government propose, it is understood, to force the passage of the bill within a specified period, whether the amendments are disposed of or not. Lord Rosebury in a speech on Saturday, declared that what the English nation wanted was education on the facts of the Irish question, that the nation had been grossly and constantly misled by foul libels, or by worse means, and that once it thoroughly understood the real issue it would no longer hesitate.

The Pope in an allocution on Tuesday referred to the religious peace with Prussia, and said:—"God grant that Italy, which is particularly dear to us, may share the spirit

of peace with which we are animated toward all nations. We earnestly desire that Italy should put aside her unhappy difference with the Papacy, whose dignity is violated chiefly by the conspiracy of sects. The means of obtaining concord would be to establish the Pope in a position where he would be subject to no power in the enjoyment of full and real liberty which, far from injuring Italy, would powerfully contribute to her prosperity."

Signor Fazzari, a member of the Chamber of Deputies, writes to *La Nazione* that he believes an *entente* between Italy and the Vatican could easily be obtained if the Pope would direct the ecclesiastical authorities of the Vatican to support, at the next election for the Chamber of Deputies, candidates favouring such a reconciliation. The writer says King Humbert is powerless to act unless public opinion points that way. It is necessary, therefore, that the Pope, continuing his policy of conciliation, should so act as to make possible the election of a large majority who favour reconciliation. The moment has come for decisive action. Let the Pope take the initiative and Italy will be grateful to him. The letter is much discussed in Parliamentary circles.

The rumour is being circulated that Mgr. Hamel is on his way to Ottawa for the purpose of urging the disallowance by the Governor-General-in-Council of the Jesuits' Bill of incorporation. Laval University, it is said, desires to contract a large loan of \$750,000 from the Sulpicians of Montreal until the question involving the restitution of the Jesuits' estate is settled, so as to be in a position to commence immediately the construction of the branch here, but that since the Jesuits' Bill has become law the Sulpicians refuse to make the loan. An ecclesiastical authority, however, says that is not the reason of the refusal, which may possibly be made public at a subsequent date. Mgr. Hamel has been in Ottawa, but attending the session of the Royal Society, of which he is President.

The correspondent of the *Associated Press* has made inquiries regarding the memoir on the Irish question, alleged to have been prepared by the Irish College. As a result of his investigation, he has authority to state that no memoir whatever on the condition of Ireland has been issued from the Irish College, nor has any body of members of the College denounced the Parnellites. The statement to that effect is an absolute falsehood. An enquiry at the Irish College elicited indignant denial of any knowledge of such a document, which is declared to be a malicious and stupid invention, devoid of the least probability. The glaring absurdity of the alleged memoir and the ignorance it displays were evident to every person who considers the nature and origin of the Irish College. The Rome correspondent of the *London Chronicle*, which first gave publication to the story, admits that he was deceived, and that no such memoir was issued. It is now alleged that the pamphlet is the work of an Englishman, whose principal object appears to be to prepare the ground for a renewal of diplomatic relations between England and the Vatican by excessive abuse of Ireland, the writer hoping by this means to promote antipathy to Parnellism.

CATHOLICS AND THE CRIMINAL STATISTICS.

THE *Telegram*, with characteristic indocency, has recently returned to its time-worn calumny against Catholics with reference to the criminal statistics just issued by the Dominion Government. Had it any reputation for honesty or fair dealing to fall back upon we could easily understand how it *might* be led into error, through having looked only cursorily into the blue book; though to make a serious charge against the moral character of any section of our population, without having taken ordinary care to ascertain beyond doubt the truth of the matter, is, in itself, a crime. In this instance, however, we do not hesitate to charge the *Telegram* with having made a deliberate misstatement. As each year has come round it has had recourse to the same despicable tactics, in order to besmirch, if possible, the fair fame of the Church, and notwithstanding that its attention has been called to the true facts of the case by the Catholic press of this city, it has not the honesty or the manliness to retract its statements or to abstain from repeating them.

Now, what is the truth of the matter? The *Telegram* accuses us of furnishing more criminals than all other denominations put together, whereas the reverse is the case. The blue book gives the total number of convictions for 1886 at 3,797, and of these it sets down 1,895, or less than one half, as being Catholics. This of itself, without looking more closely into the figures given by the blue book, is sufficient to refute the shameful slander of the *Telegram*, but when we turn to the statistics of each of the more serious offences, they tell strongly in favour of Catholics, as may be seen by the following table.

OFFENCE.	Total Number of Convictions.	Number of Catholics.
Murder.....	10	4
Attempt to Murder.....	3	2
Manslaughter.....	17	
Arson.....	26	5
Rape.....	18	6
Keeping, or being Inmates of Houses of Ill Fame	119	37
Aggravated Assault.....	131	65
Burglary.....	58	28
House and Shop Breaking.....	104	54
Horse, Cattle and Sheep Stealing.....	57	4
Total.....	493	232

It will be seen by a glance at this list, taken at random from the blue book that in almost every case Catholics are in the minority, in some cases greatly so. In giving the totals of religions there is in most cases a certain number unaccounted for. These must be classed as non-Catholics. The *Telegram*, in comparing statistics of population for the purpose of seeming to justify its aspersion, simply reckons the two divisions of Catholics and non-Catholics. Non-Catholics, it is true, are in the majority, but not to any great extent, but in that majority are classed infidels, agnostics, pagans and others who register themselves as having no religion. It will be seen therefore that the attempt of the *Telegram* to ignore all those convicted of crime, not set down to any religion, and consequently non-Catholics, amounts to nothing less than a mean and cowardly slander.

We are in no sense disposed to deny that the total number of Catholics convicted of crime or misdemeanour of one kind or another is much greater than it should be. It is not to be accounted for, however, on any other hypothesis than that the Catholic population of Canada and particularly of this province of Ontario, is, for the greater part, poor. Poor, many of them, not through any fault of their own, but because of the merciless and grinding tyranny of the rich and powerful, who, hating with a deadly and vindictive hatred both their race and their faith, have robbed them of their substance and turned them adrift on the roadside to starve like dogs, or through their very poverty to drift into desperation and crime in the slums of the great cities of this continent. We refer especially to Ireland. Of the millions of Irishmen who within this century have been driven from their native land by the cruel exterminator, many, by the sheer force

of their innate energy and courage, have risen to wealth and opulence, or have at least become happy and prosperous citizens of the colonies of the Empire and of the United States. But a lamentably great number, and it is a fact which our Bishops and clergy have never ceased to deplore, have, through old age and infirmity, been cast adrift in the great cities, and their children deprived of the blessed influence of a good home, and, left to themselves, have grown up without education or religious training to swell the criminal classes. From this class, the great majority who are classed in the criminal statistics of Canada as "Catholic" have sprung. But, even then, most of these must be looked for in the totals of mere misdemeanors, such as drunkenness, which vice has made such frightful havoc amongst the poor of all religions, and not, as the *Telegram* would have the world believe, in "the highest crimes known to the law."

As to the influence of the Catholic Faith upon the morals and habits of a people, we do not require to go outside our own country for a striking example. In the Province of Quebec the majority of the people are Catholic, trained and nurtured in the bosom of the Church, and according to her an edifying and unswerving loyalty. If any people may be taken as an example of the beneficence of her sway, it is the French-Canadian. We do not here speak of their material prosperity: that is a subject with which we are not here concerned, but no Catholic need fear to court the fullest enquiry in that direction. But, comparing the moral character of the French-Canadian with that of his English-speaking neighbour in the Province of Ontario, the result is overwhelmingly in favour of the former. In an able article in the *Scottish Review* reprinted in this journal, Mr. J. G. Bourinot writes as follows:—

"No class of the population of Canada is more orderly or less disposed to crime than the French Canadian. Indeed, if we compare the statistics of crime in the Province of Quebec with those in the larger Province of Ontario, the comparison is in favour of the former. On referring to a Blue Book issued a year or two ago by the Government of Canada, we find that in 1882 there were about 18,000 people convicted of various crimes and offences in the latter province out of a total population of 2,000,000 souls, while in Quebec the number did not exceed 6,000 out of a population of 1,400,000; and when we come to analyze the returns we see that the aggregate of crime was in the cities of Montreal and Quebec, where there is a criminal class made up of all nationalities. As a rule the people are temperate in their habits, and in corroboration of this statement I may again refer to the authority just cited, from which it appears that in 1882 the cases of drunkenness in the Ontario courts were nearly 9,000 as against 8,000 in Quebec, and of the latter Quebec and Montreal absorbed nearly 2,500."

It would be too much to expect of the *Telegram*, to make any amends for the false-witness it has borne against the Catholics of this country. Such an act of justice and fair-dealing is not in keeping with its antecedents, but it would be not inappropriate for Protestants who chanced to read the article referred to, to ask themselves it, in uttering such a calumny against a large section of the people of Canada, the *Telegram* was acting consistently with the principles of their religion.

M.

THE ANTI-O'BRIEN MEETING AND ITS RESULTS.

THE infamous Saturday meeting in the Queen's Park will go down in local history as a patchwork of Orangeism and Protestant Clericalism. The Rev. and Right Rev. gentlemen who harangued there identified themselves with the hoodlumite faction whose principles are a standing menace to stable government in this country, as they have been in Ireland. It is now evident to a watching world that Orangeism is a synonym for the suppression of every opinion adverse to Protestant Toryism. It is also evident that Orangeism is prepared to use any means, no matter how violent, to attain its end.

Students of its history in Ireland have long since known this but too well—now the world knows it.

The world also knows now that men who pretend to hold a divine commission from the Prince of Peace, men who demand the deference of their congregations to their claims of being leaders and guides in the way of truth—else what is their *raison d'être*?—the world, I say, now knows that such men, ministers and Bishops (by the grace of a temporal sovereign withal) are identified with the social and political curse and its methods—Orangeism.

When, on the morrow of their vehement rhetoric, they read their words in cold type, I know not whether they felt ashamed of them: but I would fain believe that many of their former admirers were grieved that men whom they had been reverencing as prudent and truthful and scholarly had laid themselves open to the charge either of deplorable, yea, criminal, ignorance of current history, or of wilful mis-statement of facts. Can it be possible, after all, that the days which we fondly believed were past, are still with us? Days when the whole stock of sectarian pulpits was deliberate falsification and reversion of all that was done, or said, or written, or thought by Catholics? Days when those who felt that they were usurping powers and functions that none should dare assume but he that is called by God as Aaron was (Heb. 5), had to justify their position by any means. Or is the explanation of the wild, crude and false assertions of their Reverences and Right Reverences to be found in the facts, 1st, that their knowledge of history never gets beyond the beggarly text book of the primary school, which they coned over and had flogged into them; and, 2nd, that their views of current events are seen ever and always through the warped spectacles of a party journal? The choice is not flattering—malice or shallowness.

Then there was Smith—Goldwin Smith. Pardon me, Mr. Editor; the Smiths are a large family and must get a living.

As for the virulent vaporings of the promiscuous lay element at the meeting, Catholics, who through this whole business have shown that they are *Christians*, may pass over them without any other emotion than that of pity. But the leaders, especially the so-called clerical ones, are they who will be responsible before God's high judgment seat, for the fanatical bigotry and murderous designs of the unfortunate, ignorant *canaille* whose worst passions they incite.

Yet there is a humorous side to almost everything. Who has not read of Don Quixote's terrible onslaught on the innocent windmills which he persisted in regarding as hostile knights? But if the immortal Cervantes had seen the valorous Hughes with two or three Bishops behind him on the Protestant *Rosinante*, bearing down through an Orange mist on the Home Rule movement, which they insist (against the earth) is a Popish Plot, with what a pencil would he have painted the scene—that is, if he could survive his merriment! Oh, for another Cervantes to make men laugh while angels weep!

P. J. HAROLD.

MR. O'BRIEN'S VISIT.

I must take exception to some of Dr. O'Sullivan's views and conclusions as given over his name in your last issue. It is easy to be a prophet after the event. Dr. O'Sullivan's prophecy deals with only half the question—the other half! I can accept Dr. O'Sullivan's view in so far as it deals with the prudence of Mr. O'Brien's visiting us at all. The time for debating and sitting in judgment on that, however, had passed. On this side of the Atlantic we viewed the question from one point, Mr. O'Brien and the Irish party viewed it from another. They came to their conclusions by starting from one set of principles, we to ours because we started from another. We had not seen the suffering victims of wholesale evictions driven from the homes of their forefathers, and their homes laid in ruins by the crowbar brigade; we had not seen the fire go out for ever on the hearths that perhaps

for centuries had cherished many a virtuous generation, and as an heir-loom had passed down from father to son; we had not seen the grey hairs of the aged, the desolation of the widow, the helpless ruin of the orphan, as from the world's highway they looked for the last time on their once happy home; we had not witnessed all these scenes and many more that imagination cannot conjure up, and if we had we should, I think, be strongly tempted to do as Mr. O'Brien has done—to strike an enemy where most of all he feared a wound—to strike at his reputation. Do we not all know that public opinion is the only god that the heartless exterminator usually kneels to? Mr. O'Brien struck at Lord Lansdowne through public opinion, and the arrow, I would fain say, has pierced his armour and is rankling in a festering wound. This was Mr. O'Brien's aim in visiting Canada, and his mission has not failed. The opposition which Mr. O'Brien's visit provoked and the nature and strength of the arguments that his opponents employed against him in support of their own views are, to my mind, proof positive that Mr. O'Brien's visit was a success. The meeting called by the mayor, the presence on the platform of the most rev. and rev. clergy, their pandering to the taste and humouring the caprice of a vulgar rabble, and, later on, the concerted action of many Orange lodges, can scarcely be recognized as spontaneous expressions of loyalty. No, no, Dr. O'Sullivan, Lord Lansdowne has not gained by Mr. O'Brien's visit, but the Irish party and its friends have gained in public opinion and public confidence. We have been literally under fire and we have come forth from the ordeal like men of principle, confident in the justice of a cause which at length must win. A countryman of ours, and like us a Catholic, came amongst us to tell us of the wrongs done our fathers and our brothers and those we loved. We would have heard his story with eager though sad hearts, for it was, so to say, a family sorrow, but as we listened, an ill-bred, savage mob broke in upon us and laughed at our mourning and ridiculed our distress and mocked our tears. When these arguments did not convince us that Mr. O'Brien was an imposter, a liar and a cheat, then they produced others which they considered stronger—they were the assassin's. These are not the weapons, these are not the arguments of an honourable opponent who looks to the justice of his cause for success, and if Lord Lansdowne and his friends had none other they would have been more wise in answering by a dignified silence. The mob who, under the cover of night, in the streets of a city boasting of its high culture and civilization, attacked a defenceless and distinguished visitor and howled for his life as though he were a mad dog, was just the same mob who, a few hours before, had taken the place of the beasts of burden under Lord Lansdowne's carriage. They were never more at home than in that harness, for they are but animals, then as before determined on gratifying their own base instincts.

The vanity of the noble Lord, too, must have been flattered in such company. Their arguments were so like his own at Luggacurran—the forcible arguments of might and the letter of an unjust law. Lord Lansdowne may possibly have risen in the esteem of some few of Toronto's unprincipled citizens, but the verdict of the civilized world will brand his name as that of a heartless oppressor of the poor, and when it is forgotten, or remembered only to be execrated, Mr. O'Brien's fearless, gallant struggle in the cause of suffering humanity will be remembered with gratitude and affection. C. B.

REV. FATHER DOWD.

CELEBRATION OF THE FIFTIETH YEAR OF HIS MINISTRY.

THURSDAY last was a gala day among the Irish Catholic population of Montreal, the occasion being the celebration of the fiftieth anniversary of the ministry of Father Dowd, the venerable pastor of St. Patrick's parish. The celebration was joined in by both Protestants and Catholics. It took the form of a double event, the anniversary celebration of Father Toupin, who has been Father Dowd's assistant for nearly forty years, and who

has been connected with the Church here for half a century, being commemorated at the same time.

The jubilee proceedings commenced with High Mass at St. Patrick's Church in the morning, which was packed to overflowing. Father Dowd officiated and was assisted by the Rev. Fathers Varrely as deacon, and Kiernan as sub-deacon. His Grace Archbishop Fabre assisted at the throne. The Deacon of Honour was Rev. Father J. Murphy, of London, and Sub-Deacon of Honour, Rev. J. O'Rourke, of Ogdensburg. The sanctuary was filled with clergymen from the city and other dioceses, and the seminarians from the Montreal College. Among those present were: Archbishop Lynch, of Toronto; Bishops Walsh and Dowling; Rev. Fathers Carter, of Chatham, N. B.; Sullivan, of Burlington, Vt.; Conway, Chancellor of Peterboro'; Rooney, Vicar-General of Toronto; Bonnan, of Chatham, N. B.; J. Duggan, Waterbury; O'Rourke, of Ogdensburg, and many others. The sermon was preached by Bishop Walsh, of London, who delivered a lengthy and glowing address on the Catholic priesthood and the Roman Catholic Faith in general, which he contended was the only true religion. The Bishop concluded by referring to the great work of Fathers Dowd and Toupin for the Catholics of Montreal and the Dominion.

After Mass, the archbishops, bishops and a number of clergy, including the Rev. Fathers Dowd, Toupin and visitors, proceeded to the Seminary of St. Sulpice at Notre Dame, where a grand banquet was held. A large number of priests were present, and Fathers Dowd and Toupin were heartily congratulated on the occasion of the fiftieth anniversary of their ordination. His Grace, Archbishop Taché, of St. Boniface, Man., who was, owing to a slight illness, unable to attend the ceremony at St. Patrick's, headed the table at the dinner, at the conclusion of which a few words were delivered by Rev. Cure Sentenne.

The principal celebration was in the afternoon. St. Patrick's church was again packed by the Irish population and many Protestants were present. Among the distinguished visitors present at the ceremony were Hon. J. S. D. Thompson, Minister of Justice; Archbishop Lynch, of Toronto; Mr. J. J. Curran, M.P., and numerous prominent citizens. A large platform was erected opposite the pulpit, and in front were seated Fathers Dowd and Toupin and the distinguished visitors. From the platform the numerous addresses were delivered, accompanied in nearly every case by handsome testimonials towards paying off the heavy debt on St. Patrick's.

The first speaker was Minister of Justice Thompson, who delivered an eloquent address on behalf of the Dominion Government. Mr. Thompson said that as one connected with the administration of public affairs in this country he desired to extend felicitations to Father Dowd. The venerable priest before him had been privileged to reach a time of life when he could witness the fruition of his labours in this great city. But it was not only his duty to pay a tribute to the worth of Father Dowd as a priest of the Church. As one connected with the administration of the Dominion he desired to bear testimony not only to Father Dowd as a distinguished priest, but to the patriot as well. Father Dowd was known throughout the country as a man whose patriotism was too large for any parish, too wide for any city. Father Dowd had never been afraid to speak his opinion on every public question of moment, and whenever occasion had offered had spoken the truth in trumpet tones that had sounded from one end of the country to the other. On behalf of those from whom he was delegated, he had to express the wish that the venerable father might long be spared to continue his labours. He also announced that he had been charged by the first Minister of the Dominion, Sir John Macdonald, to state that it would have afforded him the deepest gratification to be present in person to do honour to his old friend, Father Dowd, if he had not been prevented by his public duties. He did not make these remarks as a Catholic or partisan, but as a citizen, on behalf of those who loved their common country.

At the conclusion of his speech, addresses were pre-

sent to Fathers Dowd and Toupin from the city council of Montreal, St. Patrick's congregation, St. Patrick's National Society, St. Patrick's Temperance Society, Ladies of Charity, Members of the Holy Rosary, Children of Mary, Children of the Catechism, St. Patrick's choir, Catholic Young Men's Society, the Leo Club and St. Mary's Parish, a sister Irish congregation. Nearly every address was accompanied by beautiful bouquets of flowers and testimonials in money. Mr. Edward Murphy, on behalf of the congregation, presented a cheque for \$17,206, collected towards the paying off of the church debt. Mr. M. P. Ryan read an address on behalf of the Protestant citizens, accompanied by a purse of \$600, a spontaneous and voluntary contribution to one who had always worked for Christian unity and peace between the different sections of the population. Addresses were also presented to Father Toupin, complimentary of his zealous work on behalf of charity. When the presentation of addresses was concluded, Father Toupin delivered a brief and model address.

He was followed by Father Dowd, who spoke for nearly an hour, replying with deep feeling to the various addresses, and the remarks of the aged pastor brought tears to many eyes. Speaking of the action of the Dominion Government in delegating Mr. Thompson to attend, Father Dowd said he appreciated the honour in the highest degree. He did not merit all the praise given him for his puny efforts to promote harmony amongst the mixed population of the Dominion. The action of the Administration showed at least that the government of this country was based upon the principle of peace and impartial justice to all, without which there could not be peace or harmony between the people of the land. He did not speak of the Government in a party sense, but from a conviction of what was right. He knew nothing of party; in fact he was a blank in politics. His only hope was that the interests of this young Dominion might always be confided to men of ability and integrity. He also referred to the great kindness displayed by Federal Ministers in visiting him during his dangerous illness, an act of kindness which he could never forget. He prayed God to bless the Dominion in whatever hands she might be placed. Father Dowd referred to the growth of the Irish community in Montreal. When he came to Montreal in 1848, the Irishmen numbered 12,000 souls, and there were only one or two proprietors amongst them. Now there was a population of 30,000 and the proprietors were counted by hundreds. The first Catholic congregation in Montreal numbered thirty. Now there were five churches with a total field of thirty thousand. Father Dowd concluded by referring with great feeling to the Protestant testimonial, which he said was one of the most blessed features in his happy concert of peace. This was not the first time in Montreal that there had been a common ground of charity upon which Christians could meet. During many years when these institutions were in a struggling condition, more than half the proceeds of their annual bazaars had come from Protestant friends. He could not forget these things. Throughout his long life he had done his best to make peace between the various sections, for experience had shown him more and more the ways of peace were sweet and blessed, while the ways of discord were destructive and dangerous. He desired with his whole heart to have peace and harmony reign in every part of the Dominion, and especially in the dear old city of Montreal, where he hoped they would always live as brethren.

The address of the venerable priest produced a profound effect. The celebration was closed by divine services at St. Patrick's. The total amount presented to Father Dowd towards paying off the debt on St. Patrick's aggregates over \$20,000, which has been subscribed by all classes. Father Dowd has been held in great veneration by members of all creeds for his fairness, impartiality, uprightness and nobleness of heart, and great satisfaction is expressed at the success of his jubilee celebration.

THERE is, perhaps, no man in Montreal or throughout Canada who is better known and esteemed by all classes, irrespective

of creed or nationality, than the venerable pastor of St. Patrick's, Rev. Father Patrick Dowd. His long residence in Montreal and his innumerable works of charity in the cause of religion have resulted in his name being so closely interwoven with the history of the country, that it is not surprising that the announcement of the occurrence of the 50th anniversary of his elevation to the priesthood should give rise to such widespread feelings of congratulation, and occasion the donation to him of so many tributes of respect from all classes of the community, both lay and clerical, Protestant and Catholic.

The Reverend Patrick Dowd was born in 1813, of respectable and well-to-do parents, at the inland village of Dunleer, County Louth, Ireland, and is consequently seventy-four years of age. From his earliest childhood he was remarkable for his piety, and his heart continually burned with an ardent desire to give his life up in the service of God. His good parents were not slow in noticing this, and immediately sent him to pursue his classical studies at Newry college, after which the young ecclesiastic was sent to study theology in the Irish college at Paris. In 1837 he saw his fondest hopes realized, and was ordained priest by the Archbishop of Paris, Monseigneur Quelen.

The young priest returned to his native land soon after his ordination, and pursued his priestly functions for ten years in different sections of the country. In 1847 he joined the illustrious order of St. Sulpice, of which he is to-day one of the most esteemed members, and in 1848 he bade an affectionate farewell to the green hills of his beloved Ireland and set sail for distant Canada. After a long passage, Father Dowd landed in Montreal, a very small town at that remote date, and immediately after entered upon his ministerial duties in connection with St. Patrick's Church. For nearly forty years this distinguished clergyman has been working assiduously for the spiritual and temporal welfare of the people of St. Patrick's parish, as well as for the Irish citizens in general throughout the city, who have known him so long and so well.

The year after his arrival in this country, Father Dowd founded the St. Patrick's Orphan Asylum, which is to-day a splendid monument to the untiring devotion and charitable instincts of the aged priest. St. Bridget's Home and the Night Refuge were established through his energy in 1865, and the present commodious Home and Refuge on Lagachetiere street, built in 1866-67, and the handsome building known as the St. Patrick's School. Such are the buildings which owe their inception to the man whom his admiring countrymen have more than once designated Montreal's Irish Bishop.

Father Dowd has been repeatedly offered the highest dignities of the Church, but has always declined them, preferring to remain with his St. Patrick's congregation rather than wear the mitre—the Sees of Kingston and Toronto having been offered to him.

In 1877 he organized the great Irish pilgrimage to Lourdes and Rome, and everyone can recollect the painful anxiety that was felt when the vessel carrying the pilgrims and their beloved pastor was not heard of for several agonizing weeks. Prayers were offered in all churches without distinction of creed, a pleasing proof of the high appreciation in which the esteemed pastor is held by even those disbelieving in Catholicism. Father Dowd has more than once earned for himself the gratitude of his fellow-citizens by the loyal stand he has taken when the law of the land was menaced or when constituted authority was set at defiance, and the grandeur of his jubilee celebration on Thursday was a fitting testimonial of the esteem in which he is held.

The Church in Canada.

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

FRENCH CANADA.

THE SHRINE OF ST. ANNE DE BEAUPRÉ.

CANADA, too, has her Notre Dame de Lourdes, to whose shrine the faithful flock by thousands. Some twenty miles

east of Quebec, on the banks of the St. Lawrence, is the Church of St. Anne de Beaupré, or, as the Saint is more popularly known, *la bonne Ste. Anne*, who has won fame in Canada for miraculous cures for two centuries at least. It is a very picturesque scene when the pilgrims assemble by thousands at the shrine. If an European stranger wishes to make himself familiar with the most striking phases of Canadian life, he should not fail to spend a few hours at this celebrated resort, where the religious phenomena of the Old World are fully reproduced among a devout peasantry of the New.

It is difficult to say whether the trip by land or that by water affords the greater pleasure. Each has a charm of its own, though that by water has probably the more varied. As we leave the wharf at Quebec at an early hour in the morning, the river presents a most interesting panorama of changing scenes peculiar to this part of the St. Lawrence. The mural-crowned heights of the ancient capital, up which straggle the quaint stone buildings, stand out prominently from every point of view. Steam-tugs move up and down the stream with great rapidity, and lend their assistance to heavily-laden craft. Stately passenger steamers pass slowly through the large fleet of shipping anchored in the river. Rafts of timber are propelled by bronzed lumbermen to the coves where they are shipped for Europe. Just to the right we can catch a glimpse of the silvery fall of Montmorenci sparkling in its purple hollow, and to the left, the fertile meadows, the white cottages and tinned spires of the island of Orleans, where still grows luxuriantly the wild grape which gave this lovely spot, three centuries ago, when the French first saw it, the classic name of the Island of Bacchus. Away to the northward, beyond the meadows and villages that lie close to the river, stretch the sombre hills of the Laurentides. We soon come within sight of the historic village of Ste. Anne, nestling under the shelter of a lofty mountain, on a little plateau which has given it the name of the "beautiful meadow." The village itself consists of a straggling street of wooden houses, with steep roofs and projecting eaves, nearly all devoted to the entertainment of the large assemblage that annually resorts to this Canadian Mecca, probably some 30,000 in the course of a summer. A new church of grey stone has taken the place of the old building, erected two hundred years ago. Here you will see on the fête of Ste. Anne, and at other fixed times, a mass of people in every variety of costume, Mecmacs, Hurons, and Iroquois,—representative of the old Huron tribes of Canada—French Canadians, men, women and children, from the valleys of the Ottawa and the St. Maurice, and all parts of Quebec, as well as curious tourists from the United States. It is soon very easy to separate the merely curious stranger from the anxious, hopeful pilgrims presenting themselves in the confidence that Bonne Ste. Anne will give them relief. The church itself attests the faith of the thousands that have offered their supplications at the shrine for centuries. Piles of crutches of every description, of oak, of ash, of pine, are deposited in every available corner, as so many votive offerings from the countless cripples that claim to have been relieved or cured. From morning to evening a steady stream of the blind and halt, of paralytic and rheumatic sufferers, passes up to the altar, and amid the groans and supplications now and then is heard an exclamation of joy from some poor creature, almost always a woman, who believes that the Saint has heard her prayers. It is extraordinary how many remarkable cures are claimed for the shrine, and many French Canadians firmly believe in its efficacy. The relic through which all these wonderful cures are effected, consists of a part of the finger bone of Ste. Anne, which was sent in 1668 by the Chapter of Carcasonne to Monseigneur de Laval, who made for himself an imperishable name in the political and ecclesiastical annals of Canada. The Church also possesses several pictures of merit, one of them by Le Brun.—*J. G. Bourinot, in Scottish Review.*

(To be continued.)

Father Damen, the great Jesuit missionary so well known in Canada, will celebrate his golden jubilee in the priesthood in November next.

The Catholic Weekly Review.

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

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

THE CATHOLIC WEEKLY REVIEW will be conducted with the aid of the most competent writers obtainable. In addition to those already mentioned, it gives us great satisfaction to announce that contributions may be looked for from the following:—His Lordship Rt. Rev. Dr. O'MAHONEY, Bishop of Eudocia; W. J. MACDONELL, Knight of the Order of the Most Holy Sepulchre; D. A. O'SULLIVAN, M.A., LL.D., (Laval); JOHN A. MACCAHE, M.A., Principal Normal School, Ottawa; T. J. RICHARDSON, Esq., Ottawa, Rev. P. J. HAROLD, Niagara, T. O'HAGAN, M.A., late Modern Language Master, Pembroke High School; Rev. Dr. JENKINS MCDONELL DAWSON, LL.D., F.R.S.C., Ottawa.

LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

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

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

TORONTO, THURSDAY, MAY 26, 1887.

We are glad to be able to state that the well-known Catholic publishing house of D. & J. Sadlier & Co'y, of New York and Montreal, have now opened out their Toronto establishment at 115 Church St. Heretofore, the Catholics of Toronto have had to send out of the city for their supply of reading matter, and the establishment of a good Catholic book store must therefore be considered a boon to our people. We have no doubt that, with the well-known zeal and enterprise of Mr. Sadlier, nothing will be left undone to merit the patronage of both clergy and laity, and it is with confidence, therefore, that we predict for him a high degree of success.

As indicating the difficulties incident to journalism, we invite attention to the two following letters:

AN INJURED IRISHMAN.

"However we may agree as to the advisability of Mr. O'Brien's coming, I, for one, do not wish to seem—even by implication—to countenance such an insinuation (referring to a sentence in a contributed article of last week). The Toronto Orangemen's cobble-stones and brick-bats struck Mr. O'Brien on the rib. Please discontinue the paper."

AN AGGRIEVED ENGLISHMAN.

"I want you to stop my paper. I don't want to subscribe to a sheet whose policy has been continuously to slander Old England and advocate the course of Irish American Fenians. I believe in justice and right, but I don't believe in Parnell."

opposite lights in which they view us. On the one hand we are accused of too closely resembling the *London Tablet*, and on the other hand of advocating the views of the most extreme wing of Irish-American Revolutionaries. We should have thought our whole course in this matter was too clear to be misunderstood. We have made no secret of our advocacy of Home Rule as the natural and legitimate right of the Irish people, and in this we believe we have not said anything inconsistent with the soundest Catholic principles. Our views on Mr. O'Brien's visit have been not less clearly stated. Regretting, as from the first we did, his coming here, we questioned for a moment neither his own integrity nor the righteousness of his cause. Since he has been here we have had nothing but kind words for him, and our editorial columns afford a sufficient index of our feelings. In this issue it will be seen that the same prominence is given to the views of another contributor as was given to those of the writer last week, to whose conclusions and opinions he takes exception.

So much has been said by certain sections of the press in this Province on the subject of tithes and other institutions of French Canada, that the following extract from Mr. Bourinot's article, which we are reproducing in these columns, is of especial interest and appropriateness. It is too much to hope though, that it will have the effect of calming things in that quarter, which clamours for the "smashing" of Confederation and the re-conquest of Lower Canada. "Taking, then, all these facts into consideration," he says, "the intense spirit of nationalism that animates the mass of French Canadians, the rigidity with which they cling to their language and institutions, their indisposition to take up English customs, their tendency to keep themselves distinct in society, and their increasing numbers, we cannot fail to see the importance of the influence they must exercise for a long time to come, over the destinies of Canada.

"It would be idle to say that there is not now and then evidence of antagonism between the two races. From time to time attempts are made to stimulate that antagonism to a perilous degree. Attacks are even made upon the tithe system and other institutions of French Canada, which rest on the foundation of solemn treaties and instruments, granted to the Provinces in the course of a century and a quarter. Such an agitation must be unwise, inasmuch as it is not for the English-speaking people in other Provinces to attack institutions which do not affect themselves, and from which the French Canadians, who are directly interested, do not show any desire to be released."

The sermon (?) of the Bond Street orator on Sunday night was a pitiable attempt to justify the inflammatory political harangues which he is accustomed to deliver to an audience not conspicuous either for its intelligence or tolerance. He probably felt nervous after the disgraceful attack on Mr. O'Brien, brought about by his previous efforts at inciting to violence and bloodshed, and, to quiet his conscience, felt called upon to protest that there is only one way to dispose of the troublesome Irishman, and that is "to quiet him in his

The above two letters are rather humorous in the

grave." After this murderous and cold-blooded utterance, he proceeded to shift the blame for the disturbances which have recently disgraced our city upon the shoulders of the representatives of the people, after the manner of the boy [Lord John Russell] "who chalked up 'No POPERY' and then ran away." But the blood-stains will not out, and no efforts of his, however ingenious, can blind the eyes of thoughtful people to the fact that he and others of his class are directly responsible for every act of violence and indecency perpetrated upon Mr. O'Brien and his friends. We do not envy the man. We trust he is satisfied with the outcome of his harangues, and will now return to his legitimate occupation of furnishing amusement for that unmovable section who like that sort of thing.

But, speaking seriously, who is he to prate of loyalty and devotion to the Queen, whose first act would be to heap abuse upon every representative of authority whose views for one moment clashed with the silly theories he is perpetually inflicting upon an over-indulgent public? Ordinarily it would be difficult to consider him seriously. As a demagogue, however, and as a person dangerous to the peace of the city, we feel forced to repeat what was said of him in an earlier issue, namely, that the Attorney-General, we believe, would not be at all transgressing the limits of his authority in placing this individual, during any future period of excitement, under the strictest police surveillance.

As to the legitimacy even of these entertainments there is said, indeed, to be grave doubt. Already in civic circles, we learn, the desirability has been discussed of closing up, at least on Sundays, this particular resort. It is beginning to be asked to what extent a temple, ostensibly devoted to Divine worship, may be conducted on the methods of a dime museum and yet be exempt from the provisions of the Lord's Day Act. Mayor Howland, that municipal Sir Galahad, should investigate the matter. From a public point of view, it is indeed, we think, intolerable that the individual on Bond Street should not be placed on precisely the same footing as Mr. Barnum or a strolling pieman.

In 1861, the now celebrated Sister Mary Frances Clare went, with several other sisters, from England, where, through the influence of Cardinal Manning, she had been converted to the Catholic Faith, to found a convent at Kenmare, in Kerry, where she spent so many of the subsequent years of her life in looking after the poor of the country, and where by her activity during the famine periods of 1879 and '80, in relieving the suffering of the starving peasantry, she earned for herself the title by which perhaps she is best known, namely, "the Nun of Kenmare." Better perhaps than anyone else is Sister Clare able to tell about the troubles between Lord Lansdowne and his tenantry. To the representative of a New York journal who waited upon her a few days ago in Jersey City, where she at present is resident, Sister Clare told the following interesting story. At a time when Mr. O'Brien's mission is monopolizing so much attention, it cannot fail to assist greatly to an understanding of the matter.

"Lord Lansdowne's hereditary estates comprise most of

the county Kerry. His tenantry number over 95,000 people. His home, Dereen House, and a lovely spot it is, is about twenty miles from the town of Kenmare. Lansdowne spends none of his time there, however. Most of the county is a grazing district, and is wonderfully fertile. The grandfather of the present lord left the estates badly encumbered. He had spent most of his time in London, was a fast man, and so when the present lord came into the property he found himself heir mostly to debts and heavy mortgages. But he is a saving, parsimonious man, and by his care has been gradually relieving the estates of some of its burdens, though, goodness knows, it is encumbered enough now. The estate is under the management of Townsend Trench, whose father was manager before him.

"It was at the request of Parish Priest O'Sullivan, afterward archdeacon, and better known as Father John, that I came to Kenmare. I first had my attention called to the special suffering of the Irish people as a result of English governmental protection of the landlords about sixteen years ago.

"I was looking from the window of the convent one day out toward the high road from Kenmare to Killarney, when I saw a very touching sight. A son and his family, who were going to America as the result of an eviction, was parting from his father, a gray-haired, bent old man. I can never forget the grief of the son and intense agony of the father at that parting. It was terrible, and I asked myself the question, 'Why is this so?' From that time on I made a study of the question. I looked at the matter from every side. I read the laws and acts of Parliament. I went among the Irish tenantry, saw their suffering and degradation, and I think I know from actual observation just to what depths of misery and want people are reduced on the little island.

"When Gladstone's bill for the protection of the Irish tenantry was passed in 1870, the landlords evaded its provisions by requiring their tenants to sign an agreement not to take advantage of the provisions of the bill before the land would be leased to them. This fact came out by the evidence of Lord Cork's land agent, Leahy, in a trial at Cork about a lease. Then Lord Lansdowne, through his agent, Trench, did as all the other landlords did at this time in this matter.

"In 1879 came the great famine. People absolutely starved to death. The crops were an entire failure throughout all Ireland. Even the farmers with the large farms were obliged to ask for aid. The suffering was intense and very general. It was at this time that the title by which I am known—the Nun of Kenmare—was given to me. There passed through my hands for distribution to the suffering and starving over \$75,000 that came from America alone. To this fund John Wanamaker, of Philadelphia, the late John Kelly, and General Sherman's wife contributed largely, though most of it came from Cardinal McCloskey and the various American bishops. This money I distributed, not through Kerry county alone, but throughout all Ireland.

"During all this time Trench, Lord Lansdowne's agent, was pressing the people for their rent. The heavy encumbrances must be removed. Trench boldly declared in the street at Kenmare one day that he had made \$10,000 for Lord Lansdowne that day. 'How so?' was asked, for the assertion seemed foolish in those starving times. 'By raising the rents all around,' he replied. If the tenants were not able to pay the rent, then came eviction. This was possible because of the custom known in Ireland as 'hanging gale'—that is, every tenant owes to the landlord a fictitious half year's rent. No matter if the rent is in reality paid up in full there is always hanging over the head of the luckless tenant this fictitious debt, and upon that cause he may be evicted at any time.

"But the special complaints against Lord Lansdowne for his actions at this time are two. The soil in Kerry, though fertile, is very heavy and not easily worked. Fortunately, there runs through the country a substratum of lime rock. Upon every farm there was a little lime kiln, where the farmers were accustomed to burn out as much lime as they needed from year to year with no additional expense to themselves. With this they used to make the soil light and arable, and it was an absolute necessity to them.

"In 1879, just at the time of this famine, Trench conceived a fine scheme to raise more money. Instead of allowing the tenants to burn out their own lime, a large kiln was established by the estate, and tenants were prohibited from burning lime out for themselves. For this lime they were obliged to pay two shillings sixpence per barrel in cash, or from one shilling threepence to one shilling sixpence per barrel if it was paid as a permanent increase to the rent. The lime was a necessity because the soil could not be worked without it.

"A little later the government, by act of Parliament, voted an appropriation of the money from the church fund for relief of the tenantry of Ireland. By paying this money to the people as pay for working their own land, it was thought that the want would be relieved without encouraging pauperism. Of this money Lansdowne obtained about \$25,000 or \$80,000, for which he was to pay an interest of three per cent. He was kind enough to require five per cent. from the tenants for the use of it.

"I saw all this trouble and wrote letters to the London *Daily Telegraph* regarding it. I also wrote to Lansdowne, entreating him not to press his tenants so hard, and telling him of the distress and want right on his own heritage. In reply, he wrote me, in August, 1880, a letter, in which he said: 'There must always be some destitute among a class unfortunately not uncommon on my estate, men whose holdings would be too small to support them and their families even if they were rent free,' and then he paid no further attention to the matter for a while until the talk of the London press compelled him to. He is extremely sensitive to public criticism. Finally he came with Trench to see me, and I told him what should be done, but he made no effort to relieve the distress or lessen his demands.

"Late in the summer of 1880 Charles Russell, now Sir Charles, came to me unannounced, having been sent by Gladstone, and as special correspondent of the *Daily Telegraph*.

"I want to know what Lord Lansdowne is doing to his people,' he said.

"Why do you come to me?' I asked.

"Your bishop, the Right Rev. Dr. McCarthy, tells me you know more about it than any one else,' he replied.

"You had much better go and look for yourself,' I said, but in the end I went over the entire matter with him. The result was a series of articles upon Lord Lansdowne's management of his estate that made the Irish nobleman wince, and raised a perfect storm of discussion in England.

"In November, 1880, I received a letter threatening my life. It was an anonymous letter, and, with the aid of the police, I was able to trace it to one of the London clubs, but which one I was never able to find out. About the first of December a great meeting was held in Kenmare, to express the indignation of Kerry at the letter I had received," and here Sister Clare showed a five-column report in the *Kerry Sentinel* of Dec. 10, 1880, of the meeting, at which Archdeacon O'Sullivan presided.

"Now, Lansdowne is not one of the worst of the landlords. He is simply a pretty fair type. I like him, personally, very much. He is a very polite man, and a wonderful diplomat. But he is dreadfully afraid of public opinion, and that is where O'Brien's proposed attack upon his landlord record is bound to hurt him in Canada.

"I have always been interested in the poor, I think. My English education did much for me in that respect, for the English ladies are wonderfully kind to the poor in their towns and villages. Why, every Christmas Lansdowne gives beef and bread to the tenants on his English estate, Bowood, near Bath. He never does anything of the sort to his Irish tenantry. Public sentiment makes him do it in England.

In view of these particulars, and the investigations of Sir Charles Russell, it is not only proper, as the *Montreal Herald* has said, but absolutely necessary that the statements made by Mr. O'Brien in regard to the treatment of the Luggacurran tenants should be met and negatived, if possible.

For the eviction of large bodies of poor people from his estates, that journal has said:—

"Lord Lansdowne is responsible, and the whys and wherefores of such action are as debatable in his as in any other case. The fact that he is Governor-General of Canada supplies no reason for silence. The question is agitating the English-speaking people of Britain, Canada and the United States. It matters little how or by whom the agitation is brought about. Very serious accusations have been made. If they affected the Premier of Canada, they would have to be answered. They ought all the more to be met and answered when directed against the Governor-General of Canada. The question is: Are these things true? The refusal of a hall to Mr. O'Brien in Toronto is no answer; the threat of the Orangemen of Kingston not to permit him to enter the city is no answer. The same class of people were once the means of preventing the Prince of Wales from landing at Kingston. It must be confessed that the amount of light cast on that side of the controversy is not great. There is much abuse of Mr. O'Brien, but a plentiful lack of facts. What is needed just now is a circumstantial statement from the landlord's point of view of his relations with his tenants. As royal commissioners have investigated such matters, and the people of Great Britain have been agitated on similar subjects for many years, and the press and electors have such questions constantly before them, it cannot be said that the dispute is one of a private character. It is, unfortunately, very much of a public question, and the sooner both sides are heard from the better."

Correspondence.

To the Editor of THE CATHOLIC WEEKLY REVIEW.

SIR,—Kindly permit me to say a word or two in answer to Mr. O'Sullivan's criticism of Mr. William O'Brien's visit. I confess to a feeling of surprise at an attack on Mr. O'Brien from such a quarter. One would think the common enemy quite powerful enough, in all conscience, without receiving aid from a quarter in which a dignified neutrality, at least, should have been preserved. I am in a position to state that Mr. O'Brien was more than satisfied with the reception given to him by the Irishmen of Toronto; a reception greater and more genuine by far than any yet accorded to visiting Irish statesmen. The banquet so unkindly referred to by your critic, was a spontaneous outburst of hearty feeling towards Mr. O'Brien; and in point of numbers and weight, equal to anything ever held in Toronto. It is true that certain persons who are pleased to regard themselves as representative men, were conspicuous by their absence—and to tell the truth, nobody missed them. Just so far as a man represents popular feeling he is representative; when he ceases to do that he ceases to have the right to echo more than his own opinions. I may tell Mr. O'Sullivan that Mr. O'Brien fully understands Irish Canadian feeling in the matter, and the Queen's Park meeting has only confirmed those opinions. This mission was a specific one. He came with substantial charges against Lord Lansdowne, who, thinking himself safe at such a distance, was doing his best to depopulate one of the fairest portions of Ireland. Lord Lansdowne has gained nothing by it despite Mr. O'Sullivan's assurance to the contrary. He simply represents for the moment that enmity to everything Irish which has always existed. I have no doubt that if he came here as a ranter of glittering generalities he would have received a cordial welcome at the hands of our elite trimmers to the wind of popular favour. Too honest for that, he manfully spoke out his mind, and the voice of nineteen-twentieths of the Irish race in Canada is raised in approval of his mission. For over an hour on Tuesday the Irish in Toronto passed in one door of the Rossin House and out of the other, all there to welcome him. He is satisfied that the great heart of the people is with him, and I fancy few will dispute that.

Yours, etc.,

DANIEL P. CAHILL.

LADY! STAR OF BRIGHTEST RAY.

THE following lines appeared in the *London Magazine* for August, 1823, and are a translation of a beautiful hymn written in the fifteenth century by Pero Lopez de Ayala, while in prison in England:—

Lady! star of brightest ray,
Which this world of darkness guides,
Light thy pilgrim on his way,
For his soul in thee confides.

Thou art like the fragrant bough
Of the beauteous cassia-tree;
Like the orient myrrh art thou,
Whose sweet breath is worthy thee.
Lady! when the sufferer mourns,
'Tis to thee he bends his eye;
'Tis to thee the sinner turns,
Virgin of the cloudless sky!

Thee has Wisdom's son compared
To the towering cedar trees;
And thy church, which thou dost guard,
To Mount Zion's cypresses.
Thou art like the palm-trees green,
Which the richest fruits have given,
Thou the olive—radiant queen!
Blooming in the book of heaven.

Brightest planet of the sea,
Dazzling gate in heaven's abode—
Virgin in the agony,
Mother, daughter, spouse of God.
Though the curse that Eve had brought
O'er her children threaten'g stood,
All the evil that she wrought,
Lady! thou hast turned to good.

Current Catholic Thought.

A PLAGUE IN THE LAND.

IN nine cases out of ten, disgrace, suffering, affliction that falls on families in this country, comes from intemperance in the use of intoxicating liquors. There is no vice that ruins so many Catholic young men as the drinking habit. This is not a pleasant thing to say; but it is true. If it were not for this vice, there would be absolutely no clog on their advancement. Free from it, they have all the qualities that make them worthy of this great land. Tainted by it, they stumble, they fall, they teach their children to curse them, they brand their wives and children with the shame that always lurks in the descendants of a drunkard. They maim for life the hearts and the minds of those they pretend to love best.

In every city street, in every country village, the curse blackens. Sanitary precautions in modern times have rid us of the plagues of old, like the Red Death and the sweating sickness. They have taken away these dreaded pests of woe. But there is a worse pest rampant among us. It is here at all seasons. It withers men and women, youth and age. It spares none. Some doctors say it is disease. Perhaps it is. If so, it is more uncontrollable, more will-benumbing than the plagues that decimated Florence, Milan, and old London. It looks at us every day with bleared eyes, stammering tongue, and flushed face. It is more horrible than the spectre of the Red Death.

It is a comfortable way of the "fireside philanthropist" to avoid meeting the vital questions of the time by declaring that, if the world were truly Catholic, there would be no evil in it.

We have no guarantee that the Church will entirely rule all men in this world in the immediate future. Besides, our concern is not entirely with our own people, but with our neighbors, whom we are commanded to love as ourselves. Besides, our experience shows us that even the ordinarily careful Catholic does not escape the snares set for him by the tempters to drunkenness. As good citizens, as Christians—and the attributes are united in the name Catholic—we are bound to urge and to uphold all wise laws that can assist in saving men, women, young and old, from the plague raging around us.—N. Y. *Freeman's Journal*.

CATHOLIC SCIENCE.

THE International Scientific Congress of Catholics, which is fixed to be held in Paris, claims the attention of all who hold that there is no antagonism between Catholic teaching and the truths of science, and that while reverently accepting the former it is possible to cultivate the latter in a spirit of the most entire sincerity. Too long the enemies of the Faith have been allowed to use science as their weapon. Men, endowed with great abilities and trained alike in the investigation of nature's secrets and in the exposition of their discoveries, have employed the resources of their genius in assailing the fundamental truths of Christianity, and in disseminating the dismal creed of a hopeless agnosticism. To supersede the Christian conception of the Soul by plausible theories of the attributes of Matter, to dethrone God and crown chance as the ruler of the Universe, seems to be the aim of much of modern scientists. The Catholic Church has numbered among her children many of the foremost scholars of our time, and many of the most distinguished of living savans can reconcile the results of their researches with their Catholicity; nay, more, they find the one confirming the other. To organize these in opposition to the assailants of religion is the purpose of the Congress. The scheme of the transactions, somewhat after the familiar system of the British Association, covers the entire range of human investigation, the only exclusion being theology, save in so far as it touches the problems of science, as commonly understood. One result of such a Congress will be to challenge in the face of the world the insolent pretension of the atheists that Catholicity is the foe of knowledge. Furthermore, it will bring prominently before the public, as believers, men whose fame is limited only by the bounds of civilization.—*Freeman's Journal, Dublin*.

BOOK REVIEWS.

The Catholic World for June contains "What is the Need of Future Probation?" "In Ether Spaces," "Picturesque Mexico," "Material Mexico," "Cardinal Gibbons and American Institutions," "Lacordaire on Property," "Queen Elizabeth and the 'Merry Wives,'" "A Fair Emigrant," "Paine's Estimate of Napoleon Bonaparte," "The Law of Christian Art," "The Sign of the Shamrock," "A Chat about New Books," and "New Publications." Of these, "Cardinal Gibbons and American Institutions," by Very Rev. Father Hecker; and "Lacordaire on Property," by Dr. McSweeney, are the most notable. Mr. Maurice F. Egan's "Chat about New Books" continues to be instructive and useful.

Donahoe's Magazine for June fully retains its reputation as a popular magazine for the people. It contains a strong and timely article on "THE PLAGUE OF DRUNKENNESS," which should be read by every Catholic into whose hands the magazine may fall. This, with the "Brief of Pope Leo to Bishop Ireland on the Total Abstinence Movement," gives this number a true temperance ring.

CATHOLIC AND LITERARY NOTES.

Father Conaty's excellent article in the *Catholic World* on "Intemperance an Enemy to Labour," has been reprinted in pamphlet-form. It should, and doubtless will, have a large circulation.

It has been stated on good authority that twenty deputations from different nations have already been announced as preparing to visit the Eternal City, upon the occasion of the Jubilee of the Holy Father.

Nobody denies that friends on earth can pray for and help each other. What is more natural than to believe that this friendship is continued and intensified beyond the grave, and that the friendly soul seeing the thousand temptations, dangers, and fearful risks to which her friend is exposed; and knowing the infinite and everlasting joys she can so easily obtain by a few years strife and fidelity, with unspeakably more energy and efficacy helps her friends to paradise.—*Archdeacon Kinane.*

The total population of China is, at the most, 300,000,000 of which 2,000,000 are Catholics. Since the first establishment of Christianity by the Franciscans in the thirteenth century, and the commencement of organized missionary work by the Jesuit Fathers three centuries later, the Catholic Church in the Chinese Empire had gone through many persecutions and dangers, but the work of sacrifice has never ceased, till now the strength and vitality of the Catholic faith is represented by 30 bishops, 500 European missionaries, 400 native priests, and the yearly conversion of 20,000 adults. Every year some 30,000 little children, abandoned by pagan parents,

were rescued and baptized by the nuns who shared the work of the missionaries in China.

The memorial cross to Jacques Cartier to be erected on the banks of the St. Charles River will bear this inscription: "Franciscus primus Dei gratia Francorum rex regnat." The promoters state that the work is neither Canadian, nor French, nor English, but Catholic; its object being to honour the man who first opened out a new world to European enterprise—Jacques Cartier—and the brave missionaries, Fathers de Brebeuf, Masse and Lallemand, who planted the standard of Christ on these shores. On the foundation stone of each monument will be placed a document containing the names of the Queen and her representatives, the Cardinal Archbishop of Quebec and all the Bishops of Canada, the Mayor of Quebec, and all the chief donors.

In his "Lives of the Cardinals," Mr. O'Byrne wrote of the present Holy Father, then Cardinal *Camerlengo*: "Possessing unmistakable literary talent, he never became a litterateur. The turmoil of his time left him little opportunity for literary pursuits. An elegant Latin poet, his imaginative power found expression in Latin hymns—models of purity and eloquence and of exalted feeling. His classic compositions in Latin and Italian will by-and-by find a place in the literary history of the conflict between faith and unbelief—between Church and State—in Italy. No more cogent piece of reasoning will be found in modern Catholic literature than his reply to Renan's daring impeachment of the divinity of the Saviour; and our time has not seen an abler statement of the mission of the Church in the world than his now famous pastoral on the Church and Civilization."

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OPINIONS OF THE PRESS.

THE PILOT gives cordial welcome to the *Catholic Weekly Review*, a good-looking and well-edited journal just started at Toronto, Ont. It is devoted to the interests of the Church in Canada, of which it promises to be a most effective auxiliary. Irish affairs will be prominently considered in its pages; for, to quote from its Salutatory, "especially have we at heart the progress of a cause essentially just and sacred and invested, as it seems to us, with something of the sanctity of religion—the restoration to the Irish people of their inalienable and natural political rights." Among its contributors are several well-known Catholic writers. It sets out with hearty encouragement from Archbishop Lynch, and many prominent priests and laymen of the Dominion—THE BOSTON PILOT.

We have received a number of the *Catholic Weekly Review*, a journal which has recently been started at Toronto. This paper is devoted to the defence of the interests of the Catholic Church in Canada, and has adopted as its motto, those words of our Blessed Lord which define so nicely the distinction which should be made between the religious and the civil order. *Redditur quæ sunt Cæsaris; Cæsari; et quæ sunt Dei Deo.* Mgr. Lynch, Archbishop of Toronto, has written a beautiful letter of felicitation and encouragement to the founders of the work. The num-

ber we have before us is well edited and printed. We wish a long life and prosperity to our new confrere.—*La Vérité, Quebec.*

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OPINIONS OF THE PRESS.

The new Roman Catholic weekly,
the *Catholic Review*, is a neatly got-up
paper, and its contents are well written
and interesting. The *Review* is en-
dorsed by Archbishop Lynch, but its
own merits commend it even more
forcibly. The first number contains an
elaborate reply to THE MAIL by Mr. D.
A. O'Sullivan.—THE MAIL, Toronto.

The first number of the *Catholic
Weekly Review*, edited by Mr. Gerald
Fitzgerald, has been issued. The *Re-
view* is neatly printed, and is full of in-
teresting information for Catholics. His
Grace the Archbishop has given the
Review his entire endorsement, and it
will undoubtedly succeed.—THE
WORLD, Toronto.

We have received the first number
of the *Catholic Weekly Review*, a journal
published in Toronto in the interests of
the Church. The *Review* gives prom-
ise of brilliancy and usefulness. We
gladly welcome our 'confrere' in the
field.—KINGSTON FREEMAN.

We have the pleasure of receiving the
first number of the *Catholic Weekly Re-
view*, published in Toronto. The
articles are creditable, and the mechan-
ical get up is in good style. We wel-
come our confrere to the field of Catho-
lic journalism, and wish it every suc-
cess.—CATHOLIC RECORD, London.

We have received the first copy of a
new Catholic paper, entitled *The Catho-
lic Weekly Review*, published at To-
ronto, Canada. It is a very neat twelve
page little volume, laden with the gold-
en fruit of Catholic truths, bearing its
peaceful messages of literary researches
to all persons who may desire it as a
visitor to their homes. May our new
contemporary prosper, and live long and
happy.—WESTERN CATHOLIC, Chicago.

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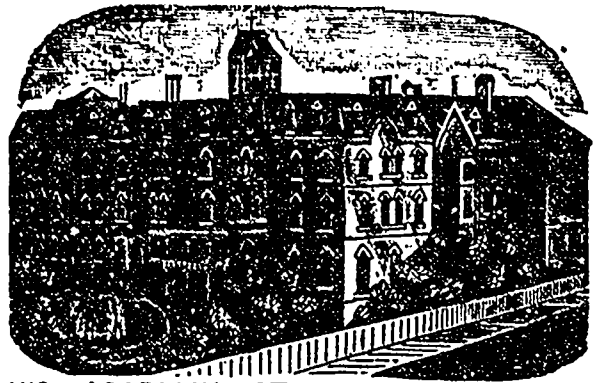
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