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The Catholic Weekly Review.

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

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

Vol. II.

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NOTES.

The *New York Nation* is much amused with the *London Spectator's* edifying remark about Wm. H. Hurlbert's book on Ireland, that "Mr. Hurlbert's study of Ireland has been the study from the point of view of a liberal Roman Catholic who cares a great deal more for the moral welfare of Irishmen than for any particular political system, but who is quite favourable to local liberties as long as these local liberties do not really imply moral anarchy." The *Nation* drily comments: "We fancy many an old acquaintance of Mr. Hurlbert's here will have aching ribs on reading this picture of him as a pious Catholic examining Irish sin with an anxious, pitying eye."

"Mr. Parnell and the *Times*," forms the subject of an important and interesting letter in a late number of *Le Moniteur de Rome*. After discussing the difficulties Mr. Parnell has to contend with in the trial before the Commission, and how the *Times* will get rid of the difficulty raised by the forged letters by "entrenching itself behind the professional secret and saying it was deceived," the writer discusses the result of a favourable verdict being given to Mr. Parnell in the Scotch courts. "Two tribunals are occupied with the same question, and if their verdicts should differ there would be a judicial scandal, which may do the greatest harm to the Government and to the majority which supports it." Speaking of the death of Mr. Mandeville, the writer in the *Moniteur* says: "There is no country in Europe where such treatment is inflicted on men who, by their education and by their habits of life, have a right to much consideration. And when this treatment is applied to men, who after the expiation of their punishment will come again to sit at Westminster, it may be said that such policy compromises more than it serves authority." The same writer also notes what is very important should be clearly made evident in Rome, that what is lawful in England or Scotland becomes a crime at Dublin or at Cork. The same citizen who assists at a meeting in Glasgow (with impunity) will be prosecuted

for having assisted a day after at a meeting in Ireland. Where there is no equality before the law, what is the authority of the law? "Thanks to the constant action of Mr. Gladstone," says the *Moniteur*, in conclusion, "these ideas are gradually making their way in England, and the next general elections may very well lead to the triumph of Mr. Parnell and the revision of the Act of the Union." The particular advantages to be derived from this letter, placed next the leading columns, are that the Pope will thus have an opportunity of seeing the state of the matter as described by a trusted writer to his own journal, and that the prelates of the Vatican who favoured English schemes may take thought for themselves. The concluding sentence is very noteworthy in such a paper as the *Moniteur*.

A still stranger complaint, in view of the quarter from which it emanates, is that made by a writer in the *Review Canadienne* about the literary indifference of his countrymen. If there is one gratifying sign of activity more indicative of the higher growth than any other, says Mr. Lesperance, it is the number of books, articles, writings and periodical contributions of all kinds which the French of this province have put forth within the last ten or twelve years. It is a standing ground of wonder and greeting among the English writers throughout the Dominion.

Another simple and touching little example, mentioned by *Laclede*, is that of old Bonsecours church, when it was undergoing repairs a year or two ago. The pastor was reminded, in the *Gazette*, and other non-Catholic papers, not to forget to put back the old legend over the front door, and it was done in gold letters:—

"Si l'amour de Marie dans ton cœur est grave,
En passant, ne t'oublie, de lui dire un Ave."

The same gifted writer (M. Lesperance) refers in a late number of the same paper to the statement made by Mr. Goldwin Smith in a paper to an American periodical, that the French of Canada longed to be ceded back to France. The French of Canada, he replies, do not want to be ceded to France, nor to the United States. They want to stick to the soil where they have toiled for over 200 years. They want neither annexation nor federation. They ask to remain Canadians and "*voilà tout!*"

A correspondent of the *Montreal Star* urges the keeping open of all churches (meaning, we presume, Protestant churches) on week days, that he who passeth may go in and pray, or rest him in the holy atmosphere of God's house. No man, observes *Laclede* in comment, is ever the worse for halting, were it only a minute, to remember in whose presence he walketh and worketh.

The example is given by St. George's church, New York, of which the Rev. Mr. Rainsford, well remembered in Toronto, is rector, and at the door of which there is a signboard with these words in large letters:

"Come in to Rest and Pray."

THE CHURCH ITS OWN WITNESS.

The Vatican Council, in its Decree on Faith, has these words: "The Church itself, by its marvellous propagation, its eminent sanctity, its inexhaustible fruitfulness in all good things, its Catholic unity and invincible stability, is a vast and perpetual motive of credibility, and an irrefragable witness of its own divine legation." (*Const. Dogm. de Fide Catholica*, c. iii.) Its divine Founder said: "I am the Light of the World:" and of His Church He added: "A city seated on a hill cannot be hid." The Vatican Council says: "The Church is its own witness." My purpose is to draw out this assertion more fully.

These words affirm that the Church is self-evident, as light is to the eye, and through sense, to the intellect. Next to the sun at noonday, there is nothing in the world more manifest than the one visible Universal Church. Both the faith and infidelity of the world bear witness to it. It is loved and hated, trusted and feared, served and assaulted, honoured and blasphemed: it is Christ or Antichrist, the kingdom of God or the imposture of Satan. It pervades the civilized world. No man and no nation can ignore it, none can be indifferent to it. Why is all this? How is its existence to be accounted for?

Let me suppose that I am an unbeliever in Christianity, and that some friend should make me promise to examine the evidence to show that Christianity is a divine revelation; I should then sift and test the evidence as if it were a court of law, and in a cause of life and death; my will would be in suspense; it would in no way control the process of my intellect. If it had any inclination from the equilibrium, it would be towards mercy and hope; but this would not add a feather's weight to the evidence, nor sway the intellect a hair's breadth.

After the examination has been completed, and my intellect convinced, the evidence being sufficient to prove that Christianity is a divine revelation, nevertheless I am not yet a Christian. All this sifting brings me to this conclusion of a chain of reasoning; but I am not yet a believer. The last act of reason has brought me to the first act of faith. They are generally distinct and separable. The acts of reason are intellectual, and jealous of the interference of the will. The act of faith is an imperative act of the will, founded on and justified by the process and conviction of the intellect. Hitherto I have been a critic; henceforward, if I will, I become a disciple.

The last act of my reason, then, is distinct from my first act of faith precisely in this: So long as I was uncertain I suspended the inclination of my will, as an act of fidelity of conscience and of loyalty to truth; but the process once complete, and the conviction once attained, my will imperatively constrains me to believe, and I become a disciple of a divine revelation.

My friend next tells me that there are Christian Scriptures, and I go through precisely the same process of critical examination and final conviction, the last act of reasoning preceding, as before, the first act of faith.

He then tells me that there is a Church claiming to be divinely founded, divinely guarded, and divinely guided in its custody of Christianity and Christian Scriptures.

Once more I have the same two-fold process of reasoning and of believing to go through.

There is, however, this difference in the subject matter: Christianity is an order of supernatural truth appealing intellectually to my reason; the Christian Scriptures are voiceless and need a witness. They cannot prove their own mission, much less their own authenticity or inspiration. But the Church is visible to the eye, audible to the ear, self-manifesting and self-asserting; I cannot escape from it. If I go to the east, it is there; if I go to the west, it is there also. If I stay at home, it is before me, seated on the hill; if I turn away from it I am surrounded by its light. It pursues me and calls to me. I cannot deny its existence; I cannot be indifferent to it; I must either listen to it or wilfully stop my ears; I must heed it or defy it, love it or hate it. But my first attitude towards it is to try it with forensic strictness, neither pronouncing it to be Christ nor Antichrist till I have tested its origin, claim, and character. Let us take down the case in short-hand.

1. It says that it interpenetrates all the nations of the civilized world. In some it holds the whole nation in its unity, in others it holds fewer; but in all it is present, visible, audible, naturalized, and known as the one Catholic Church, a name that none can appropriate. Though often claimed and controversially assumed none can retain it; it falls off. The world knows only one Catholic Church, and always restores the name to the right owner.

2. It is not a national body, but extranational, accused of its foreign relations and foreign dependence. It is international, and independent in a supernatural unity.

3. In faith, divine worship, sacred ceremonial, discipline, government, from the highest to the lowest, it is the same in every place.

4. It speaks all languages in the civilized world.

5. It is obedient to one head, outside of all nations, except one only; and in that nation his headship is not national, but world-wide.

6. The world-wide sympathy of the Church in all lands with its head has been manifested in our days, and before our eyes, by a series of public assemblages in Rome, of which nothing like or second to it can be found. In 1854, 350 bishops of all nations surrounded their head when he defined the Immaculate Conception. In 1862, 400 bishops assembled at the canonization of the Martyrs of Japan. In 1867, 500 bishops came to keep the eighteenth centenary of St. Peter's martyrdom. In 1850, 700 bishops assembled in the Vatican Council. On the Feast of the Epiphany, 1870, the bishops of thirty nations, during two whole hours made profession of faith in their own languages, kneeling before their head. Add to this, in 1869, in the sacerdotal jubilee of Pius IX, Rome was filled for months by pilgrims from all lands in Europe and beyond the sea, from the Old World and from the New, bearing all manner of gifts and oblations to the head of the Universal Church. To this, again, must be added the world-wide outcry and protest of all the Catholic unity against the seizure and sacrilege of September, 1870, when Rome was taken by the Italian revolution.

7. All this came to pass not only by reason of the great love of the Catholic world for Pius IX, but because they revered him as the successor of St. Peter and the vicar of Jesus Christ. For that undying reason the same events have been reproduced in the time of Leo XIII. In the early months of this year Rome was once more filled with pilgrims of all nations, coming in thousands as representatives of millions in all nations, to celebrate the sacerdotal jubilee of the Sovereign Pontiff. The courts of the Vatican could not find room for the multitude of gifts and offerings of every kind which were sent from all quarters of the world.

8. These things are here said, not because of any other importance, but because they set forth in the most visible and self-evident way the living unity and luminous universality to the one Catholic and Roman Church.

9. What has thus far been said is before our eyes at this hour. It is no appeal to history, but to a visible and palpable fact. Men may explain it as they will; deny it, they cannot. They see the head of the Church year by year speaking to the nations of the world; treating with empires, republics and governments. There is no other man on earth that can so bear himself. Neither from Canterbury nor from Constantinople can such a voice go forth to which rulers and people listen.

This is the century of revolutions. Rome has in our time been besieged three times; three Popes have been driven out of it, two have been shut up in the Vatican. The city is now full of revolution. The whole Church has been tormented by Falck laws, Mancini laws, and Crispi laws. An unbeliever in Germany said some years ago: "The net is now drawn so tight about the Church, that if it escapes this time I will believe in it." Whether he believes, or is even alive now to believe, I cannot say. Nothing thus far has been said as proof. The visible, palpable facts, which are at this moment before the eyes of all men, speak for themselves. There is one, and only one, world-wide unity of which these things can be said.

It is a fact and a phenomenon for which an intelligible account must be rendered. If it be only a human system built up by the intellect, will, and energy of men, let the adversaries prove it. The burden is upon them; and they will have more to do as we go on.

Thus far we have rested upon the evidence of sense and fact. We must now go on to history and reason.

Every religion and every religious body known to history has varied from itself and broken up. Brahminism has given birth to Buddhism; Mahometanism is parted into the Arabian and European Khalifates; the Greek schism into the Russian Constantinopolitan, and Bulgarian autocephalous fragments; Protestantism into its multitudinous diversities. All have departed from their original type, and all are continually developing new and irreconcilable, intellectual and ritualistic diversities and repulsions. How is it that, with all diversities of language, civilization, race, interest, and conditions, social and political, including persecution and warfare, the Catholic nations are at this day, even when in warfare, in unchanged unity of faith, communion, worship, and spiritual sympathy with each other and with their head? This needs a rational explanation.

It may be said in answer, endless divisions have come out of the Church, from Arius to Photius, and from Photius to Luther. Yes, but they all came out. There is the difference. They did not remain in the Church, corrupting the faith. They came out, and ceased to belong to the Catholic unity, as a branch broken from a tree ceases to belong to the tree. But the identity of the tree remains the same. A branch is not a tree, nor a tree a branch. A tree may lose branches, but it rests upon its root, and renews its loss. Not so the religions, so to call them, that have broken away from unity. Not one has retained its members or its doctrines. Once separated from the sustaining unity of the Church, all separations lose their spiritual cohesion, and then their intellectual identity. *Ramus præcisus arcescit.*

For the present it is enough to say that no human legislation, authority or constraint can ever create internal unity of intellect and will; and that the diversities and contradictions generated by all human systems prove the absence of divine authority. Variations or contradictions are proof of the absence of a divine mission to mankind. All natural causes run to disintegration. Therefore, they can render no account of the world-wide unity of the One Universal Church.

Such, then, are the facts before our eyes at this day. We will seek out the origin of the body or system called the Catholic Church, and pass at once to its outset 1800 years ago.

I affirm, then, three things; (1) That no adequate account can be given of this undeniable fact from natural causes; (2) that the history of the Catholic Church demands causes above nature; and (3) that it has always claimed for itself a divine origin and divine authority.

I. And, first, before we examine what it was and what it has done, we will recall to mind what was the world in the midst of which it arose.

The most comprehensive and complete description of the old world, before Christianity came in upon it, is given in the first chapter of the Epistle to the Romans. Mankind had once the knowledge of God; that knowledge was obscured by the passions of sense; in the darkness of the human intellect, with the light of nature still before them, the nations worshiped the creature—that is, by pantheism, polytheism, idolatry; and, having lost the knowledge of God and His perfections, they lost the knowledge of their own nature and its laws, which thenceforward ceased to guide, restrain, or govern them. They became perverted and inverted with every possible abuse, defeating the end and destroying the powers of creation. The lights of nature were put out, and the world rushed headlong into confusions, of which the beasts that perish were innocent. This is analytically the history of all nations but one. A line of light still shone from Adam to Enoch, from Enoch to Abraham, to whom the command was given, "Walk before Me and be perfect." And it ran on from Abraham to Caiaphas who crucified the

Founder of Christianity. Through all anthropomorphism of thought and language this line of light still passed inviolate and inviolable. But in the world, on either side of that radiant stream, the whole earth was dark. The intellectual and moral state of the Greek world may be measured in its highest excellence in Athens—its private, domestic, and public morality—may be seen in Aristophanes.

The state of Rome is visible in Juvenal, and in the fourth book of St. Augustine's "City of God." There was only one evil wanting. The world was not atheist. Its polytheism was the example and the warrant of all forms of moral abominations. *Imitari quod colis* plunged the nations into crime. Their theology was their degradation; their text book of an elaborate corruption of intellect and will.

Christianity came in "the fullness of time."

The god of this world had built his city. From foundation to parapet, everything that the skill and power of man could do had been done without stint of means or limit of will. The divine hand was stayed, or rather, as St. Augustine says, an unsurpassed, natural greatness was the reward of certain natural virtues, degraded as they were in unnatural abominations. Rome was the climax of the power of man without God, the apotheosis of the human will, the direct and supreme antagonist of God in His own world. In this the fullness of time was come. Man built all this for himself. Certainly, man could not also build the city of God. They are not the work of one and the same architect, who capriciously chose to build first the city of confusion, suspending for a time his skill and power to build some day the City of God. Such an hypothesis is folly. Of two things, one. Disputants must choose one or the other. Both cannot be asserted, and the assertion needs no answer—it refutes itself. So much for the first point.

II. In the reign of Augustus, and in a remote and powerless Oriental race, a Child was born in a stable of a poor Mother. For thirty years he lived a hidden life; for three years he preached the Kingdom of God, and gave laws hitherto unknown to men. He died in ignominy upon the Cross; on the third day He rose again; and after forty days he was seen no more. This unknown Man created a world wide unity of intellect and will which is visible to the eye, and audible in all languages to the ear. It is in harmony with the reason and moral nature of all nations, in all ages to this day. What proportion is there between the cause and the effect? What power was there in this isolated man? What unseen virtues went out of Him to change the world? For change the world He did; and that not in the line or on the level of nature as men had corrupted it, but in direct contradiction to all that was then supreme in the world. He taught the dependence of the intellect against its self-trust, the submission of the will against its license, the subjugation of the passions by temperate control or by absolute subjection against their wilful indulgence. This was to reverse what men believed to be the laws of nature; to make water climb upward and fire to point downward. He taught mortification of the lusts of the flesh, contempt of the lusts of the eyes, and hatred of the pride of life. What hope was there that such a teacher should convert imperial Rome? that such a teacher should exercise the fullness of human pride and lust? Yet so it has come to pass; and how? Twelve men more obscure than Himself, absolutely without authority or influence of this world, preached throughout the empire and beyond it. They asserted two facts: the one, that God had been made man; the other, that He died and rose again. What could be more incredible? To the Jews the unity and spirituality of God were axioms of reason and faith; to the Gentiles, however cultured, the resurrection of the flesh was impossible. The divine Person who had died and risen could not be called in evidence as the chief witness. He could not be produced in court. Could anything be more suspicious if credible, or less credible even if He were there to say so? All that they could do was to say: "We knew Him for three years, both before His death and after He rose from the

dead. If you will believe us, you will believe what we say. If you will not believe us, we can say no more. He is not here, but in heaven. We cannot call Him down." It is true, as we read, that Peter cured a lame man at the gate of the Temple. The Pharisees could not deny it, but they would not believe what Peter said; they only told him to hold his tongue. And yet thousands in one day in Jerusalem believed in the Incarnation and the Resurrection; and when the Apostles were scattered by persecution, wherever they went men believed their word. The most intense persecution was from the Jews, the people of faith and of divine traditions. In the name of God and of religion they stoned Stephen, and sent Saul to persecute at Damascus. More than this, they stirred up the Romans in every place. As they had forced Pilate to crucify Jesus of Nazareth, so they swore to slay Paul. And yet in spite of all, the faith spread.

Not only did the world in the fullness of its power give to the Christian faith no help to root or to spread itself, but it wreaked all the fullness of its power upon it to uproot and to destroy it. Of the first thirty Pontiffs in Rome, twenty-nine were martyred. Ten successive persecutions, or rather one universal and continuous persecution of two hundred years, with ten more bitter excesses of enmity in every province of the empire, did all that men can do to extinguish the Christian name. The Christian name may be blotted out here and there in blood, but the Christian faith can nowhere be slain. It is inscrutable, and beyond the reach of man. In nothing is the blood of the martyrs more surely the seed of the faith. Every martyrdom was a witness to the faith, and the ten persecutions were the sealing of the work of the twelve Apostles. The destroyer defeated himself. Christ crucified was visibly set forth before all the nations, the world was a Calvary, and the blood of the martyrs preached in every tongue the Passion of Jesus Christ. The world did its worst, and ceased only for weariness and conscious defeat.

Then came the peace, and with peace the peril of the Church. The world outside had failed; the world inside began to work. It no longer destroyed life; it perverted the intellect, and, through intellectual perversion, assailed the faith at its centre. The Angel of light preached heresy. The baptismal creed was assailed all along the line; agnosticism assailed the Father and Creator of all things; Arianism, the Godhead of Son; Nestorianism, the Unity of His person; Monophysites, the two natures; Monothelites, the divine and human wills; Macedonians, the person of the Holy Ghost. So throughout the centuries, from Nicaea to the Vatican, every article has been in succession perverted by heresy and defined by the Church. But of this we shall speak hereafter. If the human intellect could fasten its perversions on the Christian faith, it would have done so long ago; and if the Christian faith had been guarded by no more than human intellect, it would long ago have been disintegrated, as we see in every religion outside the unity of the one Catholic Church. There is no example in which fragmentary Christianities have not departed from their original type. No human system is immutable; no thing human is changeless. The human intellect, therefore, can give no sufficient account of the identity of the Catholic faith in all places and in all ages by any of its own natural processes or powers. The force of this argument is immensely increased when we trace the tradition of the faith through the nineteen œcumenical councils which, with one continuous intelligence, have guarded and unfolded the deposit of faith, defining every truth as it has been successively assailed in absolute harmony and unity of progression.

What the Senate is to your great Republic, or the Parliament to our English monarchy, such are the nineteen councils of the Church, with this only difference: the secular legislatures must meet year by year with short recesses; councils have met on the average once in a century. The reason of this is that the mutabilities of national life, which are as the water-floods, need constant remedies; the stability of the Church seldom needs new legislation. The faith needs no definition except in rare intervals of periodical intellectual disorder. The discip-

line of the Church, the *Corpus Juris*, or *Canon Law*, is a creation of wisdom and justice, to which no statutes at large or imperial pandects can bear comparison. Human intellect has reached its climax in jurisprudence, but the world-wide and secular legislation of the Church has a higher character. How the Christian law corrected, elevated, and completed the imperial law, may be seen in a learned and able work by an American author, far from the Catholic faith, but in the main just and accurate in his facts and arguments—the "*Gesta Christi*" of Charles Loring Brace. Water cannot rise above its source, and if the Church by mere human wisdom corrected and perfected the imperial law, its source must be higher than the sources of the world. This makes a heavy demand on our credulity.

Starting from St. Peter to Leo XIII, there have been some 258 Pontiffs claiming to be, and recognized by the whole Catholic unity as, successors of St. Peter and vicars of Jesus Christ. To them has been rendered in every age not only the external obedience of outward submission, but the internal obedience of faith. They have borne the onset of the nations who destroyed imperial Rome and the tyranny of heretical emperors of Byzantium; and worse than this, the alternate despotism and patronage of emperors of the West, and the subtraction of obedience in the great Western schisms when the unity of the Church and the authority of its head were, as men thought, gone forever. It was the last assault—the forlorn hope of the gates of hell. Every art of destruction had been tried: martyrdom, heresy, secularity, schism; at last, two, and three, and four claimants, or, as the world says, rival Popes, were set up, that men might believe that St. Peter had no longer a successor, and our Lord no vicar upon earth; for, though all might be illegitimate, only one could be the lawful and true head of the Church. Was it only by the human power of man that the unity, external and internal, which for fourteen hundred years had been supreme, was once more restored in the Council of Constance, never to be broken again? The succession of the English monarchy has been, indeed, often broken, and always restored, in these thousand years. But here is a monarchy of eighteen hundred years, powerless in worldly force or support, claiming and receiving not only outward allegiance, but inward unity of intellect and will. If any man tells us that these two phenomena are on the same level of merely human causes, it is too severe a tax upon our natural reason to believe it.—*Cardinal Manning in the "North American Review" for September.*

PARNELL.

For The Catholic Weekly Review.

He who, rising from a poor, Helot race,
Devotes his days to elevate their state,
And all his arts to assuage their fate,
Acts well, and merits our sincerest grace.
But he who does his tow'ring rank efface
To be the watchful friend, the constant mate,
And champion of all whom mis'ries bait,
Wielding his talents as a battle-mace
In their behalf, like thee, our brave Parnell;
So far transcends the golden mean of man,
As known to Clio* since our tribe began,
That our tongues tremble his due praise to tell,
To bruit it o'er the earth like clash of bell,
And cheer him on his way in Freedom's van.

M. W. C.

Ottawa, Sept., 1888.

They tell a story in Dublin about Balfour, and an eminent bishop who has fought hard for the unfortunate people of his country. The two met for the first time at dinner, and in the course of the talk Mr. Balfour said: "But, after all, I fancy that newspapers make more noise than the masses. Do you think now that the people really dislike me?" "Ah, Mr. Balfour," said the bishop, "if the Irish only hated the devil half as much as they hate you, my occupation would be gone."

*Clio, the eldest daughter of Memory and chief of the Muses.

SHAKESPEARE ON PURGATORY.

In his interesting and charmingly written book, "Jewels of the Mass," the indefatigable Mr. Percy Fitzgerald has this passage:

"Our own great poet who has touched all things, and the Catholic mysteries above all, with an unerring knowledge that is almost inspired, has left the best and most piteous image of the poor purgatorial soul and its sufferings." (p 62.)

And then he gives an extract from the speech of the Ghost in "Hamlet." Frequently have I heard this passage adduced as a proof that Shakespeare held the Catholic doctrine of Purgatory, and that he meant to exhibit the "poor Ghost" as coming thence for awhile, and, at cock-crow, returning thither. What with the upheaval of the Reformation and the ancient learning of Greece and Rome, there was in Elizabeth's time a muddle of Christian tradition and pagan legend sufficient to provide Shakespeare with the material for creating the Ghost of Hamlet's father. The Ghost makes use of the ancient Catholic words "unhousel'd," "unanealed," and describes his murder to Hamlet thus:

"No reckoning made, but sent to my account
With all my imperfections on my head."

Also he informs his son how he is bound

To fast in fires
'Till the foul crimes, done in my days of nature,
Are burnt and purged away.

But though this is consistent with a part of the true doctrine of Purgatorial suffering, yet the Ghost himself is rather a "goblin damned" than a "spirit of health," for the souls in Purgatory are joyfully suffering as being sure of heaven at the end; and most certainly no soul in Purgatory, even if permitted to revisit "the glimpses of the moon"—and some souls (as I remember reading in a Saint's life, though I cannot just now give chapter and verse for my authority) suffer a portion of their Purgatory after death in a particular spot on earth—no soul in Purgatory could possibly cherish a thought of revenge, nor be permitted to return to earth in order to incite any one to commit murder. And this, be it remembered, is the sole object of the Ghost appearing to Hamlet. He says:

Avenge my foul and most unnatural murder.

And he goes on, perfectly alive to the heinousness of murder in the abstract:

Murder most foul as in the best it is,
But this most foul, strange and unnatural.

Yet it is for the express purpose of urging his son to commit what in circumstances the most "extenuating," is a crime "most foul," that this Ghost—a most unprincipled ghost—has come from Purgatory! No, his Ghost came from the poet's brain; and he is nothing like so beneficent a ghost as is the melancholy shade of Cæsar who, emerging from the same fertile headquarters, announces himself to Brutus as "his evil spirit," and solemnly warns his assassin that their next meeting will be at Philippi, when Brutus will come to him, not he to Brutus. And, by the way, this brief but awful apparition is a far grander conception than the communicative, loquacious, and remorselessly unforgiving ghost of Hamlet's father. Hamlet's father is "fasting in fires" like Dante's brother-in-law, Forese Donati, who, suffering among the gluttonous, utters no word of vengeance against the cooks who had assisted him to the grave of the *gourmand*. The Ghost of Hamlet's father is a malevolent spirit; he suited Shakespeare's purpose, and pleased a contemporary English audience, which wasn't quite clear as to what it believed on any subject, let alone the state of a soul immediately after death, neither bad enough for Hell nor good enough for Heaven.

That Shakespeare touched up his Ghost with what he had heard of "purgatorial fires" is as evident as that the Ghost's sentiments would be more in keeping with those of a pagan spectre in a Greek tragedy, than with those of a soul from Purgatory in a play where the *dramatis personæ*, as we see from the maimed rites at Ophelia's grave, are professedly Christian. The souls in Purgatory are "in a state of grace," as St. Catherine of Genoa writes, "knowing the truth, and knowing therefore how grievous is any obstacle which hinders their approach to God." Therefore it is that the souls in Purgatory "long," as Mr. Fitzgerald feelingly puts it, "for that drop of cold water to their tongues" which every Mass brings to them. "There

is," says Mr. Fitzgerald, "something touchingly expressive in the form of this prayer which asks for the dead 'a place of refreshment, light and peace,' and it has been pointed out that refreshment, or *refrigerium*, is a relief of a cooling kind suggested by the burning pains of their situation." The Ghost of Hamlet's father tells us of his awful sufferings without any alleviation, except during the few moments allowed for conversation with his son, which he very naturally protracts as much as possible; and yet there is one most important thing omitted by this Ghost, something that would have at once dispelled any doubts as to his orthodoxy, and that is, he forgets to ask Hamlet to have Masses said for the repose of his soul. Of course I am aware that he could not, consistently, have asked for a Mass and a murder in the same breath. He does indeed, bid Hamlet "remember" him, but the meaning of this is as clear as that of the now familiar injunction to "remember Mitchelstown." The Ghost simply means "Remember my murder and avenge it as quickly as possible, as I shan't be perfectly happy until you have stained yourself with crime and dispatched your uncle to—well, to another place!" But had he been from Purgatory, a hopefully expiating, sorrowfully loving, Catholic ghost, he would have said, "Pray for me, my son, remember me before the altar, have Masses said for the repose of my soul. Let me taste the consolation of 'a place of refreshment, light, and peace.' Warn your mother and uncle of the awful peril they stand in. Implore her, and him through her, to repent before it is too late." Had Shakespeare clearly comprehended the true doctrine of Purgatory he could not have given us the ghost of a Catholic coming back to earth on a devilish errand.—*F. C. Burnand of London "Punch" in the "Month."*

LORD ROBERT MONTAGU.

Lord Robert Montagu, who has involved himself in judicial censure and an amercement of £1,000, has had a varied if not chequered career, which an evening contemporary has rapidly sketched. He began life as a High Churchman and high Tory. This, however, proved monotonous, even though it carried with it a seat in the Privy Council, so he joined the Church of Rome, and became a Tory-Democrat. This secured him a seat for the county of Westmeath as a Conservative Home Ruler. He is now a coercionist and an "Evangelical" of the Salvation Army type. He has been at various times an advocate of international arbitration, a Jingo, a Prophet, a Protectionist, a Charity Commissioner, and a Ranter. He has just written an article, in which he expatiates on the bad weather and the plague of caterpillars alleged to be accompanying it. "That which the cankerworm hath left hath the caterpillar eaten," he remarks in the words of the prophet Joel. "Ritualism and Romanism have overspread the land," he adds, "because the Government have always made Ritualist and Romanist appointments, and the Bishops have favoured the Ritualist movement. We have heard prayers offered up in Anglican churches to the Virgin Mary and to the Saints. We have seen the Metropolitan cathedral a reared exhibiting images of the Virgin Mary and of a crucifix to which idolatrous worship has been offered. Therefore the wheat and the barley are being destroyed, and the beasts mourn because the hay crop is perished. When persons deplore to me the bad weather, and the peril of ruined crops, and an uprising of the unemployed, I say it is Lord Salisbury, and the Bishops of London, Lincoln, Ely, and Canterbury, who have done it, but my people would have it so."—*Weekly Register, London, Eng.*

A gentleman, well known in city circles, one day had climbed into a rather crowded omnibus and was beginning to get uncomfortable, when, to his surprise, he found himself seated next to a bishop. Half apologetically he said, "Well, I never expected to find a bishop in an omnibus." "You forget," said the witty prelate, "that for me it means promotion. Usually I am only a bishop *in partibus*."

Archbishop Walsh has handed to the secretary of the National League over £1,600, remittances from the United States and Australia.

The Catholic Weekly Review.

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LETTER FROM HIS GRACE THE 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, holds 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 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. O'CONNOR
Bishop of Hamilton.

TORONTO, SATURDAY, SEPT. 22, 1888.

A certain Rev. George Angus, a priest of the archdiocese of St. Andrews and Edinburgh, has contrived within recent years to attain to considerable notoriety as a high-strung politician of a peculiarly obnoxious type. Of this Father Angus as a priest, we have nothing to say; he may be a devoted, pious, learned man for aught that we know to the contrary, and, as a convert, it is probable he sacrificed much of this world's goods for conscience sake. But here our admiration for him ends. As a politician, we see no reason why he should not be treated—not, as we had almost said, as he has treated others (God forbid we should so lack in charity)—but, as by reason of his public utterances he has deserved.

We first heard of Father Angus in his political, not his sacerdotal character. He comes before the public at intervals, as an advocate of coercion and tyranny in Ireland. His favourite channel of communication is the London *Times*, and the matter and manner of his discourse is usually, to express in one breath the utmost respect and veneration for ecclesiastical authority, in the next, to assail the bishops and priests of Ireland—the divinely appointed spiritual guides of the Irish people—as traitors, intriguers, and violators of the Ten Commandments. This, of course, is most welcome to the *Times*. It gives that conscienceless journal apparent justification for claiming the Catholics of England and Scotland as their allies, a claim now well-known to be foundationless. A small and steadily-decreasing body of the English Catholics have, it is true, arranged themselves on Balfour's side; a still smaller and more insignificant, though noisier section have their spokesmen in such men as Rev. George Angus, but it has been demonstrated to a certainty that the great majority of the Catholics of England and of Scotland,

recognize the injustice to which the sister island has long been subjected and are anxious that atonement should at once be made by righting the wrong. Rev. George Angus evidently knows this, and the knowledge irritates him. Consequently he vents his spleen on the Irish people by calling names, his insults being directed sometimes towards that ecclesiastical authority for which he professes such abundant respect, but more often towards the political leaders, whose cause and whose conduct have rightly earned the approbation of the same spiritual authority. Hence it has come to pass that Father Angus fails to find any satisfactory medium for his onslaughts upon the bishops except the *Times*. The *Tablet* even (so sadly fallen from the high position to which Frederick Lucas raised it) long ago placed a limit to Father Angus' deliverances, and rebuked him for his un-Catholic language. It does, indeed, seem extraordinary that a priest professing to have so exalted a conception of his office, should set an example to laymen, not only of disrespect to his brother priests but of insult to the accredited representatives of the Holy See in Ireland. This, Rev. George Angus has done, not once but many times, and his most recent utterances fail to give evidence of any purpose or desire of change.

If then, Father Angus shows so little sense of decency or consistency in his attitude towards the clergy, laymen need expect but little mercy at his hands. And they receive none. His latest insult has been levelled at Mr. T. D. Sullivan, whom he calls a "jail bird." If to be regardless of one's own comfort and mindful of the welfare of others; if by reason of this, persecution and imprisonment become one's portion is to be a "jail bird"—then Mr. Sullivan is a "jail bird," just as thousands of other devoted and patriotic men in every age and in every country have been. In this sense, as Rev. George Angus might be reminded, William Wallace, the noblest incarnation of patriotism in history, was a "jail bird." The title, if such be its meaning, is an honourable one, the possession of which any man might envy. But if, as Rev. George Angus would have it, it means criminality or infamy, it is, when directed as he directs it, a dishonour to him who utters it, not to him at whom it is aimed.

Rev. George Angus is a Scotchman, and to judge from the *Nation's* comments on the incident to which we have just referred, his words are accepted in Ireland as expressing the sentiments of the Catholics of Scotland. We do not believe that they do any more than that they express the sentiments of the great majority of the Catholics of England. Rev. George Angus we take to be one of that class of individuals foreign to no country, who take delight in setting themselves up as men of superior mental and moral calibre, but whose words find no echo in the breasts of honest men.

We devote a good part of our space this week to the publication of Cardinal Manning's article, "The Church its own Witness," which appears in the *North American Review* for September. It could be taken up by no more valuable matter. Cardinal Manning's article comes as the contribution of a doctor in that communion which alone can claim to be historical Christianity, to the controversy which began some few months ago between Dr. Field and Col. Ingersoll, and, subsequently, was continued on the Christian side by Mr. Gladstone. Strong as was Mr. Gladstone's attack on Col. Ingersoll's arguments against Christianity, the subject was one which could scarcely be entered upon by leisure hour theologians, but

one which could only be adequately treated by a practised polemicist. It will not be disrespectful to say that the articles which have gone before compare with Cardinal Manning's only as brass to refined gold. It is a statement of the visible marks and external evidences of the Divine origin of Christianity and of the inadequacy of human causes to account for the unity and immitability of the Catholic Church or to accomplish the intellectual and moral revolution which Christianity has wrought in the world and upon mankind. What those charges are which have been wrought by Christianity upon the social and political relations of the world; what the former civilization was which had been effected by merely natural forces, what organization it was which, by establishing the authority of parents, the obedience of children, and the brotherhood of man, put into play the forces which were at the root of the change in civilization;—will be found told by the Cardinal with a rush of facts, of argument and irrefragable logic. Briefly it is in the words quoted by the Cardinal of Donoso Cortez, "the history of civilization is the history of Christianity, the history of Christianity is the history of the Church, the history of the Church is the history of the Pontiffs, the greatest statesmen and rulers that the world has ever seen."

The Cardinal's argument are summed up in the declaration of the Vatican Council that the world-wide Church is the irrefragable witness of its own legation or mission to mankind. In proof of this he has affirmed:

1. That the imperishable existence of Christianity and the vast and undeniable revolution that it has wrought in men and in nations, in the moral elevation of manhood and womanhood, and in the domestic, social, and political life of the Christian world, cannot be accounted for by any natural causes, or by any forces that are, as philosophers say, *intra possibilitatem naturee*, within the limits of what is possible to man.

2. That this world-wide and permanent elevation of the Christian world, in comparison with both the old world and the modern world outside of Christianity, demands a cause higher than the possibility of nature.

3. That the Church has always claimed a Divine origin and a Divine office and authority in virtue of a perpetual Divine assistance. To this even the Christian world, in all its fragments external to the Catholic unity, bears witness. It is turned to our reproach. They rebuke us for holding the teaching of the Church to be infallible. We take the rebuke as a testimony of our changeless faith. It is not enough for men to say that they refuse to believe this account of the visible and palpable fact of the imperishable Christianity of the Catholic and Roman Church. They must find a more reasonable, credible, and adequate account for it. This no man has yet done. The denials are many and the solutions are many, but they do not agree together. Their multiplicity is proof of their human origin. The claim of the Catholic Church to a Divine authority and a Divine assistance is one and the same in every age and is identical in every place. Error is not the principle of unity, nor truth of variations.

And the Church, continues the Cardinal, has guarded the doctrine of the Apostles, by Divine assistance, with unerring fidelity. The articles of the faith are to-day the same in number as in the beginning. "The explicit definition of their implicit meaning has expanded from age to age, as the everchanging denials and perversions of the world have demanded new definitions of the ancient truth;" but the world is against dogma, because it is impatient of definiteness in faith. It prefers open questions and the liberty of error. "The Church is dogmatic for fear of

error. Every truth defined adds to its treasure. It narrows the field of error and enlarges the inheritance of truth. The world and the Church are ever moving in opposite directions. As the world becomes more vague and uncertain the Church becomes more definite. It moves against wind and tide, against the stress and storm of the world." There was never a more luminous evidence of this supernatural fact, observes the Cardinal, than in the Vatican Council. For eight months all that the world could say and do was directed upon it. Governments diplomatists, philosophers, mockers, intriguers, and traitors did their utmost and their worst against it. "They were in dread lest the Church should declare that by Divine assistance its Head in faith and morals cannot err; for if this be true man did not found it, man cannot reform it, man cannot teach it to interpret its history or its acts. It knows its own history and is the supreme witness of its own legation.

"I am well aware," the Cardinal says, in concluding this truly magnificent exposition of the origin, prerogatives, polity, and the visible marks of the Church Universal, "that I have been writing truisms, and repeating trite and trivial arguments. They are trite because the feet of the faithful for nearly nineteen hundred years have worn them in their daily life; they are trivial because they point to the one path in which the wayfarer, though a fool, shall not err."

"Sooner or later," says an evangelical paper, "we shall come to see that it is the right of [the vast majority of our people, and necessary to harmony and progress, that our school system be raised above subserviency to any party, religious or political. The attainment of that end will involve the abolition of the Separate Schools." That is to say that sooner or later the Protestant majority in the Dominion will break faith with the Catholic minority. It is satisfactory to see that the *Week*, a paper which can only by the most painful effort bring itself to view any matter affecting Catholics fairly, repudiates the suggestion as vicious in principle. It is certainly rather questionable moral ground for a religious journal to take—the counselling a majority to do violence to the conscientious convictions of a minority, and that, too, in contravention of the original pledge of the old Province of Canada, ratified and incorporated in the Constitution of the Dominion. More satisfactory is it still to find the *Week* compelled to confess the perhaps disagreeable fact, which, though it does not affect the principle involved, cannot wholly be overlooked, namely, that the "majority" is not after all so very "vast." The *Week* makes a wry face, but it swallows the the situation.

The corner stone of the new Monastery of the Good Shepherd Nuns (Sisters of Our Lady of Charity), Parkdale, will be laid on Sunday afternoon by Very Rev. Administrator Rooney. The sermon will be preached by Rev. Father McCann. This is one of the most deserving charities in the city, and merits the support of all good Catholics and of the community generally.

Mrs. Cleveland, wife of the American President, recently gave an audience to three Sisters of Charity and presented them with a cheque for 100 dollars on behalf of the little orphans under their charge.

BOOK REVIEWS.

The Golden Jubilee of Very Rev. E. Sorin, C. S. C. A Sermon, by Archbishop Ireland. Notre Dame, Ind.

This noble sermon, delivered on occasion of the recent celebration of Father Sorin's Golden Jubilee at the University of Notre Dame, is now issued in a small, neatly-printed pamphlet as a souvenir of the event. Fifty years a priest; twenty-three Provincial and twenty Superior General of his Order—a momentous career certainly; “a grand priestly life, which has been wholly given in love to the Church of God.” Born, reared and educated in France, Father Sorin came to America soon after his ordination and within a year had settled on the St. Joseph River, where “he resolved to remain, and to spend himself in the Master's service.” With the assistance of a few lay brothers, and friendly, though unskilled Indians, he erected a log hut, to-day the site of the great University of Notre Dame. In glowing words Archbishop Ireland sketches the foundation and development of that noble institution of learning, and turning to the venerable priest, now bowed beneath the weight of years, says: “Under your guidance, Father Sorin, the Congregation of the Holy Cross, which was, indeed, in the beginning of your ministry the little mustard seed, has grown and spread out far and wide its branches.” “The members of the Congregation in the United States, one and all, extol you as their father and leader, and gratefully lay at your feet their trophies.” “Sweet Master, crown this anniversary by Thine own blessing. Leave to us for our edification for many years our patriarch, and when time is over for him, say to him: ‘Well done, good and faithful servant. Enter into the joy of thy Lord.’” These words will find an echo in the heart of every man who knows how to appreciate a noble priestly life, spent, not for personal aims or worldly honours, but solely and continuously for the greater glory of God.

Littledale versus Littledale, by Rev. Austin Richardson. London: The Catholic Truth Society.

The name of Dr. Littledale has come to be regarded as almost synonymous with insincerity and indifference to truth. He first came prominently into notice by publishing a book called “Plain Reasons Against Joining the Church of Rome,” which, read between the lines, would better merit the title: “Plain Reasons Against Complying with the Dictates of One's Own Conscience.” It is the book of a desperate man who feels he must do something to silence the “still small voice” within him. Father Ryder effectually refuted and exposed it, nevertheless it has continued to be the stock-in-trade of those ritualistic parsons to whom the existence of the One Church is a perpetual source of uneasiness and exasperation. In the pamphlet before us Father Richardson contrasts Littledale in “Words for Truth,” 1868, *versus* “Innovations,” 1868, with the intent of showing how desperation has forced him to eat his own words. In “Words for Truth” (1868) he compares the Reformers to a good and wise householder, who, finding his house out of repair, transforms it into a healthy dwelling, while in 1868 the same Littledale *proves* the Reformers to have been a set of “unredeemed villains;” that the old church was grossly *calumniated* by them; and that the “Reformation” was the triumph of *evil over good*. In 1888 Dr. Littledale says the Anglican Church is the “old church,” and that the Roman Catholics who refused to “reform” were schismatics; in 1868 he said *they were massacred* for not forsaking the religion of *their fathers*. In 1888 the religion of the Reformers is Catholic; in 1868 it was *Protestant*. In 1888 the Reformers are “good and wise householders;” in 1868 every fresh find established more clearly their *utter scoundrelism*. And so Father Richardson goes through the whole catalogue of evasions, contradictions and inconsistencies of Littledale *then* and Littledale *now*. “Out of their own mouths shall they be condemned.”

Outlines of Canadian History, by a Catholic Teacher. Montreal and Toronto. James A. Sadlier.

In this handbook of Canadian history which Mr. Sadlier has had prepared for the use of schools, Catholic children have placed within their reach an easy method of acquiring a knowledge of the principle events of the history of their country, from the earliest times to the present day. The author states

that he has presented a plan “differing materially from that in ordinary use,” and on the whole he has not been unsuccessful. A too elaborate treatment of the subject has been avoided, and in a book intended for beginners, wisely so. The arrangement is one calculated to impress the different events well upon the memory, and to arouse the interest of the student. It would, perhaps, be too much to expect a perfect production under the circumstances, but we note several omissions, etc., unaccountable in one pretending to a knowledge of Canadian literature. For instance, in the very useful list of Canadian authors given as an appendix, we look in vain for such well-known and deservedly popular names as Dr. Bourinot and Dr. Todd, who have both enriched Canadian literature, and acquired fame abroad as authorities on government and parliamentary procedure. Then, does it not seem strange (since the list does not exclude authors not born in Canada,) to find no mention of the name of Goldwin Smith or Daniel Wilson? And when we look in vain for the names of Dr. Scadding, John Charles Dent, and W. J. Macdonell, surely historical writers of eminence if Canada possesses any, and on the other hand find names having no right whatever to be included in the list, we are constrained to state that the author has made a complete bungle of this part of his work. Other omissions we note are James Ratray (*The Scot in Canada*), Charles Lindsay (*Life and Times of William Lyon Mackenzie*), O'Reilly (*The Martyrs of the Coliseum*), Withrow (*History of Canada*), and Kingsford (*History of Canada*). The list of omissions tires us, but in the hope that they may be supplied in future editions we mention the above which occur to us at the moment. The author would do well, also, to reconsider whether Louis Reil is entitled to be classed under the head of “eminent men.” However much we may think of the righteousness of the Metis' cause, it is certain they did not benefit any by their connection with Louis Reil.

Outlines of English History, by a Catholic Teacher. Montreal and Toronto: James A. Sadlier.

This work is uniform with the *Outlines of Canadian History* and by the same author. The same order and method is followed throughout, and having already passed through several editions and had the benefit of revision, is free from glaring errors and omissions such as we have just pointed out in the *Canadian History*. Mr. Sadlier is entitled to the gratitude of Catholics for his zealous efforts to supply our schools with efficient text-books, and he should be well supported.

La Canada Francais. We have already noticed the first number of this able review, and we have now before us the April and July numbers, which continue to maintain the high standard promised in the prospectus. The principal contents for April are a letter from Rome on “The Jubilee Fetés,” by A. B. Routhier; an essay on “The Little Sisters of the Poor in Montreal,” by Abbé N. P. Bruchésé; “The Movements of the French Population in the Eastern Townships” (a subject that drives the *Mail* into hysterics), by Adolphe Poisson; “Fiction in the Christian Home,” by Joseph Desrosiers; “The Roman Question,” by A. B. Routhier; “Jacques Cartier,” by P. J. O. Chauveau; and reviews of Frechette's “Legends of the People,” and Casgrain's “Pilgrimage to the Land of Evangeline.” The July number contains a further contribution on “Acadia,” by Abbé Casgrain; “St Anne d'Auray and its environs,” by Louis Honoré Frechette, (Poet Laureate and a Member of the French Academy); “The Fountain of Champlain at Quebec,” by P. B. Casgrain; and an interesting account of the Congress of French Catholics held this year in Paris, by A. B. Routhier. In addition to the above, each number contains a summary of European affairs and Book Reviews.

It will be seen that questions of Canadian history receive special prominence in *La Canada Francais*. The review has been favoured with the Holy Father's Benediction. It is worthy of all the success it has thus far met with.

The *Catholic World* for October contains several articles of more than usual merit. “The Mission of Leo XIII,” by the Very Rev. Dr. Hecker; “Divorce,” by L. C. B.; “United Italy,” by Rev. L. A. Dutto; “Church Music, its Origin and Forms,” by the Most Rev. Archbishop Janssens, are among the most important papers. In the monthly notices of new publications—always an attractive

feature of this magazine—is an extended and appreciative review of the "Reminiscences of the late Hon. and Rt. Rev. Alexander Macdonell, first Catholic Bishop of Upper Canada," first published in this REVIEW and lately brought out in book form. "A brief and interesting account," it says, "of the life and character of a strong man in soul and body has recently been printed. He was a true missionary; there being, indeed, not very much difference between the heroic men who lived and died evangelizing the savages of British America and those who like Bishop Macdonell, quickly followed in their footsteps in the wilderness, the pastors of the pioneer settlers."

We quote the reviewer's concluding paragraph:—

It is nearly half a century since the weary limbs and brave heart of this noble apostle of the Gael in exile, were laid at rest. But the effects of his labours are not only in Canada, but in many places in the States and the Macdonells to be found, intelligent, prosperous, and soundly Catholic men and women. The writer of this notice remembers serving at a mission in a busy little western city whose population was made up of representatives from the great nations of Europe absorbed into a community of the most energetic type of the pure New England stock. On asking the pastor who was the gentleman who acted as volunteer usher during the services, the answer was: "His name is Macdonell, and he is one of the Macdonells of Glengarry. He is a first rate Catholic, an excellent lawyer, and is mayor of the city."

BOOKS RECEIVED.

A Doctrinal Instruction on Indulgences and Masses for the Dead, by the Most Rev. James V. Cleary, S. T. D., Bishop of Kingston. James A. Sadlier, Toronto and Montreal.

No Salvation out of the Church, by Rev. M. Müller, C. S. S. R. Benziger Bros., New York, Cincinnati and Chicago.

Philips' Restitution, by Christian Reid. Jos. A. Lyons, Notre Dame Press, Ind.

Current Catholic Thought.

THE NON-CELIBATE MINISTRY.

When a non-Catholic, whose prejudices have gotten the better of his reason, argues on a religious question, he generally takes refuge in some phrase condemnatory of the celibacy of priests. Generally, too, the Catholic finds himself in a defensive attitude. And very needlessly so. But it is an unfortunate habit of Catholics to be on the defensive when they have nothing to defend. It is an *apologia* that they need to make, not an apology.

In truth, there are more apparent reasons to-day why Protestant ministers should be celibates than against the celibacy of the Catholic clergy. The life of the average Methodist or Baptist minister in a country place is a life of genteel pauperism. He is patronized by his flock, his large family—he generally has a large family—openly regretted by them, and they fling him an occasional "donation party," as a bone is flung to a hungry dog.

The position of the average Protestant minister is most pitiable and undignified. He is forced to consider his wife and children. An unpalatable truth told in the pulpit may bring the "cut direct" on his unhappy wife from the social leaders of the parish; it may be the means of ruining the career of one of his sons; it may bring ostracism on his daughters. Therefore he must be careful as to what he says.

Does Herodias occupy a front pew? The minister must be careful not to imitate St. John Baptist; for Herodius' husband has a two years' tailor bill for boys' clothes against the reverend incumbent, and if Herodias should be offended, it may be sent in peremptorily. Is Dives oppressing the poor and still handing around the plate? Do the poor besiege the minister to help them? How can he? The necessity of his children holds him in bonds to the rich. His family clog his spiritual inde-

pendence at every step. He becomes a slave of Mammon for their sake. It is a sad fate for a high-spirited man. He suffers for his children curbs and insults which, for his own sake, he would not endure an instant.

And, touching on a more delicate phase, is the marriage of ministers a safeguard against what the Chicago papers gently call "aberrations?" It would seem not. On what ground, then, do our Protestant friends clothe themselves so grandly and complacently in a garb of superior virtue whenever the celibacy of Catholic priests comes under discussion?

Has Lazarus the small-pox? No minister with a wife and children can be expected to approach his bed side. What? Inhale the wretch's polluted breath, as Romish priests do, and then kiss his expectant children. Let the priests do this. They are unmarried. We are quite sure that, in their hearts, the great body of Protestant ministers would cheerfully yield each penitent dying of a contagious or infectious disease to the priests, however fiercely they would defend a penitent not so afflicted. Married men, you know, must consider their families.

Let us, beloved brethren, drop argument in this matter of celibacy. There are a good many ministers who envy the celibacy of priests, and who, if they were celibates, would not be the poor, trembling creatures some of them are.—*Baltimore Mirror*.

THE POLITICAL IRISHMAN.

We are tired, fatigued and wearied of the political "Irishman." The country craves a surcease, and the "Irishman" himself wants a rest. It is all the work of the cheap politician who is getting himself in readiness to claim spoils of office after election. He is using us, and all of us, as if we were a drove of foreigners with our votes in the market to be bought and sold, not by money, but by the next worst thing—prejudice and un-American motives.

We who are Americans in the second generation have a thorough contempt for the cheap politicians hanging around the headquarters of both political parties, and claiming to speak for the "Irish element" or to carry the "Irish vote" with their "infloence." We discern that they are merely putting in preliminary work for country post offices and subordinate deputyships. We form our own judgments in politics, and vote our own ballots. The political Irishman is a budding fiasco.—*Catholic Citizen, Milwaukee*.

CARDINAL GIBBONS.

A Baltimore writer to the *New York Sun* says of his Eminence:

The Cardinal devotes the greater part of his time to the duties of his calling. The half-dozen priests who live in the same house with him gravely affirm that he is as ascetic as the late Cardinal Guibert, of Paris. In the seclusion of his bedroom he daily observes all the penances of asceticism. This room is poorly furnished. The floor is of oaken plank, covered with a threadbare rug in the centre. A common washstand, an aged bureau, and a couple of straight-back, cane-bottomed chairs completes the furniture. At 5 o'clock every morning he is awake; and at 6 o'clock he celebrates Mass, sometimes at the central altar of the cathedral, but more often at his private altar in one of the upper rooms of the archiepiscopal residence. Walking is his favourite and almost his only recreation. He is an indefatigable pedestrian. When he is not sitting in the reception room he is walking up and down the narrow brick pavement in the rear of the house and under the friendly shadow of the cathedral wall. It is here that his daily office is performed. When conversing with visitors the Cardinal's favourite position is leaning back in the comfortable embrace of an easy chair, with feet crossed and arms folded.

The Cardinal is a familiar figure on Baltimore streets. He is fond of taking long walks through the suburbs of the town with one of his priests. As a rule, however, he is generally accompanied by a younger member of his

household. The priests are not over-fond of a ten-mile tramp, even with a prelate for a companion.

As a usual thing the Cardinal spends the heated months of summer at St. Charles college, sixteen miles from Baltimore, where he received his early education. This summer, however, the Cardinal has devoted to tours of inspection, and has visited Boston and the South. He is now in the far West.

MEN AND THINGS.

The London correspondent of the *Manchester Guardian* writes.—It is rumoured that Mr. Christopher Sykes, M.P., has been received into the Roman Church, but the rumour is not credited among his intimate friends. His brother, Sir Tatton Sykes, has for years past been contemplating the step, but has never actually taken it, though he is always supposed to have promised the necessary funds for the erection of a Roman Cathedral in London. Lady Sykes, who is a daughter of Mr. Cavendish Bentinck, M.P., was "received" some years ago, and she carried the son and heir with her.

At Perth, N. B., on the 19th inst., the Hon. John Costigan "turned the first sod" of the Tobique Valley Railway in the presence of a large gathering of the yeomanry of the surrounding counties. Mr. Costigan, who was accompanied by the Hon. Mr. Haggart, Postmaster-General, represents the county at Ottawa, and has been the main promoter of the road which opens up the agricultural and mineral resources of the Tobique Valley. Mr. Costigan met with a hearty welcome from his constituents and old-time friends, amongst whom he has lived from his infancy and to whom his good qualities of head and heart are well-known.

CANADIAN CHURCH NEWS.

Archbishop Duhamel, Bishop Lorraine of Pembroke, and the Rev. Father Campeau, of the Basilica, will leave for Rome on the 10th of October. They will assist at the opening of the new Canadian College at Rome. His Grace will afterwards visit the Holy Land. He will return to Ottawa about Christmas time.

Bishop Dowling laid the foundation stone of St. Joseph's hospital at Peterborough on Thursday last. The hospital will be open to all without distinction of creed or nationality.

The October number of the *American Catholic Quarterly Review* will contain an article from Dr. D. A. O'Sullivan, of Toronto, on the Canadian Church under early British rule,—a period of fifty years after the cession to the war of 1812. It it sometimes said that the Church took the shilling from the state and came under the power of the crown, but this will show the contrary and by evidence that cannot be contradicted.

"The papers," says *Laclede*, "have a great deal to say about the 'Soo,' or Sault Ste. Marie, and are discussing the question of its ownership. It was a very old Canadian frontier post. The Jesuits, who have just opened a college, are simply going back to an ancient haunt. We learn from the *Relations* that they went there first in 1641, then in 1660, and at length, in 1666, when they established their famous mission. The local *Relations* are distinctly dated *Villa ad Cataractas Sanctæ Mariæ*."

His Grace the Most Rev. Dr. Fabre, Archbishop of Montreal, arrived in London on Saturday, September 1, and was the guest of the Oblate Fathers at Tower Hill. He preached in the Church to a crowded congregation on Sunday night, and in the procession which took place carried the Blessed Sacrament. The Archbishop left London on September 3 for Paris, en route for Rome, where he will have an interview with the Holy Father. His Grace says that the Church is making great progress in Canada and the Northwest, and considers that this is largely due to the piety and devotion of the Irish people there.

The head of the Canadian College will be Rev. M. Palin D'Abouville, a Canadian by birth, who leaves for Rome on the 8th of October with eight pupils—5 from Montreal, 2 from St. Hyacinthe and one from Quebec. He will accompany Mgr. Duhamel. On the 6th October, Rev. M. Colin will sail from New York on La Gascogne, with Bishops Moreau and Lorraine. The new Canadian college is open to students from all parts of Canada and the United States and, from present appearances, the attendance will be large from the beginning, as the zealous founders mean it as a national institution. The course of studies, extending over several years, consists of dogmatic theology, moral theology Biblical exegesis, church history, homiletics, Hebrew language and sacred eloquence.

A good story reaches us from Rome. At one of the colleges, much frequented by English Catholics a discussion arose between one of the fathers and one of the guests, a Presbyterian minister, the Rev. Gideon Marsh. Mr. Marsh stoutly denied that St. Peter held any sort of primacy among the apostles, and maintained that there was no evidence of his ever having been in Rome at all. Each of the disputants seemed very happy about himself, and the Rev. Gideon, though hard pressed, explained that nothing would convince him that St. Peter held any supremacy. At this point a well known peer, who had hitherto taken no part in the discussion, suddenly broke in, and, in his abrupt way, said: "But, Mr. Marsh, try and put yourself for a moment into the place of St. Peter. Suppose our Lord had said to you, 'Thou art Marsh, and upon this morrow I will build my Church,' wouldn't you think?"—but the end of the sentence was lost in laughter.

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 number of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quantity 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

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 Sadlier's Outlines of English History
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 lustrations and maps
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CLASS D The sixteenth monthly drawing
 will take place on Wednesday, 19th Sept.
 1888, at 2 p.m. Prizes value, \$20,000.00.

Principal Lot—One Real Estate worth \$5,000 00

LIST OF PRIZES.

1 Real Estate worth	\$5,000 00	\$5,000 00
1 Real Estate worth	2,000 00	2,000 00
1 Real Estate worth	1,000 00	1,000 00
4 Real Estates "	500 00	2,000 00
10 " " " "	300 00	3,000 00
30 Furniture Sets	200 00	6,000 00
60 " " " "	100 00	6,000 00
200 Gold Watches	50 00	10,000 00
1000 Silver do	20 00	20,000 00
2000 Toilet Sets	10 00	20,000 00
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STATUTES OF CANADA AND OFFICIAL PUBLICATIONS

The Statutes and some of the publications of
 the Government of Canada, are for sale at this
 office. Also separate Acts. Revised Statutes
 price for 3 Vols. \$3.00, and of supplementary
 volume, \$9.70. Price List sent on application.

B. OHAMBRELLIN,

Queen's Printer and
 Controller of Sta

Department of Public Printing
 and Stationery.

Ottawa, February, 1888

SAULT Ste. MARIE CANAL

Notice to Contractors.

SEALED TENDERS addressed to the under-
 signed and endorsed "Tenders for the Sault
 Ste. Marie Canal." will be received at this office
 until the arrival of the eastern and western
 mails on TUESDAY, the 23rd day of October,
 next, for the formation and construction of a
 Canal on the Canadian side of the river, through
 the Island of St. Mary.

The works will be let in two sections, one of
 which will embrace the formation of the canal
 through the island; the construction of locks,
 &c. The other, the deepening and widening of
 the channel-way at both ends of the canal, con-
 struction of piers, &c.

A map of the locality, together with plans and
 specifications of the works, can be seen at this
 office on and after TUESDAY, the 9th day of
 October next, where printed forms of tender can
 also be obtained. A like class of information,
 relative to the works, can be seen at the office of
 the Local Officer in the Town of Sault Ste. Marie,
 Ont.

Intending contractors are requested to bear in
 mind that tenders will not be considered unless
 made strictly in accordance with the printed
 forms and be accompanied by a letter stating
 that the person or persons tendering have care-
 fully examined the locality and the nature of
 the material found in the trial pits.

In the case of firms, there must be attached the
 actual signatures of the full name, the nature of
 the occupation and residence of each member of
 the same; and further, a bank deposit receipt for
 the sum of \$20,000 must accompany the tender
 for the canal and locks; and a bank deposit re-
 ceipt for the sum of \$7,500 must accompany the
 tender for the deepening and widening of the
 channel-way at both ends, piers, &c.

The respective deposit receipts—cheques will
 not be accepted—must be endorsed over to the
 Minister of Railways and Canals, and will be
 forfeited if the party tendering declines entering
 into contract for the works, at the rates and on
 the terms stated in the offer submitted.

The deposit receipt thus sent in will be return-
 ed to the respective parties whose tenders are
 not accepted.

This Department does not, however, bind itself
 to accept the lowest or any tender.

By order,

A. P. BRADLEY,
 Secretary.

Department of Railways and Canals,
 Ottawa, 8th August, 1888.

SEALED TENDERS, addressed to the under-
 signed, and endorsed "Tender for Post Office
 at Brampton, Ont." will be received at
 this office until Tuesday, 9th October, for the
 several works required in the erection of Post
 Office at Brampton, Ont.

Specifications can be seen at the Department
 of Public Works, Ottawa, and at the office of
 Messrs. Beynon and Manning, Brampton, on
 and after Tuesday, 18th September, and tenders
 will not be considered unless made on the form
 supplied, and signed with actual signatures of
 tenders.

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 com-
 plete the work contracted for, and will be re-
 turned in case of non-acceptance of tender.

The Department does not bind itself to ac-
 cept the lowest or any tender.

By order,

A. GOBEIL,
 Secretary.

Department of Public Works,
 Ottawa, August, 14th, 1888.



ST. LAWRENCE CANALS.

Notice to Contractors.

SEALED TENDERS, addressed to the under-
 signed and endorsed "Tender for the St. Law-
 rence Canals," will be received at this office un-
 til the arrival of the eastern and western mails
 on TUESDAY, the 23rd day of September next,
 for the construction of two locks and the deepening
 and enlargement of the upper entrance of
 the Galops Canal. And for the deepening and
 enlargement of the summit level of the Cornwall
 Canal. The construction of a new lock at each
 of the three interior lock stations on the Corn-
 wall Canal between the Town of Cornwall and
 Maple Grove; the deepening and widening the
 channel way of the canal; construction of
 bridges, &c.

A map of each of the localities together with
 plans and specifications of the respective works,
 can be seen on and after TUESDAY, the 11th
 day of September next, at this office for all the
 works, and for the respective works at the fol-
 lowing mentioned places:—

For the works at Galops at the Lock-keeper's
 house, Galops. For deepening the summit level
 of the Cornwall Canal, at Dickenson's Landing,
 and for the new locks, &c., at lock-stations Nos.
 18, 19 and 20 at the town of Cornwall. Printed
 forms of tender can be obtained for the respective
 works at the places mentioned.

In the case of firms there must be attached the
 actual signatures of the full name, the nature of
 the occupation and residence of each member of
 the same, and further, a bank deposit receipt for
 the sum of \$4,000 must accompany the tender for
 the Galops Canal Works, and a bank deposit re-
 ceipt for the sum of \$2,000 for each section of
 the works on the summit level of the Cornwall
 Canal; and for each of the lock sections on the
 Cornwall Canal a bank deposit receipt for the
 sum of \$1,000.

The respective deposit receipts—cheques will
 not be accepted—must be endorsed over to the
 Minister of Railways and Canals, and will be
 forfeited if the party tendering declines entering
 into contract for the works at the rates and on
 the terms stated in the offer submitted. The
 deposit receipts thus sent in will be returned to
 the respective parties whose tenders are not
 accepted.

This Department does not, however, bind itself
 to accept the lowest or any tender.

By order,

A. P. BRADLEY,
 Secretary.

Department of Railways and Canals,
 Ottawa, 8th August, 1888.

SEALED TENDERS addressed to the under-
 signed, and endorsed "Tender for Post Office
 Goderich, Ont." will be received at this office
 until Monday, 23rd instant, for the several works
 required in the erection of Post Office, &c., at
 Goderich, Ont.

Specifications and Drawings can be seen at the
 Department of Public Works, Ottawa, and at the
 office of the Town Clerk at Goderich, Ont., on
 and after Wednesday, 5th, Sept., and tenders
 will not be considered unless made on the
 printed forms supplied, and signed with actual
 signatures of tenders.

Each tender must be accompanied by an
 accepted bank cheque made payable to the order
 of the Honourable the Minister of Public Works,
 equal to five per cent. of the amount of the ten-
 der, 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 work contracted
 for. If the tender be not accepted the cheque
 will be returned.

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

By order,

A. GOBEIL,
 Secretary.

Department of Public Works,
 Ottawa, August 31st, 1888.

TEETH WITH OR WITHOUT A PLATE

Rest Teeth on rubber, \$4.00; on celluloid, \$10.00
 All work absolutely painless. "Vitalized Air."
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 and Yonge streets, Toronto. Telephone 3,476.



SEALED TENDERS, addressed to the under signed, and endorsed, "Tender for Penotangushone Work," will be received at this office until **FRIDAY, 19th October** next, for the construction of work at Penotangushone, Ontario, in accordance with a plan and specification to be soon at the department of Public Works, Ottawa, and on application to H. H. Thompson, Esq., Mayor of Penotangushone.

Tenders will not be considered unless made on the form supplied and signed with the 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 decline the contract, or fail 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, 13th Sept. 1888

SEALED TENDERS, addressed to the under signed, and endorsed, "Tender for Port Arthur Work," will be received at this office until **FRIDAY, 19th October** next, for the construction of a further length of Breakwater at Port Arthur, Ontario, in accordance with plans and a specification to be soon at the Department of Public Works, Ottawa, and on application to William Murdoch, Esq., Resident Engineer, Port Arthur.

Tenders will not be considered unless made on the form supplied and signed with the 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 decline the contract, or fail 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, 13th Sept. 1888

Notice to Creditors.

NOTICE is hereby given, in pursuance of Art. Sec. 30 of Cap. 110 of the Revised Statutes of Ontario, that all creditors and other persons having claims against the estate of EDWARD FOX, late of the City of Toronto, in the County of York, deceased, who died on or about the 7th day of June A.D. 1888, are required, on or before the 10th day of November next, to send by post prepaid to D. A. O'Sullivan, Barrister, etc., 18 and 20 Toronto St., Toronto, a statement in writing of their names and addresses and full particulars of their claims duly attested, and the nature of the securities (if any) held by them. And further take notice, that on and after the said 10th day of November next, the assets of the said deceased shall be distributed amongst the parties entitled thereto, having regard only to the claims of which notice shall have been received, and the administratrix shall not be liable for the assets or any part thereof to any person whose claim shall not have been received at the time of the distribution of said assets.

D. A. O'SULLIVAN,
Solicitor for the Administratrix, Mrs. Fox.
Dated Toronto, Sept. 10, 1888.

EXECUTORS NOTICE.

All persons having claims against the estate of the late
The Most Rev. John Joseph Lynch,
Archbishop of Toronto, are hereby required to forward the same to the Executors, the Right Reverend Bishop O'Mahony, and the Very Reverend Father Beausay, or to their Solicitor, the undersigned, on or before the
First day of November next

The Executors on that will distribute any money come to their hands, with regard only to the claims then received.

D. A. O'SULLIVAN
Solicitor for the Executors
Toronto, Sept. 13, 1888.

ELECTRIC BELT FREE.
To introduce it the undersigned firm will give away in each locality to those likely to make good agents, a few of their \$5 00 German Electric Belts (U. S. Patent 857,047), invented by Professor P. H. Van Derweyde, President of the N. Y. Electrical Society, and late Professor of Chemistry of N. Y. Medical College. They offer a reward of \$500.00 for any belt they sell that does not generate a genuine electric current. They are making most marvelous cures in cases of Catarrh, Rheumatism, Liver, Stomach and Kidney Diseases, Lung troubles, Female complaints, Nervous debility, Paralysis and many other ailments in which medicine fails. We would advise all who are ailing to take advantage of their offer and write to them at once, addressing German Electric Belt Agency, P. O. Box 178, Brooklyn, N. Y. A letter or postal card sent to them will receive immediate attention.—N. Y. Weekly Star, Aug. 29.

The above from the N. Y. Weekly Star still holds good. Write us to-day as this will not appear again. ELECTRIC BELT Agency, Brooklyn, N. Y.

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On Wednesday Oct. 17, '88, at 2 p.m.
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Sale of the Tickets and Drawing done by the National Colonization Lottery.

2149 PRIZES
Prizes Value \$250,000.00
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Church of Our Lady, Guelph

The Committee of Arrangements has decided to postpone the Bazaar and Drawing of Prizes in aid of the Church of Our Lady, Guelph, until the week before Christmas, Dec. 17th to 24th.

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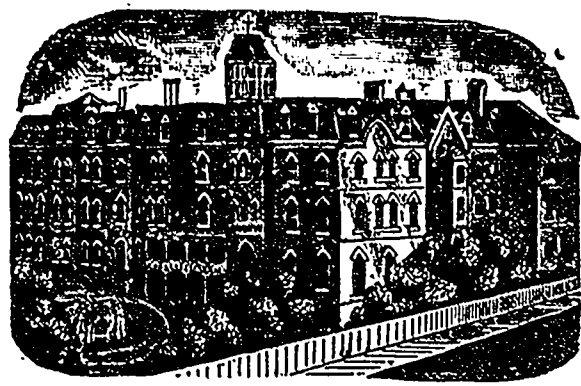
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