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The Catholic Weekly Review.

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

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

Vol. III

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No. 17

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Notes.

The politicians who are still ruling the fair realm of France have decided to open the exposition at Paris without any religious exercises. The correspondents at Paris speak of the omission as a great mistake, not alone in a religious, but in a practical and an æsthetic sense.

The *Mail* has sent a correspondent to report upon the French schools in Prescott and Russell. The correspondent, who appears to be a plain spoken man, sums up the charges against the schools in these counties in these words. "The French schools, like the schools in Quebec, are to a great extent mere *succursales* of the Church, where the child is prepared not for the duties of life, but for the observances of religion." Presumably the *Mail* has imbibed M. Paul Bert's views in regard to the necessity of stamping out Christian teaching in the community, not less than his fierce hatred of the Church and the Jesuits.

A few months ago a Protestant organization in this city entered upon a vigorous crusade for the proselytizing of the French Canadians in our midst. For this special purpose, it was extensively announced that the services of "a converted Trappist Monk," Pere Philippe De Sailliers, had been secured, and for a number of weeks the work of the proselytizers went on, we believe, in a church in the east end of the city. Of late, less had been heard in the newspapers about the success of the work of perversion. The reason of this will appear from the following letter which was received last week by the Very Rev. Vicar-General Rooney, Admr.:

ORA, May 27th, 1889. REVEREND SIR, You doubtless remember having read in the newspapers the name of Philippe de Sailliers, who preached against the Catholic religion, which is the only religion of God, of which the Pope is the visible head and successor of the holy apostles, whom God has appointed to govern His Church. It is against that Church, which is the Church Jesus Christ established on the earth, that I have spoken evil of by my sermons. I have

scandalized the Catholics. I avow that I have been deceived. I have taught error. I have asked pardon from God, pardon through the intercession of the Most Holy Virgin. The priest has pardoned me in the name of God, whose representative he is. The little time that God has given me to live on this earth will be employed in doing penance and in weeping for the evil which I have done against the Church of Jesus Christ. My father, I ask your pardon, and also I ask pardon of all the faithful whom I have scandalized by my apostasy and my anti-Christian sermons. I beg you to be mindful of me in your prayers, and if you wish to read this letter to your parishioners to recommend me to their prayers. I am, with the most profound respect, yours, (Signed) PHILIPPE DE SAILLIERS. P.S.—My rev. father, you may give to my retraction the publicity you may judge useful. Pray for me that I may persevere in the life of penance which I propose to embrace. P. DE S.

The Catholic press of two continents is kept almost constantly employed either in contradicting or in correcting the fanciful, but mischievous, stories which are daily put into circulation by the Roman correspondents of the daily newspapers. The exploits of the correspondent of the London *Daily Chronicle* of a year ago, for example, in the business of sensation making, will not soon be forgotten. The hostility of the continental press to the Church is accounted for, in great part at least, by the fact that the great European papers, or the more influential of them at any rate, are owned and controlled, as is well known, either by Jews or freethinkers. And that being so it is not, perhaps, wonderful that these journals should prove themselves to be animated by no remarkable regard for the Vatican. Whether the English press is succumbing to similar influences may or may not be in question, but certain it is that the correspondents at the Vatican of some of the great London dailies appear to be imitating the tone of the press of the continental freethinkers. For example, we have the representative of the *Standard*, whose opinions are at once, of course, cabled across to this country, telling us that at the Vatican "the importance of laying England under an obligation is never lost sight of," that Cardinal Simeoni, the Prefect of the Propaganda, is endeavouring to induce the Irish Bishops "to act compactly under orders from headquarters;" and that when he has succeeded "the Vatican will be able to make certain clear and definite proposals to the British Government." The inference to be fairly drawn from all this is that the Pope, in all he does, "has an ulterior motive; that the question is one of arranging a *quid pro quo* pure and simple; that principles do not enter at all into his decisions, and if so are mere matters of barter. Just as the thief is said to believe all other men guilty of roguery, so do those who make war upon the Church believe it to be as corrupt and unscrupulous, and as ready to use the same weapons as themselves. The pity of the position is in this, that while their stories are in themselves too utterly foolish to notice, these men unfortunately have it in their power to prejudice the Catholic religion in the eyes of non Catholics, by scattering seeds of suspicion and of distrust amongst the mass of the non-Catholic population, whose minds on this subject, as an old country contemporary observes, "are a dark Cimmerian desert."

THE ROMANCE OF A JESUIT.

From the French of De Beugny d'Hagerne.

CHAPTER V. (continued.)

Another result of these retreats is the recruiting of the Company's novitiates. Many young men only come in here, as Father de Keradec says, to pass a week in prayer and meditation, but nothing is left untried by the Fathers to gain these men as novices, specially if they be young, rich and belonging to an influential family. Although the young men may have an attraction to the army, to commerce, to law, &c., they are so skilfully handled by these Jesuits, who represent to them that the religious state, specially that of a member of the Order, presents the only means of fleeing from the dangers of the world and securing eternal happiness, that eventually they succumb and consent to all that is suggested to them. The unfortunate creatures enter the novitiate, pronounce the terrible vows and thus become mere things, mere obedient tools of Jesuitism.

Friday. My letter lengthens out terribly and I seek in vain for some means of sending it. Meanwhile, I am becoming a thorough Jesuit. I talk in the most edifying way of self-abnegation, sacrifice, humility, zeal for the glory of God and the salvation of souls. I sometimes deceive even myself. Father de Keradec has just been explaining to me what are the necessary conditions of a good vocation, and it appears that the principal one is an attraction to the religious state. Now, it is very unfortunate, but I am altogether wanting in that qualification, though I have made great progress in lying, duplicity and many other Jesuitical qualities. I am no longer at all afraid of being found out, they are all of them well duped.

I have made a plan of the house and know the whole distribution of the premises, having profited by Father de Keradec's taking me all round the establishment. I now know all about the life I shall have to lead as a novice.

Saturday. Bad news. Father de Keradec has just announced to me that my probation is drawing to an end. To-morrow, he told me, I will give you the meditation on the Two Standards in which St. Ignatius looks on the world as a vast battle field. The Two Standards are those of Jesus Christ and of Lucifer. The Christian must choose under which standard he will place himself, and which captain he will obey. After the meditation on the Two Standards comes one on the Three Degrees and that is the meditation which will decide your vocation.

"But it is decided: I came here expressly in order to consecrate myself to God in your Company."

"I am pleased with your ardour, my son, but my duty is to moderate it. You must weigh well your own motives. You must scrutinize and thoroughly sift what considerations influenced your will and turned it one way rather than another, you must ask yourself whether these considerations are all sufficient to decide your choice, or whether others might not modify your decision; for you must have no fear, no doubt, no hesitation; in a word, you must have a moral certitude of never turning back."

"I must also warn you that if after making this meditation on the Three Degrees, you still persist in your decision of entering the novitiate you will have to put in writing the reasons which have determined your choice. This writing will be submitted to the Father Rector and another Father of the house, who will examine it and decide as to your admission."

"This idea of writing down my motives, makes me somewhat afraid, for the document will be thoroughly discussed. However, I think I can get over this difficulty, and the Father has explained to me all the little ceremonies that will precede and accompany my entry into the novitiate. Amongst other things I asked him what was to become of my little belongings that I have here with me."

You will receive a religious habit furnished by the house, and what belongs to you will be put away in the vestuary to be given back to you, later, if you should renounce entering the religious state.

My thoughts immediately turned to the two volumes of Voltaire and some other equally heterodox books which are

locked up in my trunk; only fancy, if they were discovered! If there were a fire-place I might burn them, but there is none. And my letters, too, which I have not yet been able to send!

"I must manage to get out of my difficulties somehow."

Saturday Evening. I have made things right. The two wonderful meditations are made, or, at least, Father de Keradec believes they are made, which amounts to the same thing. I told him that they had produced a wonderful effect on me, that they had confirmed me in my resolutions and had also made me discover a number of fresh motives which had not struck me before.

I then told him that some of my father's affairs were still unsettled, and that, since my sister's interests might suffer thereby, I would like to return to Paris to see to them. I added that as soon as I had concluded my business I would return to St. Acheul to consecrate myself forever to the beloved Company.

The Father swallowed the bait and approved my plans, so I am to set out this evening.

How delightful to taste the fresh air once more and find one's self at liberty!

(To be Continued.)

THE SIX DOLLAR CONTROVERSY.

The Anti Jesuit uproar, ushered in by a flourish of trumpets at the Evangelical Alliance Conference last Fall, and culminating in the Queen's Hall meeting, has dwindled down to a matter-of-fact dispute about dollars and cents. In furtherance of the Queen's Hall programme a series of public meetings was to be held in the churches of the pro gentlemen who had displayed most zeal in the agitation. The first took place last Monday in the American Presbyterian church and was reported in the morning press as "large, influential and enthusiastic." An enterprising evening journal, whose wont it is to gauge events by the dollar standard, undertook to submit the meeting to the test, reasoning after this fashion. "The best criterion of a large, influential and enthusiastic audience is the amount taken up at the collection. Now, the collection at the anti Jesuit meeting footed six dollars. Therefore it must have been large, influential and enthusiastic." The major proposition the journal in question laid down as self-evident, and in its present application at least nobody thought of gainsaying it. The minor it established by contriving to place a reporter over the collection plate as counter. It held the ground stubbornly in the face of all attacks. When it was objected that 65 dollars represented the proceeds, it parried the blow by a subtle distinction between the dollars laid on the plate in the collection, the sums superadded by zealous persons who came to the rescue during the singing of God Save the Queen, and donations promised. The journal in the end bent its adversaries from the field leaving on the public mind the impression that six dollars was about the just estimate of the number, influence and enthusiasm of the meeting.

Whatever breath of wind was left in the sails of the Alliance has been taken out by the action of the Protestant Education Committee in accepting from Mr. Mercier the sixty thousand dollars grant for the educational fund. The Committee is composed chiefly of Protestant clergymen and represents the responsible Protestant sentiment of the Province. By accepting the grant it has ratified the Jesuit Act. Mr. Mercier now has the kick on his side as well as the foreign potentate. He was shrewd enough to forecast that the money argument would stand by him in the end. The acceptance of the sixty thousand by the responsible representatives of the Protestant body means the sudden collapse of the agitation.

J. J.

The death of Mr. Allen Thorncliffe Rice, the editor of the *North American Review*, was very sad. Young, he was only thirty six years old, rich, he was worth a half million, ambitious, he studied for ten years by reading and travel to fit himself for a career, he died just before leaving St. Petersburg whither he had been sent by the government as envoy extraordinary and minister plenipotentiary. Evidently Providence does not dispose things with an eye to this world.

COMMON SENSE IN RELIGION.

II.

We endeavoured in the first paper on this subject to shew that for those who believe in the Gospel but who are in honest doubt as to what creed they should adopt as the true one, worldly prosperity for the followers of that creed is a thing scarcely to be expected. The immediate followers of our Lord certainly had little of this world's goods. They were of the poorer class and despised among men, they put but little store on those things that count for a great deal in society and civilization. Our Lord Himself had not a place whereon to lay His head. The ownership of the kingdoms of the earth and the riches thereof was claimed by the devil in the presence of our Lord, and perhaps for once the father of lies thought it useless to dissemble before Truth itself. However that may be, the devil laid claim to the good things of this world and it is likely he has had a fair share of them. The poor were specially reserved for the Church by our Lord. His followers in all ages and places will be known by sufferings, persecutions and trials such as He experienced, and will be known, therefore, by the hatred the world bears against His Church. An honest doubter may hesitate about the unity or apostolicity of the true Church, but he ought to be satisfied by his common sense that the church that is petted and caressed by the world and has every measure of human success is *not* the Church of the Gospel—not the true Church. It is not enough to say that times change, and that everything is different now from what it was in early Christian days. Human nature is the same as it always was; sin is as great an enormity as ever. God is unchangeable. To suppose that believers in the true Church were to possess the earth and the glory thereof would be to reverse the truth of revelation and to anticipate a heaven upon earth. The earth is not a place of reward for the true Christian; it is the reward of the spurious Christian and he has it.

All this may be admitted by the man of common sense but he may say that it does not furnish him a sufficient test. Every sect, he will say, has been persecuted and has poor amongst its members, and has had its trials and difficulties. *That may be granted in return; it is not put forward as one of the signs of the true Church, for is it not such a sign; but it is one of those popular objections that Protestants foolishly raise against the Catholic Church, and that some Catholics more foolishly regard as a formidable argument against themselves.*

One should not expect a Protestant to become a Catholic because he will find in the Catholic Church poverty and persecution and so on; or that the Catholics are not leaders everywhere in literature, science or art. We should expect him to come in for reasons sufficient otherwise but warn him that the true church of the Scriptures, while embracing all classes and conditions of men, is one not likely to be in high favour with the great ones of the earth. He will be sure to find many in it more learned, of nobler birth and even of worldly fame immensely superior to himself no matter how distinguished he may be. He may, in some places, think the Catholics too mean and their church and priests behind the age; but then there are other places he would feel himself dwarfed before them. When the Catholic Church finds it necessary to assert herself her influence is felt beyond anything else in the world. She is not always in dungeons and in chains. There was one day of the forty in which the Jews hailed our Lord as the Messiah; there was one Transfiguration amid the poverty of the thirty-three years.

And so if a thoughtful man pushes his common sense view a little further, it will appear strange to him that Catholics who claim that they only have the true faith should cut so respectable a figure in this world. We profess great regard for the life to come, he will say, but we do not allow it to interfere with the present life. The dispensations of Providence are, however, to the effect that the best preparation for the future is a well-spent present—having the future always in view.

The mistake made by a good many is that they expect their faith or creed or church to enable them to enjoy this world and the world to come. They want the two birds killed with one stone. In the meantime, as the world to

come is apparently far off and not a matter quoted in the daily papers with the stocks and houses and lands, it can wait. The present must be attended to at all hazards. The after life comes only when a man is dead and people don't take much interest in matters (except of worldly fame,) that are to arise when they are off the stage. A common sense man may ask How little is the world concerned with a hereafter and how well it can get along without troubling itself about it. That seems to me the question to be first answered now-a-days. Why can't a man get along without any church or creed or faith or religion? That is the question you can discuss and be heard about not only in our parks on Sunday but on every day in the week in this Christian land. We will talk of it in the next paper.

D. A. O'S.

MONTREAL GOSSIP.

The general chorus of approval which has hailed the appointment of Mr. Edward Murphy to the Senate in place of the late Hon. Thomas Ryan, must be very gratifying to that gentleman and to his family.

We all knew that Mr. Murphy was highly respected and greatly beloved in Montreal, but it is none the less pleasant to hear the fact reiterated, and his praises sounded on all sides, as one does whenever the name of the new Senator is mentioned. All the city papers have eulogized the appointment— even the "Only Christian Daily" and it moreover goes so far as to imply that Mr. Murphy being a consistent Christian gentleman, may find himself a rather uncongenial company in the Senate.

One very ardent Grit was heard to remark forcibly, that Mr. Murphy was a good man, and as the new Senator had to be a d— Tory, he was glad it was he!

A little fun has been poked at the "cold comfort" of the Taillon banquet. Why was it held in the rink? people ask. For this reason, that such an enormous number of tickets were in demand that no other place could be found capable of accommodating the guests. Not a very dispiriting reason when one remembers that it was a political demonstration, and one given to a leader at present in the cold shades of Opposition, in fact, a reason that probably in the case of Mr. Taillon and his friends, served as an antidote to the chill air of the rink.

To go to London and see the Queen is an honour and an ambition whereof nurses often sing, as they try to control or cajole their youthful charges. Still, it is an ambition not often gratified, which makes the honour recently conferred upon a young lady of Montreal all the more flattering. The announcement that Mademoiselle Henriette de Salaberry had a private audience with Her Majesty appeared in a late number of the Court journal, and I am sure that the readers of the Review would like to hear a little more about this singular privilege granted to their fair countrywoman.

Mademoiselle de Salaberry is the granddaughter of the hero of Chateaugay and the great-granddaughter of the first Canadian Colonel de Salaberry, the Seigneur of Chambly and the chosen companion and most intimate friend of the Queen's father, the Duke of Kent. The deep and sincere affection which had existed between their ancestors was often referred to by the Princess Louise, and Her Royal Highness singled out Mademoiselle de Salaberry as one of the ladies whom she admitted to her friendship when in Canada. This being the case, it was not surprising that hearing of Mademoiselle de Salaberry's presence in London, both Lord Lorne and the Princess hastened to renew their acquaintance with her, and the Princess determined that her Canadian friend should have the honour of kissing the hand of her sovereign. Accordingly, some two weeks ago, Mademoiselle de Salaberry was summoned one morning to Kensington Palace, where the Princess awaited her in driving costume. Together they entered Her Royal Highness' carriage and drove to Buckingham Palace, where the Princess led her friend up to a small boudoir and left her there alone with an injunction "not to be nervous." Her Royal Highness then withdrew, and in a few moments there entered a gentle old lady in black with a white cap, who held out her hand and took that of her guest, with

whom she talked of Canada, and of the loyal family, the sons whereof had fought so well for the Crown of England.

The interview was so purely private, that I, perhaps, have transgressed in writing even this much of it, but the honour accorded to the daughter of the noble house of d'Arbury de Salaberry is an honour in which every patriotic Canadian must feel a pride; for, does not the memory of the Hero of Chateaugay belong to us all?

The military spirit still lives in the descendants of our good Canadian families, and shews itself at an early age too—witness the good impression made by the two corps of cadets of St. Mary's College, at the Review on the Queen's Birthday. One hears compliments for them in all directions, and Major-General Middleton and Lieutenant-Colonel Houghton, D.A.C., have congratulated them, by letter, on their fine appearance.

The month of May was closed and the month of June opened on that feast which is a sort of connecting link between the devotions of the Rosary and the Sacred Heart—Our Lady of Lasse. The Miraculous Statue, which has a strange history of its own, was given by the Jesuit Fathers in France, to the Province of Canada, and has now for many years been exposed to the devotion of the faithful in the Lady Chapel of the Church of the Gesu. Here, on Saturday, tapers burned, fairy lights gleamed, and sweet flowers threw out their fragrance as the college boys sang the praises of Her who was all fair and sinless, ere they knelt for the Benediction of the Heart that has so much loved men.

OLD MORTALITY.

A RECEPTION AT CARDINAL MANNING'S.

Nine o'clock was the hour named for the beginning of the Cardinal Archbishop's Annual Evening Reception last Tuesday; and never did guests at any entertainment begin to arrive with more perpetual alacrity. All the Bishops were present except the Bishop of Leeds, whose illness causes serious anxiety; and the Bishop of Hexham and Newcastle, whose health is so much improved by Sussex air and complete rest that he hopes, when fine weather comes, to return to his diocese. The Bishop of Plymouth, infirm with age, descended early the great staircase, to escape the fatigue of the gathering crowd, of which the clergy from near and far formed a large portion. By half-past nine the rooms were already filled. At that hour Mr. Wilfrid Blunt arrived, looking all the better for his recent travels. Closely following came Sir William Butler; and then Sir Charles Russell, the latter accompanied by his son and colleague—Mr. Arthur Russell. His Eminence kept the great counsel beside him for some minutes, and many of the onlookers wished that Mr. Justice Day might arrive at that moment to make the group complete. Near to the Cardinal stood the Archbishop of Dublin, whom Sir Charles had already seen that day in the Commission Court. Many a friendly welcome had His Grace in that house of peace—some from old friends, some from new ones. Sir William Butler's tall form bent to the short, indomitable figure of his old schoolfellow, with whom, indeed, he had crossed the channel on Sunday night; and when, a little later, the Cardinal Archbishop captured Sir William in the crowd, and brought him to Archbishop Walsh to introduce him, the laughter of the old friends sufficed to explain the position. Very cordial, too, was the greeting which passed between the patriot Prelate and the first Englishman (and a Catholic too) imprisoned by Mr. Balfour; for Mr. Wilfrid Blunt and His Grace needed no introduction. But they were not all of His Grace's way of thinking, for the Cardinal had the happy thought to bring the Duke of Norfolk to his brother of Dublin; and a little later Mr. Edwin de Lisle was presented by a member of our own staff; and for twenty minutes there followed a most instructive conversation, in which His Grace begged the Member for the Loughboro' Division of Leicestershire to use his influence with his Tory friends to bring arbitration to bear on vexed questions between landlord and tenant, after the manner of Colonel Vandeleur. The group, which the Bishop of Southwark had joined as an intent listener, became still more piquant when

augmented by Mr. Cox, whom the Bishop of Salford presented; and reached its climax of picturesque interest when the Cardinal Archbishop, with a smile and with outstretched hands, approached, bearing the benison of a peacemaker. Mr. Philip Stokes—his father's son in sturdy Liberalism, and a rising member of the junior Bar, was presented to His Grace as "an antidote to Mr. de Lisle."

Meanwhile in all three of the great rooms the crowd grew denser and denser. One after another a familiar face came forward, and, after the customary salutation to His Eminence (who delighted all by looking so well), was lost in the throng. Lord Arundell, of Wardour; Lord Herries, who stood talking with Mr. Frank Langton, the Postmaster-General's private secretary, who laughed and chatted all the evening just as if Mr. Henniker Heaton, M.P., were not alive; the Hon. B. Maxwell, Mr. W. Dalrymple, Mr. A. J. Blount, whose political conversion was ardently taken in hand for two minutes; Mr. George Blount—in no need of conversion; Mr. Walton, Mr. Oswald Walmsley, Mr. Nicholas Symott, Sir James Marshall, K.C.M.G., Mr. Ford, Mr. John Kenyon, with whom Mr. Wilfrid Blunt was talking when the author of *Proteus* and the proto-martyr of England under the Balfourian persecution was borne away to be presented to the Bishop of Newport—"the most literary-minded of the Bishops," as he was recently called by the *Saturday Review*; Mr. Guy Ellis, Mr. Gilbert Ellis, who brought the bad news of Father Douglas Hope's severe illness at St. Vincent's Home; Mr. Edward Bellasis; Mr. Brand, from the Poor School Committee; Mr. Langdale, Mr. Reynolds, Mr. Petre, of Whitley Abbey; Count Lubinski, Mr. Leonard Stokes, still radiant from the experience of the previous day—"Varnishing Day" at the Royal Academy, when he found four of his drawings on "the line;" Mr. Peter Paul Pugin, who might well take his professional brother to task for recently expressed opinions of extreme heterodoxy to the Goth; Mr. Hansom, Mr. Joseph Hennessy, surrounded by authors; Mr. Alderman Stuart Knill, (will he wear his Lord Mayor's robes on these occasions in a year or two?) Mr. Paul Strickland, the successful organizer of testimonials; Mr. William Keane, an equally successful organizer on a wider field, and Mr. John Humble—with similar successes in Catholic registration; Mr. Cagney, Mr. Casella; Colonel Prendergast and Mr. Chapman, from the School Board; Mr. Costelloe (the last to come), from the County Council; Mr. Willis, Mr. Lewis, the Chevalier O'Clery, Mr. Conder, Mr. Edward Lucas; Mr. Wegg Prosser, who ceased to be a member of Parliament in Herefordshire when he became a member of the Church; Mr. Philip Witham, Mr. Robert Harting, Mr. T. H. Meynell, Mr. Roskell, Mr. Austin King and Mr. Dudley Leathley, among many other men of law; Mr. Edmund Harting, Mr. Herman Loecher; Mr. Charles Kent, who brought his son, Mr. Henry Kent—a young journalist who has profited by the hints of an old and far-famed one; Sir Paul Molesworth; Mr. Orby Shipley, who was welcomed back to town by troops of friends; Mr. James Hope, Mr. John Wallace, Mr. Orlebar Payne; Mr. Lister Drummond and Mr. Emery, who had the countenance of the Father General of the Ransomers; Mr. Kearney, Mr. Devonish Walsh, Mr. A. Guibana, Mr. E. de Trafford, and Mr. T. C. O'Brien, of cricket-field fame—but, as Lord Beaconsfield said of another interesting assemblage, "the list is too long, or good names remain behind."

The Marquis of Ripon, away from town, was much missed; so was Sir Charles Clifford. Mr. Knowles, too, of the *Nineteenth Century*, was down at Brighton, and a familiar figure at the receptions at the Archbishop's house was consequently wanting last Tuesday. A Catholic journalist, who presented a young colleague of literary distinction, described him as a Protestant, a journalist, and a friend, and expressed the hope that the third qualification might modify and condone the criminality of the other two. Mr. George Russell, M.P., also received a hearty welcome from His Eminence, and this promising statesman had afterwards a short but earnest talk with the Archbishop of Dublin.—*Weekly Register*.

On Sunday next, before High Mass, Mgr. Fabre will bless the new sacristy of Notre Dame Church, Montreal. In the evening, after Vespers, there will be a general consecration of all the mothers of families to the Sacred Heart of Jesus.

THE HON. EDWARD MURPHY, MONTREAL.

The announcement, from so high an authority as the Prime Minister of Canada himself, that Mr. Edward Murphy would soon be called upon to occupy a seat in the Senate of the Dominion, brings with it not only the assurance that the present leader of the Federal Administration is determined to maintain the intellectual status of that body, but it also causes the greatest satisfaction in the city and district of Montreal.

Although the respected and accomplished Irishman, who will worthily represent the Victoria division in the Upper Branch of the Canadian Parliament, is not a native of this city, he, above all others of his race, has been so closely identified with the commercial, financial, intellectual and religious growth of the community that Mr. Murphy, for a half century at least, has been justly considered one of Montreal's foremost sons and a prince amongst men.

The man upon whom his old personal friend and leader is about to confer this new mark of esteem and confidence, possesses to an extraordinary degree, the good will, the respect and even the affection of all classes of the community. Mr. Murphy has never from his earliest manhood sought to hide his firmly grounded opinions respecting the various political, religious and social questions which were being discussed around him, yet he has at all times made his convictions known, his influence felt and his generosity of heart manifest in so worthy a manner, that when at last an honorable reward comes to him for long years of service to Crown and country, there is in all Canada to-day no pen to write or voice to utter a single word other than in unqualified praise.

To give a perfect review of the late Senator's business career would be to rewrite the history of the city of Montreal, so closely has he been connected with her every interest, and it may also be said than an extended reference to the political services which he has rendered, not only to old Canada but to the new Dominion, would entail an exhaustive analysis of our country's political life. In business his word has been,

through pain and prosperity, as good as his bond, and in politics he has been a sincere and steadfast supporter of Liberal-Conservative principles and the Liberal-Conservative party. Mr. Murphy, while being a devout adherent of the Church of his fathers, has never allowed his generous impulses to rest exclusively within the pale of his own denomination, and consequently has been recognized by all communities, races, and creeds as a true-hearted faithful, Christian gentleman. His devotion to the cause of that little isle beyond the ocean—the land of his birth—has been never known to fail, and a representative Irishman in every sense of the word will sit for Victoria in the Canadian Senate.

Mr. Murphy was born in the County of Carlow, Ireland, in 1818, coming to Canada with his father, Mr. Daniel Murphy, when six years of age. The future Senator's commercial education has been a good one, and especially fitted him for the eminent position which he has taken in our world of commerce and finance. From being a salesman in the extensive hardware firm of Frothingham & Workman he became in 1859 a partner in the concern, and is to-day one of the leading spirits of that great establishment.

Mr. Murphy's connection with the St. Patrick's Society of this city also dates back a great number of years, and the influence for good which he has exercised over his co-religionists and compatriots can never be too highly appreciated.

The temperance people of Montreal and the Dominion have likewise possessed in Edward Murphy a man worthy of that great cause, and although his views on the question have always been moderate, yet his greatest desire has invariably been to promote the sobriety and general welfare of the people. The new senator is president of the City and District Savings Bank, of Montreal.

With what general satisfaction the appointment of Mr. Murphy is regarded, not only by men of his own race and creed, but by the people of Montreal generally, may be gathered from the following editorial comment of the *Montreal Daily Witness*, the well known Presbyterian and Liberal journal. In its issue of the 30th ult. it says:

"The appointment of Mr. Edward Murphy to the Senate is creditable to Sir John Macdonald, and will be of advantage to Canada and to the City of Montreal. Mr. Murphy is esteemed by all people in Montreal as a man of ability and integrity, as one whose kindness of heart, sympathy with distress and need, and whose abhorrence of evil has made him a factor for good in this community. His life has been that of a noble Christian gentleman, without fear and without reproach, and the only matter for regret about his appointment is that he will not meet with a majority in the Senate like minded with himself, and will, therefore, be less powerful for good than his inclination would lead him to be."



HON. EDWARD MURPHY.

THE POPE'S PRINTING HOUSE.

The polygot printing house attached to the Propaganda is worthy of the great cause which originated it. More than fifty-eight languages are daily passing under its presses in their own characters. It possesses about one hundred and eighty distinct sets of type in the dialects of Europe, Africa, America and Oceania. During the time of the French Revolution

enormous damage was sustained, which has not as yet been thoroughly repaired. During the Vatican Council when all nations were represented, the "Our Father" was published in two hundred and fifty different languages and dialects, and a copy presented to each of the Fathers.

Ben. Franklin was dining with a small party of distinguished gentlemen when one of them said: "Here are three nationalities represented; I am French, and my friend there is English, and Mr. Franklin is an American. Let each propose a toast."

It was agreed to, and the Englishman's turn came first. He arose and in the tone of a Briton bold, said:

"Here's to Great Britain, the sun that gives light to all nations of the earth."

The Frenchman was rather taken a-back at this, but he proposed. "Here's to France, the moon whose magic rays moves the tides of the world."

Ben then arose, with an air of quaint modesty, and said: "Here's to George Washington, the Joshua of America, who commanded the sun and moon to stand still—and they stood still."

Men and Things.

The Prince de Croy, an officer of the Prussian Guards, has resigned his commission, and gone to Rome with a view to entering a religious Order.

A statement circulated by one of the news agencies that Sir Charles Russell walked out of the House without voting on Mr. Dillwyn's motion for the Disestablishment of the Church of England in Wales, the *Weekly Register* states is entirely incorrect. Sir Charles Russell voted for the motion.

Cardinal Manning had a conference at Archbishops' House a few nights ago with some members of the Irish Party on the subject of the New Code recently presented by the Government in the House. Among the members present were Mr. Justin McCarthy, A. O'Connor, T. Harrington, J. J. Clancy and W. Redmond. Before the members left His Eminence spoke of his large sympathy with Ireland and with her people, and expressed his high admiration of the patience they were showing during the present trying crisis.

The friendship of Cardinal Manning and Mr. Gladstone, which dates back to their Oxford days, was somewhat strained by Mr. Gladstone's "Anti-Vaticanism." But time softens asperities, and the *Daily Telegraph* says that "the venerable ecclesiastic was gladdened the other day by a visit from the ex-Prime Minister, who spent an hour at Archbishops' House, where they talked of the friendship of old times, and mutually forgot that it had ever been interrupted."

Mr. Wilfrid Ward's account of his father, and of the part he played in the Oxford Movement, has been issued in a handsome volume by Messrs. Macmillan. The book deals only with the early life of Dr. Ward, the narrative is suspended where it becomes of the greatest interest to Catholics—after his reception into the Catholic Church. The great event of Ward's Oxford life was his deprivation on the ground of his belief in "Roman doctrine" an event which the Anglican reviewer will put into the background at this moment. Mr. Ward, who was born in the year 1812, was the son of the Tory member for the City of London from 1826 to 1855. He was also well known as a famous cricketer, and in 1820 made the largest score ever known at Lord's in a private match. The family produced several distinguished men, Plummer Ward, the author of "Tremaine," and Sir Henry Ward, Lord High Commissioner of the Ionian Islands, being members of it. Ward was educated at Winchester, and went into residence as a commoner of Christ Church in October, 1830. After gaining a scholarship at Lincoln, and a double second in the schools, he stood up for a fellowship at All Souls'. The candidates usually dined with the Fellows before the decision was made, and Ward, who charmed the whole table with his conversation, was rejected in the end because he came in dirty boots. He was afterwards successful at Balliol, when Stanley, Lake, and Jewett were among the scholars. Ward was a man to attract attention wherever he was, and he seems to have been thoroughly popular both with Dons and Undergraduates. He was a great conversationalist, was a constant frequenter of the theatre, was very fond of comic operas, and was devoted to music. Occasionally, among his very intimate friends in old days, he would even dance a few steps of a ballet, intended to take off the peculiarities of the master, Dr. Jenkyns. In more serious subjects his strong point was mathematics.

A warm friendship existed between Dr. Ward and, (as they were then) Archdeacon Manning and Dr. Newman. The *Weekly Register* quotes the letter Dr. Newman sent Ward a few days after his condemnation at Oxford. "When the Catholic portion of Dr. Ward's life comes to be written," says the *Register*, "there will be many other letters of Dr. Newman's to enrich it. Meanwhile it is impossible not to congratulate Mr. Wilfrid Ward on having done his work so carefully. Besides his own labour he has brought together a number of interesting monographs from the pens of his father's old friends."

Irish Affairs.

Mr. O'Brien is once more a free man. His last term of imprisonment was just as eventful as that which preceded it, and was characterized by a second complete triumph over Balfour and his myrmidons. The Chief Secretary jeered and scoffed at the memorable banquet in Dublin over Mr. O'Brien's sufferings. With a ghoulish joy he gloried in humiliating an honourable political opponent; but the wretched festivities of the Ancient Concert Rooms had hardly concluded when Balfour had to acknowledge himself beaten to the knees by the courage and indomitable force of will of his captive. Mr. O'Brien, therefore, comes out of prison a victor; and Mr. Balfour it is who is the vanquished. We congratulate Mr. O'Brien, not only on his release, but on the signal triumph which he has achieved—a triumph which all other Irish political prisoners are privileged at present to participate in. We trust that, taking into due consideration his feeble condition of health, he will go for some time to the sunny South, from which, we hope, he will soon be enabled to return refreshed, renewed, and reinvigorated, to do battle once more against the forces of Balfourism. The Irish tenants, and particularly those who have valiantly and self-sacrificingly adopted the Plan of Campaign, may well have the fullest confidence in the future; for Mr. O'Brien, eager as he is for the fray, will be soon among them again, encouraging them in their struggle, and attacking the common enemy all along the line. No puny plantation scheme and no coercion prosecutions can daunt his courage or crush the Plan which he has worked with success in almost every portion of the country.

Mr. William O'Brien has rendered another striking and valuable service to his country's cause by his evidence this week before the Forgeries Commission. The replies made by the member for North Cork, both in cross-examination and in direct examination, were lucid, brilliant pleas for the Irish National movement, and a thorough justification of the struggle of the last ten years. He turned the tables completely on poor Sir Richard Webster. Webster could draw no admission from Mr. O'Brien that could be tortured into anything damaging to the National cause. The Attorney-General winced and fretted and looked glum as it dawned upon him that Mr. O'Brien's replies, clear, frank, and concise, formed in themselves a complete vindication of the character of the National agitation. Ireland owes a debt of sincere gratitude to the gifted journalist, who has been one of her ablest champions in the Commission Court, and whose crushing testimony has been one of the bitterest pills yet offered to the foul libellers and calumniators of Printing-house square.—*The Nation*.

A short account of an interview on the subject of the Education Code which some of the Nationalist M.P.'s had with His Eminence the Cardinal-Archbishop, appeared in the London papers a few days ago. The words, expressive of heartfelt sympathy with the National cause, which fell from the lips of the venerable Archbishop will not appear strange to those of his friends who are admitted to his intimacy. In the strictest sense they were the outcome of his feelings towards Ireland. Not only has His Eminence the warmest admiration and affection for the Irish nation, but these have been his sentiments consistently through life. Never does he speak without emotion of the dark days of '47 and '48, and the folly of the Government policy of depopulating the country. As to the remark that "had he been born an Irishman he would have been hanged long since," this, of course, was His Eminence's conversational way of saying that in such an event he would have been found amongst the foremost and most active defenders of the rights and privileges of the nation. If the leaders of English public opinion had always had their hearts as true and sympathetic as the great Cardinal there would never have been a gulf of prejudice to bridge over between the Irish and English people.

When the late Mr. Isaac Butt, years ago, brought to light cases in which tenants had received notice to quit for having afforded shelter to the families of evicted tenants it was

thought that he had disclosed a characteristic of Irish landlordism so shocking that it would never again be reproduced. But it has been reproduced under the Balfour regime, and by no less a person than Lord Lansdowne, Governor-General of India. His Lordship instituted an action against the Most Rev. Dr. Lynch, Bishop of Kildare and Leighlin, and the Rev. Father Kehoe, P.P., to recover possession of lands at Laggacurran on which the Catholic church is built, and the cause of the action was that twenty huts had been erected on the holding for tenants who had been evicted by Lord Lansdowne. The jury brought in a formal verdict for the defendants on technical grounds. We do not know whether Lord Lansdowne intends to renew the proceedings against the Bishop and Father Kehoe, but of this much we are sure, that he has done sufficient to prove that he is animated by a tyrannical and un-Christian spirit.

CANADIAN CHURCH NEWS.

The Catholic Church in Hull is soon to put up four bells, weighing 2,500, 1,900, 1,500 and 1,100 pounds.

The monthly reception of His Grace Archbishop Fabre at the palace Montreal, last Sunday evening, was largely attended.

The corner stone of the new St. Anthony's Church, on St. Antoine St., Montreal, will be laid next Sunday at 2 o'clock, by His Grace Mgr. Fabre.

Rev. Jules Hypolite Paradis, the newly appointed Grand Vicar of Nicolet, arrived on Monday last from France, where he has been living for the past eighteen months.

On Pentecost Sunday a mission will be opened in Perth, Kingston diocese, the Rev. F. O'Donoghue, pastor. It will be preached by Father Connolly, S.J., of Montreal.

The Rector of the Jesuit College, Montreal, has received both from General Middleton and Lieutenant Colonel Houghton complimentary letters on the appearance and marching of the Cudet corps in the grand review of the 24th May.

Mgr. Gravel, Bishop of Nicolet, has received a princely gift from the Pope, in the shape of a costly silver chalice and cross. The chalice, which is of a beautiful design, was presented to His Holiness on the occasion of his jubilee by the Catholics of Grenada, Spain.

It now appears that the favour referred to by *L'Electeur* as having been received by the Hon. Mr. Mercier from the Vatican, was a photograph of Cardinal Rampolla, Papal Secretary of State, with an autograph attached.

His Grace Archbishop Duhamel conferred Orders on five theological students of Ottawa Theological Seminary on the 28th ult., as follows: The Order of priesthood on the Rev. C. Deslauries. The four minor Orders of Porter, Reader, or Exorcist and Acolyte on the Rev. Jas. Quinn, O.M.I., of Salem Mass. The initiatory of Tonsure was conferred on the Rev. Father Murphy, O.M.I., British Columbia.

Rev. Edmond Langevin, Grand Vicar of the diocese of Rimouski, brother of Bishop Langevin of Rimouski, and of Sir Hector Langevin, Minister of Public Works, whose illness we recorded in our last issue, died at the Bishop's palace, Rimouski, at 2.15 on the afternoon of Sunday last, aged 65 years. The deceased was stricken with paralysis on the 24th May. He retained perfect consciousness throughout his illness. He was well known throughout the Province for his intellectual abilities, which were of a high order, and for his great administrative talent and tact. He was of a commanding presence and courteous, amiable disposition, a staunch friend, very charitable to the poor, always ready to extend his support to any scheme of progress, and enthusiastic in advising and prompting the young generation as to the best means for the advancement of the country. His demise will be sincerely regretted.

Mgr. Langevin was born at Quebec on the 30th August,

1821, and was ordained a priest in 1817. In 1867 he was appointed Vicar-General of the diocese of Quebec, and the same year transferred to a similar office in Rimouski. He was author of a life of Bishop Laval, published in 1874, and of a volume of "*Notes Historiques sur le Chapitre de la Cathedrale de Quebec.*"

CATHOLIC AND LITERARY NOTES.

The nineteenth Annual Convention of the Catholic Total Abstinence Union of America will be held at Cleveland, commencing on Wednesday, August 7th, next.

A Rome special states that Rev. A. Van de Vyver, Vicar-General of the diocese of Richmond, has been elevated to the Bishopric of that see. He succeeds Bishop Keane, now rector of the new Catholic university.

A grand commemoration of the silver jubilee of the Home for Destitute Catholic Children was held in Boston, May 26, Archbishop Williams presided, and Bishop Healy, of Portland, Me., delivered the chief address.

The Holy Father has sent a curious copy of Dante as a present to Father Poletto, who fills the Dantesque chair in the school of high literature at the Roman seminary. The volume was exhibited at the Vatican exposition, and was sent by one of the parishes of Padua. The volume contains all the *Divina Commedia*, and is of very small size; and notwithstanding the smallness of the characters it is quite legible, so well formed are the letters. The volume is enclosed in a case, which contains also a magnifying glass and some specimens of the type that printed it.

A young Indian lady has just been received into the Benedictine Order at Zell, Dak. This young lady is a typical Sioux, no blood of the white man coursing through her veins, says the *Dakota Catholic*. Five years ago, at the age of twelve, she was placed under the care of the Benedictine Sisters at Fort Yates, where for four years she diligently pursued her studies. The last year of the five was spent in the same manner with the Sisters of the Holy Childhood, at Avoca, Murray County, Minn. At length having shown a marked vocation to the life of a religious, she was brought by Rev. Francis Craft to Zell, the place of her choice, where, having served the customary time as a postulant, on last Easter morning she received from Rev. Father Banning the holy habit, and became a novice of the Order of St. Benedict. She is the first full-blood member of the Sioux tribe to enter the religious state.

Of late there have been rumours to the effect that Bishop Loughlin has instructed Rev. James F. Mealia to form a branch of the League of the Cross in St. James' parish, Brooklyn. Speaking of this matter to a reporter of a Brooklyn paper last week Father Mealia said: "The Bishop has not said anything formally about organizing a branch of the League of the Cross in this parish. He has on several occasions expressed himself as much pleased with the work done by the League. As the head of the temperance societies of this parish I am empowered to start a branch of the League if I see fit, but Bishop Loughlin has given no instructions to that effect. I cannot say as yet whether a branch will be organized here. We have a very powerful temperance society here that is doing well the work allotted to it. The increase in the number of liquor saloons must be stayed, and if we cannot achieve this desirable end by persuasion we must use other means. What we want is to have the law enforced. If only respectable, reputable men (and I doubt not there are such in the business) were allowed to keep saloons there would not be this competition which compels them to keep open in illegal hours. The reputable men in the traffic are in favour of high license and an enforcement of the law that will close up the little places where vile and unwholesome stuff is retailed. The change must come. There are two ways about it. The temperance movement can control in three parishes, St. James', St. Peter's and St. Anthony's, over four thousand votes, and the sooner those in authority learn to recognize that fact the better for them and for us."

The Catholic Weekly Review.

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LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 20th Dec., 1886.

GENTLEMEN,—

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

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

DEAR MR. FITZGERALD,—

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

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

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887.

MY DEAR MR. FITZGERALD,—

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

JAMES J. CANNERY,
Bishop of Hamilton.

TORONTO, SATURDAY, JUNE 8 1889.

Some of the more unimfluent Catholic papers have not hesitated to pass strictures upon the Rev. M. F. Foley's strongly and well written temperance articles, which have appeared of late in this journal. Such papers, the *Church Progress* of St. Louis states, can have little regard though for truth or logic. The purpose of Father Foley's articles was to state briefly a fact determined by those who were in a position to know whereof they spoke the Irish bishops themselves the fact that "to drunkenness," to quote from a pastoral of these prelates, "we may refer as their baneful cause almost all the crimes by which the country is disgraced, and much of the poverty from which it suffers." The *Church Progress* says of this, that "a Catholic journalist who disputes such timely utterances and in the presence of an evil of such magnitude as the drink evil, would castigate and endeavour to hold up to opprobrium, a devoted clergyman who judiciously, correctly, and temperately gave utterance to truths, disagreeable though they may be, cannot blame a disinterested public for concluding that he is playing the part of the demagogue, or working a "racket" in the hope of increasing his subscription list. We want more men of Father Foley's stamp."

The Rev. Justin D. Fulton, the anti-Catholic lecturer, whose methods are so well known in America, has undertaken a "No Popery" tour in England. We observe from our English exchanges that he lectured last week at Colchester, the point of his lecture being that Catholicism is inconsistent with loyalty and patriotism. Cardinal Manning, he asserted, had said that "the great thing for Catholics to

do was to break down the British Empire" a statement quite as true, we imagine, as anything else contained in his lecture and he furthermore added that "if England could not whip Romanism, America would come and whip it for her." Naturally enough the English papers are in some perplexity as respects the boasted "culture" of Boston, when an unspeakably vulgar and low-minded fellow like Fulton can attract crowded audiences in that city. As for the Catholic Church, Fulton gave it as his opinion that she is "an incarnation of the devil." A Church of England rector was present at the meeting, and he defended this outrageous language, quoting one of the Anglican Homilies which, it seems, declares that the Roman Church is the Church of Satan—a notable statement which the Liverpool *Times* commends to the consideration of Anglicans of the Branch Church's persuasion.

Lord Wolseley has been compelled to humbly eat the leek, as a result of his insolent allusion to Mr. Gladstone and the Liberal leaders, in a speech recently made by him at Oxford; and the "only General" does not emerge from the circumstance with conspicuous dignity. We quoted last week Lord Wolseley's denunciation of Mr. Gladstone and his colleagues. A few nights ago, in the Commons, Mr. Labouchere asked the Secretary for War, amid loud cheers, if such language was in keeping with Section VI, Paragraph 9, of the Queen's Regulations, and if not, what action it was contemplated to take in the matter. Mr. Stanhope explained that the speech was indefensible, and that in answer to a strong remonstrance from the War Office, Lord Wolseley had written to say that "since an interpretation had been put upon his words which they were not intended to convey, he wished to withdraw anything he said that would give pain to anybody." Then Mr. Labouchere ventured to ask what Lord Wolseley really did mean, and Mr. Sexton wished to know if Lord Wolseley was not one of the officers who were publicly reported to have declared that in the event of the establishment of a Home Rule Parliament, they would refuse to do their duty, but the Secretary for War, who appeared very uncomfortable, begged to be excused from investigating the matter further. Lord Wolseley, who comes out of the business, as we have said, very badly, received a keen thrust for his bluster from Mr. John Morley, who, in contrasting him with the Duke of Wellington, said, "In 1829 the Duke of Wellington was not ashamed to abandon the convictions and professions of a lifetime to avert civil war. General Wolseley apparently makes light of civil war. But then the Duke of Wellington had seen real war."

It is quite possible, of course, indeed, it is quite probable—that Lord Wolseley considers himself in all respects, and whether as a soldier or statesman, a greater man than the Duke of Wellington. For has he not told us that but for the unlucky cannon-ball at Corunna, which killed Sir John Moore, we should have heard less of Sir Arthur Wellesley? But whether that be so or not—and we should judge that such delicate considerations were not in the best taste for Lord Wolseley to determine—at any rate this much is certain, that though there may have been wiser statesmen than Wellington, never before was there so great a soldier so anxious to become a peace loving citizen. Readers of Lord Stanhope's "Notes of Conversations with the Duke of Wellington," will have learned of him that he was a dry, cold man, selfish it has been sometimes said, unsympathetic, and, except towards young children, not remarkably affectionate,

but he was humane. The horrors of war and of civil war had sunk into his soul. He did not glory in, he sometimes almost abhorred, what he called "these bloody hands." And when he had to choose between Catholic Emancipation and crushing the Catholic Association, he preferred the former, having, as he assured the House of Lords, too accurate a knowledge of the evils of civil war ever to inflict them voluntarily upon any country. Doubtless had he thought fit to become a Tory Democrat, and to ally himself with an Ulster mob, he might have added to the record of his deeds, what Lord Wolseley apparently would be by no means averse to doing, a veritably Cromwellian campaign in Ireland. But then that is where the Duke of Wellington was different from Lord Wolseley.

The *Toronto Globe*, the most unprincipled and demagogic paper printed amongst us, is certainly going to great lengths in these days to please the anti-Catholic party. A few days ago it made an attack upon the priests of this city in respect to their connection with the Separate School management. In its issue of Wednesday last, speaking of Dr. McGlynn, who is announced to lecture here shortly, it made the following statement:

"During the last three years his name has become widely known because of his dispute with Archbishop Corrigan and subsequent excommunication by Rome. Upon the circumstances of that famous quarrel we will not now dwell. Enough to say that Dr. McGlynn, who had, by years of self-sacrifice, built up from nothing a very large and devoted congregation, was sharply called to task by the Archbishop for publicly approving *the very same doctrines* in political economy that Bishop Nulty had eloquently championed long before in Ireland without any reproof from the Pope."

The statement herein made that the land theories of Dr. McGlynn, which are those of the George school, are identical with the views advocated by Bishop Nulty concerning the land question in Ireland, is untrue and misleading. Dr. Nulty has advocated land reform in Ireland, but there is absolutely no comparison between the land cause with which the people of Ireland are associated and the opinions of the New York school of political economy, of which Mr. Henry George is the founder, and Dr. McGlynn an apostle. The cases, in fact, do not admit of comparison, since the conditions are not like, but diametrically opposite. Rents and property in Ireland are on an entirely different basis from what they are in America. The tenant in Ireland becomes the occupant of a piece of land at a certain rental. If the land prove to be unproductive, and the tenant by his own industry reclaims it from barrenness to fertility, building, at his own expense, houses and barns upon it, for all such labour the tenant in Ireland, as a general rule, has not been compensated, but compelled, on the other hand, to pay an increased rental, on the strength of the very improvements he himself had effected. Dr. Nulty's contention is that such a tenant in Ireland becomes entitled, not alone to the amount of his uncompensated labour, but also to the amount of the increased rental extorted from him as a result of his own improvements on the property. He took the ground that a tenant so treated was unjustly deprived of such mores, and held, therefore, such a right in the soil as the amount so extorted from him would entitle him to. Dr. Nulty's advocacy of this simple measure of justice, is a widely different thing from an endorsement of the principle to which Dr. McGlynn and Mr. George pledge themselves, the principle, namely, of the confiscation of *all* private property without a penny of compensation. The justice in the one case is apparent; the injustice in the other is equally as apparent. Dr. McGlynn advocates the abolition of all private property

in land; Bishop Nulty, and the leaders of the land reform movement in Ireland, on the other hand, admit the right of private ownership, and look forward to the establishment of peasant proprietorships as the successful end of their efforts. Of Dr. Nulty it is only to be said that he is one of the soundest theologians in Ireland, and about the last man in the world to become tainted with the notions of socialism.

There is a story told of the present Anglican Bishop of Peterborough, Dr. Magee (who, by the way, is a very witty and scholarly Irishman, with the reputation of being quite the best after-dinner speaker in England) that he gave the following bit of advice to a class of candidates who came before him for ordination:—"Most of you," he said, "will do well to avoid action in the pulpit. I shall never forget a raw-boned Irish curate I once had with hands like legs of mutton. I can see him still preparing for a grand peroration and leaning over the pulpit with outstretched dependent palms, as he exclaimed 'Paws, me brethren, paws!'" The story is apposite in view of the discussion that is going on respecting the decline of pulpit eloquence. It points out, and not to young preachers only, what may be set down as a reasonable and obvious moral, namely, that what may be lacking in a sermon in thought, and in style, and in graceful and subduing expression, will not be compensated for on the part of the speaker by an excess of gesture, or by extra vociferation. What it is needed that the clergyman should give to his utterances, is what Mr. Swinburne if our clerical friends will allow us to make an excursion, in quest of an illustration, in *partibus infidelium*—has said that the poet should give to his verses, "the splendid and imperishable excellence of strength and sincerity." They are the essentials of success and of greatness. That man is the great preacher, or that man will become the great preacher, who is able to stamp both his speech and his bearing with the indefinable mark of greatness—who has the inestimable gift of style—that is of saying things which though they be bluntly spoken "pass into proverbs among his people," or, if he speak not in proverbs, speaks at any rate to their hearts and understandings. Such a man is never a failure. They are the failures who have not learned to speak simply, to think clearly, and to act and to feel towards their fellows, compassionately.

Mr. Labouchere moved, a few nights ago, in the House of Commons, his annual resolution for the abolition of the House of Lords, a subject on which "Labby," unfortunately, is not taken quite seriously. People have a lurking suspicion that he would be sorry if the Upper House were swept away, for there can be no question that he thoroughly enjoys firing off a string of "quips and cranks," at the expense of their "Ladships," and he has now jokes about them every year. This year his best joke was about the pedigrees of newly created peers. These creations were understood to be made with the object of introducing representatives of every class into the Upper House, but lo! said Mr. Labouchere with affecting distress, no sooner was a man made a peer than it was invariably discovered that he was sprung from a long line of noble ancestors. A Dublin brewer becomes a Lord, and straightway he is found to be an offshoot of the Magennis, Viscounts of Ivsagh. And thus the effort to introduce a democratic leaven among the Lords ends in failure, since no title ever seemed to light upon a man of plebeian extraction. They had been patricians for centuries. Then Mr. Labouchere had a sly shot at the noble Lords captured a few nights before at the Adelphi and Field Clubs. They were quoted as typical

legislators on the difficult moral question of gambling. Then in a more serious mood he referred to the action of the Lords in blocking useful legislation. He denounced, with effect, their mounds upon the Civil List, and finally protested that if the hereditary Chamber were abolished, the best of the peers would find their way to that House by election, and a useful Second Chamber could be established, elected by the County Councils, as French Senators are elected by the *Conseils Generaux*.

Mr. Labouchere's resolution was seconded by a Mr. Wallace, in a singularly witty speech. If the principle of heredity, he contended, were worth anything, then the sons of bishops should, at least, be born Archdeacons. The first speaker on the opposite side, maintained that what was wanted was not the abolition, but the reform of the Upper House, such a reform as the peers themselves were quite willing to initiate. He was followed by Earl Compton, who strongly supported the resolution, and then came a defence of the Upper House which, we judge, was more damaging than the attack. Humorous and witty as portions of the speech of Mr. Labouchere were, the speech of the night seems to have been that of Viscount Cranborne, son and heir of the Premier, Lord Salisbury. This young gentleman, whose manner is very arrogant and offensive to the Irish members, rose to defend the House which he is destined to some day adorn. He soon had the Commons convulsed with laughter, his speech was hailed with ironical cheers from the Opposition; and in the laughter some of the Tories, notably Mr. Balfour, and even the Speaker, are said to have joined. Viscount Cranborne, as a matter of course, panegyricized the House of Lords. It represented, he said, the wealth, the good sense, and the working power of the country. What was the House of Commons in comparison to it? The credit of the Commons was departing. Of course the House of Lords had its faults, but we must take it as it is and be glad it is no worse. ("Hear hear," shouted the Radicals). He stood up for the hereditary principle. It applied to property as well as to law making. Every householder held his house because he was the son of his father. "What about building societies?" ejaculated an irreverent Radical. But the noble Lord reached his grand ante-climax when, in pompous tones he said in defence of the House of Lords, "that if the Lords were the sons of their fathers, so was everybody else! and on this great fundamental fact depended our whole social structure!" This was too much for the Members on both sides, and the House, the reports say, roared with laughter. An old Tory squire, who sat next to Cranborne, prevailed upon him after this performance to resume his seat.

The element of seriousness was restored to the debate by Mr. Balfour and Professor Bryce. The latter, an advanced Liberal, opposed the resolution on the ground that a Second Chamber was a necessity, especially in these days of the closure, but held that it should be an elective, not a hereditary, body. On the division being taken the vote stood, for the motion, 222, against, 263, a majority of only 41. Last year when Mr. Labouchere brought forward his motion the numbers were 223 to 164—a majority against him of 61.

Secret societies are at best bad affairs, but, as these periodical *Clan na Gaid* troubles evidence, especially dangerous are secret Irish organizations, owing, as the Milwaukee *Citizen* observes, to "the large number of Mr. O'Blabs that join them."

ST. JOSEPH'S CONVENT.

On Monday evening, 27th May, the pupils of this institution gave one of their pleasing entertainments in honour of His Lordship, Bishop O'Connor. Most of the city priests were present to meet him; among others were Very Rev. Father Rooney and Laurent, administrators. Ven. Dean Harris, Fathers McCann, Hand, Lynch, O'Reilly, La Marche, Morris, Cruise, Cassidy, McPhillips, Hours, Guimane, Brennan, Kiernan, Gibbons, Teefy and Murray. The programme was rendered by the pupils in a very creditable manner. The instrumental duet with harp accompaniment was sprightly and taking; the solo "Who will buy my flowers," merited the lavish applause it received, and, in fact, praise could justly be given to every one who took part. At the close of the entertainment one of the young ladies read an address of welcome to the Bishop congratulating him on his elevation to the Episcopate, and bearing testimony to the good wishes of her companions and of the Sisters of St. Joseph for his future welfare, she hoped that he would often gladden them by visiting St. Joseph's Convent, where he would always find a kind welcome.

The Bishop was very happy in his reply. He thought that in the address many things were said of him that were too flattering; but, as he knew that their hearts spoke the welcome expressed so beautifully by their companion, he thanked them for it, and his thanks also came from the heart. He was always delighted when he could visit St. Joseph's Convent and was glad that he could judge from the uniform excellence of such entertainments as the present and from the modest behaviour of the young ladies, that they enjoyed the advantages of true culture, which educated the heart as well as the head, and which, while giving to the intellect a thorough training, forgot not God. It was not lately that he had found this out. No, in Barrie, where he had spent so many years of his life, there was also a convent in charge of these good nuns of St. Joseph, and he knew the high standard of excellence proposed to the ambition of the student and the models of Christian virtue placed before them to encourage them to persevere in the spiritual combat. He would appeal to his brother priests to support him in what he now said. He still called them brother priests for were they not bound together by the associations of a life time, spent in the class room and in the sanctuary? He could ask them if it were not true, that they could always tell a young lady who had been a student of the convent, by her modesty, and by the zeal she showed in helping on every good work in their parishes. In conclusion, he hoped that the young ladies would make good use of their present advantages and bidding them good-bye left them under the happy anticipations of a whole holiday.

FATHER DAMIEN.

The lines in which *Punch* refers to the death of Father Damien are so beautiful, that we are sure our readers will thank us for reproducing them:—

Gone from long agony to great reward,
At last, good priest! Humanity should hoard
Such memories as its richest, rarest wealth.
The enemy, who crept with loathsome stealth,
On thy soul fortress found no faltering there.
What words avail to praise thee, who couldst dare
Death's deadliest sap with long-enduring calm,
And in the midst of horror breathe the balm
Of high heroic sympathy around?
Farewell, great soul; thy grave is holy ground!
He glorified the lazar house whose breast
Defied the fair Pacific's loathly pest.

Yet a certain Dr. Potter writes to one of our Protestant contemporaries to protest against the idea that the self-sacrifice of such men as Father Damien in any way recommends "their corrupting religion," which, he is good enough to add, "has done more harm to human society than Christianity has done good!" Father Damien, he considers, has no more right to be reckoned a religious man on account of his bravery, than any soldier who fell at Waterloo! Could blind, unreasoning, ungenerous prejudice go further than this?

ANOTHER LETTER FROM FATHER EGAN.

In the last number of the Richmond Hill *Liberal* Father Egan again replies to the Rev. Mr. Percival, who has changed his ground of attack from the Jesuits to the widely different one of the question of Relics.

Under the caption of "Roman Dogmatics" Mr. Percival writes: I might occupy many columns of your paper in describing the multitude of "Lying Wonders," to which the Roman Church has had to resort, in order to impose upon the credulity of her too confiding people. Take the subject of Relics, for instance. A large octavo volume might be filled, and then the list would probably be defective. In the Cathedral of St. Peter, at Rome, they have an arm of St. Lazarus; a finger and an arm of St. Ann, the Holy Virgin's Mother; also the head of St. Dennis, which he caught up and carried the distance of two miles after it had been cut off. This was quite a remarkable feat, was it not? In France they have *only four* heads of John the Baptist. In Spain, France and Flanders, they have *eight* arms of St. Matthew, and *three* of St. Luke. In the Lateran church, in Rome, they have the *entire* heads of St. Peter and St. Paul, and in the convent of the St. Augustines, at Bilbao, the holy monks have a *large part* of St. Paul's. At Burgos they have the tail of Balaam's ass (possibly they may have the head of some animal at Thornhill), a part of the body of St. Mark, and an arm and finger of St. Ann. At Aix-la Chapelle they have two *teeth* of St. Thomas; part of an arm of St. Simeon; a tooth of St. Catharine; a rib of St. Stephen; a shoulder blade and leg bone of St. Mary Magdalene; oil from the bones of St. Elizabeth; bones of Sts. Andrew, James, Matthias, Luke, Mark, Timotheus and John the Baptist. Perhaps it is for the purpose of carrying all these sacred relics that Rome has *five* legs of the ass upon which our Saviour rode into Jerusalem.

Bones, however, are not the only precious mementos— in almost any chapel in Europe, and also in many in Canada, may be found pieces of the true cross on which our Lord was crucified. If these were all collected, no doubt they would form enough of lumber to construct one of the largest dwellings in Canada. And of nails, out of the true cross, I have no doubt some of them might be found even in Richmond Hill.

They have even more wonderful mementoes than these. In more than one Cathedral they have specimens of the manna of the wilderness, and a few blossoms of Aaron's rod. In Rome they have the very ark that Moses made, and the rod by which he wrought his miracles. At Gastonbury they have the identical stones which the devil tempted our Lord to turn into bread. In another of their chapels they have the dice employed by the soldiers in casting lots for the Saviour's garments. They have also St. Joseph's axe and saw; St. Anthony's mill stone, on which he crossed the sea (he must have made 18 miles an hour); St. Patrick's staff, by which he drove out the toads and snakes from Ireland; St. Ann's comb; St. Mark's boots; a piece of the Virgin's green petticoat; St. Anthony's toe-nails; and "the parings of St. Edmund's toes." But this does not begin to exhaust the very interesting collection. They have a vial of St. Joseph's breath, caught as he was exercising himself with the very axe and saw now in their possession. They have also hair from the heads of most of their saints, and twelve combs, one from each of the Apostles, with which to dress it. And what is more wonderful still, the combs are declared to be "all nearly as good as new." They have also a small bit of the rope with which Judas hanged himself; the nose of an angel; a rib "of the word made flesh;" "a quantity of the identical rays of the star which led the wise men to our infant Saviour;" Christ's seamless coat; a wing of the archangel Gabriel, obtained by the prayers of Pope Gregory VII.; the beard of Noah; a piece of the very same porphyry pillar on which the cock perched when he crowed after Peter's denial, and even the comb of the cock. And then they have what we should consider the most valuable gem of the entire collection, viz.: "One of the steps of the ladder on which Jacob, in his dream, saw the heavenly hosts ascending and descending."

For more extensive information, of the same sort, on the

subject, Mr. Percival refers his readers to a certain book written by the "Rev. George Keating, London."

With respect to this letter Father Egan has written as follows:—

Sir, —Rev. Mr. Percival's last letter reminds me of Bob Ingersoll's lecture on Sculls, and like that lectur- has a tendency, even though not intended by Mr. Percival, to propagate infidelity. There is nothing more painful to me than to be obliged to give a direct contradiction to a gentleman of the clerical profession, but I sincerely wish for the sake of the cloth, that he would pay more attention to the truth of his statements. He should inquire more into facts before he makes such statements as "In France they have four heads of John the Baptist," then speaks of eight arms of St. Matthew and three of St. Luke. Again the wing of the archangel Gabriel, the steps of Jacob's ladder, the rays of a star, &c., &c.

These are the yarns of French and Italian Ciceronies, who poke fun at their dupes, whom they know by experience will swallow any story, no matter how improbable, about the Catholic religion, and in return pay a few francs for the entertainment. Is there any one, except Mr. Percival himself, could believe in the presence in France, or anywhere else, of what cannot possibly have any material existence, such as an angel's wing, a step of Jacob's ladder, or the rays of a star? He may entertain the Sunday School children with such narratives, though it is no food spiritually or intellectually even for them, but when he seriously pens such nonsense for the reading public, the thing is too silly for refutation. The rev. gentleman seems to have acted upon it as a principle, that in all which relates to the Catholic Church, a thing is more or less true in proportion to its improbability, and that these things alone are absolutely certain of which it can be demonstrated that they could not by any possibility have happened. This principle has so far relieved him of all responsibility in regard to the rules of Logic and Theology— matters which evidently never gave him much trouble. And now when we find skulls and bones, and all such trumpery, dancing in fantastic confusion through his brain, the conviction forces itself upon us that instead of being afflicted with biliousness, which deprived him of his natural suavity, he must have been labouring under the horrors of a nightmare when he wrote his last letter. At all events it is clear that his zeal has run away with his discretion, and that his hatred against the Catholic Church is more intense than his love for the truth.

Who this Keating is, from whom he professes to quote, I do not know. I have never heard or read of him, either as a good Catholic or as an author. I have read of an imposter of that name, who went around fooling Protestants, giving No Popery Lectures, collecting money to evangelise Catholics, and laughing in his sleeves at his dupes. The last I read of him was that he was sent to the Penitentiary for embezzlement.

Rev. Mr. Percival says he could occupy many columns of your paper in describing the multitude of lying wonders. Of course he could and probably will, from the same or some similar source, for the business has paid well in the past, but I think it will be at a discount in the future.

Some weeks ago Mr. Percival was drawing great crowds to his church, and acquiring great reputation for evangelical wit, learning and piety, by elegantly slandering the Jesuits and their teachings, and by setting forth in his sermons, with all their harrowing details, the astounding abominations of the Church of Rome, powerfully illustrating her superstitions, and warning his flock of the dangers which threatened them through her aggressions. Things were going on serenely for him, when I dropped on the scene, and spoiled all his fun by calling on him to prove statements by which he was creating unjust prejudice amongst neighbours. From that day to this his glory has been gradually fading away, and it looks now as if it were predestined to become a vanishing quantity.

1. Rev. Mr. Percival has stated that the Catholic Church holds the doctrine that "the end justifies the means," and

"The Keating from whom Mr. Percival quotes is no doubt the Keating who was convicted in London about two years ago. His career was an unique one. At the time of his arrest he was clergyman in the diocese, and attached to the cathedral, of the Protestant Archbishop of Dublin.—Editor C. W. Rzv.

not only that, but that whenever she found it convenient has acted upon that principle. I denied that charge and called upon him to prove it, or retract. No proof.

2. He has stated that the Catholic Church is opposed to the circulation of the Bible in the vulgar tongue. I denied that, asked for proof, and offered to discuss amicably the Bible question with him, and as he would say himself, he is "as silent as the grave."

3. He says the Bible is sure to make Christians. I have asked him how? No answer, but I fancy he has a lurking suspicion that it could receive maternal assistance from the Westminster Confession and the Rev. Mr. Percival in the christening process.

4. He says it matters not what denomination of Christians comes of Bible reading except Catholics, of course, provided they are Christians. I have asked him to reconcile with this statement the numerous contradictory doctrines which involve, according to philosophy, error on the part of some. To say that true and false creeds have a right to equal deference, is to destroy all distinction between the true and the false, and to put truth and error on equal terms. Sane intellects can never do this. We may honour, it is true, the honesty of a man who happens to be in error, but we cannot on this account respect the *error itself* on his account. To these matters he answers by assuring us that they are *minor points*, and thus he despatches them with *silent contempt*.

5. He says the Pope cursed the Jesuits with book, bell and candle. I asked for proof. No proof, but in quoting the Brief of the suppression, which was never denied; he altered it, and by doing so placed himself *hors de combat*. Of course, like many others of his class, he thinks there is no need of proof for charges made against Catholics. In fact to expect any such proofs would be to cramp the human intellect, and militate against liberty of thought. Instead of keeping to these matters and discussing them as though in the interests of truth, he gives us in his last letter a lecture on skulls and bones, part of which lecture carries its own contradiction on the face of it.

As he has so far offered no proofs of his assertions, I might have opposed my assertions to his, but no. I preferred to draw him out and give him plenty of that rope, he so facetiously referred to in his last letter. I am perfectly satisfied with the experiment, and I think it ought to show our Protestant friends the species of warfare that is carried on against the Catholic Church. It ought to show them that no statement is considered too improbable against her and her doctrines, and that the accusations of even men calling themselves ministers of the gospel, are not, in her regard, to be relied upon with implicit confidence.

What, now, will the people of Richmond Hill think of the champion of Presbyterianism in that vicinity, who a few weeks ago denounced the teachings of the Catholic Church, and called loudly on the people to unite against the aggressions of Romanism? What of his sincerity when he cannot sustain a single charge which he has made, and the only time he attempted to do so is detected in a fraud? Is not his insincerity apparent to all? And insincerity in a public teacher is an offence which honest men cannot tolerate, he who is guilty of it is unworthy of the slightest consideration, and should, like any other fraud be exposed, that the credulous and unwary may not be deceived. An honest man, even when in error, is at par in the estimation of his fellow men, but one who is not is always at a heavy discount, even when he happens to tell the truth.

What, I would ask, have *relies* to do with the question under discussion? Who would think that Mr. Percival's last letter was written, or copied from some tourist's note book, by the gentleman who told the black steer yarn, and accused me so often of keeping from the subject.

Of late the Presbyterian clergy have devoted themselves to the preaching of religious and political hatred among citizens in this country where the rights of all are equal. They are trying also to get the other Protestant denominations to join them in a crusade against the Catholics. I believe that a great many sober minded Presbyterians have beheld with regret and mortification the proceedings of the rev. agitators of their sect.

The Westminster Confession of Faith is, I understand, the standard of Presbyterian doctrine. It is claimed by Presbyterians that every doctrine taught in it is revealed by God in the Scriptures. In the National Covenant, page 286, it is declared that Presbyterianism "is the only true faith and religion pleasing to God and bringing salvation to man." "And," it continues, "therefore we abhor and detest all contrary religion, but chiefly all Papistry in general, and particular heads, even as they are *now damned*, and confuted by God's word and the Kirk of Scotland." Page 269. "And all magistrates, sheriffs, &c., on the one part are ordained to search, apprehend, and punish all contraveners." For instance, Act 5, Par., &c., James VI., "and that, notwithstanding of the King's Majesty's license on the contrary which are discharged, and declared to be of no force, in so far as they tend in any wise to the prejudice and hinder of the execution of the Acts of Parliament against Papists and the adversaries of true religion."

This precious document ordains also, that the King at his coronation shall make solemn oath to practice and protect the only true religion according to the Confession of Faith, and shall abolish *all false religion* contrary to the same.

In the Solemn League and Covenant, page 277, we find the following paragraph:—"That we shall in like manner without respect of persons, endeavour the extirpation of Popery, Prelacy (that is church government by Archbishops, Bishops, Deans, Chapters, Archdeacons, and all ecclesiastical officers depending on the hierarchy) superstition, heresy, schism, &c., lest we partake in other mens sins and ther-by receive their plagues, &c."

According to the Confession of Faith, Larger Catechism, page 153, tolerating a false religion is reckoned a sin against the second Commandment of God, and since Presbyterianism according to the second Confession, is the *only true religion*, it follows that Presbyterians sin against the second Commandment by *tolerating* any religion except their own.

The Confession tell us That the "*visible church* consists of all those throughout the world that profess the true religion together with their children and is the Kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." Whence it follows that those who do not profess the true religion do not belong to the "Church of our Common Lord." Now the true religion according to Presbyterian belief consists in the doctrines of the old and new Testaments,—and the book called the Confession of Faith contains the doctrines taught in the Holy Scriptures. Consequently all who do not belong to Presbyterianism is in a bad fix in this country. The second commandment forbids them, under pain of sin, to tolerate a false religion, and the Confession requires them to prosecute all who do not belong to the Kirk, the church of our Common Lord, but the constitutions of the country require of them to tolerate all religions, and let the church of our Common Lord take care of itself. Presbyterians hold, not only as a doctrine, but as a Commandment of God that they are bound to remove all false worship. If therefore they are bound to do this what other religion will remain, after they have begun to keep the second commandment. Every other religion but their own is a false worship, and as they are bound to remove all false worship, it follows they are bound to remove all other religions.

Even now, without a single legitimate motive to stimulate them, they are attempting to rob their Catholic fellow citizens of the civil and religious rights received by the laws of the land; other denominations of Protestants are used by them as cat's-paws and will no doubt in due season receive their merited but unwelcome recompense at the hand of predominant Presbyterianism. They are the favored class. With the decree of election and reprobation as a patent of impunity in the other world for actions done in this, they have conscientious facilities for the accomplishments of projects, dictated by private and sectarian ambition, which are denied to those who hold as a doctrine that their conduct in this life will have a serious influence on the judgement of their souls in the life to come. And these are the people who are now talking of religious toleration and are calling for equal rights for all. I see by the newspapers that recently an *overture* was made for the modification of the Confession of Faith. This

overture was made on the ground, that the phraseology of certain sections of the Confession does not accurately express the living faith of the church, *c. g.* sections 3, 4, and 7 of Chap. III, which see.

Now section 3 reads "By the decree of God for the manifestation of His glory some men and angels are predestined unto everlasting life, and others foreordained to everlasting death." The Confession of Faith or Presbyterian standard declares that at the time it was drawn up Presbyterianism was perfect and the only true religion. It asserts, moreover, that every doctrine taught in the Confession was revealed by God. Now if every doctrine in the Confession was revealed by God by what right would the Presbytery modify or in any way alter them unless a new revelation has been made to the Presbytery. If on the other hand, there is reason to suppose that all these doctrines were not revealed by God, as those men imply who asked for a change, how is it that the latter remain in communion with the Presbytery or are allowed to remain? It is alleged that they do not express the living faith of the church. But if God has revealed them it is the duty of the living church to correspond with what God has revealed, and not have His revelation changed to suit the living faith of the Presbytery. But it is alleged in the overture that "Modern Biblical research has thrown additional light on certain portions of the Scripture, making it undesirable that they should be used as proof texts in the connection in which they stand in the Confession." From this it takes God Almighty a long time to reveal His will to the Presbytery or to find out what will suit them. What trash in the name of religion! And these are the people who are everlastingly crying out against the Catholic Church which has accepted what God has taught, and leaves it as God gave it, never presuming to alter what God has left in the deposit of revelation.

Still Mr. Percival heads his letters "Roman Dogmatics," when there is not a word of dogma in them, calls Mental Restriction, Dogma, when it is not so. Signs himself yours in defense of truth, when he has been frequently detected in falsehoods, and in general has been, during this correspondence, indulging in antics, which must bring nothing but pain and mortification to his friends. Why do not some of his friends urge him to think deeper than the surface, give him a knowledge of the true principles of probity, impart to him a proper sense of the importance of truth and induce him to forego buffoonery when dealing with sacred questions. Such a friend would confer on him a great boon. In any other cause, I have no doubt, he would have cautiously weighed the consequences of committing his name to the malignant charges he has made, but a Presbyterian clergyman, imbued with the spirit of Calvinism, loses all prudence, all sense of justice and truth, when dealing with matters pertaining to the Catholic religion.

I remain yours in detecting and exposing falsehood.

J. J. EGAN.

Thornhill, May 22nd, 1887.

THE MONTH OF THE SACRED HEART AT ST. PATRICK'S MONTREAL.

Paray-le-Monial in France is the most renowned sanctuary of the Sacred Heart of Jesus. Two hundred years ago it became the hallowed spot where, according to a pious authentic tradition, Margaret Mary, an exemplary nun of the Visitation order, was favored with a succession of supernatural visions from the Divine Master, who selected among millions the humble and cloistered daughter of St. Francis of Sales as a fertile promoter of the Sacred Heart devotion. In the course of these heavenly visitations the heart of the Redeemer was seen by the modest virgin repeatedly. From His lips she heard these remarkable words: "Behold this heart, that has loved man so much." In order to cope with the magnificence of this grand and imposing event, Rev. Father Dowd proposed to his large congregation the following suggestions: First, that the day of Pentecost be chosen as the most appropriate for the solemn occasion, and that half-past seven in the evening be set apart for this noble purpose, that the evening services begin with a sermon on the "Sacred Heart," followed

by the benediction of the most Holy Sacrament, and that he will read an act of consecration of his entire parish to the Sacred Heart of Jesus, secondly, that every family be represented at this solemnity by the father or mother, or by both, and, if possible, by the larger members of the household, thirdly, that the names of those present and absent be handed to the collectors. The foregoing instructions were given on Sunday last at 8 o'clock and 10 o'clock masses, and also at the meeting of the Scapulars immediately after vespers. The rev. pastor of St. Patrick's remarked that everything would be done to enhance the ceremonies. The valuable services of many distinguished vocalists have been secured and the ladies of the parish are busy organizing to decorate the statue of the Sacred Heart with the choicest and rarest flowers of the season.

The bi-centenary will be instrumental in forwarding the interests of this great devotion and in replenishing the registers kept in St. Patrick's sacristy with the names of the pious and devout faithful.

A SLEEPY LITTLE SCHOOL.

A funny old professor kept a school for little boys,
And he'd romp with them in play time, and he wouldn't mind their noise;

While in his little school-room, with its head against the wall,
Was a bed of such proportions it was big enough for all

"It's for tired little pupils," he explained, "for you will find
How very wrong it is to force a budding mind,
Whenever one grows sleepy and he can't hold up his head
I make him lay his primer down and send him off to bed!"

"And sometimes it will happen on a warm and pleasant day
When the little birds upon the trees go tooral looral lay,
When wide-awake and studious it's difficult to keep,
I dismiss my tiny pupils and let them go to sleep.

"Then before they're all in dreamland and their funny snores begin
I close the shutters softly so the sunlight can't come in,
After which I put the school books in their order on the shelf,
And, with nothing else to do, I take a little nap myself!"

IS IT ANY WONDER

that Dr. Pierce's Golden Medical Discovery outsells all other blood and liver medicines, since it possesses such superior curative properties as to warrant its manufacturers in supplying it to the people (as they are doing, through druggists) under conditions such as no other medicine is sold under, *viz.* that it must either benefit or cure the patient, or the money paid for it will be promptly returned. It cures all diseases arising from deranged liver, or from impure blood, as biliousness, "liver complaint," all skin and scalp diseases, salt-rheum, tetter, scrofulous sores and swellings, fever sores, hip-joint diseases and kindred ailments.

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SPECIAL ANNOUNCEMENT.

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

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

T. CHANGER STEWART, M. D., F. R. S. E., Ordinary Physician to H. M., the Queen, in Scotland, Professor of Practice of Physic in the University of Edinburgh, writes: "The arteries are sclerosed and altheromatous in the advanced stages of the inflammatory and in the curbotic but not so small in the waxy disease. In that affection the small vessels in other parts are frequently the seat of waxy degeneration." From this it will be seen that in the three forms of kidney disease classed as Bright's disease, the arteries suffer changes, and it matters not whether they undergo sclerotic, atheromatous or waxy change, they are so weakened as to endanger rupture under any increased pressure. This explains the frequency of apoplexy and paralysis, and as clearly demonstrated that the only preventive of these disastrous ruptures of the blood vessels is the timely use of Warner's Safe Cure to keep the kidneys in a healthy condition.

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Department of Public Printing
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TENDERS

SEALED TENDERS, marked "For mounted Police Provisions and Light Supplies," and addressed to the Honourable the President of the Privy Council, Ottawa, will be received up to noon on Tuesday, 18th June, 1889.

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

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

The lowest or any tender not necessarily accepted.

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

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

FRED WHITE

Comptroller, N. W. M. Police.

Ottawa, May 6th, 1889.

SEALED TENDERS marked "For Mounted Police Clothing Supplies," and addressed to the Honourable the President of the Privy Council, Ottawa, will be received up to noon on Friday, 31st May, 1889.

Printed forms of tender containing full information as to the articles and quantities required, may be had on application to the undersigned.

No tender will be received unless made on such printed forms. Patterns of articles may be seen at the office of the undersigned.

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

FRED. WHITE,

Off. N. W. M. Police

Ottawa, May 30, 1889.



NOTICE.

Weights and Measures.

TRADERS, Manufacturers, and owners of Weights, Measures and Weighing Machines generally, are specially requested to read carefully the following instructions and act accordingly:—

1. The Weights and Measures Act provides for a regular biennial inspection of all Weights and Measures used for trade purposes, as well as for irregular inspections of those same, which may be made at any time when deemed necessary by the Inspector, and it also imposes a heavy penalty on any trader or other person who wilfully obstructs or impedes an Inspector or Assistant Inspector in the performance of his duty under said Act, or who refuses to produce the whole of his Weights and Measures for inspection when called upon to do so by an Inspecting Officer.

2. Every trader, manufacturer and owner of Weights, Measures and Weighing Machines, when paying moneys to Inspectors or Assistant Inspectors of Weights and Measures for verification fees, is entitled to, and is specially requested to demand from the officer who makes the inspection, an official certificate ("Form O. 6" with the words "Original for the Trader" printed at the head thereof) properly filled out and stamped, and also at same time to carefully ascertain whether or not the stamps attached to each certificate represent exactly in value, the amount of cash paid. Traders are requested to bear in mind that certificates of verification are of no value whatever unless stamps covering the full amount of fees charged are attached.

3. Owners or holders of these official certificates are specially requested to keep them carefully for two years, and in order to secure their safe keeping it would be advisable to place them in their places of business in the manner in which ordinary License certificates are done; for it must be distinctly understood that all traders who are unable to produce their properly stamped certificates, when asked to do so by an Inspector or Assistant Inspector, may, in all probability, have to pay over again their verification fees.

E. MIALL,

Commissioner.

Department of Inland Revenue
Ottawa, April, 6th, 1889.

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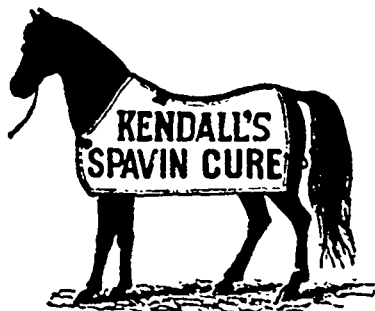
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