

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

Pages 246, 247 are incorrectly numbered p. 244, 249.

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

10X		14X		18X		22X		26X		30X	
										<input checked="" type="checkbox"/>	
	12X		16X		20X		24X		28X		32X

The Catholic Weekly Review.

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

Reclite qua sunt Casaris, Casari; et qua sunt Dei, Deo.—Matt 22: 21.

Vol. V

Toronto, Saturday, May 30, 1891.

No. 16

BOOKS

For the Month of June.

A Flower for each day of the month of June, cloth, flexible	15
Imitation of the Sacred Heart by Father Arnold	1.25
Year of Sacred Heart, a thought for each day	50
The First Friday of the Month, consecrated to the Sacred Heart	50
Hours with the Sacred Heart	50
New Manual of the Sacred Heart Cloth	65
Calf	1.50
Scholars Manual of the Sacred Heart	50
The Sacred Heart in the Sacred Scriptures by Rev. H. Saintrain, C. S. R.	2.25
The Incarnate Word, and the devotion to the Sacred Heart	60
A complete line of Devotional and Controversial Works. Send for Catalogue.	

D. & J. SADLIER & CO.

Catholic Publishers

Booksellers and Stationers
Church Ornaments, Vestments,
Statuary and Religious Articles.

115 Church Street, TORONTO
1669 Notre Dame Street, MONTREAL.

WHY PAY

High Prices for your
HATS

When you can purchase the most stylish goods and newest colours at about half price by going to

Jon J. Tonkin & Co.

155 Yonge Street,
Cor. Richmond St., Toronto.

The Toronto Carpet Cleaning Works
Head Office, 44 Lombard St.
Telephone 2686.

Our business is strictly Carpet Cleaning, fitting, laying etc. so that we give our whole time and attention to the work. Capacity 3,000 yards daily. We have special Moth proof room for storing carpets. Send for price list. We have in stock Mealey's Moth proof lining and excelsior hair pads. Express orders promptly attended to.

Pfeiffer & Hough Bros. Props.

10 lbs. in Six Weeks

ACCORDING to Dr. Porter (in an article on "Maltine in Phthisis," in the *Quarterly Epitome of Medicine and Surgery*) a gentleman from Alabama, with all the physical signs of consumption, and rapidly losing health and strength, made the remarkable gain above recorded by the use of

Maltine with Cod Liver Oil

50 Cts. Two Sizes. \$1.00.

FOR SALE BY ALL DRUGGISTS.

Pamphlets will be sent on application.

MALTINE MANUFACTURING COMPANY,
TORONTO.

THE ROYAL Steam Dye Works

706 Craig St., Montreal

Suits, Dresses, Table and Piano Covers Cleaned or Dyed.

Lace Curtains Cleaned or Colored in all the Newest Shades and finished perfect

We have no branches or agencies. Express orders promptly attended to

JNO. L. JENEN, Proprietor

Dressmakers New Tailor System
LATE PROF. MOODY'S



The leading system of the day. Drafts direct without paper pattern. Easy to learn. Send for illustrated circular. J. & A. Carter, Practical Dressmakers and Milliners.
372 Yonge St., Toronto. Agents wanted

DOMESTIC MONTHLY

BEST FASHION MAGAZINE PUBLISHED.

Trial copy sent for 3 months on receipt of 2c. Subscription price, \$1.00 a year with 2c. worth of Patterns free. Single copies 15 cts.

Domestic Fashion Co., 32 Temperance St. TORONTO.

McMaster's Great Antibili us Coffee continues to be the Peoples favourite as a table drink. Also it has no equal as a tonic. As such it is curing the worst cases of Dyspepsia Liver and Kidney diseases and every derangement of the system.

364 Yonge St. West side near Walton St. Mrs. Blugham 27 Brock Ave., Toronto, says: My nervous system had been completely wrecked, so that I would spend sleepless nights and nothing seemed to do me any good. The use of your Coffee as a very delicious table drink has restored me to perfect health in a short time.

AGENTS WANTED

To sell Religious Publications apply to

FORD & McCAWLEY,
75 Adelaide St. East

BUCKEYE BELL FOUNDRY,
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANOUZEN & TIFT, Cincinnati, O.



THE GREAT REMEDY!

By Destroying all living Poisonous Germs IN THE BLOOD.

RADAM'S MICROBE KILLER

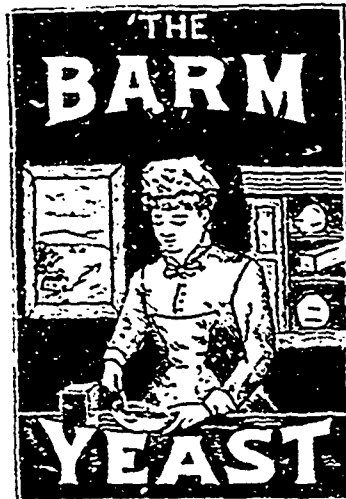
is a Safe and Sure Cure for all Diseases of Throat and Lungs, Kidneys, Liver and Stomach, Female Complaints and for all Forms of Skin Diseases.

Making inquiries; no charge; convalescent Testimonials at hand, write to. Ask your druggist for it, or write to

WM. RADAM MICROBE KILLER CO. LTD.
120 King St. W., Toronto, Ont.

Beware of Imitations. See Trade Mark. Please Mention This Paper

delicious Home Made Bread



Celebrated for the purity of its ingredients and the excellence of its results.

The Barm Yeast Manufacturing Co.,
35 WELLINGTON ST. EAST.
Telephone 1920.

John B. Hall, M.D.

326 and 328 Jarvis Street

HOMOEOPATHIST,

Specialties—Diseases of Children and Nervous Diseases in Women.

Office Hours 11 to 12 a.m., and 4 to 6 p.m. Saturday afternoon excepted, 8 to 9 p.m. Sunday and Wednesday evenings.

C. P. Lennox, L. D. S.

C. W. Lennox, D. D. S., Philadelphia,
L. D. S., Toronto

C. P. LENNOX & SON.

Dentists

ROOMS A AND B, YONGE ST. ARCADE,
TELEPHONE 1846 TORONTO

A. J. McDONAGH DENTIST

Office and Residence, 250 SPADINA AVE.
Telephone 2492 TORONTO

Third door south of St. Phillips' Church

TEETH WITH OR WITHOUT A PLATE

Best Teeth on rubber, \$5; on celluloid \$10. All work absolutely painless. Vitzlized Air C. H. RIGGS, L.D.S., South east cor. King & Yonge St. Toronto. Telephone 1-76

WESTERN ASSURANCE CO. FIRE AND MARINE

Capital, \$1,000,000
Assets over, 1,500,000
Annual Income over, 1,700,000
HEAD OFFICE, Cor. Wellington & Scott Sts. Toronto.

A. M. SMITH, President.
Geo. A. Cox, Vice-Pres.
J. J. KERRY, Managing Director.
Agencies in all municipal cities and towns in Canada.

THE HOME SAVINGS AND LOAN COMPANY, (LIMITED).

Office—No. 78 Church Street, Toronto.
Deposits received from 25 cents upwards interest at high current rates allowed money loaned on mortgages on city property large and small sums easy terms.

HON. FRANK SMITH, President.
JAMES MASON, Manager.

\$5000 IN PRIZES to those who make the greatest number of words from the letters in the two words "CANADIAN AGRICULTURIST." 329 prizes, ranging from \$1 to \$500 in gold. Open until May 21, 1891. 15 days allowed after May 21 for letters to reach us from distant points. Send stamp for full particulars. Address: CANADIAN AGRICULTURIST, 1 Eberborough, Ont., Canada.

Sir Alex Campbell, President.
John L. Blakie, Esq, Vice-Pres.

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

HEAD OFFICE—
46 King St West Toronto
G. C. Robb Chief Engineer
A. Frazer Sec.-Treas

RUBBER BOOTS, COAT

And other Rubber Goods Repaired

H. J. LA FORCE.

Fine Boots and Shoes Made to Order
125 Church St. - - - cor. of Queen

O'SULLIVAN & ANGLIN
Barristers, Solicitors, Notaries, Etc.
OFFICES—Medical Council Building, corner of
Bay and Richmond streets.
Next door to the Registry Office
TORONTO

Money to Loan Money Invested
D. A. O'Sullivan Q.C. F. A. Anglin

MACDONELL & CORLEY.
Barristers, Solicitors, Notaries, Etc.
Offices—Quebec Bank Chambers,
No 2 Toronto street
Toronto.

A. C. Macdonell B. C. L. J. W. Seymour Corley
FREDERICK C. LAW
Architect
Office and Residence, 468 Sherbourne St
TORONTO

POST & HOLMES.
Architects
Offices, Rooms 2 & 2 Manning Arcade,
King Street West, Toronto.
At 10 at Gerrit Block, Whitby.
A. A. Post, A. W. Holmes

St. Jerome's College
Berlin, Ont.
Complete Classical, Philosophical and Commercial courses, and Shorthand and Typewriting. For further particulars address, Terms including all necessary expenses, except for books \$14 per annum.
REV. THEO SPETZ, C. R., D.D.,
President.

St. Michael's College,
TORONTO.
(In Affiliation with Toronto University.)
Under the special patronage of His Grace, the Archbishop of Toronto and directed by the Basilian Fathers.
Full Classical, Scientific, and Commercial Courses.
Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per year. Half board \$75.00. Day pupils \$28.00. or further particulars apply to
REV. J. R. TEEFY, President.

TORONTO POSTAL GUIDE. During the month of May 1891, mails close as are due as follows:

	Close.	Dir.	a.m.	p.m.
G. T. R. East	6.00 7.35		7.45	10.30
O. and Q. Railway	7.30 8.15		8.00	9.20
G. T. R. West	7.00 8.20		12.40	
N. and N. W.	7.00 4.10		10.00	8.10
T. G. and B.	6.30 3.45		11.10	9.00
Midland	6.30 3.35		12.30	9.30
C. V. R.	6.00 3.20		11.55	10.15
G. W. R.	6.00 4.00		11.30	9.30
	11.30 9.30		10.30	8.20
			11.30	9.30
U. S. N. Y.	6.00 4.00		11.30	9.30
U. S. West States	6.00 9.30		9.00	7.20
	12.00			

English mails will be closed during May as follows: May, 4, 7, 11, 14, 18, 21, 25, 29.
N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Saving Bank and Money Order business at the local office nearer to their residence, taking care to notify their correspondents to make orders payable at such branch post office.
T. C. PATTERSON, P.M.

DROPSY Treated free. Positively CURED with Vegetable Remedies. I have cured many thousands of cases of Dropsy. From first onset symptoms rapidly disappear. 200 in ten days at least two-thirds of all ailments are removed. BOOK of testimonials of miraculous cures sent FREE. TEN DAYS TREATMENT FURNISHED FREE by mail. DR. H. GREEN & SONS, Specialists, Atlanta, Ga.

Dominion : Line : Steamships
MONTREAL AND QUEBEC TO LIVERPOOL.
Superior accommodation for all classes of Passengers.
Liverpool Service

	From Montreal	From Quebec.
Toronto	Thur. May 7th	Thur May 14th
Vancouver	Wed. " 13th	
Sarnia	Thur. " 21st	
Dominion	" " 24th	
Oregon	" June 4th	

Steamers will leave Montreal at daylight on the above dates, passengers can embark after 8 p. m. on the evening previous to sailing. Midship Saloons and Staterooms. Ladies rooms and Smoking-rooms on the Bridge Deck.
Electric Light, speed and comfort.
Rates of Passage—Cabin to Liverpool \$25 to \$30. Return \$45 to \$50. Special rates for Clergymen and their families. Intermediate \$30. Return \$50. Steerage \$20. Return \$40
For Tickets and every information apply to C. S. Gzowski, Jr. 24 King street East G. W. Torrence, 18 Front street West or D. Torrance & Co.
General Agents Montreal.

AMERICAN FAIR,
334 YONGE ST. TORONTO

Wednesday Bargain Day made quite a sensation last Wednesday. Will be greater next. Goods sold less than any merchant buys them. That is not the only day; we have bargains every day; we are determined to reduce our great stock of goods. See the prices we are making on a few here and come and see the rest.

2,000 copper-bottom and tin tea and coffee pots, prices, 7c, 13c, 15c, 17c, 21c, 25c, worth 15c, 20c, 25c, 30c, 35c, and 50c. Rockingham teapots every size, from 9c each up. A splendid assortment of Rockingham ware at most popular prices. We are clearing out a great lot of sponges at 1c, 3c, up to 29c, worth 3 to 75c as usually sold. Beautiful breadboxes 59c, worth \$1 Steel-wheeled wagons, double-spoked, \$1.89, \$1.89, usually \$2 to \$2.50. Wooden-wheeled carts and waggons waggons 34c, worth 50c; 68c worth \$1, and a large one 98c, worth \$2. Beautiful croquet sets, imported balls, 64c, 98c, \$1.14 for 4, 6 and 8 ball each. One hundred gross of Hats-horn shade rollers we have had; why they are the best, and we sell them complete for 14c. Best 5-4 table oil-cloth 23c per yard. Joke banks for 10c, price 19c. Acme blacking 19c. Sixty-foot clothesline 10c. Three dozen clothes pins 5c. Non-stick stove polish 9c. Matches 10c a box. Come in the afternoon all that can. Store open evenings.

W. H. BENTLEY.

THE PROVINCE OF QUEBEC LOTTERY NOTICE.

I beg to call the attention of correspondents inquiring about the "COLONIZATION LOTTERY" to the fact that I have severed my connection with same about one year ago.
I am the manager of THE PROVINCE OF QUEBEC LOTTERY and have nothing to do with the COLONIZATION LOTTERY.
S. E. LEFEBVRE
Montreal, April 1891.

SNOW FLAKE HOMINY.

It is beautiful in appearance before and after cooking. It cooks in ten minutes, and is more nourishing than rice. It looks like rice when cooked. It makes a great variety of puddings. Very many excellent things are said about it. It is cheaper and better than Carolina rice. Try it.

DESICCATED ROLLED OATS.

These are not steamed but contain all the original flavor. They are quickly cooked, partly digested and very popular. Those who want a superior dish of porridge should use the Desiccated Rolled Oats, put up in 4-pound packages only. Try them. Ask your grocers for them in packages with "Our National Foods" trade mark. Ask LUCAS, CARK & CO., HAMILTON, and others, or write to

THE IRELAND NATIONAL FOOD CO. (Ltd.) TORONTO
109 COTTINGHAM ST. TORONTO.

THE OWEN ELECTRIC BELT
And Appliance Co.

HEAD OFFICE CHICAGO.
Incorporated June 17, 1887, with a cash Capital of \$50,000.00.
Patented in Canada, December, 1877,
Patented in U. S., June, 1877.



71 King St. West, Toronto, Ont.
G. C. PATTERSON, MGR. FOR CANADA.

Electricity as applied by The Owen Electric Belt and Appliances

Is now recognized as the greatest boon offered to suffering humanity. IT HAS DONE AND WILL DO MORE IN SEEMINGLY HOPELESS CASES WHERE EVERY OTHER KNOWN MEANS HAS FAILED. BY ITS STEADY, SOOTHING CURRENT, THAT IS EASILY FELT, IT WILL CURE:

- Rheumatism, Sciatica, Spinal Diseases, General Debility, Neuralgia, Lumbago, Nervous Complaints, Spermatorrhea, Dyspepsia, Liver Complaint, Female Complaints, Impotency, Constipation, Kidney Disease, Varicocele, Sexual Exhaustion, Epilepsy or Fits, Urinary Diseases, Lame Back.

WE CHALLENGE THE WORLD to show an Electric Belt where the current is under the control of the patient as completely as this. We can use the same belt on an infant that we would on a giant by simply reducing the number of cells. Ordinary belts are not so. Other belts have been in the market for five or ten years longer, but to-day there are more Owen Belts manufactured and sold than all other makes combined. The people want the best.

- Extracts From Testimonials.**
- "Your Electric Belt cured a violent attack of Sciatic Rheumatism of several months' standing, in eight days."—W. Dixon, sr., Grand Valley, Ont.
 - "SAVED MY LIFE when I had Muscular Rheumatism."—Mrs. Carroll, West Market Street.
 - "Am much pleased with belt; it has done me a great deal of good already."—J. Scriver, Galt, Ont.
 - "Have been a sufferer for years from Nervous Headaches and Neuralgia. After trying one of your belts more than satisfied with it. Can knock out a headache now in fifteen minutes that used to keep me in bed for days."—Thos. Gales, Crawford St., Toronto.

BEWARE OF IMITATIONS.
Our attention having been attracted to base imitations of "The Owen Electric Belt," we desire to warn the public against purchasing worthless productions put upon the market by unprincipled men who, calling themselves electricians, prey upon the unsuspecting by offering worthless imitations of the Genuine Owen Electric Belt that has stood the test of years and has a continental reputation. Our Trade Mark is the portrait of Dr. A. Owen, embossed in gold upon every Belt and Appliance manufactured by The Owen Electric Belt and Appliance Co. None genuine without it.
Send for Illustrated Catalogue of Information, Testimonials etc.
THE OWEN ELECTRIC BELT CO.,
71 KING ST. WEST, TORONTO.
Mention this paper.

Diseases of the Throat and Lungs.

DR. R. & J. HUNTER, of Toronto, New York, and Chicago, give special attention to the treatment and cure of Consumption, Catarrh, Bronchitis, Asthma, and all diseases of the throat by inhalation of medicated air.
A pamphlet explaining their system of treatment can be had free on application. Consultation free, personally or by letter. Office hours, 10 to 4. Call or Address, 101 Bay Street, Toronto.

Extracts from a few of the many satisfactory letters received from our patients.

MRS. A. ST. JOHN, of Sunderland, Ont., says: "I was spitting blood, had a bad cough with great expectoration, could hardly walk about the house without fainting, shortness of breath, high fever, great loss of flesh, had been ill for some months, I applied to Dr. R. & J. Hunter and was cured."

MR. SAMUEL HUGHES, of Oak Ridges, Ont., says: "I was a victim of Asthma for 13 years, and had tried in vain to find relief. Hearing of Dr. R. & J. Hunter's treatment by inhalation, I applied to them; their treatment worked wonders. I can now breathe with ease, sleep without cough or oppression, and am entirely cured."

MR. & MRS. W. R. BISHOP, of Sherwood, Ont., says: "Our daughter had Catarrh for 8 years. We took her to Colorado without benefit, her disease extended to the lungs. We finally consulted Dr. R. & J. Hunter; after using their treatment of inhalation for one month she began to improve. She is now cured. We heartily recommend this treatment to all those afflicted with this disease."

POEMS
OF
POPE LEO XIII.

As the Edition of these Poems is limited, and our stock is fast being depleted, we would advise those of our readers who have not yet secured one to send in their orders at once.

A. O. H. JOS. BONNER,
We make a specialty of C. M. B. A., A. O. H. and E. B. A.
PINS & CHARMS
10 LEADER LANE



The Catholic Weekly Review.

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

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

Vol. V

Toronto, Saturday, May 30, 1891.

No. 16

THE TEXT OF THE POPE'S ENCYCLICAL.

ROME, May 22.—The full text of the Pope's encyclical has appeared. In his exordium the Pope dilates upon the task which he has set himself in defining for the guidance of the Church in its position towards the existing social questions. His Holiness refers to the pressing importance of the matter and the difficulty in dealing with it, as from its complex character, owing to the numerous concurrent factors requiring consideration. He says a solution can be obtained by applying the eternal principles on which the teaching of the Church are always based. Now, as ever, men's relation towards each other individuals or parts of society must have the sanction of the old authority. The law is stated in Deuteronomy 7:12. The divine law, therefore, rejects the socialist solution of the social problem, which would abolish private property, substituting a collective and common ownership.

As to the relations of the State to the individual the Pope says: "To think that the State ought arbitrarily to invade family intimacy is a great and pernicious error. Undoubtedly it can intervene when the condition of the family is disastrous, but only to alleviate it and to safeguard the rights and interests of public power without violating the rights of individuals. To go beyond these limits would violate the nature of things. The state should not destroy or absorb paternal power to conciliate the rights of the state of the capitalist and proletariat. We affirm unhesitatingly that human efforts are unpolitic without the concurrence of the Church." A long demonstration follows, recalling all that the Church has done to alter the lot of the proletariat. The Pope says: A capital error is to believe that the rich and the proletariat are condemned by nature to battle and duel without end. The one has need of the other. Capital is powerless without work and workmen are powerless without capital. The proletariat cannot and ought not to injure either capital or master. But in order to obtain respect for their rights they must abstain from violence. They ought not to have recourse to sedition nor to listen to the chimerical promises of agitators. On the other hand, masters ought to respect the individuality and dignity of the man and Christian in workmen and not abuse them inhumanly in their work nor exploit them beyond their forces. Let the master remember that the divine law forbids them to draw forth from the misery of the poor.

But, besides the religious means, it is necessary there should be a co-operation of human means. The state ought to favor the prosperity of society as much as of individuals. It ought to watch over the purity, morals and interior order of families, the safe keeping of religion, justice and moderation and the equitable division of the public charges, all of which contribute largely to the amelioration of the condition of the proletariat. The larger this general property, the less will workers seek recourse to exceptional means to ameliorate themselves. Proletarians have the same rights as citizens as the rich, consequently they have a right to the same interest on the part of the state. Governments should carefully observe their obligations in the distribution of justice. Absolute equality, however, is a chimera. Social hierarchies are based on natural principles. The state ought to see that all covenants relating to work are conscientiously observed and should oppose anything that might cause popular passions. Yielding to unhealthy excitations would provoke trouble and violence, small wages often give rise to strikes, disastrously not only to the workmen and their masters, but to the general interests of commerce and public industry. The Government ought to prevent an explosion at these crises. The moral dignity, which is equal among the poor and rich, exacts repose from work on certain days. The state ought to care for the workmen, and not let them become the prey of speculators and usurers, who are seeking to abuse their weakness in order

to obtain excessive profits. A man's work should not go to such an extent that he is forced to succumb under an excess of corporal fatigue. Everybody's physical forces are limited, and humanity forbids that they should be exceeded. Consequently, expediency is shown in a certain limitation of working hours which should be interrupted by a period of repose, varying according to conditions of time, place, physical health, and the nature of the work.

The question of wages is particularly delicate. Justice exacts that an agreed salary should be paid. At the same time agreements entered into by workmen ought to be respected. The state should see that these reciprocal obligations are executed. An element of the question is that a workman ought to be able, with his salary, to provide the necessities of life. In all these questions it is essential that state representatives should not intervene inconsiderately. It will suffice to reserve the examination of the points to the judgment of associations. In order to safeguard the interests of both employers and employed, the tutelage and authority of the state ought to intervene only as much as general interest demands. A great social advantage lies in laws which favor a multiplicity of properties. These are the best means to prevent opposition between extreme riches and extreme poverty, but it is also necessary that the properties shall not be overtaxed. The state commits an injustice in undue exactions from individuals. Institutions for aiding the poor and facilitating a conciliation between the various social classes are specially useful in obtaining desirable results.

Following this idea the Pope then particularly mentions associations for mutual succor and institutions for insurance in case of accident, sickness and death and the protection of children and girls. The Pope attaches particular importance to working people's associations, and says that ancient corporations, so useful in the past, ought to be adapted to present needs. These associations, he adds, would better answer the ends for which they were formed if they were composed of both workmen and their masters, and their action ought to develop more and more. The Pope then expatiates on the advantages of liberty and the right of combination as long as these associations do not present any inconvenience to public interests, but in suppressing associations the state ought to take precautions not to violate the rights of individuals and ought not to advance the excuse of public utility as a pretext to advance unsound political principles.

Unhappily it often occurs that these associations are made the pretexts of exploiting their poverty. It is important to create counter associations to withdraw the workmen from these unjust oppressions. The Pope greatly praises those endeavouring to better the condition of the proletariat, to establish bonds of mutual equity between workmen and their masters, to maintain the sentiment of reciprocal duties and to combat intemperance among workmen. His Holiness says: "We see with great satisfaction eminent men uniting and working in common to advance their ideas, the efforts of others seeking favour with genuine workmen, and bishops encouraging them, and, finally, rich Catholics acting as voluntary friends of proletarians, contributing with money to advance these associations. In the presence of the efforts of so many persons we have not the right to despair of our time. Let the state protect the rights of legitimate associations among workmen, but let it take care not to interfere with the internal order of life of any one. The real condition of life is that it proceeds from internal movement. These associations should be administered by upright men, who in crisis and in danger can fulfil the role of equitable arbitrators. The conclusion from all these complex questions is that universal co-operation is necessary and that everybody ought to help willingly under the auspices of faith and Christian morality."

A TRUE IRISH KING.

If there be one subject in connection with Irish antiquities which appears to have been almost totally neglected by native, as well as by other writers, it is that of the monumental effigies of kings, prelates, warriors, and other men of note, which remain scattered, it may almost be said, through districts in each province in Ireland. In England, and upon the continent of Europe, relics of this class have been carefully preserved, and generally well executed drawings have accompanied the published description of each monument.

Our earliest memorial effigies, properly so called, may be said to date from the period immediately following Strongbow's invasion. Examples of every age, from the close of the twelfth down to the present century, can be pointed to. They represent not only Irish, but Anglo-Irish, and even English celebrities, and are often most valuable to antiquarians from the evidence they afford of the dress, appointments, etc., of historic personages, long since passed away. That very frequently they possess national, and even local peculiarities of high interest, will be acknowledged by all who have paid any attention to their comparison with objects of a similar class and age found in other countries.

Of Regal monumental effigies, Ireland yet retains at least two noble examples in a tolerably fine state of preservation. One of these, referring to Connor O'Brien ("Crohoire na Sudinis") King of Thomond, may be seen in the glorious old Abbey of Corcomroe, County Clare; the other in the equally interesting ruined Abbey of Roscommon. The latter is the counterfeited presentment, in marble, of Felim Mac-Cathal Crovdearg O'Connor, King of Connaught whose death is thus recorded in the "Annals of the Four Masters," as translated by O'Donovan: "The age of Christ, 1265, Felim, son of Cathal Crovdearg O'Connor, the defender and supporter of his own province, and of his friends on every side; the expeller and plunderer of his foes—a man full of hospitality, prowess and renown; the exalter of the clerical orders and men of science; a worthy *materies* of a King of Ireland, for his nobility, personal shape, heroism, wisdom, clemency and truth, died, after the victory of (extreme) 'unction' and penance, in the Monastery of the Dominican Friars of Roscommon, which he himself had granted to God and that order. Hugh O'Connor, his own son, was inaugurated King over the Connaccans as his successor."

The memorial of Felim, which is a fine example of the sculptural art of the thirteenth century, occupies a recess situated in the north wall of the chancel, not far from the site of the principal altar of the church. It is life-sized, and presents the King crowned, with sceptre in hand, and dressed in a long, flowing regal mantle. The feet, clothed in the old Irish brogue of shoe, rest upon a dog, generally supposed to have been the emblem of fidelity. The head of the figure, which, at some unknown period, was broken from the neck, has been replaced in its original position. It would be difficult to describe with certainty the form of the crown, as only the band round the forehead remains, the upper portion, as well as the features of the face, having been wantonly battered away. Mr. Steward, in his "Topographia Hibernica," published in 1795, writes:

"This monument was, with more than savage brutality, considerably defaced some years ago by a parcel of drunken dragoons."

Much that has been destroyed of the O'Connor figure remains in the O'Brien monument, at Corcomroe, in a fair state of preservation. In the latter work a portion of the crown may still be seen. It is extremely probable that the crown, or diadem, of Felim was carved in the same style. The head of the King rests upon a pillow or cushion, and the hair is represented on each side of the face in long tresses curiously curled or plaited. The figure clasps in its right hand a sceptre, the head of which is a *fleur-de-lis*. The left hand holds some small object, probably a reliquary, which lies upon the breast, and is suspended from the neck, or rather shoulders, of the King by a narrow string or ribbon. Taken as a whole, the work may be considered full of repose and dignity, while the drapery is arranged in a highly graceful and artistic manner.

Such is the appearance of an Irish King as represented upon the slab surmounting his sepulchre, which is, strictly speaking, a monument of the altar-tomb class, having upon its front a number of compartments divided by columns into niches, each of which contains the figure of a man clothed in mail, armed with sword or axe, and wearing a basinet, or helmet, of a conical form.

Several generations of antiquaries have referred to these sculptures as representing the body-guard of King Felim, and as being the best illustration extant of a class of Celtic warriors known through the greater part of the Middle Age as "Gallowglasses." It remained for Mr. Thomas O'Orman, in vol. v., new series of the Kilkenny "Archæological Journal," to dispel the idea that the slabs bearing the warrior figures had originally belonged to this O'Connor monument. They could not have possibly formed portion of any thirteenth century tomb, inasmuch as they exhibit architectural peculiarities which are clearly characteristic of a time at least two hundred years later. It is also known that the costume of the figures was not used in the days of King Felim. That the sculptures in question belonged formerly to a more modern tomb is a matter of certainty, and it is interesting to observe that in the southern side of the chancel wall are the remains

of a canopied recess, with buttresses and finials which clearly correspond in style with those of the Gallowglass slabs. The Annals of Dudley MacFirbis quoted in a note to the "Four Masters," had the following entry:

"A. D. 1474.—Thady O'Connor, half King of Connaught, died on Saturday, after the Assumption of our Blessed Lady, Mary, and was buried in Roscommon in an honourable manner by Cathal Crovdearg's, sept. by West and East, and by the Tuathas, viz., the countrys of Silmuredhy Mullehan, as never a king in his dayes was, having so many grosses of horse and foote companies of Galloglaghes and other souldiers about his body," etc, etc.

It is, no doubt, to the tomb of this Prince that the Gallowglass panels belonged.

Most of the readers of this article have doubtless observed how particular were the chroniclers of the death of Felim King O'Connor to record the noble qualities, both mental and physical, which he in life had possessed. In other countries, though the monarch may have been all that could be desired by his subjects, or by the world, yet his son, or presumptive heir, may have been an imbecile, or worse. Yet whatever character the son or nearest blood relation bore, he was bound on the principle of what was styled "divine right," to succeed. In Ireland the crown did not necessarily descend from father to son or nearest relation. It rested with the people to appoint the best man of their "nation," or the individual whom they regarded as the fittest, to rule over them. But as Davis writes:

"He must have come from a conquering race—
The heir of their valor, their glory, their grace;
His frame must be stately, his step must be fleet,
His hand must be trained to each warrior feat;
His face, as the harvest-moon, steadfast and clear
A head to enlighten, a spirit to cheer
While the foremost to rush where the battle brands ring
And the last to retreat, is A TRUE IRISH KING.
* * * * *
"Yet not for his courage, his strength, or his name,
Can he from the clansmen their fealty claim;
The poorest, the highest, choose freely to-day
The Chief, that to-night, they'll as truly obey;
For loyalty springs from a people's consent,
And the knee that is forced had been better unbent.
The Sahsanacs serfs no such homage can bring
As the Irishman's choice of A TRUE IRISH KING."

MY MOTHERLAND.

THE familiar initials "T. D. S." have been appended, says *Donahoe's Magazine* to few more touching things than the address "To Ireland," published over them, in the *Pall Mall Gazette*, January 26th. The meter will strike the American reader as similar to that of the once popular Southern chant of "Maryland":—

There's trouble at thy heart again,
Motherland!
Thy sacred brow is scared with pain.
My motherland!
But grieve no more—though hands profane
Would bind anew thy breaking chain—
A wound is better than a stain,
Motherland, my motherland!

Of late the world for thee looked bright.
Motherland!
The long-sought bliss was full in sight,
My motherland!
Thick clouds have gathered, black as night.
Thy hopes to blast, thy joy to blight,
But they must pass—behold the light!
Motherland, my motherland!

In weal and woe thou'rt still the same,
Motherland!
No blot is on thy ancient fame,
My motherland!
As purely as an altar flame
Still glows and shines thy cherished name;
Thou'lt have no part with things of shame,
Motherland, my motherland!

No guilty knight shall champion thee,
Motherland!
No traitorous friend thy guide shall be,
My motherland!
Whatever time thou hast to free,
True men alone shall set thee free,
And God will guide thy liberty,
Motherland, my motherland!

IS CATHOLICITY MAKING FAIR PROGRESS IN GREAT BRITAIN.

HAS the progress of Catholicity in England, during the last half century, been proportionate to the increase of population? The question is not perhaps happily put; because we must remember that, fifty years ago, as Cardinal Newman expressed it, "The Catholic Church in England was buried in the catacombs." We should therefore rather enquire: Has the resurrection, the rejuvenescence of the Catholic Church in Great Britain been followed by such material and such spiritual development as may justify the complacency of living Catholics? The answer, I believe, should be in the affirmative. And yet it is not easy to give the proofs in a short letter.

Statistically: In the year 1840 the total number of churches, chapels and stations in Great Britain was set down in the Catholic Directory as 522. It is now 1648, or rather more than three times as large. In the year 1847 the total number of priests was said to be 624. The total number is to-day (about) 2795; England and Wales having multiplied fivefold, and Scotland having made a like progress. And so too as to Religious Orders: There are now, I believe, in Great Britain, 648 houses for both sexes; whereas, in 1840, there were only 20; the total increase in Great Britain being said to be 628 houses—a very satisfactory increase in half a century. And if we touch on education: it is satisfactory to note that the number of Catholic schools in the whole country is now very nearly four times as large as it was in the year 1847. Even in higher education, there is the difference between sixty colleges and ten colleges in the two years 1891, 1840. While as to population—a very difficult point to be assured—it seems safe to say that the 800,000 of fifty years ago have become 1,800,000 in 1891.

But mere statistics, though they have their value, do not answer such questions as (1) what are the present relations of English Protestants to English Catholics, politically and socially, as well as religiously; (2) what has been the influence of so-called Modern Thought on the so-called National Church and on the Dissenters; (3) how has the modern temperament of English society affected conversions; (4) what has Ritualism done for or against the Catholic Church; (5) has modern Liberalism proved an enemy or a friend; (6) are the working classes, the masses, more amenable to Catholic impressions than are the higher, the wealthier or the middle classes? It is manifest that all such "accidental" conditions must have as much to do with the progress of Catholicity as has the energy of English Catholics on the one hand, or the hostility of English Protestants on the other. Progress must be relative, must be comparative. Briefly, let a hurried answer be attempted.

Now the revolution in English politics, in the last half century, has mightily affected the English ideas about religion. What is called Liberalism in English politics has made great strides in the last fifty years; and this Liberalism has invaded the domain of English Protestantism as much as it has invaded that of the old Conservatism. Liberalism now *includes* religion; that is to say, the free and easy ideas on political subjects have come to pervade the whole mind of the huge majority, in such sense that to be liberal in religious thinking is now the boast of both the educated and the uneducated. For, see how different is this new Liberalism from the old Liberalism! Forty years ago, "religious liberty" meant the right of choosing your own creed—bar only these two forbidden (Protestant) heresies, you might not doubt the inspiration of the Bible, and you might not believe in the authority of the Catholic Church. But in these days religious liberty means the right of having no religion whatever; or, conversely the right of ever becoming a Roman Catholic: the two extremes of freethought and of obedience. It means, in short, anything or nothing; and it sets up the postulate that a man is to be equally respected whether he professes Catholicity or Bradlaughism. (I am not speaking of individuals, but of the New Liberalism.) The national result is complacency and indifference, or a sort of heartless disregard of eternal truths. And thus the saying of Cardinal Newman has been fully justified: that Liberalism in religion is even a greater enemy of God's truth than is heresy in any one of its wild forms; because heresy may be consistent with sincerity, but Liberalism is inconsistent with earnestness.

And as to the action of Modern Thought, modern philosophy, and so-called science: who does not see that, just as steam and electricity have revolutionized the modes of movement and communication, so developments in thought-license have produced rapid ways of arguing, rapid notions of heaving all difficulties with the hatchet, difficulties social, political and religious, difficulties as to this world and the next? These changes have affected *all* classes of English society; and since the newspapers, which now penetrate to the lowest residuum of the population, take upon themselves an apostolate of religious teaching, it follows that *all* classes are imbued with a certain temper of free-thinking which, if not anti-Christian, is anti-Catholic. And here it must be noted that, since there is no sympathy, no intercommunication between the utterly divided classes of English society, it follows that the only Authority which reaches the masses, in the way of more or less religious teaching, is the Authority of the more or less religious newspapers. I am not saying a word in disrespect to Pro-

testant clergy; but their mission is necessarily weak because divided. And finally, as to the new Ritualism—for this is a very important factor, when balancing the friends and foes of the Catholic Church—we have to regret that it has had this influence on the mind of the whole country, that it has distracted popular attention from the claims of the Catholic Church by setting up a sham insular Catholicity; and so has rather barred the way to the Church's influence with earnest Protestants, by making them fancy that an Anglican may be a Catholic.

Sketchy as is this criticism, it suffices to show the difficulty of measuring the relative progress of Catholicity—"relative" in regard to the other numerous changes, political, social, educational, and also Protestant. If we answer yes to the question, "has Catholicity made a progress which, all things considered, is satisfactory?" it is because the Catholic Church in England is now *admitted* by most Protestants to be the chief bulwark of positive Christian truth. It is this admission which is the whole soul of the great gain. Everyone confesses to the dogmatic value of the Catholic Principle, though few persons may care to proceed onward to private obedience. There is no longer any chatter about "Romish corruptions," "the baneful influence of Popery," "the tyranny and usurpation of the Roman Pontiff," and all the rest of the popular twaddle of Protestant prejudice; there is, on the contrary, the frank admission that, take away "Rome" out of the world, and Christianity would be a mere tradition of pious sentiments. It is now known that to the Roman Catholic Church alone is Protestantism indebted for the preservation of both the Testaments; that to Catholic monks, through a dozen centuries, does Christendom owe its present possession of the invaluable writings of saints, doctors and philosophers; that to Catholics (not to Protestants) is due the whole body of theology on which the intellectual life in Christendom is built up. Here then is the gain to the English nation. No one who wanted to be taught would turn to Ritualism or to Dissent, to Broad Churchism, to Low Churchism, or to Agnosticism. There is only one *Ecclesia Docens*, and all men know it.

On the other hand, what may be called the "social" gain as distinct from the intellectual or spiritual gain, must be spoken of with considerable diffidence, even fear. True, the example of a hundred aristocrats in becoming Catholics has made conversion to the Church to be "in good form;" true, the tenure of high positions, in the state and in the civil service by well-known and much-esteemed "Roman Catholics," makes society to regard the members of the old religion as at least quite as "respectable" as are Protestants; true, literature, the fine arts, even ordinary journalism count as many Catholic as Protestant celebrities on their rolls; still, in these very facts there is the drawback, that familiarity in social sense leads Protestants to be indifferent and leads Catholics to hold their tongues and to humour Protestants. What used to be called the freemasonry of English Catholics—consequent on their isolation from their fellow-countrymen—has degenerated into a free and easy social intercourse with anybody and with everybody on equal terms. Father Faber said that no man could be a true Catholic who was not full of the missionary spirit towards Protestants. Politeness, good breeding, social harmonies have now largely supplanted the enthusiasm of the missionary spirit. Here is perhaps the heaviest social loss. It is so delightful to be on good terms with daily friends, that the delicacies of the Catholic conscience give place to the natural delicacies which "would not hurt another's feelings for all the world."

As to the humbler orders, the best hope is from *them*. The middle classes are too absorbed in worldly interests and also too much the slaves of their conventionalism to give much attention to Catholic claims. The aristocracy as a rule are half-skeptical. It is from the humble, the working classes that "national" conversion must be looked for—if indeed it is ever likely to take place. But little prejudiced, docile, naturally intelligent and not worldly, the humbler classes always lend a willing ear to explanations of what they have been taught to believe are Catholic blots and difficulties. If only Catholic missionaries could have full swing with the English poor *their* conversion would be ready and sweet tempered. But the way is barred by Protestant clergy and infidel newspapers. The former are both industrious and beneficent; the latter are the Sunday poison of many a household. The liberty of the press in this country is the demoralization of about three-fourths of the community, because the newspapers will pretend to teach religion at the very time that they teach a good deal that they should not teach.—*Oxonensis in Buffalo Union and Times*

AN English society for the study of inebriety has decided that many cases of drunkenness are due to the amount of alcohol and opium used in making patent medicines, and recommends that laws be enacted forcing the proprietors of such medicines to print their exact combinations on the covers of the boxes or bottles. Our own medical societies ought to consider this, as Americans are the most voracious consumers of patent medicines in the world. Many of them are so utterly useless, to use a mild term, that is a rule in our office not to accept advertisement of any kind of patent medicines: and manufacturers have learned that high prices are no inducement to us.—*De Maria*.

THE IMPENDING REORGANIZATION OF THE MEXICAN HIERARCHY.

ONE of the most important of the episcopal nominations which are now awaited from Rome is that of an incumbent for the archdiocese of the city of Mexico, made vacant by the death a few weeks ago of Monsignor Labastida. It is announced that the Holy See, on the occasion of making this appointment, will also reorganize the Mexican hierarchy, and hence the reader may find interesting the following sketch of Catholicity in the republic which lies to the south of this country.

Catholicity in Mexico dates back to the conquest of the country by Cortez, in the earlier years of the sixteenth century; and the first bishopric established in the land was at the city which is now awaiting the nomination of a successor to Archbishop Labastida. Don Fray Juan Zumarraga was the first incumbent of this diocese, as he subsequently became the first Archbishop of Mexico. He was the prelate to whom Juan Diego bore the message he had miraculously received from the Blessed Virgin ordering the erection of a church in her honour on the summit of the hill of Tepoyuac, where the shrine of Our Lady of Guadalupe was built to become a place of pilgrimage for Mexican Catholics ever since its erection. It was Bishop Zumarraga also who was instrumental in having printed the first book that was ever published in the new world, an abridgement of Christian doctrine, which was issued in 1540 from a press that he caused to be brought from Spain to Mexico, together with craftsmen for its working. He also laid the foundation of, and practically completed, the Cathedral of the Mexican capital, the largest ecclesiastical edifice on the western continent, and he instituted, as early as 1544, the archdiocesan seminary in accordance with the decrees of the Tridentine council. Americans are justly proud of Harvard University, whose foundation dates back to 1636, but the city of Mexico had a university, founded by Catholics, nearly a century before that date, its charter having been signed in 1551, and its doors being opened for the reception of students a couple of years subsequently.

Mexico proved a fruitful field for the Catholic missionaries who entered it in the wake of Cortez' soldiers, and the Church made wonderful progress in the old Aztec land.

The pioneer evangelists were Franciscans, members of that order which, later on, sent its preachers into the southern sections of the United States, and whose footprints could be followed westward to the Golden Gate; and at the outset these missionaries numbered but twelve. Before the close of the fifteenth century, however, the Franciscans had no less than five distinct provinces of their order in Mexico, in one of which there were over 1000 conventual institutions; Monsignor Zumarraga had been promoted to archiepiscopal rank, and he numbered ten suffragan sees, over which his metropolitan jurisdiction extended. Three provincial councils, which were practically national ones, had been convened, and the Catholic population, virtually the entire number of people in the land, was estimated at 9,000,000. The parochial churches counted up over 400, and there was about the same number of monastic churches attended by the friars and monks.

In an address which he delivered before the students of Notre Dame University at the commencement exercises of 1884, Bishop Montezby Oca, who, by the way has been named as a probable successor to the primatial Mexican see, thus sketched the rise of educational institutions in the land that was so quickly converted to Catholicity: "In 1525 an ecclesiastical college, a sort of a *petit seminaire*, called in Spanish *Colegio de Infantes*, was opened close to the new cathedral. In 1529 the College of St. John Lateran, and in 1533 St. Paul's College—the latter exclusively for Indians—were founded. In 1544 the seminary of the archdiocese was duly established, according to the decrees of the Council of Trent. In 1553 the University was opened. In 1575 the Jesuits founded the renowned College of St. Idelphonsus, and the Augustians another atheneum, dedicated to St. Paul. And by this time St. Raymond's and Christ's Colleges, and a great number of schools were attended by a large number of both Indian and Spanish children. In 1584, a new college for Aztecs rose in the old city of Tlatelolco, then part of the newly built capital (Mexico City) and ten years later there was likewise forty-two convents of different orders, and no less than 800 professed nuns within the walls of the same city." From the foregoing dates the reader can see how ill-informed is the Methodist Bishop Walden, who states in the May number of *Harper's Magazine* that the College of Cordoba, in the Argentine Republic, which was founded in 1610, is the oldest collegiate establishment in the new world.

Many of these early Mexican institutions of learning are still in existence, and a huge number of new ones have since been established. According to Mr. Leonidas Hamilton of San Francisco, who visited Mexico about ten years ago, there are in the capital city no less than 129 schools of various grades; colleges in every episcopal city, Mexico alone having six, besides the University, and over 8000 primary institutes in the Republic. Public libraries, technical schools, and other institutions of a technical nature are also numerous, and no small percentage of these were founded by the Church; so that one may judge how much truth there is in the assertions, so often made,

that the Catholic bishops and priests of Mexico are responsible for whatever lack of learning the people of that country exhibit. Speaking of the professional schools, Mr. Hamilton says that "these embrace preparatory schools, civil colleges of jurisprudence, schools of medicine and pharmacy—no one can practice medicine or keep a drug store without a diploma from the government—schools for engineers, naval schools, commercial schools, academies of fine arts, conservatories of music and oratory, conciliatory seminaries supported by the Catholic clergy, blind schools, deaf and dumb schools, and secondary schools for girls;" quite an imposing array, and one that by no means indicates that education is neglected in Catholic Mexico.

The present hierarchial organization of the country consists of three archbishoprics, Mexico city, now vacant, Morelia and Guadalajara. The episcopal cities are San Luis Potosi, the see of Monsignor de Oda, from whose commencement address quotation is made above; Oaxaca, whose incumbent, Bishop Gillow, has also been mentioned in connection with the archbishopric of the capital; Queretaro, Puebla, Vera Cruz, Chiapa, Merida, Tobasco, Tamauilipas, Monterey and Saltillo, Durango and Chihuahua, Colima, Sinaloa, Zacatecas, Leon, Chilapa and Tulancingo. The three metropolitan sees are not so widely separated, and the suffragan sees to the south are dependencies of Mexico City; those to the north and west belonging to Guadalajara, and Morelia taking the dioceses to the east and north. The south and west of the country is solidly Catholic; and the little Protestantism that exists in Mexico, where it has never had but a precarious life, must be looked for, outside of Mexico City, where there is one Protestant church, very thinly attended, on the northern or eastern sections, where it has followed in the wake of American industrial enterprises, but gained practically no favour with the natives.

The cathedral of the city of Mexico, which stands on the site of the Aztec temple, and is adorned with the stone which the Aztecs used to represent the months, is, as already remarked, the largest ecclesiastical building on this continent. It was modelled after the splendid cathedral of Spain by its builders, and is rich in historical associations and treasures. The interior is devoid of pews; the grand organ, with the place for the choir, stands in the centre of the building, and long lines of graceful columns hold up the vaulted roof. All along the sides are chapels of various shapes and exquisite beauty, the handsomest, perhaps, being the King's chapel, whose altar was carved by the same artist who executed the one which stands in the King's chapel of the Spanish cathedral of Seville. The present high altar of the cathedral was erected in 1850, and at the risk of wounding modern art it must be admitted that it suffers in contrast with the earlier ornamentation. Here, too, is a shrine dedicated to the Mexican martyr, St. Philip, who lost his life while labouring for the cause of Christianity in Japan; and scattered throughout the city are many other beautiful churches and a vast number of convents and monasteries. Guadalajara, another of the archiepiscopal cities, is the capital of the state of Jalisco, has a population upwards of 100,000 and its cathedral is in keeping with the town, which is one of the handsomest sites in the republic; while Morelia, the third metropolitan city, is so thoroughly Catholic that a missionary who spent several years there declared four years ago that he never saw or heard of a Protestant in the place.

Of the diocesan capitals the larger ones are Puebla, Merida, Vera Cruz, Monterey and San Luis Potosi, all of which cities have populations in excess of 50,000. Puebla lies to the southwest of the national capital, and the late Archbishop Labastida was its prelate for a number of years prior to his promotion to the archiepiscopal rank. Merida lies in the state of Yucatan, and is one of the oldest towns in the country. Besides the cathedral there are some fourteen or fifteen churches in this episcopal city. Vera Cruz and Monterey are both growing places, and San Luis Potosi may be called upon to give the vacant archbishopric its next incumbent. Queretaro, another episcopal city, is notable because it was there peace was concluded between this country and Mexico in '48, and there also that Maximilian's forces suffered their last and most signal defeat.

Until Rome's action in the matter is made known it can only be conjectured what form the reorganization of the Mexican hierarchy, which subject the Vatican is at present considering, will take. The present population of the country, which is practically all Catholic, is estimated at about 10,000,000, figures which represent the computed Catholic population of the United States, where we have thirteen archbishops and some seventy bishops. Of course, the condition of things in the two countries being widely dissimilar, no comparison is proper. Here the Catholic population, as that is estimated, is but one sixth of the whole, and is scattered over a far greater extent of territory than Mexico comprises. That fact necessitated the appointment of more prelates than would have been, perhaps, named, were the Catholic population more compact, as is the case in Mexico. It would seem, though, as if there were room down there for more metropolitan districts, and that new dioceses might be in order in the northern section of the republic, or, at least, new vicariates. The majority of the present episcopal districts are bunched in the central section of the country, Sinaloa and Chihuahua being the only ones in the northwest, and Merida, Chiapa and Tobasco monopolizing the southern area. Entering the country from El Paso, on the New

Mexico frontier, one passes only three episcopal cities before reaching Zacatecas, nearly 800 miles to the south. Between the latter town and the capital, though not all in a direct line, are the episcopal residences of the Archbishop of Morelia and the Bishops of Leon, Guadalupe, Queretaro and Colima. North of Queretaro, and toward the Texan boundary, lie San Luis Potosi, Saltillo and Monterey, mentioning them as a north bound traveller would pass them. To the east of the national capital are the sees of Puebla, Talancingo and Vera Cruz; to the south, Chilapa and Oaxaca; while Merida, Tobasco and Chiapa cover the curve of the country that lies across the Central American states. It is a significant commentary on the failure of Protestant evangelical societies that in the two American countries wherein those associations have, perhaps, shown the most activity, Mexico and Brazil, the Vatican now finds it advisable to increase the hierarchy, a circumstance which evidences notable Catholic progress in both republics.—*Boston Republic.*

MARKS OF THE TRUE CHURCH.

By Rev. J. Spencer Northcote, D.D., in "Fourfold Difficulties of Anglicanism."

II.

You tell me that I have taken unnecessary trouble in laying a foundation for our correspondence; that the same foundation has been long since firmly laid in your own mind; for that you were brought up in the High Church school, and therefore had never tried to form a creed for yourself from your own private reading and interpretation of the Bible, but had received it from the Church of England in which you were born, as a divinely-appointed teacher. Moreover, you had been taught to believe that the Church was a visible body to which "the Lord added daily such as should be saved;" (Acts 2: 47) that it was so near and dear to its Divine Founder as to be called by His Apostles His spouse and His very Body, and so important in its relations, to ourselves, as to deserve to be called by the same inspired writers "the pillar and ground of the truth." (1 Tim. 3: 15.) You are quite prepared, therefore, to answer in the affirmative the question with which my last letter concluded. You readily admit that this is a visible body upon earth, founded by our Lord for the diffusion of His truth, and the one appointed channel whereby grace is conveyed for the restoration of fallen man, and that it is therefore wicked and dangerous presumption, either wilfully to separate from this body, or wilfully to continue separate from it. Your difficulty is of another kind. You ask, how you are to recognize this body, for you find yourself in the presence of two bodies equally earnest in claiming your allegiance, yet opposed to one another in many matters of great importance. Now I think you will not deny that the Church must have certain outward signs or tokens whereby it may be distinguished from the false rival societies; God has surely set some plain indications of His presence upon that body, which is really His, and in which He vouchsafes to dwell, that so strangers may be drawn towards it, and all His sheep be gathered into one fold. The question then arises, What are these signs and tokens, the outward and visible notes of the One True Church?

Both you and I publicly declare, in one of the sacred symbols of our faith, that we believe in One, Holy, Catholic, Apostolic Church; it must be fair then to test our respective claims to be considered members of God's Church by this simple rule—to which communion do these notes most equivocally belong, to yours or to mine? the English or the Roman?

And this method of inquiry is the more satisfactory, because the notes here spoken of are easily intelligible, and also answer entirely to the natural sense and judgment of our own minds. It is obvious to all, that *Unity* must be a characteristic of Christ's Church, because that Church is the depository of God's revealed truth, which must needs be one with itself, everywhere always the same; *Sanctity*, because the very purpose of Christ's coming was "to destroy the works of the devil, and purify to Himself a peculiar people, zealous of good works;" *Catholicity*, because we are told, that in Christ "the wall of partition is broken down;" the new covenant was to be, not like the old one—logical, national, and limited—but "a light to lighten the Gentiles," as well as "the glory of His people Israel;" and *Apostolicity*, because thus only can we be sure that its doctrines and sacraments are really those which Christ taught and instituted, if we know it to be the true representative, by direct succession, of that body of Apostles who received them from Himself, inheriting therefore that Divine warrant of their commission, "As My Father hath sent Me, even so send I you," together with the promise of perpetuity, "Lo! I am with you always, even to the end of the world."

Another advantage in this line of argument is its broad, general character, which saves me from being entangled in any examination of details; in truth, such an examination would be very difficult, if not wholly impossible, because I am ignorant of your present position in this matter. English High Churchmen differ so much from one another, and from themselves at different times, that I really do not know what are the precise points in "Roman doctrine," which you now consider to require an apology, what you are ready to concede, or what you would pass by as unimportant: e. g., one clergyman con-

cedes the *cultus* of the saints, but cannot believe in purgatory; another holds purgatory both ancient and reasonable, but cannot conceive why we should pray to those who were once our fellow-men, and so on through a graduated scale of opinions, from those who have but recently learnt to question whether Rome be really Antichrist, to those who claim to hold (or, less confidently not to reject) all Roman doctrine.

This, then, is the plan which I propose to follow: to enquire which communion, the English or the Roman, corresponds most faithfully to the description of Christ's Church set down in the Nicene Creed, of "One, Holy, Catholic and Apostolic Church." Let me hear that you do not object to this, that you do not consider it unfair or unreasonable, and, in my next letter, I will enter at once on the consideration of the first of these tests—Unity.

THE PRIESTS OF IRELAND.

You have waited, priests of Ireland, until the hour was late:
You have stood with folded arms until 'twas asked—why do you wait?
By the fever and the famine you have seen your flocks grow thin,
Till the whisper hissed through Ireland that your silence was a sin.
You have looked with tearless eyes on fleets of exile laden ships,
And the hands that stretched through Ireland brought no tremor to your lips;
In the sacred cause of freedom you have seen your people band,
And they looked to you for sympathy; you never stirred a hand.
But you stood upon the altar, with their blood within your veins,
And you bade the pale faced people to be patient in their chains!
Ah, you told them—it was cruel—but you said they were not true
To the holy faith of Patrick, if they were not ruled by you;
Yes, you told them from the altar—they, the vanguard of the faith—
With your eyes like flint against them—that their banding was a death—
Was a death to something holy; till the heart-wrung people cried
That their priests had turned against them—that they had no more a guide—
That the English gold had bought you—yes, they said it—but they lied!
Yes, they lied; they sinned, not knowing you—they had not gauged your love!
Heaven bless you, priests of Ireland, for the wisdom from above,
For the strength that made you, loving them, crush the tears that rose
When your country's heart was quivering 'neath the statesman's muffled blows:
You saw clearer far than they did, and you grieved for Ireland's pain;
But you did not rouse the people—and your silence was their gain;
For too often has the peasant dared to dash his naked arm
'Gainst the sabre of the soldier; but you shielded him from harm,
And your face was set against him—though your heart was with his hand
When it flung aside the plough—to snatch a pike for fatherland!
Oh! God bless you, priests of Ireland! You were waiting with a will,
You were waiting with a purpose when you bade your flocks be still;
And you preached from off your altars not alone the words sublime,
But your silence preached to Irishmen—"Be patient: bide your time!"
And they heard you, and obeyed, as well as outraged men could do—
Only some who loved poor Ireland, but who erred in doubting you,
Doubting you who could not tell them why you spake the strange behest—
You who saw the day was coming when the moral strength was best—
You, whose hearts were sore with looking on your country's quick decay—
You, whose chapel seats were empty and your people fled away—
You, who marked amid the fields where once the peasants cabin stood—
You, who saw your kith and kindred swell the emigration flood—
You, the Sogarth in the famine, and the helper in the frost—
You, whose shadow was a sunshine when all other hope was lost—
You, they doubted—and you knew it—but you never said a word:
Only preached, "Be still: be patient!" and, thank God, your voice was heard.
Now, the day foreseen is breaking—it has dawned upon the land,
And no priests still preach in Ireland; do they bid their flocks disband?
Do they tell them still to suffer and be silent? No! their words
Flash from Dublin Bay to Connaught, brighter than the gleam of swords!
Flash from Donegal to Kerry, and from Waterford to Clare,
And the nationhood awakening thrills the sorrow laden air.
Well they judged their time—they waited till the bar was growing white.
Then they swung it on the anvil, striking down with earnest might,
And the burning sparks that scatter lose no lustre on their way;
Till five million hearts in Ireland and ten millions far away
Feel the first good blow, and answer; and they will not rest with one.
Now that the first is struck, the anvil shows the labor well begun:
Swing them in their lusty sinew, and the work will soon be done.
Let them sound from hoary Cashel; Kerry, Meath, and Ross stand forth;
Let them ring from Cloyne and Tuam and the Primate of the North.
Ask not class or creed: let "Ireland!" be the talismanic word;
Let the blessed sound of unity from North to South be heard;
Carve the words: "No creed distinctions!" on O'Connell's granite tomb,
And his dust shall feel their meaning and rekindle in the gloom.
Priest to priest to sound the summons—and the answer, man to man;
With the people round the standard, and the Prelates in the van;
Let the heart of Ireland's hoping keep this golden rule of Cloyne
Till the Orange fades from Derry and the shadows from the Boyne,
Let the world be carried outward till the farthest lands they reach:
"After Christ, their country's freedom do the Irish Prelates preach."

John Boyle O'Reilly

The Catholic Weekly Review.

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

Commended by

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

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

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

The Rt. Rev. Bishop O'Mahony, Toronto.

The late Archbishop Lynch.

The late Rt. Rev. Bishop Carbery of Hamilton.

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

And by the leading clergy of the Dominion

Published by

The Catholic Review Publishing Company, (Limited)

Offices: 61 Adelaide St. East, (opposite Court House).

A. C. MACDONELL, President.

PH. DEGRUCHY, Editor and Manager

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

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

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

TORONTO, SATURDAY, MAY 23, 1891.

THE WESTMINSTER CONFESSION.

It is interesting to watch the superstitious manner in which the various sects of Protestantism cling to error, even after they know it to be error, and how gingerly they feel their way and eagerly excuse themselves, before making the slightest effort to cast it from them. It took England, with all her boasted learning, more than a century to accept the Gregorian calendar. If Protestantism is afraid to accept scientific knowledge, when taught by a pope, we can readily imagine how much greater is the fear, when it is obliged to accept as divine truth, what the unchangeable teaching of the Church has ever proclaimed true. This we see exemplified in the action of the Presbyterians, who find themselves no longer believing the doctrines of the Westminster Confession, and for years have been striving for relief. Ministers in high positions in their church, even professors of Theology in their Seminaries have denied the teaching of that Confession and they have not been, or only very lightly, censured.

The first step towards a revision of the Presbyterian standard of faith has been taken by the Presbyterian Church of the United States. The ministers of this church are now holding their General Assembly in the city of Detroit, and have just received from a committee appointed last year, a report advising certain omissions, changes and additions in the Westminster Confession. The gentlemen of the committee state in their report that they have made no alteration or amendment, which "would in any way impair the integrity of the Calvinistic system or the doctrine taught in the confession." I see no reason, under the sun, why these men should have confined themselves within such limits, and thus give a revision which they themselves acknowledge to be incomplete. If they have had authority to act they should have made such alterations and amendments, as were in the interest of truth, no matter how much it impaired the system of Calvin, or any other man, or condemned the false doctrines of any confession. Calvin was but a man. The divines assembled at Westminster were but men, not more learned than the present assembly at Detroit. When Protestants denied infallibility to the Church, they disclaimed it for themselves. What then has prevented this committee from submitting a new confession and a new creed to the General Assembly? The Assembly has the same power and authority to sanction and publish it, that the Westminster conference had. The new creed would not be more liable to err than the old. Both would be equally human. These gentlemen state in their report, that they find, in a section of chapter IV, a part that "was not true to the fact or in keeping with the teaching of God's word" and "a slight but important change has been proposed." Why did they not do this in all cases? They were afraid they might injure the Calvinistic system,

and show too many errors of doctrine in their beloved Confession. It seems to me that the motto of the committee was *Calvinism not Truth*.

They have sought to do away with a great many of the errors of the Confession, but only in a half-hearted manner. While they correct it in one place, they weaken the force of the correction by retaining the same error in another place, or elsewhere proposing a solution of rank Calvinism. So tenderly do they touch the precious document! An example of this treatment of the Confession is found in their treatment of the doctrine of "Total Depravity," so dear to the pious followers of Calvin. It has been amended so as to lose its *totality* if not its *depravity*. Notwithstanding the Confession of Westminster and the stern dictum of John Calvin, they have found some good even in unregenerate man. His "total depravity" is restricted to *all* "that is spiritually" good. He is capable of practising "civil and social virtues." He is not, therefore, totally depraved. They have, therefore, in a chapter on good works timidly ventured to modify the sinful works of the unregenerate man. They are no longer *sinful*, but only *not free from sin*. How gentle they are with the Confession of Faith! How clear the distinction they make! What Presbyterian could fail to appreciate the firm-drawn difference between *sinful* and *not free from sin*? Calvin would hardly know himself in this new dress.

I will only mention another doctrine, which many ministers find hard to subscribe to before receiving their license to preach. The Westminster Confession gives expression to it in these words: "By the decree of God some men and angels are foreordained to everlasting death." The report advises that this section be omitted. Is it to be abandoned? By its omission it is acknowledged not to be true. But the truth is too much for the Presbyterian stomach to take at once, so in its place is given a weak dilution of Calvinism, a very weak dilution indeed, for it is expressed in this feeble phrase, "not to elect to everlasting life." Why do not men have the courage of their convictions? *Truth is mighty and will prevail.*

D. J. C.

SEPARATE SCHOOL TAXES.

The "enlightened" Province of Ontario, where the cry of Equal Rights has so often been heard, and wherein has been proclaimed the plaint of Catholic aggression, Intolerance, and Unfairness in the sister province, has still many lessons in fairness and equity to learn from the Province of Quebec.

Under pressure, we doubt not, the Toronto city council is attempting to divert the School Taxes from the Toronto Street Railway Company, which previously went to the Separate School Board into the Public School Fund, the contention being that, as the property of the Railway is no longer owned by the late company, who were Separate School supporters, and registered as such, but vested in the city, its taxes should be placed to the credit of the public schools.

Even if the owners of the property, which until the franchise is disposed of can only be mere conjecture, were Separate School supporters, that fact would be of value only for the following years taxes, and, in no wise, can it be a factor in their disposal for the current year. The last assessment, which was confirmed by the Court of Revision, and became law, cannot be in any wise affected, in common equity, by the transfer of any property at this date. If it were otherwise each and every one making a transfer of property, to one of different faith would be entitled to have a corresponding change made in the channel to which their school taxes were diverted, and endless confusion would be the result. That which is a legal right for the city, is also a legal right for all individual inhabitants. Separate School supporters have a hard fight in every case to secure their just rights, rights small in comparison to what they should receive, and every obstacle is thrown in their way. How differently the minority are situated in Quebec, and how their rights are guarded can well be seen by the following passages, and should cause the majority in Ontario to acknowledge that in fairness and equality they can in no wise compare with the Catholic majority in the Province of Quebec.

Joseph Tasse, editor of *La Minerva*, writing on the school question in Quebec some time since, and in answer to strictures of the *Mail*

upon its educational policy which it called illiberal, and complained of the unfair manner in which the school tax on industrial and commercial corporations, which are chiefly controlled by the English, is distributed, said in explanation of the system in vogue:

Improved as it has been, the Separate School system of Ontario is still very crude and "illiberal" compared to that of Quebec. There, while dissentient schools were legalized and subsidized at the outset, the Protestant minority was secured an independent section of the Board of Education, a secretary or deputy superintendent, Protestant school inspectors, boards of examiners, a proportion of Government grants, according to population and the number of pupils, the endowment of two Protestant universities, McGill and Bishops, of a Normal school, etc., etc. You are quite wrong in reflecting on "the illiberal character of the school law which, in those districts where they are unable to support a Separate school, leaves the Protestants the option of keeping their children at home or of sending them to the Public school, where, the Church being supreme, the teaching is sectarian." The law is as liberal as it can be in that respect. So much so that it has been adopted for the Catholic minority of Ontario. In the cities there is a complete division of school taxes according to population. In the rural districts the Protestant has the right to pay taxes to a Protestant school situated beyond the municipality where his property is situated, even when he is a non-resident. Let us see a few articles of the Act to amend the law respecting education in the Province of Quebec (1869):—

The grants to the normal schools, and all other grants whatsoever for educational purposes, and all expenses of the Government for educational purposes, shall be divided between the Roman Catholic and the Protestant institutions, and for the benefit of Roman Catholics and Protestants respectively, in proportion to the Roman Catholic and Protestant populations of the Province, at the then last census.

Dissentients shall not be liable for any assessment or school rate which may be imposed by the school commissioners, except for the assessment of the then current year, for assessments for the public of any schoolhouse previously contracted for, or for the payment of debts previously incurred.

Any dissentient may, at any time, declare in writing his intention of ceasing to support the dissentient school.

Any non-resident proprietor may declare in writing his intention of dividing his taxes between the schools of the majority and those of the minority.

Whenever the school trustees of the minority in two adjoining municipalities shall be unable to support a school in each municipality, it shall be lawful for them to unite and to establish and maintain under their joint management, a school which shall be situated as near the limits of both municipalities as possible so as to be accessible to both.

Whenever there shall be no dissentient school in a municipality, it shall be lawful for any resident, head of a family pursuing the religious faith of the minority in the said municipality, and having children of school age, to declare in writing to the chairman of the school commissioners that he intends to support a school in a neighbouring municipality, which school shall be not more than three miles distant from his residence; and he shall, therefore, pay, subject to the restrictions above mentioned, his taxes to the commissioners or trustees, as the case may be, by whom such school shall be maintained.

How can we state that the stockholders of any bank, insurance loan company, etc., are Protestants or Catholics, where the book stock is liable to be changed, when the balance of power can be overturned at any moment? How can it apportion the taxes levied upon them according to the creed of the shareholders? Suppose you allot to the Protestant fund the taxes paid by an institution of which the greater number of its shareholders are supposed to be Protestants. Are you not violating the very principle of the law in appropriating the contributions of the minority towards the support of the schools of the majority, and *vice-versa*? The Quebec law states that every year there shall be prepared in the cities of Montreal and Quebec a statement relating to the assessment, which shall be divided into four distinct panels: Panel number one shall consist of real estate belonging exclusively to Catholics; panel number two of the real estate belonging to Protestants; panel number three of the real estate belonging to corporations, or to persons neither Catholics nor Protestants, or to firms and commercial partnerships who shall not have declared through their agent, or one of their members, their desire of being placed on the first or on the second panel; panel number four of the real estate exempted from taxation. We have to deal with panel number three, or the neutral school tax. The law states also that "a sum propor-

tionate to the value of the property inscribed on panel number three shall be divided between the Roman Catholic and Protestant boards in the relative ratio of the Roman Catholic and Protestant populations in the said cities according to the last census. The remainder of the said amount shall be divided between the Roman Catholic and Protestant boards in the relative ratio of the value of the property inscribed on panel number one and on panel number two respectively. On that very basis are distributed the government grants. This is the fairest, the least objectionable, the least imperfect system, which has been decided upon after a mature deliberation.

On the subject of superior education in 1844, Hon. Mr. Chauveau, then Superintendent of Education, a man of broad view and superior to any national and religious bias, in answer to complaints of unfairness, which when analyzed were found groundless, said:

The department having been assailed on the subject of the Superior Education grant, we subjoin a table showing the distribution of the grant as between Protestant and Catholic institutions, in many instances it will be seen that Protestant institutions, with a much smaller number of pupils, receive the sum or larger allowances than the Catholic institutions in the same place, and *vice-versa*. As to the proportion between Catholic and Protestant institutions, the figures show that the Protestant section of the community has, upon the whole, no ground of complaint. The distribution gives the Protestant institutions 30.25 per cent. of the whole amount. The Catholic population, according to the census of 1861, was 943,253; the non-Catholic population, comprising persons whose creeds were unknown, was only 168,313. If the amount was distributed according to population, the Protestant institutions would receive 14.98 per cent.; they now have more than twice as much. If, on the contrary, the distribution was based on the aggregate number of pupils, Protestants would receive 17.48 per cent. The result of a comparison between the grants made to Catholic and to Protestant institutions in the cities of Quebec and Montreal are still more striking. The Catholic population of Montreal is 65,896, and the non-Catholic 24,432. Yet the Protestants, who are not one-third of the population, are receiving double the amount paid to Catholics. The Catholic population of the city of Quebec is 41,477, the non-Catholic population 9,732. The Protestants, who are not one-fifth, get more than double the sum allowed Catholic institutions.

A Catholic priest has higher aims in view when he dedicates himself to the service of his neighbour than the paltry considerations of worldly pleasures, riches or honour, says a writer in the *Catholic Sentinel*. He sets before his eyes the rewards promised to those who instruct others into justice, the salvation of those committed to his charge is the first of all his joys—for their own toil and labour are sweet, ignominy and contempt are regarded as his glory, persecution his joy, and all the world can give what he regards as dross when compared with the value of one soul, for which Christ shed the last drop of His precious blood. For their sake he sacrifices everything dear to flesh and blood on earth, casts from himself the incumbrances of worldly wealth, of pleasure and matrimony, in order that he may dedicate himself to the care of those who are so dear to his heart. His flock is to the Catholic priest his joy, his crown, his glory, as the father of the Church, St. Chrysostom beautifully expressed it: he feels his heart beat with affection, more pure, more ardent, more lasting than that of any earthly parent. When their necessities call him he fears no danger, regards no difficulties, shrinks from no obstacles.

In the trying hour of death, when the soul, trembling on the brink of eternity, withers away with the fears that are to come, and looking around with an agonizing eye for comfort; in that hour when the generality of Protestants, at least of the lower class, are left to languish in despair, unbefriended, destitute of all the consolations which true religion offers, the Catholic priest displays in its brightest hue the character of the Good Shepherd. He watches over the object of his solitude with all the affection of the tenderest mother for the welfare of her only child; he exhorts, encourages, animates the drooping spirits, bids the dying trust in his Redeemer, look at the crucifix and there learn the extent of mercy towards sinners, which nailed his Saviour to the cross. He administers those sacred rights and spiritual succors which the Catholic Church so copiously dispenses on her children through the precious blood of Christ. Nor does the priest cease his exhortations and prayers till he has guided the soul in its flight to a better world, and even then his charity pursues it beyond the grave.

THE LUCK OF THE BOGANS.

BY SARAH ORSE JEWETT.

Continued.

Mike did not make any comment, he was tired and it was late, and long past bedtime.

Biddy was wide awake and talkative from her tonic, and soon pursued the subject of conversation.

"What set the father out wid talking I do' know?" she inquired a little ill-humouredly. "'Twas thrue for him that we kape a dacin't shop anyhow, an' how will it be in the way of poor Danny when it's finding the manes to put him where he is?"

"'Twant that he mint it all," answered Mike from his pillow. "Didn't ye hear what he said?" after endeavouring fruitlessly to repeat it in his own words - "He's right, sure, about a b'y's getting thin books and having no character. He thinks well of Danny, and he knows no harm of him. Wisla! what'll we do wid that b'y, Biddy, I do' know! 'Father,' says he to me to-day, 'why couldn't ye wait an' bring me into the warruld on American soil, says he, and maybe I'd been president,' says he, and 'twas the truth for him."

"I'd rather for him to be a praste meself," replied the mother.

"That's what Father Miles said himself the other day," announced Mike, wide awake now. "'I wish he'd the makings of a good praste,' said he. 'There'll soon be need of good men and hard picking for 'em too,' said he, and he let a great sigh. 'Tis money they want and place they want, most o' them bla'guard b'ys in the summary. 'Tis the old fashioned man like meself that think however will they get souls through this life and through heaven's gate at last, wid clane names and God-farin', dacin't names left after them.' Thun was his own words indade."

"Idication was his cry always," said Bridget, blessing herself in the dark. "'Twas only last confission he took no note of me own sins while he redded himself in the face with why don't I kape Mary Ellen to the schule, and me not an hour in the day to rest me poor bones. 'I have to kape her in, to mind the small childer,' says I, an' 'twas thrue for me, so it was.' She gave a jerk under the blankets, which represented the courtesy of the occasion. She had a great respect and some awe for Father Miles, but she considered herself to have hold her ground in that discussion.

"We'll do our best by them all, sure," answered Mike. "'Tis tribbling me money I am ivery day," he added, gayly. "The lord-liftinant himself is no surer of a good barrin' than you an' me. What if we made a praste of Dan intirely?" with a great outburst of proper pride. "A son of your own at the altar saying mass for you, Biddy Flaherty from Glengariff!"

"He's no mind for it, more's the grief," answered the mother, unexpectedly, shaking her head gloomily on the pillow, "but marruk me wuds now, he'll ride in his carriage when I'm under the soas, give me grace and you too Mike Bogan! Look at the airs of him and the toss of his head. 'Mother,' says he to me, 'I'm goin' to be a big man!' says he, 'whin I grow up. D'ye think anybody'll take me for an Irishman?'"

"Bair cess to the bla'guard for that then!" said Mike. "'It's spoilin' him you are. 'Tis me own pride of heart to come from old Dantry, and he lied to me thin yesterday gone, saying would I take him to see the old place. Wisla! he's got too much tongue, and he's spindin' me money for me."

But Biddy pretended to be falling asleep. This was not the first time that the honest pair had felt an anxiety creeping into their pride about Dan. He frightened them sometimes, he was cleverer than they, and the mother had already stormed at the boy for his misdeemeanors, in her garrulous fashion, but covered them from his father notwithstanding. She felt an assurance of the merely temporary damage of wild oats; she believed that it was just as well for a boy to have his freedom and his fling. She even treated his known lies as if they were truth. An easy-going comfortable soul was Biddy, who with much shrewdness and only a trace of shrewdness, got through this evil world as best she might.

The month's flew by. Mike Bogan was a middle-aged man and he and his wife looked somewhat elderly as they went to their pew in the broad aisle on Sunday morning. Danny usually came too, and the girls, but Dan looked contemptuous as he sat next his father and said his prayers perfunctorily. Sometimes he was not there at all, and Mike had a heavy heart under his stiff best coat. He was richer than any other member of Father Miles's parish, and he was known and respected everywhere as a good citizen. Even the most ardent believers in temperance cause were known to say that little mischief would be done if all the rum-sellers were such men as Mr. Bogan. He was generous and in his limited way public-spirited. He did his duty to his neighbour as he saw it. Everyone used liquor more or less, somebody must sell it, but a low greggery was as much a thing of shame to him as to any man. He never sold to boys, or to men who had too much already. His shop was clean and wholesome, and in the evening when a dozen or more of his respectable acquaintances gathered after work for a social hour or two and a glass of whiskey to rest and cheer them after exposure, there was not a little

good talk about affairs from their point of view, and plenty of honest fun. In their own houses very likely the rooms were close and hot, and the chairs hard and unrestful. The wife had taken her bit of recreation by daylight and visited her friends. This was their comfortable club-house, Mike Bogan's shop, and Mike himself the leader of the assembly. There was a sober-mindedness in the man; his companions were contented though he only looked on tolerantly at their fun, for the most part without taking any active share himself.

One cool October evening the company was well gathered in, there was even a glow of wood fire in the stove, and two of the old men were sitting close beside it. Corny Sullivan had been a soldier in the British army for many years, he had been wounded at last at Sebastopol, and yet here he was, full of military lore and glory, and propped by a wooden leg. Corny was usually addressed as Timber-toes by his familiars, he was an irascible old fellow to deal with, but as clean as a whistle from long habit and even stately to look at in his arm-chair. He had a nephew with whom he made his home, who would give him an arm presently and get him home to bed. His mate was an old sailor much bent in the back by rheumatism, Jerry Bogan, who, though no relation, was tenderly treated by Mike, being old and poor. His score was never kept, but he seldom wanted for his evening grog. Jerry Bogan was a cheerful soul, the wit of the Celts and their pathetic wistfulness were delightful to him. The priest liked him, the doctor half loved him, this old-fashioned Irishman who had a graceful compliment or a thrust of wit for whoever came in his way. What a treasury of old Irish lore and legend was this old sailor! What broadness and good cheer and charity had been fostered in his sailor heart! The delight of little children with his clever tales and mysterious performances with bits of soft pine and a sharp jackknife, a very Baron Munchausen of adventure, and here he sat, round backed and head pushed forward like an old turtle, by the fire. The other men sat or stood about the low-walled room. Mike was serving his friends, there was a clink of glass and a stirring and shaking, a pungent odor of tobacco, and much laughter.

"Somebody, whoever it was, thrun a cat down in Tom Auley's well lass night," announced Corny Sullivan with more than usual gravity.

"They'll have no luck thin," says Jerry. "Anybody that meddles wid wather, 'ill have no luck while they live, faix they 'ont thin."

"Tom Auley's been up this three nights now," confides the other old gossip. "Thin dirty b'y's tronblin his pigs in the sthy, and havin' every stranash about the place, all fer revinge upon him fer gettin' the police afther thin when they stole his hins. 'Twas as well for him too, they're dirty blagards, the whole box and dice of them."

"Whisper now!" and Jerry pokes his great head closer to his friend. "The divil of 'em all is young Dan Bogan, Mike's son. Sorra a bit o' good is all his schoolin', and Mike's heart'll be soon broke from him. I see him goin' about wid his nose in the air. He's a pritty boy, but the divil is in him, an' 'tis he ought to have been a praste wid his chances and Father Miles himself talkin' and talkin' wid him tryin' to make him a glory of pride to his people after all they did for him. There was niver a spade in his hand to touch the ground yet. Look at his poor father now! Look at Mike, that's grown old and gray since winther time." And they turned their eyes to the bar to refresh their memories with the sight of the disappointed face behind it.

There was a rattling at the door late in just then and loud voices outside, and as the old men looked, young Dan Bogan came stumbling into the shop. Behind him were two low fellows, the worst in the town, they had all been drinking more than was good for them, and for the first time Mike Bogan saw his only son's boyish face reddened and stupid with whiskey. It had been an unbroken law that Dan should keep out of the shop with his comrades; now he strode forward with an absurd travesty of manliness and demanded liquor for himself and his friends at his father's hands.

Mike staggered, his eyes glared with anger. His fatherly pride made him long to uphold the poor boy before so many witnesses. He reached for a glass then he pushed it away—and with quick step reached Dan's side, caught him by the collar and held him. One or two of the spectators chuckled with weak excitement, but the rest pitied Mike Bogan as he would have pitied them.

The angry man pointed his son's companions to the door, and after a moment's hesitation they went skulking out, and father and son disappeared up the stairway. Dan was a coward, he was glad to be thrust into his own bedroom upstairs, his head was stupid, and he muttered only a feeble revenge. Several of Mike Bogan's customers had kindly disappeared when he returned trying to look the same as ever, but one after another the great tears rolled down his cheeks. He never had faced despair till now, he turned his back to the men, and fumbled aimlessly among the bottles on the shelf. Someone came in unconscious of the pitiful scene and impatiently repeated his order to the shopkeeper.

"God help me boys, I can't sell more this night!" he said brokealy. "Go home now will ye and lave me to myself."

They were glad to go, though it cut the evening short. Jerry Bogan hungled his way last with his two canes. "Sind the b'y to say," he advised in a gruff whisper. "Sind him out wid a good captain now, Mike, 'twill make a man of him yet."

To be Continued.

Men and Things.

...The Bishop of Salford has appointed Mgr. Canon Gadd as Vicar General in the place of the late Mgr. Sheehan. Mgr. Gadd entered upon the regular discharge of his duties on the 18th of May. The new Vicar-General was born in the year 1833. Mgr. Gadd was educated at the English College, Lishon, and at Ushaw College, Durham. On December 20, 1861, he was ordained in St. John's Cathedral, Salford, and was appointed to the staff of the cathedral. Amongst his new duties was that of acting as chaplain to the new Bailey prison in Salford, and in that capacity on the 23rd November, 1867, he attended on the scaffold, together with Canon Cantwell and Father Quick, Allen, Larkin and O'Brien, who were executed for the part they took in the Fenian rescue in Hyde road, in which Sergeant Brett was killed while in charge of the prison van.

...The *American Catholic News* in its last issue says: At a recent meeting of Methodist ministers in Cleveland, Rev. E. W. H. Hammond declared that he was somewhat alarmed by the activity of Roman Catholicism among his people, especially in the South. He feared Rome would outstrip the Protestant church in ascendancy over the negro mind and heart unless the latter be on the alert. The *Cleveland Gazette* remarks:

"Rev. Hammond's views are good as far as they go, and Protestants (white) had better take the heed. There is too much prejudice in their churches, north as well as south, and the rapid growth of Catholicism among our people in all parts of the country can be attributed to it more than to any other one thing. Just as certain classes of whites need the association of their more advanced brothers and sisters in the struggle for spiritual, intellectual, moral and financial development, so our race needs it. The Catholic church in America leads the Protestant in this matter of association, certainly as far as spiritual development, side by side with other races or classes is concerned, and should receive credit for it."

Where prejudice exists among Catholics it is derived mainly from the Protestants around. It is uncatholic, and is happily rapidly disappearing.

...One of the many churches of Spain bears the strange name of "The Church of the Cup of Gold Water," says a writer in *Dunahoo's Magazine*. This is its history: A certain good-hearted, but very poor priest, living in a little village not far from the mountains, was startled one day by two or three soldiers entering his house, carrying with them a bleeding brigand, with a broken arm. The priest hastened to bind up the wounded arm, though the captor seemed to care little whether or no their prisoner lived. The injured man who bore his sufferings without a groan, then begged for a drink of water, and as he raised to receive it, encouraged by the priest's kind manner, he whispered that his two children were left friendless on the edge of the wooded hills. When the prisoner had been dragged away, the cure went in search of the two children, found them crying and hungry, and brought them to his humble home. Then, poor as he was, he sent the boy to school and the girl to a neighbouring convent; and by much self-denial, and in spite of many remarks on his folly, provided for their support.

Years passed away and the children were almost grown up, when one day a magnificent carriage stopped at the door of the humble parsonage; a fine looking man in uniform, his breast covered with decorations, stepped out. He explained that he was the wounded brigand, that he had escaped, and in one of the many Spanish revolutions had chanced to be of the

winning party, now held a high office, and had returned to claim his children. And when he had affectionately greeted them, he asked permission of the good old priest, that he might build him a new church in place of the shabby little mountain chapel, and that it might, in remembrance of his kindness to the suffering, be called "The Church of the Cup of Gold Water."

...St. Patrick's grave, a neglected spot in the old burying ground attached to the Cathedral in Downpatrick, Ireland, is about to have erected upon it a suitable monument, through the generosity of the late Rev. Samuel West, rector of Killough, county Down, who previous to his death requested that a sum of £100 should be applied to the erection of a monument over St. Patrick's grave. Rev. Father West's executors will in due time submit the design of the proposed monument, in accordance with the wishes of the deceased, to the clergymen of the various religious denominations in Downpatrick for their approval.

"A few years ago, says the *Pro Maria* the N. Y. *Herald* was "brought to task" by the press of the country for speaking of the United States as a "Protestant nation." The constitution, recognizing no form of religion, openly condemned such an assumption, which was generally rebuked by the people. Another move in the same direction is now being made in the U. S. Senate by senator Edmunds, in an attempt to pass through Congress a bill founding a National University. The *animus* of the measure has been thus set forth by the *Ypsilanti Sentinel*:

"Senator Edmunds wants the United States to go into the university business in Washington in competition with the Catholic University. The old man in his dotage. His object is to make plain the liberality of the Protestant, as compared with the narrowness of the papal power. The United States is not especially a 'Protestant power,' nor is it the 'papal power' that is building a University at Washington. The Catholics of this country founded that institution; and if Senator Edmunds is anxious that a Protestant comparison shall be made, let him stir up the Methodists or some other Protestant power to, make it. Competition with Catholic institution is no business for Congress to engage in. It is a blessing to the country that Senator Edmund's term is brief."

Since the foregoing was written the Senator has sent in his resignation; and we may hope, for the good of the country, that with his departure from Congress all such measures, inspired by bigotry and prejudice, have ceased.

...One by one the members of the first Cabinet formed after confederation are passing away, and by the close of the present decade, probably, few of them will be left. The last who has passed over to the silent majority is Sir Edward Kenny, who died in Halifax on Saturday at the ripe old age of 91, he having been born in the year 1800. Sir Edward was born in county Kerry, Ireland, and educated there, coming to Halifax at the age of 24 to manage the wholesale dry goods house of James Lyons & Co., of which he was, in 1826, admitted a partner. Two years later he entered into partnership with his brother Thomas, under the firm name of T. & E. Kenny, and their joint industry has built up one of the largest dry good businesses in the Dominion, but from which Sir Edward retired some years ago, leaving a worthy successor in the person of his son, Mr. T. E. Kenny, M. P., for Halifax. Sir Edward always took an active part in politics and was a member of the legislative council of Nova Scotia for twenty-six years, or eleven of which he was President of that body. At confederation he was called to the Senate and was sworn of the Privy council

as the Irish Catholic representative, the late Hon. Thos. D'Arcy McGee, who had been a member of the Government of the old Province of Canada resigning his claims in that respect in favour of Mr. Kenny. He was appointed Receiver-General and held that portfolio until October, 1869, when transferred to the Presidency of the council. In May, 1870, he was Administrator of the Government of Nova Scotia when he retired from the Senate and Ministry. In September, 1870, he was knighted. Sir Edward had a family of six sons and four daughters, all of whom are living except one who was lost in the Steamer City of Boston. Thomas E. Kenny, M. P. for Halifax is one of his sons, another is the head of the new Catholic Collegiate School, Guelph, Ont.; a third is in charge of a parish in Edinburgh, Scotland, and another a priest in Chesterville, England. His daughter Joan is the wife of Governor Daly of Nova Scotia; another married Admiral Fane, of the British navy, and a third is a member of the Community of the Sacred Heart at St. Louis, Mo. Sir Edward was a fine specimen of the Old Irish Gentleman, and always took a warm interest in the welfare of his country and countrymen, and was twice President of the Irish Society of Halifax. —*Essexville Star*.

In an article on the Argentine Republic a Protestant "Bishop," Dr. Walden, speaks at length of the University of Cordova, which was founded in 1610. The growth and importance of this institution were largely attributable to the patronage of the Pope and the Spanish King, and especially to the financial aid it received from the Bishop of Tucuman, who endowed it with the sum total of his wealth. This fact Dr. Walden cites as an "illustration of the spirit that animated some of the Roman Catholic Fathers in the Spanish Americas." It might also be cited as an evidence of the interest which the Church has at all times manifested in the cause of education.

The Catholics of Tournai have reason to be proud of the success of their schools taught the Brothers of the Christian schools. In the recent annual Government competition among the primary schools the Brothers presented seventy-six candidates, of whom seventy-five were successful; and of these fifty-eight obtained first prizes; eight second prizes and nine third. Thus, out of a total of 110 places gained by all the schools of Tournai, the Brothers' pupils carried off seventy-five, and out of sixty-eight first prizes they gained fifty-eight. This is the greatest triumph yet won by them; their success having gone on increasing year by year since 1885.

Book Reviews.

Dunahoo's Monthly Magazine, for June, is an excellent number. Among the contents we notice articles on The House of Savoy and the Pope. The late William T. Sherman, General. The Educational Problem. Revisiting Ireland. The Glory of June. Anniversary of the Discovery of America. Killoona, an Irish Tale. Sayings of Cardinal Newman. Rev. Michael Mullin, Priest, Patriot, Poet. A Plea for Ugly Girls. The Impolicy of Strikes. The Priests of Ireland. The Irish at Bunker Hill, together with a great variety of other matter.

The following are the now appointments made by Archbishop Fabre:—The Rev. J. Forget, cure at St. Colomban; Rev. E. Pepin, cure at St. Sophie; Rev. A. Desrosiers, cure at Howick; Rev. T. Desrosiers, cure at St. Clotilde; Rev. J. B. Beauchemin, vicar at Lacolle; Rev. L. Gervais, vicar at St. Elizabeth.

Catholic News

The reopening of St. Michael's Cathedral, on Sunday, June 7th, will be conducted on a very grand scale. In addition to His Grace the Archbishop of Toronto, there will be present His Grace the Archbishop of Ottawa, His Grace the Archbishop of Kingston, and their Lordships the Bishop of Eudocia, Hamilton, London, Peterborough, Rochester, and others, as well as the principal clergy of the Province. His Lordship the Bishop of Rochester will preach at High Mass.

...The many friends of Mr. Thomas Long of 513 Jarvis street, Toronto, will be grieved to learn that his son, John Joseph, was killed in a railway accident at Chicago. The deceased was 24 years of age and was employed in the Armour packing establishment. He had intended coming to Toronto to spend the Queen's birthday, and it is supposed he was about starting when the accident occurred. Much sympathy is felt with Mr. Long and his family, who have been stricken so suddenly by the death of a beloved and promising son. May his soul rest in peace.

At St. Paul's Church, the Devotion of the Forty Hours which began on Sunday, was concluded on Wednesday. High Mass was celebrated every morning and sermon each evening. The congregation of St. Paul's attended the Devotion in large numbers.

...The many friends of Mrs. Bigloy, wife of Mr. Richard Bigley, were greatly pained and surprised, when the news of her death reached them on Monday last. Apparently in excellent health on Sunday, and whilst speaking of and laying plans for the celebration of the holiday on the following day, she suddenly took ill and expired in her husband's arms before medical assistance could be summoned. A beloved wife, kind mother, and one to whom charity was more than an idle word, she leaves behind her a host of friends to deplore her untimely end. The bereaved husband and family have the sympathies of all in this the sad hour of their affliction. The funeral was attended by a large number of prominent citizens. R.I.P.

On Thursday the corner stone of the extension to the convent of the Precious Blood, on St. Joseph street, was laid by His Grace the Archbishop of Toronto. Newspapers, the names of the nuns in the convent, and a history of the institution were deposited in the stone, which bore the inscription "*Virgo le Sang de Jesus*," together with a chalice, carved in bold relief and other emblematic figures. A procession was formed at the eastern entrance, composed of His Grace the Archbishop, Bishop O'Mahony, Vicars-General Rooney and McCann, Dean Cassidy, Fathers Teefy, O'Donohue, Murray, Marjion, McBrady and Challandani of St. Michael's College; Fathers Cruise, McInerney and Lamarelle. A number of prayers were offered, the priests kneeling before the stone, while the sisters witnessed the proceeding from the entrance to the convent. His Grace then tapped the stone, offering a benediction, and thus it was well and truly laid. The procession then proceeded around the building, the Archbishop sprinkling holy water on the walls as they went. An illustration and a full description of the building will be published in the Review next week.

...At St. Mary's church on Sunday morning last, at 7 o'clock mass, first communion was administered to about 200 children and adults. The bright happy faces of the children, proved conclusively that the nature of the Sacrament

which they were about to partake of was well understood by them, and that the sacred privilege was valued as a priceless boon. For some time past, under the devoted tutelage of Rev. Father Cruise, (who presented each child with a handsome souvenir card) they had been preparing for this important epoch of their lives, and now the goal of their hopes and aspirations have been reached. High Mass was celebrated, as usual, at 11 o'clock. The celebrant being the Very Rev. Vicar General Rooney, with Rev. Father Minnehan, as Deacon, and Rev. Father Cruise, as sub-deacon. His Grace the Rev. Fr. Walsh being assistant to His Grace the Archbishop at the Throne. The choir under the direction of Mr. McLivoy, rendered Millard's Mass in a very creditable manner, the soloists being Misses Lavin, O'Reagan and Messrs. Thompson and Locke. The Ave Maria was sung by Miss Helferman and the duett, "*Quis est Homo*" from Rossini's *statat muter* was rendered in an inimitable manner by Misses Kate Clarke and Reynolds. Miss Nellie Clarke presiding at the organ. After the mass His Grace the Archbishop administered the sacrament of confirmation to 175 postulants, of whom many were adults, including several converts. After the ceremony the archbishop delivered a powerful and eloquent address, on the subject of the creation. By the omnipotent word of God, said His Grace, all things came into being. And although God was infinitely happy before the creation of the world, it was still his pleasure to call mankind into existence. But soon sin came and darkened God's beautiful creation, making God curse the earth for man's sake. In His Infinite mercy God promised and gave to the world a Redeemer in the person of His beloved Son, who established a church possessing life giving sacraments, giving grace for various conditions and states of life.

His Grace then carried the listening congregation with him, whilst he clearly and forcibly expounded the doctrines of the Blessed Trinity, the three Divine persons in one God, and, continuing, said the mission of the Holy Ghost is ever abiding in the Church, as a soul in a body. Christ is the head of the body of the Church, of which we are the members, and the Holy Ghost is as the soul that animates and vitalizes that body. As there is but one Holy Ghost, there can be but one church, as one soul, with two bodies would be a monster. His Grace made a very beautiful comparison when he likened the church to a grand old tree, which, though leaves and twigs and branches may fall off from time to time, yet remains full of life, ever green, ever beautiful, ever flourishing. Concluding, he said we should be thankful for the great privilege of being members of the Church, and should live up to its holy teachings and precepts, as even Protestants instinctively expect a higher degree of sanctity and morality from Catholics, thereby involuntarily showing that they judge us by a higher standard than that of their many diversified sects. What a shame then if we do not live up to the high standard of Catholic faith, what a shame if Catholics disgrace their religion by wanton acts. We read of children, bearing Catholic names, being committed to Protestant institutions because of their parents' neglect, through drunkenness to provide for them. These parents were worse than the beasts of the forests, because the beasts at least feed their young, and protect them, which the drunkards do not. His Grace then exhorted the children to be ever steadfast in the faith, to live up to the teachings of the church, and to ever govern themselves so that the example of their spotless lives may bring countless numbers to the true fold. The Temperance pledge was then administered to the boys, who promised to abstain from all intoxicating drinks until they reached the age of 21 years.

CANADIAN.

...Rev. Abbe Leclerc, cure of Herbertville, is to be named Vicar-General of Chicoutimi, Quebec.

...Abbe Decolet, formerly cure of Sillery, died at his residence, St. John's suburbs, Wednesday, May 20.

...The Rev. Father Beaudet, of the Seminary, Quebec, who had an attack on the preceding day, died Thursday, May 21.

...The Irish Catholic Benevolent society of Kingston intend taking part in the Fete Dieu procession in Montreal with the Young Men's society of that city. Delegates from the Kingston society attended the meeting of the Young Men in their hall last Sunday afternoon, when arrangements were made to give a hearty reception to the Kingston brethren.

...The distinguished young writer and speaker Prof. T. A. Dwyer, of Boston, honour graduate of Hopkins' University, Baltimore, paid a visit to Guelph during the past week and delivered a course of lectures on English literature at Loretto convent, which proved a rare treat to the teachers and pupils. On Wednesday afternoon, May 20, the gifted speaker spoke of Dante, and certainly that prince of poets lost none of his glory through Prof. Dwyer's handling. The following morning Longfellow and George Elliott proved interesting subjects. It is hoped that the Ladies of Loretto, ever solicitous for the advancement of their pupils, may succeed in establishing a class in connection with the school here, in which case the people of Guelph may hope to have the pleasure of hearing this distinguished scholar many times in the future. The literary world are also looking forward to the appearance of his novel, entitled *Pere Louis*, which will be issued shortly.

...A host of friends in the town of Prescott, where the deceased lady spent her long and useful lifetime, learned with sincere regret last week of the death of Mrs. Harriet Moran, in her sixty-fourth year. The departed was a daughter of the late Dr. Scott, a pioneer physician of that part of Canada, and a sister of the Hon. R. W. Scott, of Ottawa. The funeral was one of the largest ever seen in Prescott, and included a very large number of leading citizens, who had esteemed the deceased lady for her amiable disposition and many charitable qualities. — R.I.P.

MONTREAL.

...On Thursday evening, May 21st, the tridam inaugurating the new organ was continued in the Church of Notre Dame. There was a large congregation present, numbering about as many as that of the previous evening. The programme of music included selections from Meyerbeer, Beethoven, Rossini, Guilmaut and Saint-Sans, and was carried out with the consummate artistic skill which characterized the performance of the previous evening. The following evening Archbishop Fabre delivered an address.

...On Thursday, May 21st, about 350 boys and girls made their First Communion in the church of Notre Dame. Mass was celebrated, by Rev. Cure Sentenne, and the addresses to the young communicants were delivered by Abbe Marre. In the afternoon they received the Sacrament of Confirmation from His Grace Archbishop Fabre. On both occasions there was a large attendance of the parents and friends of the little ones. Similar ceremonies took place in St. James' church, where about 200 children received the sacrament in the morning, when Cure Dequire officiated, and they were confirmed by the Archbishop in the afternoon.

HAMILTON.

...The mission which was opened at St. Patrick's Church on May 10th by the Jesuit Fathers Connolly and Devlin was brought to a close on Sunday, the Feast of Pentecost. Immense crowds attended the devotions all week, and upwards of a thousand people received the holy sacrament in the morning. High mass was celebrated at 10 30 by Rev. Father Haley, and Rev. Father Connolly, S. J., preached a splendid sermon on "Perseverance." In the evening the church was packed, and many were obliged to go away. Rev. Father Devlin, S. J., preached a magnificent sermon on "The Working of Grace in the Soul." His Lordship was present and addressed a few words of encouragement to the congregation and highly complimented the fathers on the great success of the mission. The Papal benediction was given by Father Devlin. Rev. Father McEvoy, Hinchey and Haley occupied seats in the sanctuary. Throughout the day the music rendered by the choir was first class. At High Mass Haydn's No 2 was sung. At Benediction Mr. F. A. Filgiano, leader of the choir, gave a fine rendering of Holden's "O Salutaris," and the full choir sang Lambilotte's "Lantum Ergo." Mr. Jas. F. Morrissey presided at the organ. Regret was expressed on all sides that Rev. Chancellor Craven, who had been ill for a long time, was unable to be present at the mission exercises.—*Hamilton Times.*

GENERAL.

...The annual Conference of the Catholic Young Men's societies of Great Britain will this year take place in Wigan, on Sunday and Monday, August 2 and 3.
 ...It is stated that a number of Bavarian Catholics are now making an interesting pilgrimage to Spain with the special object of venerating the relics of the Holy Apostle St. James, at Santiago de Compostela.
 ...A new colony of colored converts on the Kilima Njaro, in East Africa, bears the name of Windthorst, who took great interest in the abolition of slavery and in the Catholic missionary work of the dark continent.
 ...St. Louis will have a great Catholic Cathedral, to cost at least \$1,000,000. It will be built near Forest Park, and the active beginning of the preparatory work will be soon after the events of Archbishop Kenrick's golden jubilee.
 ...The Dominican nuns have opened a new convent and school at Moss Vale, in the archdiocese of Sydney, New South Wales. Cardinal Moran, Archbishop Carr, Archbishop Murphy, Bishop Moore, Bishop Murphy, Bishop Higgins and Monsignor Verdon were present on the occasion of the blessing of the new buildings.
 ...Bishop Doyle, of Grafton, New South Wales, has been visiting California on his way to Cork, his birthplace. He intends to make a tour of

Ireland, England, and France, and then return to Australia via the Suez Canal.
 ...Twenty-six Bishops have expressed themselves as being in favor of crowning St. Joseph as patron of the United States. Father Durin, of West De Pere, Wis., hopes to get other signatures to a petition to the Holy See for the solemn coronation of the great patriarch.
 A very pretty and devout Spanish custom is that known as *la corte de Maria*. On certain days the newspapers of Madrid announce the names of the churches in which the levee of the Blessed Virgin is to be held. The members of the confraternity named after this custom visit these churches and spend some time in reciting the Rosary. A small offering is made by each member for the decoration of churches and the purchase of statues of Our Lady.
 ...Archbishop Janssens, of New Orleans, lectured in the Philadelphia Cathedral last Sunday evening on "Louisiana, its early settlers, its missionaries and martyrs," the address being an appeal for contributions to aid the church in New Orleans. He told how the See was the oldest, except Baltimore, in this country, and that it will celebrate its centennial next year. Describing the site of New Orleans, within its levees, between the Mississippi, in which Marquette in a vow gave the name of the river of the Immaculate Conception, and Lake Pontchartrain, he went on to tell of the settlement of the French colonies there.

THE BRIGGS CONTROVERSY.

To the New York Sun Father Elliott communicated the following views on the Briggs controversy in the Presbyterian Church. The matter is of sufficient general interest and pertinence to warrant its reproduction.

"When Prof. Briggs maintains that the Church, scripture and reason are co-ordinate sources of Divine truth he is in accord with the doctrine of the Catholic Church as far as the sound of his words go. But Catholics mean more by each of these words than the Professor. The controversy will be a benefit to the Catholic Church, because all rational investigation of the principals of religion leads men and women to the truth as it is entire and organic in Catholicity. It will induce many to inquire further, with the result that they will discover the truth in the Catholic Church, that is to say, the dignity of reason and its infallibility in its own sphere, and the authenticity and divine authorship of the Scriptures and the organic and therefore united Church of Christ, in which Scripture and reason find their safeguard and full exposition.

Prof. Briggs' doctrine is a new Protestantism. It has been the history of Protestantism that it has extreme difficulty in holding its great men. The greatest Protestants have been turned out of their own churches and formed new denominations. The fact is that in such a religion in which the members form the church one great man is too much for the average little men. The system is like a tub used for house plants; it is good for small plants, even for a shrub, but a tree is sure to burst it. Wherever a great man comes along with new ideas he is always certain to attract a considerable number of people into regions of belief and practice apart from the old ones.

For the past twenty years or so Protestants have no real religious controversy with the Catholic Church to speak of. Of course, representatives of nearly all their sects are forever attacking us on semi-political grounds, a field of controversy in which we are easily the victors. Meantime they have been profoundly affected by the tide of skepticism, whose waves have submerged many landmarks of old-fashioned Protestantism, and bid fair to carry away their belief in the Scripture as God's Word. To save the Scripture is Prof. Briggs' task. He must call in the idea of the Church and the functions of reason in order to do so. All this is a step in the right direction to Calvinism. Calvin as well as Luther, condemned reason as fatally tainted by the fall of Adam, and these founders of Presbyterianism and Protestantism substituted the individual judgment of the regenerate Christian for the Church as the criterion of divine truth.

Let the Prof. be logical—for he is certainly honest—and he will find in the doctrine of the Catholic Church all that he can crave, and more than he ever dreamed of; for the purification and elevation of humanity. Whether he shall be logical or not, let us hope that many who now share his position will certainly be so, and will come into the Catholic Church."

Examine the list of



offered by the REVIEW
 in another page of
 this issue

SEALED TENDERS marked "For Mounted Police Provisions and Light supplies," and addressed to the Honourable the Minister of Railway and Canals, Ottawa, will be received up to noon on Friday, 19th June, 1891.

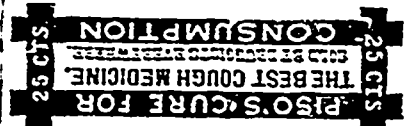
Printed forms of tender containing full information as to the articles and approximate quantities required, may be had on application at any of the Mounted Police Posts in the North-West, or at the office of the undersigned.

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 the cheque will be returned.

No payment will be made to newspapers inserting this advertisement without authority having been first obtained. FRED. WHITE, Comptroller, N. W. M. Police Ottawa, May 15th, 1891.



DONALD KENNEDY

Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 year's standing, Inward Tumors, and every disease of the skin, except hunder Humor, and Cancer that has taken root. Price \$1.50. Sold by every Druggist in the U. S. and Canada

Burdock BLOOD BITTERS CURES DYSPEPSIA.
Burdock BLOOD BITTERS CURES DYSPEPSIA.
Burdock BLOOD BITTERS CURES DYSPEPSIA.

PROMOTES
DIGESTION.

Mr. Nell McNeil, of Lethbridge, Ont., writes:
 DEAR SIR, - For years and years I suffered from dyspepsia in its worst form, and after trying all means in my power to no purpose I was persuaded by friends to try B.L.B., which I did, and after using 2 bottles I was completely cured.

Burdock BLOOD BITTERS Cures CONSTIPATION
Burdock BLOOD BITTERS Cures CONSTIPATION
Burdock BLOOD BITTERS Cures CONSTIPATION

ACTS
ON THE
BOWELS.

Rapid Recovery.
 DEAR SIR, I have tried your B.L.B. with great success for constipation and pain in my head. The second dose made me ever so much better. My bowels now move freely and the pain in my head has left me, and to everybody with the same disease I recommend B. L. B.
 MISS F. WILLIAMS,
 415 Bloor St., Toronto.

Burdock BLOOD BITTERS Cures BILIOUSNESS.
Burdock BLOOD BITTERS Cures BILIOUSNESS.
Burdock BLOOD BITTERS Cures BILIOUSNESS.

REGULATES
THE
LIVER.

Direct Proof.
 SIR, - I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspepsia.
 MARY A. E. DEACON,
 Hawkeston, Ont.

Burdock BLOOD BITTERS Cures HEADACHE.
Burdock BLOOD BITTERS Cures HEADACHE.
Burdock BLOOD BITTERS Cures HEADACHE.

REGULATES
THE
KIDNEYS.

A Prompt Cure.
 DEAR SIR, - I was very bad with headache and pain in my back; my hands and feet swelled so I could do no work. My sister-in-law advised me to try B. L. B. With one bottle I felt so much better that I got one more. I am now well, and can work as well as ever.
 ANNIE HENNESSY,
 Tilsonburg, Ont.

Burdock BLOOD BITTERS Cures BAD BLOOD.
Burdock BLOOD BITTERS Cures BAD BLOOD.
Burdock BLOOD BITTERS Cures BAD BLOOD.

PURIFIES
THE
BLOOD.

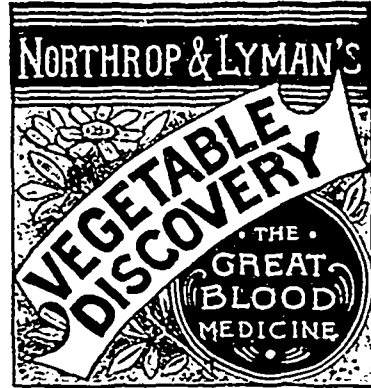
Bad Blood may arise from wrong action of the Stomach, Liver, Kidneys and Bowels. B. L. B. by regulating and toning these organs, removes the cause and makes new rich blood, removing all blood diseases from a simple to a scrofulous sore.

Invitations *
 * Tickets *
 * Programmes and Every Description of Church, Society, and General PRINTING executed by The Catholic Review

A MAN'S LIFE SAVED

I WOULD not be doing justice to the afflicted if I withheld a statement of my experience with Jaundice, and how I was completely cured by using Northrop & Lyman's Vegetable Discovery. No one can tell what I suffered for nine weeks, one-third of which I was confined to my bed, with the best medical skill I could obtain in the city trying to remove my affliction, but without even giving me temporary relief. My body was so sore that it was painful for me to walk. I could not bear my clothes tight around me, my bowels only operated when taking purgative medicines, my appetite was gone, nothing would remain on my stomach, and my eyes and body were as yellow as a gallea. When I ventured on the street I was stared at or turned from with a repulsive feeling by the passer-by. The doctors said there was no cure for me. I made up my mind to die, as LIFE HAD LOST ALL ITS CHANCES. One day a friend called to see me and advised me to try Northrop & Lyman's Vegetable Discovery. I thought if the doctors could not cure me, what is the use of trying the Discovery, but after deliberating for a time I concluded to give it a trial, so I procured a bottle and commenced taking it three times a day. JUDGMENT WAS SURPRISED at the expiration of the third day to find my appetite returning. Despair gave place to Hope, and I persevered in following the directions and taking hot baths two or three times a week until I had used the fifth bottle. I then had no further need for

the medicine that had saved my life—that had restored me to health—as I was radically cured. The natural color had replaced the dingy yellow, I could eat three meals a day, in fact the trouble was to get



enough to eat. When I commenced taking the Discovery my weight was only 132 lbs, when I finished the fifth bottle it was 172 lbs, or an increase of about half a pound per day, and I never felt better in my life. No one can tell how thankful I am for what this wonderful medicine has done for me. It has rooted

out of my system every vestige of the worst type of Jaundice, and I don't believe there is a case of Jaundice, Liver Complaint or Dyspepsia that it will not cure.

(Signed) W. LEE, Toronto.

WHAT IS IT ?

This celebrated medicine is a compound extracted from the richest medicinal barks, roots and herbs. It is the production of many years' study, research and investigation. It possesses properties purely vegetable, chemically and scientifically combined. It is Nature's Remedy. It is perfectly harmless and free from any bad effect upon the system. It is nourishing and strengthening; it acts directly upon the blood, and every part throughout the entire body. It quiets the nervous system; it gives you good, sweet sleep at night. It is a great panacea for our aged fathers and mothers, for it gives them strength, quiets their nerves, and gives them Nature's sweet sleep, as has been proved by many an aged person. It is the Great Blood Purifier. It is a soothing remedy for our children. It relieves and cures all diseases of the blood. Give it a fair trial for your complaint, and then you will say to your friends, neighbors and acquaintances: "Try it; it has cured me."



CASTLE & SON
 40 Bleury Street, MONTREAL, AND NEW YORK,
 - ARTISTS IN -

STAINED GLASS
 Figure Subjects and Memorial Windows,
 Ornamental and Emblamatical Designs in Colored Glass.

Our reputation for successful results in stained glass whether a simple colored window or an elaborate subject window, is such that it affords a guarantee to those intending to bestow commission.

A FEW EXAMPLES.

St. Johnsbury Church of Notre Dame, Vermont, U. S.
 Church of the Rev. Leonard Rantny, V. G., Milwaukee.
 (Also endorsed by His Lordship the Rt. Rev. Bishop Otto Jarlette, St. Cloud, Minn.)
 Chapel of the Sacred Heart Convent, Montreal
 St. Bridget's Church, Ottawa, Ont.

TESTIMONIAL.

Messrs. Castle & Son have put in stained glass in all windows of our church. These windows present a magnificent sight, and add greatly to the beauty of our temple. It would be very difficult to better served than we have been by Messrs. Castle & Son. The figures placed in the six windows in the transept are perfect. The best workmen in Europe could not give better or more perfect finish. Messrs. Castle & Son deserve the patronage of all who intend having this kind of work done in their churches.
 L. A. CHARELEBOIS, Priest,
 Curate of St. Therese

Testimonials and designs submitted. Our work is guaranteed. We understand requirements, having made church glass a special study.

Agents for Harrington's Tubular Chime Bells. These Bells are sweeter in tone and one fifth the cost of ordinary bells.

The Province of Quebec Lottery

AUTHORIZED BY THE LEGISLATURE

For public purposes such as Educational Establishment and large Hall for the St. John Baptist Society of Montreal.

BI-MONTHLY DRAWINGS FOR THE YEAR 1891
 3 and 17 June, 1 and 15 July, 5 and 19 August, 2 and 16 September, 7 and 21 October,
 4 and 18 November, 2 and 16 December.

TENTH MONTHLY DRAWING APRIL 8, 1891

3134 PRIZES
 WORTH \$52,740.00
 CAPITAL PRIZE
 WORTH \$15,000.00
 TICKET, . . . \$1.00
 11 TICKETS for \$10.00

Ask for circulars.

LIST OF PRIZES.

1	Prize worth \$15,000	\$15,000
1	" "	5,000
1	" "	2,500
1	" "	1,250
3	Prizes "	50
5	" "	25
25	" "	5
100	" "	2
200	" "	1
500	" "	10
100	Approximation Prizes.	2,500
100	" "	1,500
100	" "	10
999	" "	4,995
999	" "	4,995

3134 Prizes worth \$52,740
 S. E. LEFEBVRE, MANAGER,
 81 St. James St., Montreal Can.

THE GREAT ENGLISH REMEDY
 OF PURELY VEGETABLE INGREDIENTS
 WITHOUT MERCURY, USED BY THE
 ENGLISH PEOPLE FOR OVER
 120 YEARS, IS

Cockle's Pills

COMPOUND ANTIBILIOUS

These Pills consist of a careful and peculiar mixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chamomille. They will be found a most efficacious remedy for derangements of the digestive organs, and for obstructions and torpid action of the liver and bowels which produce indigestion and the several varieties of bilious and liver complaints.

Sold by all Chemists.
 WHOLESALE AGENTS:
EVANS AND SONS, LIMITED,
 MONTREAL.

DR. WILFORD HALL'S

Health Pamphlet

Health without Medicine.

The Most Wonderful Discovery
 of the Age

All who have secured the Microcosm Extra should order from us.

Local Agents supplied at New York rates.
 Correspondence Invited

C. C. POMEROY,
 49 1/2 King Street West,

FREEHOLD LOAN AND SAVINGS CO.

DIVIDEND NO. 63.

Notice is hereby given that a dividend of 5 per cent. on the Capital Stock of the Company has been declared for the current half year, payable on and after the first day of June next at the office of the Company, Church street.

The transfer books will be closed from the 17th to the 30th of May, inclusive.

Notice is also given that the General Annual Meeting will be held at 2 o'clock p.m. Tuesday, the 2nd day of June, for the purpose of receiving the annual report, the election of Directors, etc.

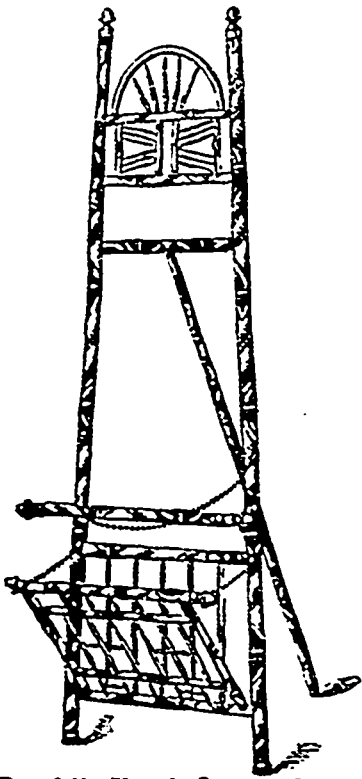
By order of the Board-

S. C. WOOD, Manager.

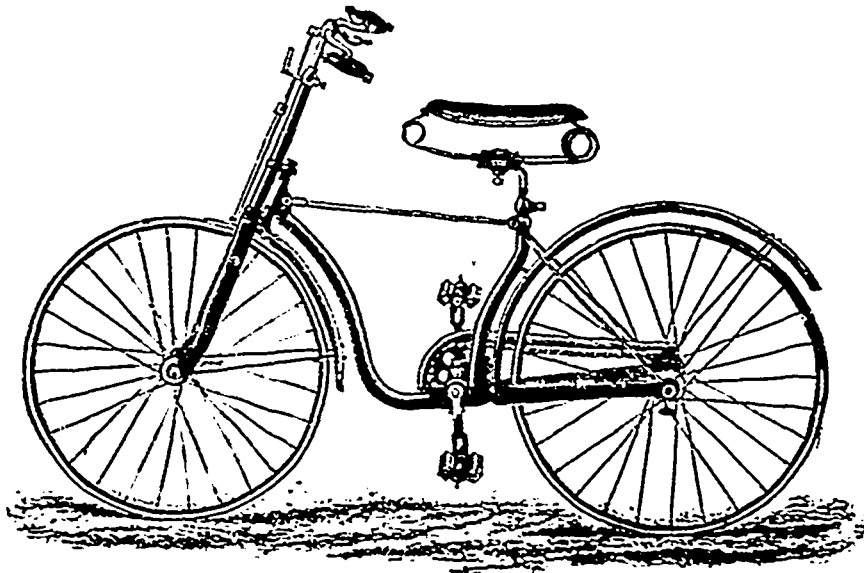
These Illustrations represent a portion of our Premiums which we offer for the getting up subscription clubs,

THE REVIEW, with its increased size and the new features about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to donate the following premiums to those sending in to us the number of prepaid subscribers as designated below. All these goods are of the best quality, manufactured by the well known firm of the Gendron Manufacturing Co., 7 and 9 Wellington St., Toronto,

and 1910 Notre Dame St., Montreal, and can be seen at their warerooms at either of these two cities. We ship them prepaid to any destination in Canada or the United States. We have no hesitation in saying that this is an unprecedented offer, and our reputation, we think, is sufficient to warrant the prompt fulfilment of obligations, and a guarantee that goods are as represented. We wish to double our circulation during the next six months, and take this as the most effective way of so doing, at the same time remunerating those who work on our behalf.

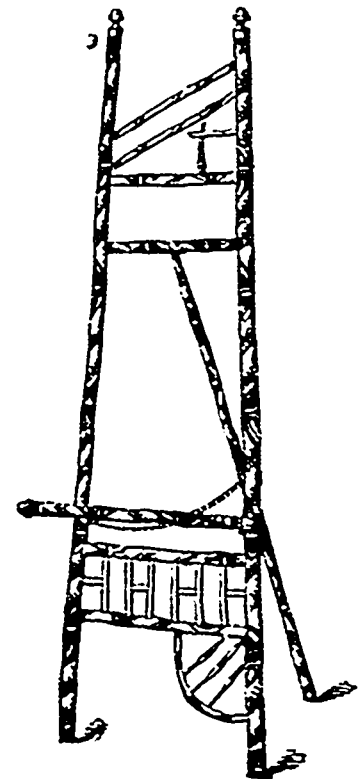


Portfolio Easel, worth \$7.50
5 1/2 feet high (Bamboo),
Given with 7 subscribers

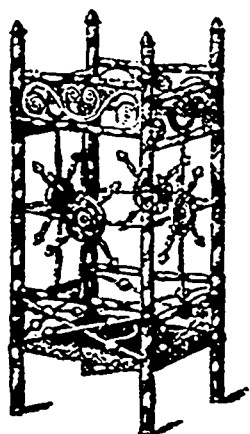


The frame is made of imported weldless steel tubing; the front and rear forks of special steel, concave; the handle upright and bar, as also the spade handles; the swivel head and its brackets; the double rail bottom bracket; the sprocket shaft, cranks and pedal pins; the front and rear axles are all made of steel dropped forgings—the only absolutely reliable material.

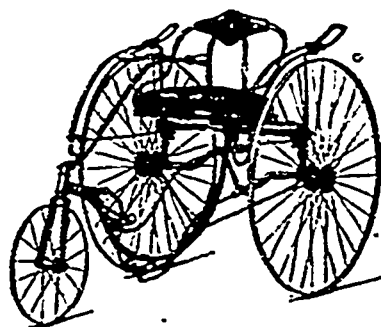
No. 2 Safety Bicycle, worth \$85.00 given for 90 subscribers
No. 3 “ “ \$100.00 “ 120 “



Fancy Bamboo Easel
5 1/2 feet high worth \$8.00
given with 5 subscribers



Fancy Umbrella stand
worth \$6.50 Given with 10 subscribers



Girl's Tricycle
worth \$10 Given with 15 subscribers



To any subscriber sending us 12 paid subscriptions we will send a full size reed baby carriage, upholstered in cretonne, has oil cloth carpet, canopy top, steel wire wheels, S. springs, wood handle. The wheels, springs, axles, and cross reach are C. plated

St. Basil's Hymnal,
With Music and Words - - - Given with two subscribers.

What do the Jesuits Teach.
By Rev. Father Egan Given away with 1 subscriber

Canada's Favorite Quebec

The **SURPRISE** Way

YOU want your Cottons, Linons, Flannels always sweet, clean, snowy white?

YOU want "the wash" done the easiest, the cleanest, the quickest, the cheapest way?

SURPRISE Soap "the Surprise way," without boiling or scalding, gives those results.

* READ the directions on the wrapper. *



Church Pews
SCHOOL FURNITURE

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

Man's Wonderful Network



As oil lights up the ebbing flames, as fresh fuel replaces the dead embers. Such Virtues Hath St. Leon Wat -- Powerful beyond Comparison to electrify, to support and assist that wonderful network, the nerves, through which alone building and repairing of the body is carried on and health and strength flows. To all who drink St. Leon comes such health and pleasure as never before known.

Secure rooms early at Palace Hotel Springs, opens June 15, M. A. Thomas Manager.

St. Leon Mineral Water Co., Ltd.,
TORONTO
Branch July's Pioneer Depot 174 Yonge St.

BRODERICK & BRENNAN
Undertakers and Embalmers
FUNERAL DIRECTORS
Open Day and Night. Charges moderate
678 QUEEN STREET WEST

POEMS
OF
Pope
Leo XIII.
English and Latin Verse

FATHER KOENIG'S
NERVE TONIC
Perfectly Well!

FILLMORE, Dubuque Co., Ia., Sept., 1889
Miss K. F. F. writes: My mother and sister used Pastor Koenig's Nerve Tonic for neuralgia. They are both perfectly well now and never tired praising the Tonic.

Twenty-one Years,
writes the Rev. M. J. Fallis of Freedom, Pa., January 18th 1889, was CARL BUBERIS suffering from fits and convulsions, who had 3 or 4 attacks every week, tried many remedies and doctors, without any relief, but since she began to use Pastor Koenig's Nerve Tonic, she is able to work, and make her own living. Another case is that of M. GARLAND of the same place, he is 16 years old, had fits since 9 years, so severe that he thought several times he would die, tried different Doctors and Medicines without relief, but since he used Koenig's Tonic, he had only slight attacks which were probably caused by violent exercise. Our Pamphlet for authors of nervous diseases will be sent free to any address, and poor patients can also obtain this medicinal free of charge from us. This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the
KOENIG MEDICINE CO.,
CHICAGO, ILL.
SOLD BY DRUGGISTS.
Price \$1 per Bottle. 6 Bottles for \$5.
Agents Lyman & Co. Toronto

R. BEULLAC
MANUFACTURER AND DEALER IN
Church Ornaments
1674 NOTRE DAME ST.
MONTREAL.
Send to us for Catalogue & Price Lists



FRECHON & CO.
All kinds of Vestments and
CHURCH ORNAMENTS
1645 NOTRE DAME ST.
MONTREAL.


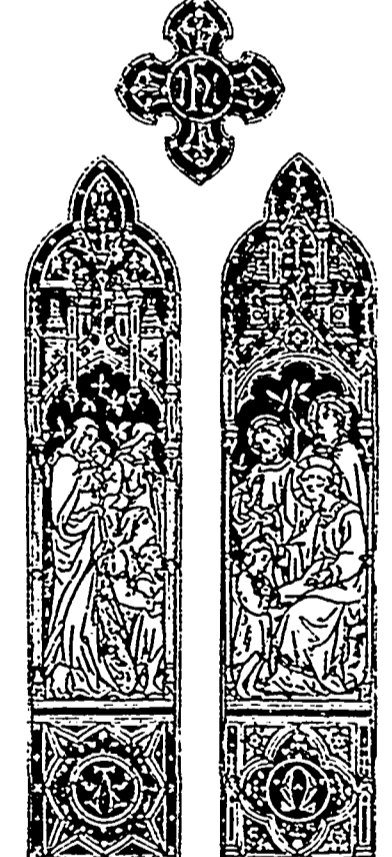
STAINED GLASS
OF EVERY DESCRIPTION
J. SPENCE & SONS
ECCLESIASTICAL & DOMESTIC
GLASS PAINTERS
MURAL DECORATORS
CHURCH FURNISHINGS BRASSES & C.
COR. BLEURY & JUIORS STREETS
MONTREAL

Estimates and designs furnished on application.

JAMES CAUSLAND & SON
MEMORIAL WINDOWS TORONTO ONT.
MEDALISTS. CHURCH & SECULAR
LONDON ENG 1886 **STAINED GLASS**
DESIGNS SUBMITTED

ALL DESCRIPTIONS OF
Ecclesiastical Windows.
References from the clergy covering a period of 40 years.

DOMINION
Stained Glass Co.
FACTORY
77 Richmond St. W.
TORONTO
MEMORIAL WINDOWS:
ART GLASS.
and every description of
Church and Domestic Glass
Designs and estimates on application.
W. Wakefield & Harrison,
Proprietors.

MEMORIAL WINDOWS
AND EVERY DESCRIPTION OF
STAINED GLASS
N. T. LYON,
141 CHURCH STREET, TORONTO.

ALEXANDER & GABLE
Lithographers
Engravers Etc.
MAIL BUILDING
- Toronto -

Child always
Enjoy It.
SCOTT'S EMULSION
of pure Cod Liver Oil with Hypophosphites of Lime and Soda is almost as palatable as milk. **A MARVELLOUS FLESH PRODUCER** It is indeed, and the little lads and lassies who take cold easily, may be fortified against cough that might prove serious, by taking Scott's Emulsion after their meals during the winter season. Beware of substitutions and imitations.
SCOTT & BOWNE, Belleville.



The Antidote to Alcohol found at Last!
A NEW DEPARTURE
The Father Mathew Remedy
In a certain and speedy cure for intemperance and destroys all appetite for alcoholic liquor. The day after a debauch, or any intemperance indulgence, a single teaspoonfull will remove all mental and physical depression. It also cures every kind of FEVER, DYSPEPSIA, and TORPIDITY OF THE LIVER when they arise from other causes than intemperance. It is the most powerful and wholesome tonic ever used. When the disease is not strong one bottle is enough; but the worst case of delirium tremens do not require more than three bottles for a radical cure. If you cannot get from your druggist the pamphlet on Alcohol its effect on the Human Body and intemperance as a Disease, it will be sent free on writing to. S. Lachance, Druggist, Sole Proprietor 1538 and 1540 Catherine st., Montreal

McShane Bell Foundry.
Finest Grade of Bells,
Chimes and Pells for CHURCHES,
COLLEGES, TOWER CLOCKS, etc.
Fully warranted; satisfaction guaranteed. Send for price and catalogue.
W. W. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

An Only Daughter Cured of Consumption. When death was hourly expected from Consumption, all remedies having failed and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1025 Race street, Philadelphia, Pa., naming this paper.

AGENTS
Can make from \$5 to \$10 per day, by canvassing for the Catholic Weekly Review