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The Catholic Weekly Review.

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

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

Vol. II

Toronto, Saturday, Feb. 9, 1889.

No. 52

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Notes.

We believe that the people of Ireland are passing through the most trying political hour ever experienced—and it is saying a great deal—since the beginning in that country, of constitutional effort. The prison cruelties inflicted upon so delicate a man as Mr. O'Brien, have shocked the world. It would seem as if the Government of Ireland were bent on demonstrating to the Irish people that they have nothing to hope for from constitutional methods of working. One overt act on the part of men driven to desperation, would be the chief secretary's opportunity for dragooning the country. The period is most critical, and must call for the highest exercise of the controlling and moderating influences of the clergy and the national leaders. It is clear from the experiences of the past week that in Ballfour the Irish people are dealing with a man who has stifled every human feeling. It is a strange jest to find at this day such a man administering the Government of Ireland. A half an hour of his methods would have cost him his head in the days of the Commonwealth.

In the gallery of the House of Commons a few days ago Mr. J. K. Foran, the Parliamentary correspondent of the *Montreal Star*, handed the writer the following neat skeleton description of a Montreal Carnival sent by him to the *London World*. A few hours later and Mr. Foran had developed his description into the stately verse which we publish elsewhere in this number:—

“Read Brechiani's picture of a carnival in the ‘Jew of Verona,’ or Dicken's scenes on the Roman Corse during that season,—extract therefrom masks, dommos, slinging of bon-bons, scattering of flowers, flirtations (?) clatter, din, folly, and a palace aflame with innumerable lights, add thereto snow shoes, toboggans, moccasins, skates, red-belts

blanket-coats, blue tuques, slides, rinks and buildings of ice,—strike a balance and you will have a faint idea of the gigantic institution, with its hurry, bustle, madness, extravagances and blizzard-like wildness, known as a Canadian Carnival. The Roman Carnival like its own rockets, begins in a flare of light, flashes in the sky, and comes down, like a broken stick, amidst the penitential darkness of lent,—the Canadian Carnival, like its own ice-palace, displays the Kaledioscope splendours of its prismatic beauties, for a space, dazzles the eye and overwhelms the senses, then fades gradually away before the enraptured vision and melts into vapor.”

The *Ottawa Citizen* publishes in a late number a letter from the Hon. John Costigan, Minister of Inland Revenue, in reply to the attacks which have been made upon him by certain Opposition newspapers in respect to his purchase of lands in the County of Ottawa. Mr. Costigan, in his letter, deals with the charges in an exhaustive manner. For many weeks, the Minister writes, he has borne silently the attacks of these various newspapers, and while he could have rested satisfied with the verdict of those who know him, and could have felt safe in the regard and confidence of his friends, as a Minister of the Crown he deemed it not only prudent but a duty he owed to the whole country “to direct such an investigation into the matter as would enable him to place expert testimony, instead of mere casual denial, before those who desired to know the truth.” The charges against Mr. Costigan were that, aided by the Minister of Militia, he wilfully dispossessed a poor settler of his estate; that it was with the connivance of the Minister of Crown Lands for Quebec; that this settler's application was pigeon-holed at his dictation; that the Crown Lands agent at Thurso had reported in favour of the settler; and that an eviction took place and the settler's family was dispossessed of 24 years struggle with the forest primeval. Mr. Costigan's letter, which takes up over three columns of the *Citizen*, lays before the public the facts as they have been ascertained after some weeks of investigation, and is accompanied by the report of an expert surveyor, together with a plan of the lands, and the correspondence which bears on the question. These expose the utter foundationless of the pretty tissue of stories. We do not think the Minister of Inland Revenue, who is a man of integrity, need regret the circumstances which have led to his letter, because we think it must be impossible for anyone to resist the conclusion after having read it that Mr. Costigan has been slandered, to serve, we suppose, some unworthy partisan purpose.

The Holy Father has given ten thousand dollars to the poor of Rome and ten thousand more to the Italian seminaries. In his recent Encyclical he exhorts Catholics to resist by example the luxurious usages of our time.

The Church in Canada.

FATHER LOUIS.

SOMETIME PASTOR OF ST. MARY'S CHURCH, TORONTO.

Since writing the sketch of this holy friar's life, which was read before the American Catholic Historical Society last year, and which appeared in part in these columns at the time, I have received from the Provincial of the Capuchin Order in England, a small leaflet, dated April 19th, 1857, and bearing the title: "Who was Father Louis? Read what follows, and then ask, can you be absent from the Chapel on Tuesday, April 21st, 1857?" As it corrects several statements made in my sketch I reprint it in full. The near approach of the dedication services of the new church of St. Mary gives additional interest to this sketch of one who was pastor of that parish more than thirty years ago, and whose memory is still fondly cherished by its people:

"Father Louis, whose friendship so oft sustained us with sound advice, and whose example urged us on to the practice of virtue, was born at Lavagna, near Genoa, in the kingdom of Sardinia, of pious parents, and distinguished family. His early youth was innocent and good, and the recreation of music was the pastime of his leisure hours. Up to the age of twenty, he was no mean adept in the practice of melody, and some pieces of his composition were so worthy of admiration, as to tempt a rival amateur to claim them as his own; but in this trivial circumstance, we find the early dawning of our sainted Father's submissive humility, for having claimed his rights and won his honours, he was ever after restless, until he humbly apologized to his unjust competitor, for having contended with him even in a matter which was his due.

"About this age, our lamented friend was attacked with a painful and intractable disease, terminating in caries of the bones of the arm, and fore-arm; for this complaint he was placed under the most celebrated surgeons of Rome and Italy; he had all the advantages that medical science could afford, but to no purpose. Physicians and surgeons recommended, as the only remedy, amputation of the arm, but Cæsar Sambucini, (his family name,) objected, and in the religious bent of his disposition, turning towards heaven, he trusted in Mary for the accomplishment of his wishes, and bearing his sorrows to the Church he prostrated himself before an image of our Blessed Mother, and with confidence besought 'Our Lady of Dolours,' to obtain the fulfilment of the Divine will in his person, vowing to dedicate himself to religion, in the event of recovery, but if otherwise, submitting to the will of God. The event proved that Father Louis was another triumph of the Power of the Prayers of Mary, for young Cæsar Sambucini recovered, and presented himself to the Fathers Capuchins, to be received as a lay brother.

"The Father refused to entertain this proposition. The dignity of his family, and the luxury of the circle in which he was accustomed to move, were more than opposed to the humility and endurance of a poor Franciscan lay brother, but young Sambucini persevered in his request, and adroitly urged, with an innocent simplicity, that his former delicacy, interfering with his classical studies, he was more suited for the lay, than the ecclesiastical state; to which the Superior replied, 'Since you are so humble, we will place you at the head of the list of Novices for the Priesthood, and as obedience is a part of our order, you have only to comply.'

"Once entered into the order, he edified all by his strict practice of poverty, obedience, humility and mortification. The bare boards were his bed, and the discipline, with other austerities, he practiced with a courageous spirit. His repast was often and often the scanty and mean meal that we read of as sustaining the hermits of old, but he walked in the strength of that food, even to the mountain of Co. Living thus mortified, and lamenting the wicked indulgence of the world, he wished to oppose the severity of his order to the pampered luxury of a self-indulging people. With this view, in establishing his order in this country, he strove to check its avarice, vain pride, and gluttony by the example of poverty, humility, and self-denial. For this purpose he arrived in England in 1851, and having for six weeks received the

hospitality of The Sisters of the Christian Retreat, in Hill Street, Peckham, and afterwards of Mr. O'Sullivan's family, of Denmark street, Camberwell, he repaired to Webb street, where he joined in the labours of Fathers Hodgson and Dolman. His earliest intention, though only known to one, was to retire to Canada, when he had once securely fixed his order in England, according to the Spirit of St. Francis. His ruling idea was, 'Strict observance,' and though circumstances led to his departure before the tree he planted arrived at maturity, still his constant anxiety was that it should be well watered, and deserve from God an hundred-fold increase.

"The present chapel at Peckham is a monument to his memory. When in Rome, he obtained permission from the Holy Father to collect for the building of a Capuchin Monastery in England. In a few weeks he collected £200 from his admirers in France, where he was generally known, and considerably respected, particularly for his firmness in not yielding to the more violent of the red republicans, who tried by force, and with drawn swords, to eject him from a church in which he was giving a Mission during the days of the revolution, on which occasion he shook the dust of his sandals in the face of the Captain of the band, and triumphing over them, returned to his church, refusing to abandon it, except by order of the Bishop, who sent him to give the retreat. From the King of Naples he also received £100, and with this small fund the Peckham chapel was chiefly built.

"When Lord Fielding presented his church and ground to the order, Father Louis' permission to collect was withdrawn, as being thought no longer necessary, and he, with the other Fathers, repaired to Pantasaph, and from thence he got his obedience to Rome, thence to Bombay, but being overtaken with a severe fever in Malta, on his recovery he received a counter obedience for Canada, where he died on the 17th of March, 1857. To describe the good he did in Toronto would be to write a large chapter in the history of the Church, and the good bishop of that diocese declared 'that he would rather lay down his crozier and mitre than lose the services of good Father Louis.'

"The following appeared in the *Register* of April 11th, as extracts from the Toronto letter:—

"I have the painful tidings to relate to you of the death of our dearly beloved and much to be lamented friend, poor Father Louis, who died on the 17th inst., after a short illness of five days, which he bore with the utmost patience and resignation to the will of his God, to whom his life was dedicated for the past thirty two years. You can scarcely imagine the sympathy which is felt for him, and the manner in which his loss is deplored by all the parishioners of St. Mary's congregation. Never was there a deeper feeling of regret more manifest by all parties in the city of Toronto, than on the occasion of his death. He died on the evening of our Patron Saint's day (St. Patrick.) Notwithstanding the severity of our Canadian winter, he lived up to his Order, to the very letter, proving to the last his love and his zeal for his beloved Founder, whose example he closely followed up to the last moments of his life, and dying with the crucifix clasped firmly in his hands, like St. Francis. His sickness was brought on by cold, privation, and laborious exertion in the discharge of his spiritual duties, ending in inflammation of the lungs. Medical aid was of no use. His

"The Nuns subsequently removed to larger premises, the Manor House, Kennington Lane, where they are still staying;—waiting, however, only the completion of the Convent now building for them in Gordon Road;—in June they hope to return to their first English home—their endeared Peckham! May their presence amongst us be an instrument of blessing to this congregation, and both combined, a glory to Father Louis and themselves. The author of *this Note* looks backward with a delightful but painful pleasure at his interview with the dear Capuchin Father Louis, on the first day of his arrival in Peckham—it was on that occasion the first idea of founding a Franciscan Monastery and Mission in Peckham, through his instrumentality, was agreed on between us; though time rolled on—delays arose—insurmountable difficulties appeared to beset the effort—thank God every subsequent interview, during these years, increased our confidence;—now one has been accomplished in a humble way, still with hopeful prospects,—and, if we deserve it, the Prayers of Father Louis, in a more glorious state, will help us to accomplish the other; though on earth, he was absent in our recent success—and yet he helped us!—he is absent now, in heaven—MAY ALMIGHTY GOD PERMIT HIM TO HELP US MORE.

desire was to go to his God; he had done all he could for us; and such were his last dying words to his congregation. His remains were placed in St. Michael's Cathedral for three days, laid out in state (or rather, to use his own words, that of a 'poor Capuchin Monk,') during which time thousands of people of all classes repaired to pay their last tribute of respect, and to kiss and receive some relic of our dear departed Father Louis. I cannot describe to you the general feelings of the people, to see them bathed in tears on the memorable morning of his interment (the 20th instant,)—the large church of St. Michael's was crowded to excess—taking their last farewell of him on earth forever.'

"Father Louis was patient and enduring under insult, opposition, or calumny, he placed everything at the foot of the cross, he followed the example of our Divine Lord, and as he often quoted in explanation of his conduct—'*Semper Tacet.*'"

"He was meek and humble of heart, and zealous for the glory of God. He was rich in merits and ripe for the kingdom of heaven, and therefore God summoned him to his reward, that he might enter into the joy of the Lord.

"But even the Saints sometimes contract a dust upon this earth, that requires to be removed before entrance into heaven. Therefore in the absence of absolute certainty, we are still bound to pray, but if he need not our prayers, they will serve as a thanksgiving for his glory.

"With this view, on Tuesday next, the 21st instant, at 10 a.m., an Office and Requiem Mass will be celebrated for him at the Catholic Chapel, Lower Park Road, Peckham, whereunto all his friends, especially this congregation, should come and evince their gratitude for all the blessings vouchsafed to Peckham, through Father Louis. The Funeral Oration will be delivered by the Rev. A. Dolman."

From the foregoing it will be seen that his name was not "della Vagna," as appears on the memorial tablet in St. Mary's Church, but "de Lavagna," so named in religion from his birthplace in Italy. The Very Rev. Provincial also informs me that it must have been in Italy where Mgr. de Charbonnel first met Father Louis, and not in Paris as stated, and that he was on his way to Canada when he arrived in England in 1851. He remained in England and Ireland until 1856 before proceeding to Canada, in order to perfect himself in the use of the English language. During that time he founded both the Mission at Peckham and that at Pantasaph. At the latter place the ground on which the Monastery is built was given to the Order by Lord Fielding, now Lord Denbeigh, a distinguished English convert. Father Louis' first companion in England was one Father Seraphin, a Belgian, who died only two years ago.

This is about all that is known of one who has left his mark indelibly on the Church in this Province.

H. F. McIntosh.

"A BISHOP, IN PARTIBUS INFIDELIUM."

For the Review.

This expression is frequently met with in the directories and in newspapers. In English it would be "in the parts, that is regions or countries, of the infidels."

In the consecration of a bishop it is always necessary that he should be nominated to some church, see or diocese. The Episcopate is considered as a sort of spiritual nuptials or espousals; hence one of its emblems is the ring. Now there cannot be a nuptials or espousal without a spouse, and the church or diocese is the spiritual spouse. But, for reasons mentioned in a previous paper, many of the missions, though they have so far advanced as to warrant their being raised to Vicariates and their prefects or superiors raised to the dignity of bishops, still are not considered sufficiently safely established to entitle them to the plenitude of hierarchical honours; hence in the consecration of the bishop as vicars apostolic it is necessary to choose out some other see—some see, which in former times flourished, but owing to the incursions of infidels, principally Turks, has become devastated and widowed of its pastor. Of these sees about twenty are in Europe, (principally in Greece), about seventy-five in Asia (principally in Asia Minor and Palestine) and fifteen are in Africa. At the time of the Council of Trent an effort was made to abolish these as being a sort of *factis juris*. Still it

was found convenient to retain them, not only because the unsettled state of the missions did not permit the canonical establishments of bishoprics, but also that they might assist as condutors and auxiliaries, to fulfil the offices of delegate apostolic of the Pope on important occasions. They were given by the Pontiff as certain expression of good will or regard for long or valuable services to the Church or the cause of education, &c. Finally, they were retained, that by their presence they might add to the dignity and pomp of the Pontifical ceremonies.

At length, as countries grow in wealth and importance, plant deeply and spread broadly the foundations and wings of commerce and national prosperity, and begin to put forth the buds and blossoms of education, literature, and all the refinements of high civilization, then the Church sees the time has arrived to confer upon them the great honour of a canonical hierarchy.

In England, after the devastation of "the Reformation," for three hundred years the Catholic Church was governed by vicars apostolic, first by one only until, in 1688, the number was increased to four by Pope Innocent XI. and so it remained till 1840 when the number was doubled by Pope Gregory XVI. Notwithstanding that the most earnest and persistent petitions and entreaties were sent in to that Pontiff, and that in 1847 a delegation of the vicars apostolic (including Monsignor Wiseman) went to Rome and pleaded the cause in a most exhaustive manifesto, still he did not see that the opportune time had yet arrived for giving England a hierarchy and he died without doing so. This great work was one of the first acts of the new Pontiff, Pius IX., after his return from Gaeta. On the 12th of April, 1850, he issued the celebrated Bull establishing the Hierarchy in England, and the Papal Aggression howl which followed and shook Protestant England to the core showed that Pope Gregory was not unreasonably reluctant, and that he had profoundly gauged the sentiment of England.

Again, as Gregory XVI. left to Pius IX. the completion of the Hierarchy in England, so Pius left to his successor, our present glorious Pontiff, the establishment of the Hierarchy in Scotland. The documents had all been prepared by Pope Pius, but he was taken away before bringing the negotiation to a conclusion, and the very first act of our present Pope, on the day after his coronation, (4th March, 1878) was the restoration of that Hierarchy which had been extinct for two hundred and seventy-five years, namely, from the death of James Beaton, last Archbishop of Glasgow, (1603.)

And so the great work goes on from year to year, from century to century, till at length will arrive the happy day when all the world will be gathered into One Fold under the One Shepherd to give honour and glory to God forever.

M. F. Howley.

LETTER OF HIS HOLINESS LEO XIII. BY DIVINE PROVIDENCE POPE.

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS, AND TO ALL THE FAITHFUL, IN GRACE AND COMMUNION WITH THE APOSTOLIC SEE.

Venerable Brothers, Beloved Sons, Health and Apostolic Benediction.

At the end of the year in which, by a singular mercy of God, We have celebrated the fiftieth anniversary of Our priesthood, We dwell with pleasure upon the past months, and are delighted to recall them to memory. And not without reason; for the occasion, which regarded Us in a personal manner, was of itself neither great nor extraordinary, and yet moved the good-will of all men to a very great degree, to rejoice with and congratulate Us, so that there was nothing left to be desired. This general joy was most pleasing and gratifying to Us; but what We valued therein most was the agreement of sentiment and the universal testimony of religion which it displayed. For the unanimous consent of well-wishers expressed this fact clearly, that in all places the minds and hearts of all were devoted to the Vicar of Christ, that men looked with confidence to the Apostolic See, in the midst of its misfortunes, as to an ever-springing and pure fount of salvation; and that in every land where the Catholic religion

flourishes, the Roman Church, mother and mistress of all Churches, is duly revered, as it should be, with one mind and heart. For these reasons, through the past months, We have often lifted up Our eyes to God in thanksgiving for His most gracious gift of long life, and for the consolation in Our labours which We have mentioned, and at the same time, when needful, We showed our gratitude to those to whom it was due. Now, however, the closing days of the year and of the Jubilee, bid Us renew the recollection of benefits received, and it gives Us great pleasure that the whole Church joins with Us in thanksgiving. At the same time We wish by this letter to declare publicly that so many testimonies of devotion and love have gone very far towards lightening Our burden, and the remembrance of them will live always in Our mind. But a holier and higher duty yet remains. For in this devotion and eagerness to show honour to the Roman Pontiff, We acknowledge the power of God who often was wont to draw and alone can draw great good from matters even of the smallest moment. For God, in His providence, seems to have wished to arouse faith in the midst of wrong-thinking men, and to recall the Christian people to the desire of a higher life. We must therefore strive diligently that after beginning well We may also end well, that the counsels of God may be both understood and put in practice. The obedience shown to the Apostolic See will then be full and perfected, if it be joined with Christian virtue, and thus lead to the salvation of souls—the only end to be sought for, which will also abide forever. In the exercise of Our high apostolic office, bestowed upon Us by the goodness of God, We have many times, as in duty bound, undertaken the defence of truth, and have striven to expound particularly those doctrines which seemed to be most useful to all, in order watchfully and carefully to avoid the dangers of error. But now, as a loving parent, We wish to address all Christians, and in homely words to exhort all to lead a holy life. For beyond the mere name of Christian, beyond the mere profession of faith, Christian virtues are necessary to the Christian, and upon this depends, not only the eternal salvation of their souls, but also the peace and prosperity of the human family and brotherhood. If we look into the kind of life men lead everywhere, it would be impossible to avoid the conclusion that public and private morals differ much from the precepts of the Gospel. Too sadly, alas! do the words of the Apostle St. John apply to Our age, “*all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes and the pride of life.*” For in truth most men, with little care whence they come or whether they go, place all their thoughts and care upon the weak and fleeting goods of this life; contrary to nature and right reason they willingly give themselves up to those ways of which their reason tells them they should be the masters. It is a short step from the desire of luxury to the striving after the means to obtain it. Hence arises an unbridled greed for money, which blinds those whom it has led captive, and in the fulfilment of its passion hurries them madly along, either without regard for justice or injustice, and not seldom accompanied by a disgraceful contempt for the poverty of their neighbour. Thus many who live in the lap of luxury call themselves brethren of the multitude whom in their heart of hearts they despise; and in the same way with minds puffed up by pride they take no thought to obey any law or fear any power. They call self-love liberty, and think themselves “*born free as the wild ass's colt.*” Snares and temptation to sin abound. We know that impious or immoral dramas are exhibited on the stage; that books and journals are written to jeer at virtue and ennoble crime; that the very acts, which were intended to give pleasure and proper recreation, have been made to minister to impurity. Nor can We look to the future without fear, for new seeds of evil are sown, and as it were poured into the heart of the rising generation. As for the public schools, there is no ecclesiastical authority left in them, and in the years when it is most fitting for tender minds to be trained carefully in Christian virtue, the precepts of religion are for the most part unheard.

Men more advanced in age encounter a yet graver peril from evil teaching, which is of such a kind as to blind the young by misleading words, instead of filling them with the knowledge of the truth. Many now-a-days seek to learn by the aid of reason alone, laying divine faith entirely aside,

and, through the removal of its bright light, they stumble and fail to discern the truth, teaching, for instance, that matter alone exists in the world; that men and beasts have the same origin and a like nature. There are some, indeed, who go so far as to doubt the existence of a God, the Ruler and Maker of the world, or who err most grievously, like the heathens, as to the nature of God. Hence the very nature and form of virtue, justice, and duty are of necessity destroyed. Thus it is that while they hold up to admiration the high authority of reason, and unduly elevate the subtlety of the human intellect, they fall into the just punishment of pride through ignorance of what is of more importance. When the mind has thus been poisoned, at the same time the moral character becomes deeply and essentially corrupted; and such a state can only be cured with the utmost difficulty in this class of men, because on the one hand wrong opinions vitiate their judgment of what is right, and on the other the light of Christian faith, which is the principle and basis of all justice, is extinguished. In this way we daily see the numerous ills which afflict all classes of men. The poisonous doctrines have utterly corrupted both public and private life; rationalism, materialism, atheism, have begotten socialism, communism, nihilism—evil principles which it was not only fitting should have sprung from such parentage but were its necessary offspring. In truth, if the Catholic religion is wilfully rejected, whose divine origin is made clear by such unmistakable signs, what reason is there why every form of religion should not be rejected, not upheld, by such criteria of truth? If the soul is one with the body, and if therefore no hope of a happy eternity remains when the body dies, what reason is there for men to undertake toil and suffering here in subjecting the appetites to right reason? The highest good of man will then lie in enjoying life's pleasures and life's luxuries. And since there is no one who is drawn to virtue by the impulse of his own nature, every man will naturally lay hands on all he can that he may live happily on the spoils of others. Nor is there any power mighty enough to bridle the passions, for it follows that the power of law is broken, and that all authority is loosened, if the belief in an ever-living God, who commands what is right and forbids what is wrong is rejected. Hence the bonds of civil society will be utterly shattered when every man is driven by an unappeasable covetousness to a perpetual struggle, some striving to keep their possessions, others to obtain what they desire. This is well-nigh the bent of our age. There is nevertheless some consolation for us even in looking on these evils, and we may lift up our heart in hope. For God “*created all things that they might be; and He made the nations of the earth for health.*” But as all this world cannot be upheld but by His providence and divinity, so also men can only be healed by His power, of Whose goodness they were called from death to life. For Jesus Christ redeemed the human race once by the shedding of His blood, but the power of so great a work and gift is for all ages; “*neither is there salvation in any other.*” Hence they who strive by the enforcement of law to extinguish the growing flame of lawless desire strive indeed for justice; but let them know that they will labour with no result, or next to none, as long as they obstinately reject the power of the Gospel and refuse the assistance of the Church. Thus will the evil alone be cured by changing their ways, and turning back in their public and private life to Jesus Christ and Christianity. Now the whole essence of a Christian life is to reject the corruption of the world and to oppose constantly any indulgence in it; this is taught in the words and deeds, the laws and institutions, the life and death of Jesus Christ, “*the author and finisher of faith.*” Hence, however strongly we are deterred by the evil disposition of nature and character, it is our duty to run to the “*fight proposed for us,*” fortified and armed with the same desire and the same arms as He who, “*having joy set before Him, endured the cross.*” Wherefore let men understand this specially, that it is most contrary to Christian duty to follow, in worldly fashion, pleasures of every kind, to be afraid of the hardships attending a virtuous life, and to deny nothing to self that soothes and delights the senses. “*They that are Christ's have crucified their flesh with the vices and concupiscences*”—so that it follows that they who are not accustomed to suffering, and who hold not ease and pleasure in contempt, belong not to Christ. By the infinite goodness of God man lived again to

the hope of an immortal life, from which he had been cut off, but he cannot attain to it if he strives not to walk in the very footsteps of Christ and conform his mind to Christ's by the meditation of Christ's example. Therefore this is not a counsel but a duty, and it is the duty, not of those only who desire a more perfect life, but clearly of every man "*always bearing about in our body the mortification of Jesus.*" How otherwise could the natural law, commanding man to live virtuously, be kept? For by holy baptism the sin which we contracted at birth is destroyed, but the evil and tortuous roots of sin, which sin has engrafted, are by no means removed. This part of man which is without reason—although it cannot beat those who fight manfully by Christ's grace—nevertheless, struggles with reason for supremacy, clouds the whole soul and tyrannically bends the will from virtue with such power that we cannot escape vice or do our duty except by a daily struggle. "This holy synod teaches that in 'he baptized there remains concupiscence or an inclination to evil, which, being left to be fought against, cannot hurt those who do not consent to it, and manfully fight against it by the grace of Jesus Christ; for he is not crowned who does not strive lawfully'" (Conc. Trid., sess. v., can. 5). There is in this struggle a degree of strength to which only a very perfect virtue, belonging to those who, by putting to flight evil passions, has gained so high a place as to seem almost to live a heavenly life on earth. Granted; grant that few attain such excellence; even the philosophy of the ancients taught that every man should restrain his evil desires, and still more and with greater care those who from daily contact with the world have the greater temptations—unless it be foolishly thought that where the temptation is greater watchfulness is less needed, or that they who are more grievously ill need fewer medicines. But the toil which is borne in this conflict is compensated by great blessings, beyond and above heavenly and eternal rewards, particularly in this way, that by calming the passions nature is largely restored to its pristine dignity. For man has been born under this law, that the mind should rule the body, that the appetites should be restrained by sound sense and reason; and hence it follows that putting a curb upon our masterful passions is the noblest and greatest freedom. Moreover, in the present state of society it is difficult to see what man could be expected to do without such a disposition. Will he be inclined to do well who has been accustomed to guide his actions by self-love alone? No man can be high-souled, kind, merciful, restrained, who has not learnt self-conquest and a contempt of this world when opposed to virtue. And yet it must be said that it seems to have been pre-determined by the counsel of God that there should be no salvation to men without strife and pain.

Truly, though God has given to man pardon for sin, He gave it under the condition that His only begotten Son should pay the due penalty, and although Jesus Christ might have satisfied Divine justice in other ways, nevertheless He preferred to satisfy by the utmost suffering and the sacrifice of His life. Thus He has imposed upon his followers this law, signed in His blood, that their life should be an endless strife with the vices of the age. What made the Apostles invincible in their mission of teaching truth to the world? What strengthened the martyrs innumerable in their bloody testimony to the Christian faith, but the readiness of their souls to obey fearlessly His laws? And all who have taken heed to live a Christian life and seek virtue have trodden the same path; therefore we must walk in this way if we desire either our own salvation or that of others. Thus it becomes necessary for every one to guard manfully against the allurements of luxury, and since on every side there is so much ostentation in the enjoyment of wealth, the soul must be fortified against the dangerous snares of riches, lest straining after what are called the good things of life, which cannot satisfy and soon fade away, the soul should lose "*the treasure in heaven which faileth not.*"

(To be concluded next week.)

SCHOOL FOR ITALIANS.

On Monday evening last, the night school established by the S. S. Board for the purpose of teaching English to the Italians of the city, was opened under the most favourable

auspices at St. Patrick's School on William St. A large number of Italians were in attendance prepared to take advantage of the opportunity afforded them of studying the English language. Consul Gianelli and M. Barso, president of the Christopher Columbus Society, were present, and addressed the audience at some length in choice Italian. The editor of the *Progress*, published in New York, was also present, and spoke a few words of encouragement to his countrymen. Messrs. Cahill and Ryan of the S. S. Board addressed the meeting in English, assuring those present of the support of the School Board in everything that tended to promote their educational interests. Mr. Cahill said that it afforded the S. S. Board the greatest pleasure to be able to help in this way their fellow Catholics from Italy. Race-feeling, he said, was a barrier in many cases to real progress; a barrier in the present instance, however, which gave way before their common faith. The school opened with an attendance of 63, occupying two school-rooms. Within the present week it has increased to 73 and promises to still further increase. The result of the experiment is gratifying to its promoters in that the brotherhood of faith is a passport to mutual confidence and that our brethren, through speaking another tongue, are still able to find a welcome, and that measure of help which is required to give them a firm footing amidst a community of entirely different habits.

DISRAELI AND PROFESSOR GOLDWIN SMITH.

The castigation administered by Lord Beaconsfield in "Lothair" to "the Oxford professor," in whom the English public recognized Professor Goldwin Smith, will be found in chapters VIII. and XXIV. of the novel. We give the opening portion of chapter XXIV:—

"The Oxford professor, who was the guest of the American colonel, was quite a young man, of advanced opinions on all subjects, religious, social, and political. He was clever, extremely well-informed, so far as books can make a man knowing, but unable to profit even by his limited experience of life from a restless vanity and overflowing conceit, which prevented him from ever observing or thinking of anything but himself. He was gifted with a great command of words, which took the form of endless exposition, varied by sarcasm and passages of ornate jargon. He was the last person one would have expected to recognize in an Oxford professor; but we live in times of transition.

"A Parisian man of science, who had passed his life in alternately fighting at barricades and discovering planets, had given Colonel Campian, who had lived much in the French capital, a letter of introduction to the professor, whose invectives against the principles of English society were hailed by foreigners as representative of the sentiments of venerable Oxford. The professor, who was not satisfied with his home career, and like many men of his order of mind, had dreams of wild vanity which the New World, they think, can alone realize, was very glad to make the colonel's acquaintance, which might facilitate his future movements. So he had lionized the distinguished visitors during the last few days over the university, and had availed himself of plenteous opportunities for exhibiting to them his celebrated powers of exposition, his talent for sarcasm, which he deemed peerless, and several highly-finished, picturesque passages, which were introduced with extemporaneous art.

"The professor was very much surprised when he saw Lothair enter the saloon at the hotel. He was the last person in Oxford whom he expected to encounter. Like sedentary men of extreme opinions, he was a social parasite, and instead of indulging in his usual invectives against peers and princes, finding himself unexpectedly about to dine with one of that class, he was content only to dazzle and amuse him."

Colonel Henry J. Woodward, commanding Royal Munster Fusiliers, North Camp, Aidershot, has been created a Knight of St. Gregory the Great with full insignia, by the Holy Father, at the recommendation of the Bishop of Southwark. Colonel Woodward served for some time in the Pontifical Zouaves.

The Catholic Weekly Review.

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

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

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

LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, TORONTO, 29th Dec., 1888.

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

DEAR MR. FITZGERALD,—

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

Yours very truly,

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

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887.

MY DEAR MR. FITZGERALD,—

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

Believe me, yours faithfully,

JAMES J. CARRERY,
Bishop of Hamilton.

TORONTO, SATURDAY, FEB. 9, 1889.

CALENDAR.

Of the Ecclesiastical Province of Toronto, for the week ending
February 17th.

Abbreviations:—Ap., Apostle; P., Pope; B., Bishop; C., Confessor;
D., Doctor; V., Virgin; M., Martin.

FEB. 10—Sunday, V. after Epiph. St. Scholastica, V.
11—Monday, St. Anthonis, P. M.
12—Tuesday, St. Telesphorus, P. M.
13—Wednesday, St. Gregory II., P.
14—Thursday, St. Agatha, P.
15—Friday, St. Martin, V. M.
16—Saturday, St. Gregory X., P.
17—Sunday, Septuagesima.

Mr. Frederick Archer, the famous English organist, will give an organ recital in St. Basil's Church on the evening of Thursday, the 21st inst.

The dedication of the new Church of St. Mary's, Toronto, will take place Sunday, the 17th inst., at 10.30 a.m. The sermon on the occasion, we understand, will be preached by His Lordship Bishop Walsh.

The *Catholic News* of New York referring to this journal's articles against annexation observes that "they show that American annexationists must not proceed on the idea that all will be fair sailing with their schemes."

Not many of our readers are aware—we were not ourselves till a few days ago—of the existence in our midst for many years past of a committee of Catholic gentlemen, the founders and disburses of a Trust Fund, which is managed from year to year for the benefit of our Catholic charities. That its ex-

istence is not more generally known is a testimony to the unostentatious manner in which its promoters have managed it. The Fund we refer to is the "Toronto Savings Bank Charitable Trust," and was founded, we believe, about the time of the expiry of the charter of the old Toronto Savings Bank, and before its business was assumed by another, and a new company, by a committee of gentlemen connected with the old institution for the benefit of the Catholic poor of this city. At the annual meeting of the members of the Trust Fund on Monday afternoon last, the Treasurer, Mr. M. O'Connor, was directed to distribute the sum of eleven hundred dollars among our charitable institutions as follows:

House of Providence.....	\$100.00
Orphanage at Sunnyside.....	200.00
St. Nicholas Institute.....	150.00
Notre Dame Des Anges.....	100.00
Monastery of the Good Shepherd.....	100.00
House of Industry.....	150.00

	\$1,100.00

This amount is, we understand, a trifle smaller than as a rule has been distributed in the past. How helpful it must be to those who have the burden of managing the above institutions, will be well understood. We have pleasure in making known to our readers the names of the gentlemen who has been doing this quiet good these many years, the Very Rev. Vicar-General Rooney, and Messrs. C. B. Doherty, Thos. Flynn, George W. Kiely, and M. O'Connor.

THE REPORT OF THE INSPECTOR OF PUBLIC CHARITIES.

The nineteenth annual Report of the Inspector of Public Charities has just been issued and is a very interesting publication. There are fifty-five institutions in all receiving Provincial aid, and of these nineteen are under Catholic auspices, *i. e.*, House of Providence, Sacred Heart Orphanage, St. Nicholas Home, and Good Shepherd's Refuge for Fallen Women, Toronto; House of Providence, House of Providence Orphanage, and Hotel Dieu Orphanage, Kingston; R. C. House of Refuge, and R. C. Orphans' Home, London; St. Patrick's Refuge, St. Charles' Hospice, St. Patrick's Orphan Asylum, St. Joseph's Orphan Asylum, and Good Shepherd Magdalen Asylum, Ottawa; House of Providence, Guelph; House of Providence, Dundas; St. Mary's Orphan Asylum, Hamilton; Orphans' Home, Fort William; and St. Agatha's Orphan Asylum, St. Agatha. The House of Providence, Toronto, with 283 inmates, continues to maintain its distinction as the largest charitable institution in Ontario, and the second and third place respectively are occupied by St. Patrick's House of Refuge, Ottawa, with 106 inmates, and the House of Providence, Dundas, with 90. Of the Orphan Asylums, that of the Sacred Heart, at Sunnyside, with 268 inmates, is the largest, the Protestant Orphans' Home, Toronto, with 178 being second, and St. Mary's Orphan Asylum, Hamilton, with 154 inmates, third. The total number of inmates in all the institutions aided by the Province, up to Sept. 30th, 1888, is 2764, being a decrease of 2 since the same period in 1887. The total number of deaths in 1888, however, shows an increase of 73 over 1887, but this may be accounted for by the prevalence of diphtheria and other infectious diseases. Classified according to religious belief, the number of Catholics whose circumstances have been such as to compel them to seek public charity, is greatly in excess of Protestants, the figures given being, Catholics, 3,534, and Protestants 2280. This is not difficult to account for. The Catholic Church is the Church of the Poor, and rejoices in this her proudest title, but at the same

time these statistics, to those whose occupations bring them into direct contact with our Catholic poor, are but simple evidence of the havoc wrought by intemperance amongst them. God forbid that we should unnecessarily proclaim the fact, but *it is so*, and it is useless to pass it silently over. Make our Catholic poor temperate, and, by the grace of God, these figures will not be as they are. Poor, there always will be in the world, but that their number and the extent of their misery is swelled out of all due proportion by habits of intemperance is only too plainly evident. The Church of God, we have said, is the Church of the Poor, and within her fold only do the unfortunate find rest, and it is at least a subject of the sincerest gratification that now, as in every age of Christianity, there are not found wanting a goodly array of heroic souls who are ready to give up all and to make themselves the servants and friends of God's poor; souls who love the poor for our Lord's sake and whose lives of self-sacrifice are a continual evidence of the truth of our Holy religion. "Our Lord and Master, the Poor!" examined the first spiritual daughter of St. Vincent de Paul, and her words but re-echoed the sweet strain of the religious life from the first dawn of Christianity and carried it on through the life of every Sister of Charity and every pastor of souls down to our own day. In this respect Catholics can turn with pride to the volume of statistics which is the subject of these remarks.

LESSONS FROM LORD BEACONSFIELD.

Professor Goldwin Smith, if we may judge from the somewhat liberal abuse which he poured upon this journal upwards of a year ago for having ventured to mildly allude to the matter, does not relish any reference to the Oxford professor whom Lord Beaconsfield lampooned in "Lothair." And that he should not, is perhaps, after all, not so very surprising. Lord Beaconsfield was a man whose power of sarcasm was terrible; no political *doctrinaire* was the happier for ever having attempted to trifle with him. And Professor Goldwin Smith was one of the chiefest of these unfortunates. We say unfortunate advisedly, because there are many who find in the circumstance,—in the venom which injured vanity engendered; in the bitterness with which, finding himself the butt of a great man's ridicule, he afterwards pursued Disraeli, a bitterness which with time developed also in intensity, and in the end included the race from which Disraeli sprang, the Jews; in the sudden stifling of the generous feelings; and in the upset, so to speak, of the subjective equipose—an explanation of the failure of a man of his great attainments and his early promise to have made for himself, as a public man, any better and more abiding reputation than that of an apostle of pessimism.

With speech and pen Professor Goldwin Smith attacked Mr. Disraeli in his day, with that same coarseness of abuse he has vented in late years upon Mr. Gladstone. Disraeli revenged himself, not by a resort to scurrility, but by portraying a supposititious Oxford professor, and it is believed that the arrows of epigram and of epithet, which he levelled, in "Lothair," at this fancied professor, entered, strange to say, the breast of an at one time Oxford professor and remained there to rankle forever.

In common with a great many other people we confess to having occasionally enjoyed reading these passages. We print an extract or so from Lord Beaconsfield's novel elsewhere. We are reminded in reading the articles which have recently appeared in the *Mail* against the society of Jesus, (by the way, does Professor Goldwin Smith know anything

about the authorship of them?) articles which breathe a spirit of hate born of Satan, how fortunate it is for the slanderers, the moral assassins, the traducers of characters, retailers of lies, falsifiers of history, that the great men whom they strike at are, as a rule, deburred, by their character or their office, from even noticing their assailants, much less turning against them the powers at their disposal. The author of *Obiter Dicta*, in a charming essay, says of Cardinal Newman, who, by the way, besides being born in the same year as, and being a playmate of Benjamin Disraeli, has enjoyed the distinction of being sneered at by Prof. Goldwin Smith, as was also Disraeli, that "had he led the secular life and adopted a parliamentary career he would have been simply terrific; for his weapons of offence are both deadly and numerous. His sentences stab—his invective destroys. The pompous, high-placed imbecile, mouthing his platitudes, the wordy sophister with his oven full of half-baked thoughts, the ill-bred rhetorician with his tawdry aphorisms, the heartless, hate-producing satirist would have gone down before his sword and spear." God had been merciful, Mr. Birrel felt, to these sinners; Newman became a Priest, other order Oxford men became Pamphleteers. Surely the irony of events!

Lord Beaconsfield's opinions of men and of movements are always worth knowing. The Hon. Edward Pierrepont, ex-United States Minister to England, contributed to the *North American Review* for December last an article entitled "Lord Beaconsfield and the Irish Question." It is interesting reading, but not of a sort, we fear, to exalt the low estimate Professor Goldwin Smith has already formed of the great English statesman. Mr. Pierrepont met Mr. Disraeli in 1876 at the Prince of Wales' Garden Party at Chiswick, when American politics were discussed, and he adds: "On December 22nd, 1877, I had a conversation with Lord Beaconsfield on the Irish Question. I thought it so important that I made copious notes of it in my diary, by referring to which I am able to reproduce it substantially." He conceded that many grievances under which Ireland laboured would have to be redressed, and that she must have a voice, as she demanded, in her own domestic affairs. The question would cause "much trouble before long," and the "agitation" would reach America.

"I asked him," writes Mr. Pierrepont, "if he had any plan for the better government of Ireland?" He said in reply: "No perfected plan, but a general idea that if he had to deal with the situation he should propose to place Ireland in a similar relation to the Imperial Government that New York held towards the Federal Government—different in many particulars, on account of the different conditions—but in the main similar."

To the objection so obviously suggested, and so freely used in the course of the present controversy, Lord Beaconsfield said: "The fear that many express lest in that case Ireland would become independent, I consider groundless—your war has settled that; even several great States combined could not maintain a confederacy independent of the Union."

The "blood and iron" method of governing Ireland would fail. It failed under Cromwell. "The Irish are susceptible to kindness," Lord Beaconsfield said, "and full of sentiment—not logical—and inconsiderate of the means necessary to gain desired ends; but easily governed if dealt with in the right way." That way, he had previously hinted, was by recognizing that "sentiment" played "quite as important a part in the government of nations as reason."

Mr. Disraeli then touched upon the Ulster problem as follows: "The great difficulty about the adoption of any plan for the home government for Ireland is that Ulster and the other Protestant portions of Ireland fear that if Ireland were made a state like New York, her legislation would be oppressive to the Protestants." This remark evoked the suggestion from the American Minister: "Do as we do in Virginia: of Ulster and Leinster make one State, and of the remainder of the Island make another. Each State being then absolutely independent of the other, and both subject to the Imperial power—as in the United States—no oppressive legislation of the kind feared would be possible." Mr. Disraeli liked the suggestion, and said to the Minister that "perhaps he might live to give him credit for it."

There is nothing in common between the politics of Lord Beaconsfield and the politics of Lord Salisbury. Beaconsfield was a Tory of dash and brilliancy, a man with a "spirited" policy. He had been imbued in his younger days with Democratic ideas. Lord Salisbury views of government, on the other hand, never got beyond the oligarchical. Mr. Pierpont adds by way of comment, what has more than once, especially in late years, been said of Lord Beaconsfield, that, since the Irish Question has assumed such large proportions, "he has often thought "that if Lord Beaconsfield had lived in full possession of his eminent faculties for dealing with difficult situations, the Irish problem would have been solved."

THE TEMPERANCE CAUSE.

We are glad to again have an opportunity to give prominence to the work of the clergy of St. Patrick's, Montreal, in behalf of the cause of temperance reform. Preaching on Sunday, the 27th ult., the Rev. Father McCallen delivered, we learn from the *Gazette*, one of the most eloquent and practical sermons which has been listened to in that city for a long time.

The reverend gentleman took for his text Ecclesiastes 2: 3, "I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom, and to lay hold on folly, etc." Speaking of the use of intoxicating drink, he showed its folly and sinfulness and the ruin it occasioned morally, physically, socially and spiritually. The excuses for intoxicating drink were absurd and illogical. First, people excused it on the ground of hospitality. They offered it to people in their homes and he trusted that this custom or fashion would be put an end to at once and forever. If the clergy, aided by the congregation, could only cause this system of offering drink to be looked upon as vulgar, a good deal would be achieved for the cause of temperance, and for his part he believed that hospitality in this form was vulgar. Some members of the congregation had excluded strong drink from their homes, and he trusted all others would follow the example. Again an excuse for drinking was, that it was the health of the body, and because the doctor ordered it. Many an unfortunate victim of intemperance could trace their downfall from the day they took liquor as medicine, and of this he gave instances which came under his own notice. He advised physicians to prescribe drink only when it could save life, and when nothing else as good could be substituted, but even then to surround the prescription with such safeguards that no lasting damage would result. He asked the honest workmen who might be induced to take drink for temporary relief to look around at many of their friends who commenced in this way, and who were to-day moral and physical wrecks. He believed that two-thirds of the crime of their city was attributable to intemperance, and hence the people were taxed for the support of this great evil in the maintenance of courts and jails and the machinery for upholding the law. He was not one of those who believed that liquor was the cause of all crime, for if every drop of intoxicating drink were banished from the city there would be

plenty of sin to mourn over, but drink was the cause of most evil and the less drink they had the less crime there would be. Father McCallen then appealed to the parishioners to separate the grocery stores from the liquor traffic and not to have the two joined because this he believed to be a great cause of evil. He held that in the end it would be better for business, as people who bought drink did not buy so much food as they would otherwise, and business people found that those who did not pay up their accounts were the drunkards. He did not ask any one man to take this course, because that would make a distinction, but he asked everyone to do it. The rev. gentleman then appealed to the influential men and women in the congregation, the professional men and politicians, to join the clergy in an earnest effort to get such changes in the law controlling the liquor traffic as would further the cause of temperance and tend to the spiritual and temporal welfare of the people.

Men and Things.

Madame Albani, who will shortly make her second professional visit to Toronto, is the daughter of a French-Canadian Catholic family. Her real name is Emma Lajeunesse, her better known, *nom-de-guerre*, having been adopted in deference to the tradition which till very lately made all opera singers Italian.

Mrs. Browning has made the world familiar with a pathetic state, which, at the time she wrote, was too intimately her own:—

How dreary 'tis for women to sit still
On wintry nights by solitary fires,
And hear the nations praising them far off.

"Other phases" says the *Weekly Register* "of the same sentiment are many and oft-recurring; and one of them, prosaic in kind, but extremely tantalising, must have been experienced this week by Monsignor Moore. Sitting by his lonely fire in Kensington, he, as we may imagine, opens the latest-received copy of the *New York Sun*, and reads what is telegraphed by its Rome correspondent:—"Cardinal Manning's first subscription Jubilee list reaches the sum of £50,000." So say the nations, Italy and America, far off. And here at home delightful visions are born of such figures—the mortgage paid off, a newly decorated sanctuary, a Presbytery on the freehold space in front of the church—and still £30,000 to spare. "Dreams, dreams," as Lord Beaconsfield said to Lord Ronald Gower. The actualities are that about £1,500 has been already received towards the Fund, and that intending subscribers would do well to forward their cheques quickly for the encouragement of Monsignor Moore and the others."

From the *Gazette's* report of the speeches at the late Montreal Board of Trade dinner, we quote the closing words of the speech of Mr. J. J. Curran, M.P. for Montreal Centre. The words have a true ring, and it is pleasant to know were received with enthusiasm.

His Excellency, whose brilliant speech they had listened to with such pleasure and profit on more than one occasion since his arrival in the country had spoken of the necessity of a united people, one grand Canadian brotherhood. Our race divisions could not be obliterated in a day, but there was no other division amongst them than a noble rivalry as to what section of the people could most contribute to the country's progress and prosperity. Making our own laws on our own soil for the benefit of our own people, we prized our self-government, and were grateful to the mother land that had entrusted to us those privileges. Sir E. P. Tache, had said that the last shot in defence of Imperial connection on this continent would be fired by a French-Canadian. As a representative Irish-Canadian he had no hesitation in saying that the race to which he belonged were not behind any in this country in their devotion to our institutions and were determined to prove that Home Rule does not mean separation.

St. Leon is bounding along at a great pace; over two hundred new points in Ontario where water is now sold and in pressing demand.

THE CARNIVAL.

When Dickens wrote Italian scenes,
And pictured Rome in lines of light,
As ruined grandeur intervenes
'Twixt squalid streets and glories bright,—
The Coliseum's mighty strength,
St. Peter's stately, lordly dome,
Arise in contrast, till at length
We see all monumental Rome!

He leaves the ruins to decay,
The Forum's pillars fade a while,
The relics by the Appian Way,
The Pantheon's antiquated pile,
All disappear, the scene is new
King Carnival, in costume strides,
And on that wizard page we view
How masquerade in splendour glides.

Alone the Corso sweeps the mass,
Of hooded revellers, oven there
Across the yellow Tiber pass
A pageant's flash and noise and glare.
Adown the bridge of St. Angelo,
Beyond the Palatine they rise,
On the Piazza Popallo
Where modern palaces surprise.

Come masks and dominos and din,
And equipages, four abreast,
Sweet flowers without, *bon-bons* within,
And steeds in endless garlands dressed.
And noise from hundred instruments,
'Midst clatter, shouts and wildest glee,
Fantastic females, goblin gents
And hideous monsters, all we see.

The sun on broad Campagna sets,
Ten thousand rockets hiss in air,
A fiery column here begets
A palace built of prisms there.
The pyrotechnic scenes unroll'd
Beyond Arabian visions bright,
When Lent's great bell is slowly toll'd,
And all the splendours fade in night.

Not so our own Canadian scene!
No sweet Italian zephyrs bland;
A shroud of white on fields of green,
The Ice-King reigns o'er all the land.
But blue and deep Canadian sky,
And crystal splendours 'round us glow!
The Boreal-god, in accents high,
Proclaims the Carnival of Snow!

One hundred feet of carved ice,
The stately tower and walls appear,
With motto, flags and quaint device,
The wintry palace—columns rear.
From lordly roof the stalactites,
Pure icicles, like prisms seen:
And from below the stalagmites,
In bright electric-glories gleam.

Behold the stately palace now,
In floods of light of rainbow hue;
Within the masked skaters bow,
And, dancing, glide in grand review.
Then music in "voluptuous swell,"
Lends life to every changing scene;
The clash of timbrel, sound of bell,
And roars of laughter intervene!

Then clad in deerskin mocassins,
With blanket coats and toques of blue,
On snowshoe tramps, tobogganings,
The lads their divers sports pursue;
Around the Mountain, Indian file,
Or down the inclined plane the glide;
'Midst frost and snow, and ice they smile
On Winter's northern blizzard pride!

The curlers to the rink repair,
With brooms and stones to push their game
Electric lantern brightly flare,
Without the streets are all aflame!
Talk not of Carnivals in Rome,
Or in that mellow Southern clime,
Give us our Carnival at home—
Our glorious air, our winter time!

And thousands flock that dream to see
Kaleidoscopic splendours crowd
Upon the senses gloriously;
The mirth is rich and rare and loud.
The Roman Carnival ascends,
Like rocket, in a flash of light,
Then 'midst confusion, soon descends,

And fades in penitential night,
And, like its icy palace, ours
Is brilliant for a glowing space,
Then warmer suns and April showers,
All relics of its pride efface.

Joseph K. Foran in *Montreal Gazette*.

2nd February, 1889.

Book Reviews.

The Office of Tenebræ. Montreal, D. & J. Sadlier; New York, Benziger Bros.

The "Office of Tenebræ" by Rev. James A. McCallen, S.S., late Professor of Gregorian Chant in St. Mary's Seminary, Baltimore, United States, now at St. Patrick's Church, Montreal, is a work that will be appreciated by Catholic Church choirs.

The entire Office for each day is given without interruption or pugnal references. The psalms are so marked as to be easily sung with correctness. The appendix contains the Lamentations of Von Böhlen and Steble the Responsories of Casciolini, the psalm *Miserere* and the canticle *Benedictus*, in harmonized music.

It is the most complete and satisfactory Manual for the Service of Tenebræ we have seen.

It bears the imprimatur of His Grace Archbishop Fabre of Montreal, and has been commended also by His Eminence Cardinal Gibbons of Baltimore.

CARDINAL WISEMAN ON IRELAND.

The following words, uttered more than thirty years ago by the great Cardinal Wiseman, are of special interest at the present time. They breathe the same warm-hearted sympathy, the same true love of Ireland so conspicuous in the utterances of his successor in the See of Westminster, Cardinal Manning:

We know the old history of ejections and evictions and driving away from small holdings. That was the condition in which we remember that country; those of us, that is, who are past the middle period of life, when almost the whole country was in a state of outlawry, when the country seemed to be in the hands of a party of men who sought to oppress the other. That was the condition to which it was reduced. In the meantime, while these poor creatures, for so I must call them, were starving in the midst of plenty—were flying away to a climate that seemed capable of sustaining the most stalwart, they clung to one thing, and that could not be taken from them. One thing remained to them. We all know from our childhood the story taken from ancient mythology, of the wonderful box, the casket, which contained every good gift, and how when it was opened by the unfortunate Pandora, all flew away and nothing remained but one thing, and that worth all the rest. There remained last of all (it would not quit) Hope—and what, I ask you, what is religion but hope brought home to the heart of the poor and afflicted? What is Christianity but the immense trust of man in God? What is the Gospel but the message of hope, of eternal hope, which teaches man to despise what is passing; to look forward to the end of every passing wretchedness? And it was this, and this alone that remained to these poor people. Now let me say boldly at once, so long as it was not taken from them, they were in possession of that pearl which it is well to sacrifice everything else to gain if you have it not, or to keep if you have it already in possession. You may get rid of learning and knowledge, and education, and culture, and civilization almost. Oh! but if you can but preserve a steadfast faith and belief in God, and in His eternal mercies, and in His infinite rewards, you have secured for the heart of the poor man far more than all the efforts of statesman or all the violence of enemies can possibly pluck from him. Well, then, during these 3000 years, while they were ridiculed because they dwelt in mud cabins on the edge of the bog, this supported them. Why, when the last spark had died out of the turf on the cabin floor, and when the storm was beating around it in the cold winter, and the wind was penetrating thro' every

think and cranny, when the poor, desolate, frozen Irishman said (as I have no doubt he did say again and again), "Glory be to God," there was a brighter light in that miserable one than all the lustres of the most splendid assembly-room could have communicated to him. This has been the condition of Irishmen, suffering in many a way for many, and many, and many a year; but the greatest trial was not that. The greatest trial was when the religion of the people, of the mass, the bulk of the people, was, as far as human power could effect it, swept away. Not a church was left to us—not a place to assemble to worship God—not a college—not a school—not an institution by which religion could be supported and propped up—not any one of those appliances by which the inward devotion is so much warmed and supported—not a function of the Church—not an object which could move the affections—hardly even the power of receiving instruction—it is a miracle then how, with the loss, the total loss, of every one of these appliances, how for so many years it was preserved, not only alive, but bright and brilliant, not only warm but burning in the hearts of the entire population.

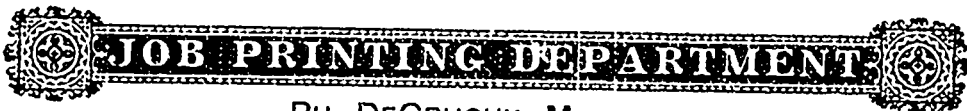
CANADIAN CHURCH NEWS.

Mgr. Fabre has left home *en route* for Montreal, where he is expected to arrive on the 15th inst.

His Grace Archbishop Tache, of St. Boniface, is at present at the Grey Nunnery, in Montreal, where he is recuperating his health, which has been very bad, and taking rest which he needs very much. When he arrived he was suffering from general debility, and very weak. On Sunday he was able to attend the dinner given by the St. Vincent de Paul Society to the poor of the institution. After giving the benediction he retired. It is probable he will remain in Montreal until March.

A great part of the space of the Prince Edward Island papers of last week is surrendered to the report of the great celebration tendered to the Rev. Father Doyle, of Summerside, P. E. I., on the occasion of his silver jubilee, which fell on the 21th ult. No Islander, says the *Summerside Journal*, was ever more honoured before in his native country; it was not only a jubilee of Catholic people, but to a larger extent of the Protestant community as well. The whole Island, indeed, appears to have taken part in the demonstration. Telegrams of congratulation were received from Archbishop O'Brien, of Halifax, Sir John Macdonald, Hon. Mr. Costigan, Mgr. Hamel, rector of Laval University and others. Mgr. Hamel's message conveyed the intelligence that Laval University marked the occasion of Dr. Doyle's jubilee by conferring on him the degree of Doctor of Divinity.

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SEALED TENDERS, addressed to them under signed, and endorsed "Tender for Lieut Governor's Residence, Regina, N.W.T." will be received at this office until Friday, 8th March, 1889, for the several works required in the erection of Lieut-Governor's Residence, Regina, N.W.T.

Specifications can be seen at the Department of Public Works, Ottawa, and at the office of H.J. Peters, Clerk of works, Regina, on and after Friday, 8th February, 1889, and tenders will not be considered unless made on form supplied and signed with actual signatures of tenderers.

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

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

By order,

A. GOBEIL,

Secretary

Department of Public Works,
 Ottawa, 4th February, 1889.

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