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The Catholic Weekly Review.

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

Reddite quæ sunt Casaris, Casari; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol. III

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Notes.

The Superior-General of the Basilian Order, who is now in Toronto, has made the following transfers and changes among the members in this province: The Rev. Father Teefy becomes President of St. Michael's College, Toronto; the Rev. Father McBrady is changed from Ascension College, Sandwich, to St. Michael's College, Toronto; the Rev. D. Cushing, from Toronto to Sandwich; the Rev. L. Brennan, from Toronto to Owen Sound, and the Rev. M. J. Mulcahy from Toronto to the mother house of the Order in France.

The appointment of Father Teefy to the Presidency of the College augurs well for the future of that institution. His scholarship and his familiarity with university work and university methods qualify him especially for the position, and his assumption of the Presidency will mark, it is believed, a distinct step in advance on the part of the college. For some years past, it is not too much to say, his has been the pre-eminent influence upon the students of the place, and his appointment to the Presidency is a matter for congratulation, not only among his friends, but among all who have at heart the advancement of Catholic education in Ontario.

One of the changes announced in this connection causes very general regret in Catholic circles in Toronto, and among his own parishioners especially, namely, the removal of the Rev. Father Brennan from Toronto to Owen Sound. Father Brennan has had pastoral charge for many years of the parish of St. Basil's, and under his direction have been undertaken and carried to completion the many and marked improvements to the church, and other parish works of St. Basil's. A deputation from the parishioners of St. Basil's waited upon the Superior General of the Community a few evenings ago

to represent to him the general wish that Father Brennan might not be taken away from them, but the Basilian Superior, we believe, was unable to accede to their wishes. The relations between the pastor and people of St. Basil's have been of the happiest and most enviable character. Father Brennan will be keenly missed by his people, by whom he is held in respect and affection.

Some time ago Rev. Father Whelan, of St. Patrick's Church, Ottawa, challenged any one to prove that the Jesuits taught the doctrine that "The end justified the means." He promised the sum of \$500 to anyone making good this charge, and the offer was left open until Friday, the 12th inst. The offer was taken up recently by Dr. Hulbert, of the same city, but Father Whelan refused to accept the challenge, believing it to be a joke. Dr. Hulbert was, however, recognized by the Secretary of the Ottawa branch of the Equal Rights Association as their representative, and Father Whelan on Thursday last wrote a letter to the press accepting Dr. Hulbert as representing the anti-Jesuits. It concludes as follows:—"I desire to say that two arbiters chosen by me will be prepared on Thursday, the 20th day of August, in the City of Montreal, to meet the arbiters selected by the other side and appoint the fifth member of the Commission. Copies of extracts from Jesuit or other approved Catholic theologians, which, in accordance with the terms of the challenge, are to be filed at least 30 days before the opening of the inquiry, should be addressed before the 20th instant to the Rev. A. G. Jones, St. Mary's College, Bleury street, Montreal, who will be happy to arrange with Professor Scrimger, or any other party appointed for the purpose, the hour and place of meeting, and all necessary details."

In his speech, at Weymouth, Eng., on Sunday, June 9th, Mr. Gladstone made this reference to the priests of Ireland:—

We must bear in mind that during the long and dark years, the years of trouble and of suffering, and through generations and through centuries, they have been the class that have administered to the people the consolations of religion. They have afforded them almost the sole support which they have had against an overwhelming tyranny both of classes and of the Government. Of those priests, gentlemen, I think no less than eleven have been put in prison, and what is the effect of all this upon the people? Not to drive them into crime. They are now too well conducted and too well trained to be driven into crime even by this provocation. But if it were not for these priests, of whom, as I tell you, eleven have been put into prison, if it were not for those Nationalist members who have exerted themselves laudably and manfully and beyond all question now for several years past, at any rate, without going back to former times, if it were not for those the people of Ireland might have been tempted into crime.

THE ECCLESIASTICAL TRIAL OF MUGGINS VS. MANIPLE.

The recent action instituted against the Bishop of London arising out of the erection in St. Paul's Cathedral of a crucifix and a representation of the Blessed Virgin, recalls "The Prig's" description of the ecclesiastical trial of Muggins vs. Maniple, in his amusing book "How to make an Anglican Saint." It is as follows:

It would be useless to weary our readers with an account of the tedious preliminaries which precede an ecclesiastical suit in the Court of Arches. That so sacred a matter as the Canonization of Saints should be taken out of priestly hands and intrusted to a Court of Law was a source of great grief and sorrow to the members of the committee of the Society for the Propagation of Anglican Saints, but a sense of duty enabled them to bear up.

Mr. Maniple was anxious to find a Counsel imbued with a "Catholic spirit;" but against this Mr. Spinks, his legal adviser, protested most strongly. "The man for you," he said, "is Sinister. If you don't get Sinister you will do no good at all. I implore you to allow me to retain Sinister at once." Mr. Maniple demurred, but eventually gave way. Now Mr. Sinister was not exactly a man distinguished for his devotion to saints and angels. It might be even said that his devotion to the Creator of Saints and Angels was far from pronounced. Possibly he may have spent his nights in prayers and austerities, but if so, he scrupulously obeyed the precept against letting the left hand know what the right hand doeth. A remarkable article of more than doubtful orthodoxy, which had appeared in one of the monthlies, was attributed to his pen, but with what truth we are not in a position to state. He was considered a very fine judge of racing and female beauty, and he was an excellent diner out.

Mr. Maniple and his friends were recommended by Mr. Spinks to place their case unreservedly in Mr. Sinister's hands, and on no account to hamper him with any expressions of opinion as to the manner in which they wished it to be conducted. In a court of law it would become a purely legal question and personal feelings would have to be entirely subordinated to the technical exigencies of the trial.

Mr. Smiles persisted in speaking of Mr. Sinister as their *postulator*, and of Mr. Frumps, the leader on the other side, as the *promoter* (Devil's Advocate). "After all," said he, when they found themselves in the somewhat secular precincts of the law court, "we have only to fancy ourselves in the court delegated by the Sacred Congregation of Rites. I declare, I rather like it."

The greater part of the first day of the trial was occupied by wranglings between Messrs. Trumps and Sinister over technical objections, and, to the horror of Mr. Maniple, it seemed at one time not unlikely that, on the ground of some legal quibble, his counsel would succeed in preventing the trial coming off at all.

At last Mr. Frumps got under way, we will not trouble our readers with his long speech in opening his case. For a day and a half he prosed away. He contended that there was no authority whatever for the addition of new saints to those already named in the Calendar at the beginning of the *Book of Common Prayer*. This took about two hours. Then he proceeded to show that even if such a thing were permissible a rector or incumbent could not do it without higher authority. After that he tried to prove that the four characters which had been selected were not saintly, quoting largely from histories and other books, as well as from their own writings in proof of this contention. Last of all, he argued, at great length that even if new saints could be nominated and an ordinary rector or incumbent had the power of so nominating them, and if the four characters chosen by the defendant were worthy of being honoured as saints the defendant had no right to erect the statues in his church without a special faculty.

He then called a number of witnesses to prove the offence. Most of these described the nature of the special services at Mr. Maniple's church, the statues, their position, and so on. Few of them escaped cross-examination by Mr. Sinister. Here is a specimen of it:

Mr. S.—"Are the statues attached to the pedestals?"

Witness.—"I don't know."

Mr. S.—"Are the pedestals on which the statues stand attached to the fabric of the church?"

Witness.—"I can't say."

Mr. S.—"Are the inscriptions beneath the statues on the upper parts of the pedestals or on the lower parts of the statues themselves?"

Witness.—"On the lower parts of the statues."

Mr. S.—"Will you swear that they are not on the pedestals?"

The witness would not like to swear that they were not on the pedestals, but he thought—Mr. Sinister did not wish to know what he *thought*. Did the witness know whether the statues always remained in the church, both by day and by night? He did not. And yet, said Mr. Sinister, he had sworn that the statues were *erected* in the church.

Did he understand the legal signification of the term "erected?" He did not. Then how could he swear upon his solemn oath that they were erected?

Then a witness described the first great function on the Sunday evening and the blessing of the statues. He had said that Mr. Maniple had sprinkled them with holy water. Would he swear that the water was holy? Could he define holy water? Was he prepared to say, on his oath, that he had seen any water at all? How far was he standing from Mr. Maniple? Did he or did he not possess the faculty of seeing through opaque objects?

After a week of this kind of thing Mr. Sinister rose to reply. He maintained that it had not been proved that either Hooker, Laud, Johnston or Hannah Moore had been venerated as saints at all in Mr. Maniple's church. Not a single witness had been able to swear what words had been used in the so-called blessing of the statues, so there was no evidence that they had been blessed. No hymns had been used except those to be found in the hymn book of the church, which he should produce. It was positively miraculous—

"Why, I do believe he is going to bring forward evidence of miracles in support of the saints' canonization," whispered Mr. Smiles.—That so trivial a case should have been brought into Court. As to the statues they could not be said to be "erected" in the church. He should call witnesses to prove not only that they were not attached to the pedestals, but that even the pedestals themselves were not fastened to the floor of the church.

With regard to the inscriptions, the only word objected to was that of "saint." Now he would read the definition of the word in a standard dictionary. It was true that one of the meanings given was "one canonized by the Roman Catholic church," but nothing could be clearer than that the defendant never pretended either of the four characters to have been canonized by the Roman Catholic Church. Not one of them had ever been a Roman Catholic, and was he to be asked to believe that the Roman Catholic Church would canonize a person who had belonged to a Protestant church? Now there was not a grain, or tittle of evidence to show that the defendant had intended to use the word "saint" in the sense of canonization—Mr. Maniple groaned—much less in the sense of Roman Catholic canonization. There was already a statue of Dr. Johnson in St. Paul's Cathedral with an inscription far stronger than that used by the defendant.

Mr. Sinister put in as evidence a little book called "Romish Fallacies," by the defendant. Now this book was a very sore subject to Maniple. He had written it—it was but a two-penny pamphlet—before he had been ordained. The fact was that he had begun his clerical career as an Evangelical, like his father before him. During the last fifteen years he had developed into a High Churchman of a very pronounced type, and nothing galled him more than to be reminded that he had at one time been at the other end of the ladder. When, therefore, Mr. Sinister produced "Romish Fallacies" and began to read extracts from it, it was all Mr. Spinks could do to keep his client quiet.

After reading several passages Mr. Sinister said: "I think I have read enough to prove the innocence of the defendant with regard to any undue reverence to the dead, but I wish to call special attention to the last few words of the chapter from which I have selected my extracts. 'In short,' says he, 'the doctrine of saint worship is one of the most unscriptural and revolting of the many errors with which the Roman

Church is blackened. Nay more, I would most thankfully and gladly see every saint's name blotted out of the calendar of the Church of England."

There was a considerable number of High Church clergy in Court. Most of them had come to show respect to the Confessor of the Faith under persecution, and it may be readily imagined that this revelation of his former opinions was a shock to their feelings. No less shocked was Mr. Maniple himself, and for a moment he almost wished for a second time that every saint's name had been blotted out of the calendar of the Church of England.

After a delay of many weeks, the judge delivered his judgment. It was very long, and the report covered a whole page of the *Times*. The pith of it was a full verdict for the defendant, costs to follow the suit.

Mr. Muggins immediately gave notice of appeal.—*From How to make an Anglican Saint; by "The Prig."*

CATHOLIC EDUCATION.

There is no more important subject than that of education, for education is the foundation upon which society is built, and exercises upon it a most powerful influence. For whatever influence is brought to bear upon youth will be productive of good or evil, joy or sorrow in the future of society. This question of education should be given much consideration, for any error committed in regard to it cannot be remedied. For example, if in the spring the farmer sows good seed, a good harvest will naturally follow; but if the seed be bad the harvest, he soon sees, will be a failure. But it is too late to repair the error, the time for sowing is past, and the harvest, good or bad, must be reaped. So it is with the mind. In youth the soil is ready to receive the seed; it is soft and can be shaped and molded. Therefore if the seed sown in the young mind be poisonous, how can there be a good harvest? And it is too late to try to remedy the evil when the child has become a youth, the youth a man, for his principles are rooted, his opinions indelibly fixed. The twig can be bent, but not when it has become a tree. The first want of man is education, and many of the evils of this world may be attributed to the want of it. Man possesses a twofold life, a life of the body and of the soul. As the body must be fed, so must the soul. The food of the soul is knowledge, and though it is immortal and cannot die like the body, without food it will remain in a state of infaney, of imbecility; it will never grow from the state in which it was born. Man is intended to mingle with his fellow-creatures, and the utterly uneducated man is incapable of fulfilling his obligation to society. In fact, he is the enemy of society. All the powers of his soul lie untouched and dormant; he has no moral or intellectual powers to oppose the evil propensities, the base desires of his nature; the mind is subservient to passion, the spiritual to the material. The ignorant man cannot understand the law, and is the statesman's greatest difficulty, the stumbling-block in his path of legislation. The uneducated man is also the enemy of the Church, for faith appeals to the intellect, and a man must be educated to exercise his intellect as the Church requires. Thus the ignorant man is the enemy of society, the State, and the Church, because he only follows his brutal instincts, and sets at defiance every law, human and divine. Visit the large jails and penitentiaries, and it will be found that, with few exceptions, those paying the penalty of their crimes are the uneducated. The statesman, the churchman, the philosopher all cry out for education. They all acknowledge the evil of ignorance, and each has his own view of education, but the Catholic Church alone understands how to educate. The statesman believes in unsectarian education, or education without God—the cultivation of the mind, while the heart and soul are left untouched, unenlightened. But such education is as fatal to society as ignorance. What do these unsectarian schools turn out? A young man or a young woman who knows all the sciences—chemistry, history, philosophy, all that can be taught—but nothing of duty to parents or to God; an infidel mind and heart, a debased, corrupted will. Then there is another system of religion which professes to teach God, to educate on the basis of a common Christianity—that is, to teach the Catholic child as much as he and the Protestant child believe

in common. But what belief have the Catholic and Protestant in common save the existence of a God? Many intelligent Protestants do not believe in the divinity of Jesus Christ, and yet they can still remain members of the Church; but when a Catholic doubts an article of faith he is no longer a Catholic, because he refuses to accept one of the teachings of the Church. When the Catholic child is educated on a basis of common Christianity, even with the highest form of Protestantism with Catholic principle, he must forget the Sacraments, devotion to the Blessed Virgin and the saints, prayers for the dead. The Catholic Church says that education must be applied to every capacity of the soul, must bring out and develop every power and faculty in it, not, however, giving prominence to one to the neglect of the other. Then the heart, the affections, the will must be educated. These are more important than the education of the intellect, because the education of the heart determines a man's moral life, while no amount of knowledge given his intellect will make him honest, pure and good. Some of the most depraved men that ever lived had brilliantly cultivated intellects, many infidels and atheists had rarely gifted minds. The education of the intellect alone does not guarantee an upright soul and a pure heart. Therefore the Catholic Church says that the education of the intellect is not enough, but that the heart, the soul, and the will must be educated. The Church takes the child before it has come to the use of reason, before its passions are developed, before it understands the mystery of sin, and begins by teaching it the things of heaven. It captures the young senses by the image of the Child Jesus, the beauty of heaven, before the youthful eyes have opened to the alluring beauty of the world. And when reason comes to the child its heart is already filled with the things of heaven. When passion develops itself, and temptation comes, the child has already been instructed how to subdue the one and resist the other. Then the Church teaches the child his responsibility to God by preparing him for his First Communion, and that responsibility is brought home to the young soul by the duty of self-examination in preparation for confession, which sacrament is an obligation in the Catholic school as soon as the child has come to the use of reason. Then during the years that follow every lesson which is taught of human knowledge there is a corresponding one of divine knowledge; every new idea that the mind grasps brings with it some form of grace for the heart. Thus the education of the intellect is mingled with the training of the soul, heart, and will. This is Catholic education, and the result is a man intellectual, cultured, able to hold his own in every sphere; as highly educated as any of his Protestant competitors, with this difference, that he has reached this pinnacle of intellectual power without losing purity of heart, nobility of soul. Can Catholic parents afford to have their children educated by that system which excludes God and will turn them out infidels or with impure hearts and undeveloped souls, or by the system of a common Christian basis, which will make of them bad Catholics or cause them to lose their faith entirely? When parents regret that they cannot send their children to those model schools which are not Catholic, let them remember that from the Catholic school their children will come home to them not only with cultivated intellects, but worthy members of the Church of God, adornments to society, and supports to just legislation.—*Emma Howard Wight in Catholic Mirror.*

There are non-Catholics who are utterly dishonest in their efforts against the Catholic Church. Witness the mutilation of Lafayette's words, as persisted in by so many; and repeated recently by Rev. Josiah Strong, in his volume, "Our Country." This writer quotes Lafayette as follows:

"If ever the liberties of the American people are destroyed, they will fall by the hands of the Romish clergy."

What the General really wrote, was in a letter, sent in 1829, to a Protestant friend in New York, and is as follows:

"But I must be permitted to assure you, that the fears which, in your patriotic zeal you seem to entertain, that if ever the liberty of the United States is destroyed it will be by Romish priests, are certainly without a shadow of foundation whatever."

Comment in such a case were absolutely useless.

SOMETHING ABOUT GIORDANO BRUNO.

A subscriber who informs us that he has "looked in a great many Catholic books, but cannot find anything relating to Giordano Bruno, in whose memory a statue was recently erected in Rome," wants some information from the *Monitor* concerning this important subject.

The apostate Giordano Bruno was born at Nola, in the kingdom of Naples, about the year 1550. When he had passed through his academic courses in pursuit of education, he allied himself with the Dominican Order and remained therein until he began to advance heterodox opinions concerning the Trinity, Transubstantiation and the Immaculate Conception of the Blessed Virgin Mary, which, of course, drew down upon him the condemnation of his spiritual superiors. He then quitted his convent and retired to Geneva in 1680, and in that city it is said that he apostatized from the true Church and joined the Calvinists. He then became very radical in his religious views, attacking Christian dogmas as well as principles laid down by the Fathers and the ancient philosophers.

After a literary conflict with the disciples of Aristotle, Bruno left Geneva in order to find a demie in England, where "good Queen Bess" received him into her royal favor for the reason, doubtless, that she harboured the hope that a bad priest would make a good Protestant.

In return for the hospitality with which Queen Elizabeth received him, Bruno wrote a work entitled "The Song of the Swan," in which he lauded Elizabeth up to the third heaven, calling her "the divine Elizabeth," and declaring her to be far above every other monarch in the world in greatness, genius, goodness and glory.

When this work was brought to the knowledge of the Spanish Government which had an old grudge against Elizabeth on account of the murder of Mary, wife of Philip II., it created terrible excitement in Madrid, and Bruno's life would not have been worth an hour's purchase had he dared to enter the Spanish capital. This book was the original cause of Bruno's fearful death.

Whilst Bruno remained in England he also wrote other works relating to astrology, the Church and the miscalled "Virgin," Queen who had harbored him. But this erratic character soon tired of England, and having been expelled from Oxford University, he went to Prague, and then he wandered to Brunswick and Helmstadt, where he was excommunicated by a dignitary of the Protestant Church. The year 1591 found him in Frankford, and from there he drifted into Venice, where he was arrested and thrown into prison through the interest of the professors whom he had called ignorant, the Humanists whom he had ridiculed, and the Spanish grandees whom he had grossly insulted by his laudatory poem on Elizabeth. These three powerful coteries charged Bruno with having published false religious opinions for which he should receive the most stringent punishment.

The Venetian Inquisition had Bruno's case before them for several months without coming to any conclusion, and as he had fallen under the jurisdiction of both the Neapolitan and Roman tribunals on former occasions, it was claimed that he should be tried either in Naples or in Rome. This question was finally settled by sending Bruno to stand trial before the Roman Inquisition.

No publication of the particulars of Bruno's trial and condemnation to be burnt at the stake has ever been made, and some writers there are who doubt if this miscalled "martyr to science" was ever condemned to death. But even admitting that Bruno was condemned to death, such was the mode of punishment in those days, and those people who roll up their eyes in horror at the fate of Bruno, should bear in mind the awful fact that John Calvin caused Michael Servetus to be publicly burnt in Geneva on October 27th, 1553, nearly fifty years before Giordano Bruno is said to have met a similar fate.

The grounds on which Bruno suffered death are not fully known, but Schoppius, one of his contemporaries, in narrating the major errors taught by this evil-minded man, says that he blasphemed against the Holy Ghost, ridiculed the Holy Scriptures, denied that Moses ever existed, and advanced a number of other doctrines equally monstrous.

The enemies of the Church who know no better, assert that it was by order of Pope Clement VIII. and his Cardinals that Bruno was put to death, but even as bitter, unjust and prejudiced a Protestant bigot as John William Draper, in his "Conflict between Science and Religion," is honest enough to admit that Bruno was "delivered over to the secular authorities to be punished as mercifully as possible and without the shedding of his blood."

Such, in brief, is an outline of the life and wanderings of a restless, wayward man who manifested a malignant opposition to Almighty God from the first hour when his infidel ideas caused him to be expelled from the Dominican Order. He was a rank apostate and as such the enemies of the Church have honoured him and disgraced Rome and Italy.

To the ribald Carbonari who cheered to the echo the unveiling of Bruno's statue on Pentecost Sunday last, it mattered not if that mock hero had written "the Doctrines of the Trinity, the miraculous birth of Christ, and Transubstantiation are insults to the Divine Being. Christ had seduced the people by working apparent miracles. So also had the Apostles."

What cared that mob of marauders if Bruno did not believe in the punishment of sin, indeed such a doctrine would be most congenial to the horde of howling infidels who invaded Rome on that doubly-deseccated Sunday.

And whilst this outrage was being perpetrated amidst uproar and tumult, the Vicar of Christ was prone before the Real Presence, praying for his enemies. "Father, forgive them, for they know not what they do." Such is the difference between the infamous mob of the world's worldings and the Supreme Representative of Him who is all Love and whose charity for sinners neither earth nor heaven can compass.

Giordano Bruno was honoured with a monument in Rome because he apostatized and because he was an open enemy of God. And now that Bruno has been honoured with the hosanna of a howling mob of Carbonari headed by heretics, it is quite in order that Judas Iscariot should also be similarly exalted by those who have betrayed God in order to serve the devil.

CORPUS CHRISTI IN VIENNA.

The Vienna correspondent of the *Times* describes the annual Corpus Christi procession in Vienna, which was attended by the Emperor. This is the finest periodical pageant that has survived in Europe, and, when it is favoured by lovely weather, as was the case on the last occasion, it makes a most impressive show. The streets of the inner town were thronged with people by six a.m., and at that hour the workmen were putting the finishing touches to the open-air altars erected outside the principal churches. At that hour, too, a troop of Austrian Life Guards, in helmets and red coats, with black chargers, and the Hungarian Guards in decorated hussar uniforms, busbies and yellow boots, and with leopard skins slung over their shoulders, took up their stand before the West door of the Cathedral of St. Stephen. The Hungarian Guards have grey chargers, and only ride them on this one day of the year, or at a coronation. At about a quarter past six the great officers of State, peers, ministers, bishops, and Roman Catholic members of the Diplomatic Body began to arrive at the Cathedral in their carriages, and at a quarter to seven appeared the Court carriages, containing the Archdukes. The Austrian Court remains very conservative as regards keeping early hours, and the Emperor may boast that he is the only Sovereign who once a year brings out all the most distinguished among his subjects in their gala uniforms before the shops of Vienna are usually opened. Punctually at seven his Majesty's coach was driven on to the Stefan Platz, driven by eight white horses, and escorted by a crowd of pages in seventeenth century dress. The Emperor's arrival was heralded by the blare of silver trumpets and by an outburst of music from the bands of the various regiments lining the streets.

A service of about three-quarters of an hour's length was solemnized in the Cathedral, and after this the persons who were to form the open-air procession filed out in appointed order. First came the chanting monks, Franciscans, Bene-

dictines and Dominicans, in brown, black, and gray robes : next deputations of the clergy of the metropolitan parishes, in their most gorgeous vestments, with banners and with olivasters swinging censers. The procession moved along a boarded gungway strewn with rushes, and between two lines of soldiers presenting arms. The pavements were thronged, and every window was crowded with faces, and the bells of all the city churches were ringing. After the deputations of the metropolitan clergy came the Cathedral Chapter, with the Archbishop's Coadjutor under a canopy, and carrying the Most Holy Sacrament. Immediately behind the canopy walked the Emperor, bareheaded and with a long lighted taper in his right hand, and following his Majesty were all the foremost men of the Empire—Archdukes, Knights of the Golden Fleece, great officers of State, Ministers, Peers, and finally a countless host of officers of all arms. The procession, wending its way slowly through the streets, stopped before each one of the open-air altars, where prayers were said, and after a two hours' peregrination returned to the Cathedral and dispersed. The Emperor looked well and walked with his usual calm seriousness, glancing up at all the windows, but bowing to nobody.

CELEBRATING MASS IN JOHNSTOWN AFTER THE FLOOD.

The New York *Sun's* Johnstown correspondent writes. "Father Tahney, Priest of St. John's Catholic church, in Johnstown proper, which was both flooded and burned, found a place for temporary worship in the open air in front of the residence of Henry Matthews on Gautier street, near Sunny vale cemetery, where those who died in the flood were buried. There was a grassy lawn sloping towards a grape arbor. The lawn was the auditorium, and beneath the leafy shade of the arbor the priest had set up a little altar. About 150 people, including an unusual proportion of women, attended the services. The women all wept at the sight of the old priest and the rude altar. Father Matthews said two Masses. He was served by an acolyte in rough workmen's clothes. Father Tahney made an address, in which he told the congregation to hunt all destitute orphan children of Catholic parents, and appointed a committee of twelve, with John Hannon as chairman, to take charge of the children and get them to Pittsburg, where the Bishop is seeing that they get homes. While the congregation were worshipping before the rustic altar beneath the arbor, workmen were placing dynamite beneath the walls of their old church, and soon afterwards it came down with a mighty crash, sending a cloud of dust high in the air.

At St. Joseph's German Catholic church, near St. John's church, the hallway of the parsonage was left almost whole, and in this almost a hundred people left from a once large congregation, gathered before a little altar dressed with paper flowers and one candle, where Fathers Kerbman and Aido said four Masses. The people knelt on a floor still damp from the flood. Above them on the walls were water stained pictures of the Crucifixion and the Immaculate Conception.

The little band that remained of the two Catholic churches of Cambria City, met in St. Columba's church, the only one in that city in a condition to be used. The floors were dirty and broken, and the water mark on the walls was high above the people's head. Four Masses were celebrated by Father Trautwine, pastor of St. Mary's Church, and Father Davin of St. Columba's. Father Smith of Edinburg, told the people that the fact that their friends had died invoking the mercy of God would compensate for the fact that the last rites were not administered. He advised every one to go to work to fix up their houses, and by no means to think of deserting the place. He especially warned them against selling their property to men who are going about seeking to profit by the disaster by getting real estate at low prices.

"A year's hard work will restore the value of your property. You have lost much; seek to gain more."

In the ruins of St. Mary's church in Cambria City, many Catholics knelt during the day in the mud in front of the statue of the Blessed Virgin, which was miraculously preserved amid the flood. The statue now rests upon the floor,

framed in a wooden arrangement imitating a niche, set diagonally in a corner on the left of the altar. The statue is uninjured, even the delicate lily in the Virgin's hand being as pure and white as ever. A brown band upon the lace curtains from the floor about eighteen inches up, shows how high the water went. Above that the curtains were unstained. The effect of the clean, bright statue in the mud bedaubed ruins of the church is very startling.

LEO XIII AND ROSMINI.

The Holy Father has addressed the following letter to the Archbishop of Milan :

Venerable Brother, Health, and Apostolic Benediction— In our letter to you, venerable brother, and to the Archbishops of Turin and Vercelli, as also to the bishops of those provinces, given on January 25, 1882, in virtue of our office, we treated of certain rising dissensions and apparently menacing dangers on account of a weighty controversy in these provinces, and principally among the daily journals, on the subject of Antonio Rosmini's treatises on philosophy and theology. At the same time we added that it would be more satisfactory if Catholics, and above all, the writers in the daily papers, were to abstain from treating questions of this sort; and that on subjects of grave import, and particularly those which have reference to the sanctity and integrity of the Catholic truth, the Apostolic See, ever solicitous by virtue of its office, would carefully inquire into them, and after mature deliberation decide what opinion Catholics could safely hold therein.

Now it was proposed to us to satisfy the continued desire of a number of learned men, some of them even bishops, who recently appealed to us to examine and decide upon the works of Antonio Rosmini, and we have, therefore, given it over into the hands of our venerable brethren the cardinals of the Holy Roman Inquisition. It is known to all that the Sovereign Pontiff himself presides over this assembly. These, then, following our wishes and instructions, have given to this matter all the prudence and matured reflection which its importance called for. Moreover, they held several meetings, taking care to examine thoroughly and most carefully weigh all expressions of opinion given during the discussions. According to our instructions the assessor of the Sacred Congregation kept us accurately and faithfully informed of all the acts and deliberations of each reunion. At length, on December 14, 1887, we were pleased to issue a decree *post obit*, in which forty propositions, the greater part, taken from the posthumous works of Antonio Rosmini, were by the same decree indisputably condemned. This decree, relating wholly to the doctrine as expressed by the aforesaid propositions, we confirmed and formally approved by our authority. But, for certain reasons, we withheld the publication of this decree until the day whereon it really appeared, namely, March 7, 1888.

We notify these facts to you by this letter, venerable brother, because there are not wanting those who strive to maintain and persuade, both by word of mouth and by writing, that a decree *post obit* is one which can be infringed with impunity. This has been done without our knowledge and disseminated far and wide without our approbation.

Moreover, in this same matter they make a distinction and separation between the Sacred Congregation of the Inquisition and the Sovereign Pontiff, in which one can plainly perceive a crafty subterfuge, in conjunction with rash and unjust suspicions. On our side we are, from our nature and office, inclined to clemency, and likewise it has ever been our custom to receive lovingly and with kindness those who had seemed to us disposed to obey. But we may not easily suffer this clemency in our disposition to degenerate; nor can we refrain from a vehement condemnation of a course, followed by certain men, which we have declared to be injurious to ourselves and to the Apostolic See. It is well known to us, venerable brother, that you have made no slight effort in order that this decree should be accepted with submission of mind and will by both your clergy and people, and with that promptitude and sincerity which becomes the children of the Church Catholic. It is, however, to be regretted that your endeavors have not been attended with the result we hoped for. We therefore earnestly exhort you to suppress with diligence the beginnings of the dissensions, and to end, by every means

in your power, to remove the causes of contention.

As a pledge of divine favor, and of our paternal benevolence, we lovingly grant to you, venerable brother, and to the whole of your archdiocese, the Apostolic Benediction.

Given in Rome, at St. Peter's, on the first day of June, 1880, the twelfth year of our pontificate.

LEO XIII, Pope.

A DISTINGUISHED AMERICAN CONVERT.

The *N. Y. Freeman's Journal* is publishing a list of distinguished American converts to the Catholic Church. One of these men was the Hon. Peter H. Burnett, ex-Governor of California; author of several works, including one entitled "The Path which led a Protestant Lawyer to the Catholic Church." His parents were Baptists. In one of his works he gives us the following beautiful passage relative to the feelings of a convert. In becoming a Catholic, he says: "He is conscious that he has embraced a higher grade of faith, has been brought into closer and holier communion with the unseen world, and has adopted a more just and charitable estimate of human veracity. He has taken a step toward the Celestial City, from the low, murky valleys of discord, where the fogs of error do love to dwell. He shakes hands with the brethren of every kindred, name and tongue. He worships with the people of every nation. He joins his prayers with those who speak the varied languages of earth. On every shore, in every land, beneath every sky, and in every city, he meets his brethren of the Universal Church. He is at home everywhere, and bows down with the millions who have worshipped, and still worship at the same altar, and hold the same faith. But not only so. He looks back over the pages of past history and ascends by a plain, visible and unbroken chain to the apostolic day. He has no chasms to leap, no deserts to cross. At every step in this progress he finds the same old Church—the same faith—the same worship still pre-eminent in the Christian world. He sees the rise and fall of empires and sects; but the same old Church always pre-eminent. The records of the past are with him. He has the sanction of antiquity. Time tells for him a glorious story. He meets with myriads of brethren all along the slumbering ages. The old martyrs and saints are his brethren. He claims companionship with them. Their memories are beloved by him. And Blandina, the poor slave, but noblest of martyrs, was his sister. And old Ignatius, and Polycarp, and Justin, and Irenæus, are also his brethren. And she, the humblest of the humble—the purest of the pure—the stainless Virgin Mother of his Lord, whom all generations called 'Blessed,' is revered by him as the noblest of creatures. And the old apostles—the noble and the true—the holy and the just—the despised and persecuted—they, too, are his brethren. In short, the saints and martyrs of the olden time held the same faith, worshipped at the same altar, and used the same form of worship that he does. He venerates and loves their memory, admires their virtues, calls them brethren, and asks their prayers in heaven. He has no accusation to bring against them no crimes to lay to their charge. But besides all this, his faith was substantiated by a logical power, and a scriptural proof that cannot be fairly met and confuted. It is sustained by every plan and luminous principle upon which society and government are founded. His reason, his common sense, the best feelings of his nature, the holiest impulses of his heart, all satisfy him beyond a doubt that he is in the right.

A lady dressed in deep black says the *Universal* of medium height, with a strikingly-intelligent countenance, bearing in its pallor evidence of deep anxiety, was introduced into the gallery of the Commission Court on Tuesday. The lady was Mrs. Alexander Sullivan, herself an indefatigable and able journalist, and the wife of the Chicago lawyer who has now so extraordinary a prominence over the Cronin mystery. She is en route to America from the Paris Exhibition, which she has described for a vast syndicate of American newspapers.

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IN EXTENUATION.

The songs I sing you look upon as much alike, my friend,
To Passion's heights sublime my Muse does not, you say, ascend,
No frenzy has been stirr'd in you by anything I've pou'd.

I question not this verdict of your keen, unclouded mind,
I own that nothing massive in my rhymes can critics find,
For nought of any greatness have I fashioned or designed,

Merely simple strains of simple things that whisper of the name
Of Ireland to an exile's heart—these only would I frame;
No niche I've sought to find within the Pantheon of Fame.

A fragile flow'r whose tender roots found birth in Irish soil,
Some blades of grass that tell of fields where Irish peasants toil,
Or where the bees in Summer-tide the buttercups despoil.

The ripples dancing in the sun upon an Irish lake,
The shells upon our Irish shores where waves roll in and break,
The echoes in our Irish glens which noisy breezes wake,

A sunset in an Irish sky, the foam on Irish sea,
A shadow on an Irish hill, a leaf on Irish tree,
Are trifles to the world's vast throng but treasures are to me.

I sing of these with nothing of Ambition in my pen,
I covet not the notice nor the praise of clever men—
Far sweeter solace comes to me and goes and comes again.

For when at Fancy's bidding I can see or hear at hand,
These simple things of Ireland, then at once I seem to stand—
And rare joys spring up within me—upon my native land.

So be it, critic, as you say. I have not strength of wing
To sweep the sky; nor voice to fill the whole world as I sing:
I merely pipe my little lay as small birds do in Spring.

But still my song has charms for me although the key be low,
And tho' its range be narrowed still I love its gentle flow,
By quiet streams not storm-toss'd seas 'tis sweet at times to go.

No giant passion nerves my verse, no subtle pleadings lie
Within the lines I sometimes shape as *Life goes passing by*,
Not Master-singers are we all and least of all am I.

—Daniel Crilly, M. P., in *Dublin Nation*.

THE HOLY BIBLE.

No less than seventy editions of the entire Bible, as Catholics possess it, had been printed and published in the vernacular tongues before the Reformation, and with the sanction of the Holy See. A full version in Latin was printed in Metz in 1445. 77 years before Luther's Bible appeared Latin versions of the entire Bible were also rapidly published as follows: At Hamburg in 1461, at Rome in 1471, at Lyons 1471, at Venice and Naples in 1477, in Bohemia in 1488, in England in 1535, in Iceland in 1551, in Poland in 1593, and in Russia in 1581. The earliest versions in Italian were published simultaneously at Rome and Venice. These passed through no less than thirteen different editions during the next 24 years. These were all published with the express approbation of the Holy Office. The earliest version in German was printed in Leipsig in 1466, some seventeen years before Luther was born; others followed so rapidly that there had been at least twenty different editions published in German before the heretic saw the light. The first complete translation into French was that of Des Houliens, published at Lyons and Paris in 1378. In the English language there is a complete translation dated 1220, and in the Flemish one written in 1210, and printed in 1575. Our present English version is a translation from the Latin Vulgate, which was rendered from the original Hebrew and Greek by St. Jerome towards the close of the fourteenth century. It is the best and most perfect of all versions now extant. The King James version, which is used by Protestants, is not only defective, but abounds in gross perversions of the original text in matters affecting doctrine.—*San Francisco Monitor*.

His Grace, Archbishop Duhamel, left on Wednesday evening for St. Andre Avellin to preside at the blessing of the bells for the parish church there. His Lordship, the Bishop of Three Rivers, also assisted at the ceremony, one of the most imposing ever witnessed in the Ottawa county. The parish priest is Rev. Father Belanger.

Irish Affairs.

THE BISHOP OF LIMERICK'S INTERDICT.

THE REVIEW refrained from making any allusion to the interdict placed on the parish of Knockea by the Bishop of Limerick, the most Rev. Dr. O'Dwyer, and the closing of the church, owing to the congregation boycotting in the sacred building one Michael Ryan, accused of land grabbing, until the arrival of the Irish mails bringing the full particulars of the unhappy incident and the circumstances which led to Dr. O'Dwyer's action. Following will be found the letter addressed by the Bishop to the parish priest, Father Halpin. So far as Bishop O'Dwyer is concerned he is himself, as he has more than once declared, a sterling Nationalist, but he has steadily refused to countenance boycotting. Whatever justification under some circumstances there may be for that practice, it would be the sheerest insincerity to conceal from ourselves that the condition of things indicated in the Bishop's letter as existing in the district of Knockea, demanded his interference as being unchristian and un-Catholic in the last degree. We are firmly of the opinion, however, that these are only the aberrations of the Irish movement, and that experiences of the sort are far from general in Ireland. The Bishop's letter is as under:—

The Palace, Corbally, Limerick, June 19, 1889.

Dear Father Halpin,—It is a great sorrow to me to have to take so extreme a step as to interdict your parish and close the church, but after the fullest and most anxious deliberation I see no other possible course. Before adopting it, as you are aware, I have tried every means that I could think of to avoid the necessity of harsh measures. For weeks and months I have waited patiently in the hope that the religious spirit of the people would itself relieve me of so painful a necessity. I sent my Vicar-General, who was personally known to them as their former parish priest, and who put before them in the most forcible, and at the same time fatherly, language the evils of their conduct and its consequences; at my request you have gone about from house to house for weeks, trying by remonstrances and persuasion to work upon them individually; and, finally, on the last few Sundays they have been formally warned of the measure which I should take if they persevered in their action. Now, as all these efforts have failed, I must take the steps within my power to prevent God's house and God's worship being made instruments of a wicked and irreligious combination for the attainment of its ends. Boycotting has been condemned by the Supreme Head of the Church, and is sinful anywhere; but if there never were a decision by competent authorities on the point, the common sense and religious instruction of a Catholic people ought to teach them the outrageous impropriety of fighting out in God's house, and in the presence of the awful Sacrifice of the Mass, their quarrels about land, or politics, or any other secular interest. But as they do not seem to see this I should be false to my duty if I allowed them the opportunities of persisting in conduct so sacrilegious. I am aware that for some of them at least there is the extenuation that they act under the influence of sheer terror. The following is a copy of a notice served on some of your parishioners: "Take warning.—If you enter the grabber's gallery you do so at your peril. Take this notice, or by Heavens you will suffer.—By order." These are the methods by which your parish is being disturbed, but however it is brought about, I cannot tolerate the use of God's house for political or secular purposes. As long as I am Bishop of this diocese, by God's help I, and I alone, shall determine who shall not be excluded from the house of God, and I am not prepared to abdicate that duty to any set of men. I trust, too, that the misconduct of these people will be a warning to others against the danger of disobedience to the laws of their Church. When these poor people of Knockea were induced to begin this system of boycotting they did not expect that they would be led or driven to the lengths to which they have gone. Not only have they brought their own misconduct into church, but they have gone so far as to withdraw their children from instruction for first Communion in order to coerce you to exclude from the table of the Lord those whom they wish to shun,

and, finally, this series of misdeeds culminated on Friday in the sacrilegious breaking into the church and destruction of its furniture. It is all sad and deplorable, and specially as I know that there has not been a more peaceable, orderly, religious community in the whole diocese. I trust that even now a better sense will prevail amongst them, and that they will return to their ordinary good conduct, and when, on tomorrow, they think of the Faithful throughout the wide world gathered round the altars of the church to keep the solemn Feast of Corpus Christi, they will feel the loneliness of their own church, and, blessed by the Divine Presence, will put to themselves this question: "What will it profit a man to gain the whole world and suffer the loss of his own soul?"

I am, dear Father Halpin,

Faithfully yours in Christ,
Edward Thomas, Bishop of Limerick.

Archbishop Croke's fears for the well-being of the fifteen hundred emigrants, who recently left Ireland for the Argentine Republic, were all too well-founded. When the steamer reached Buenos Ayres, the passengers were at once allowed to land, though it was a Saturday, and the authorities well knew there was no accommodation for them, as a large body of Italians had arrived on the previous day. It was soon evident that unless some special arrangements were made, even the shelter of a roof could not be obtained. The authorities promised to clear out a dining hall after supper, and allow the women and children to sleep there for the night. The promise was not kept; men, women, and children, superfluous and exhausted after the fatigues of the day, had to sleep as best they might on the flags of the courtyard. A child died during the night of exhaustion. The weather was very bad. On the following day several Irish and English ladies and gentlemen came to the rescue, and a goodly number of the emigrants were provided with homes. The British Emigration Committee held a meeting, and Mr. Jenner, the British Minister, was present. It was proposed that a telegram be forwarded to Archbishop Walsh, of Dublin, requesting His Grace to use his influence against such large numbers of emigrants being sent out in one batch, and urging that the emigration be limited to two hundred per month. In the House of Commons attention has been called to the matter, though under present conditions the remedy is difficult to devise.

CANADIAN CHURCH NEWS.

The Papal flag was flying over the palace at Pembroke last week in honour of Bishop Cleary, of Kingston, who was on a visit to Bishop Lorrain.

The Very Rev. Father Hughes, V.G., of Hartford, Conn., is at present in the city on a visit to his cousin, Mrs. B. B. Hughes, Glenhurst, Rosedale.

The St. Patrick's Conference of the St. Vincent de Paul Society will hold their annual excursion to Niagara Falls, N.Y., on Monday next, via Empress of India, when a most enjoyable time may be spent with games, music, &c.

The annual Irish Catholic pilgrimage to Ste. Anne de Beaupre, under the direction of the Redemptorist Fathers, of Montreal, takes place Saturday, 20th July. The pilgrims will have an opportunity of gaining all the indulgences attached to the Basilicas at Rome, by assisting at the devotions of the Novena to St. Anne, which will be in progress at the time of the pilgrims' arrival.

The Academic Hall of the Ottawa University was well filled last Tuesday evening, where a grand concert in aid of the work of His Eminence Cardinal Lavigerie for the extinction of slavery took place. The following are the names of those who took part: Messrs. F. Dorval, N. Mathe, L. Gauthier, Ed. Gauthier, W. Brophy, Mr. Steckle, Dr. de Bonald. The ladies were Mrs. Kearns, Mrs. de Bonald and Misses J. Aumond and J. Richards. The evening was one of pleasure to all present and the above ladies and gentlemen are highly complimented on their success.

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LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 25th 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.

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, JULY 18 1889.

In their recent fistic encounter Messrs. Sullivan and Kilrain, we observe, were superintended by Mr. Referee Fitzpatrick, and Messrs. Mike Muldoon, Johnny Murphy, Patsy Moore, and Mike Donovan, as seconds and trainers. The Italian nationality, it will be observed, is wholly free from any complicity in the ugly business.

Dr. John Gilmary Shea, the accomplished historian and writer, has entered upon the editorship of the *Catholic News* of New York. In his salutatory article Mr. Shea thus describes the mission and power of the Catholic press:

"To diffuse Catholic intelligence, to convey to every fire-side knowledge of what the true Church is doing through her Head, and through the constituted governments, what fellow-Catholics are doing to advance religion by societies, by united action, by rearing churches, schools and institutions, by the use of the press to diffuse truth and correct error, refute calumny and present real facts in order to disabuse those deluded by deep seated prejudice, is simply giving each individual Catholic means at hand for an intelligent combat in the contest which the Church and her children are daily required to carry on; and fitting him to act his part nobly as a citizen of this free land. To carry at brief intervals to Catholic homes reading to interest and instruct, matter presented so attractive as to attract the young, especially from the flood of dangerous publications on every side, is also a great and important object of the Catholic press."

This is a true account of the apostolate of the Catholic press. "A Catholic paper," Pope Leo has said, "is a perpetual mission in every parish."

THE REVIEW has already referred to the great service which Mr. Edgar L. Wakeman, an American, and the editor for many years of the *Chicago Current*, has rendered to the Irish race in making known through the series of charming letters which for some months past he has been contributing to the American papers, the truth in regard to the Irish people, the hard lot and the unhappy condition of the peasantry. Mr. Wakeman has journeyed through Ireland on foot, and has gained his impressions of the country not by sipping coffee and listening to the conversation of landlords and castle employees in the Dublin clubs, nor by listening to the distempered harangues of over-heated Nationalists, but by seeing the people for himself, and dwelling among them on mountain and moor, in hamlet and on hillside. His letters have been, therefore, of unique value and interest and have had a marked influence on American public opinion. Mr. Wakeman went among the Irish people an impartial, but critical and observant stranger, and he comes out from among them, like the old Normans, their conquerors, *isipis Hibernis Hiberniores*—more Irish than the Irish themselves. He has witnessed their wrongs, and the patient cheerfulness of their disposition; their poverty and wretchedness, and, amidst it all, the purity of their lives, the strength and tenderness of their affection; and has been struck by the industry, cheerfulness and the bravery even of their women, under the almost insupportable conditions of life in their unhappy country. It is a common charge against the Irish that they are a lazy and a shiftless people. Mr. Wakeman in his last letter pictures the condition of the toiling Irish women:

GLENTIES, IRELAND, June 10.

In my tramping through every county in Ireland I have had opportunities equalled by few for observing the industrious character of the women. I presume there are nearly 2,500,000 women left in Ireland. Whatever proportion of these I have seen, certain it is I have never come upon a lazy nor an idle one. The insignificance of the pittance they receive in any labour to which they may be able to turn their hands, makes no difference with the energy in that labour. Your knitter of the Connemara Alps may work a whole month for 30 pence; the factory girl of Belfast, a week in the murder pen of a linen spinning mill for from four shillings to six shillings; your Limerick tambour lace-maker a month for ten shilling; your Inishmac-saint or Youghal point lace-maker, six months for a pound; or your white slave of the flax or potato fields, three months for her board and a "character;" still they all work, and that with a right good will. Nor are these like the dull, sodden women of the peasantry of Continental Europe. I have seen in Bavaria women yoked to the side of heifers, dragging loads in carts through the pleasant vales near Bayreuth. Somehow one has contempt for such natures. But the Irish woman or girl has spirit and fire in her, which, while keeping her out of every form of real degradation, hold her loyally to all lines of humble striving, and lightness, energy and brightness, and not infrequently a lovely grace and beauty, at her ever-tremendous efforts to add to the humble home store. Indeed, such cheeriness and hope, such scoffing at difficulties to be overcome, and such downright hardihood and gaiety in the face of endless toil, would be difficult to match among the women of any other land.

Mr. Wakeman gives some interesting figures which bring into light not only the industrious character of the Irish women-workers, but the wretched slavery of their lives:

From the most conservative estimates, it would seem that 20,000 women in Ireland are constantly employed in the various forms of lace-making; 75,000 are at work in the linen spinning and weaving mills; 25,000 are employed in embroidery alone, and from 75,000 to 100,000 in such pursuits as knitting, shirt-making, hem stitching, finishing, laundering and boxing; all in round numbers. 200,000 Irish women in homes and factories are endlessly striving to hold their hovel-homes and their beloved Ireland together, on wages which will not exceed an average of four shillings per week! These wages could easily be doubled and trebled by technical instruction. Yet the English Government, while billeting nearly 20,000 constabulary upon

the country, has never thought of expending a farthing in the establishment of technical schools or of any form of instruction, to raise these willing, bright, noble working Irishwomen from out of the endless slavery with which misgovernment has hopelessly encompassed them.

It is not wonderful that Mr. Wakeman should write that he has seen enough to banish forever from his breast all those detestable traces of bigotry, puritanism, prejudice, and littleness, which would lead anyone to welcome emigrants such as these, or the sore hearted from any tyranny cursed land, "with other than a compassionate soul and a generous helpful hand."

MR. GOLDWIN SMITH'S SLANDERS.

Professor Goldwin Smith has resumed his slanders in the columns of the *London Times*. In a letter published in the *Times* some little time ago, under the heading of "A Warning to Ulster," Mr. Smith declared that the Roman Catholic majority in the Legislature of Quebec, in the passage of an Act restoring a portion of the value of the lands formerly held by the Jesuits to that Society, had been guilty of "an act of tyranny to the Protestant minority in that province;" while to dress up the supposed outrage in a fearful and a hideous garb Professor Smith curses the Jesuits in his usual reckless and energetic manner, in all the moods and tenses, and with every invective and epithet in his very extensive vocabulary of bitter and abusive language. Mr. Smith attacks in his letter not only the Roman Catholic majority in the Legislature of Quebec, but, in his infuriated and frenzied rage, assails also the Protestant members of the Administration and of the Parliament of the Dominion, the first because they did not advise the Governor-General to disallow the Jesuits' Estates Act; and the second because they did not declare by their votes that the Bill, which all but thirteen out of the 150 members voting, believed was within the jurisdiction of the Quebec Legislature to pass, and which received, be it remembered, the unanimous sanction of the members of that body, Catholic and Protestant alike, should have been disallowed. And this large majority of the Protestant members of the Dominion Parliament, composed of some of the most enlightened, the most eminent, and most patriotic men of the country,—Sir John Macdonald, for example, the Hon. Edward Blake, Sir John Thompson, Mr. Laurier, Mr. Mills, Sir Richard Cartwright—Professor Goldwin Smith condemns as having "abandoned the British and Protestant minority in Quebec to its enemy," and has the effrontery to characterize as "vote-hunting poltroons."

It is perhaps a good thing for us in Canada that these mischievous letters to the *London Times*, in which Professor Smith berates the public men, and decries the political future of the country of his adoption, fall upon a public which knows Professor Goldwin Smith by rote. The English public knows the man, and knows just what amount of accuracy and moderation of statement to expect from him in respect to any question which may chance to jar his rancorous and multifarious prejudices. Mr. Goldwin Smith has not outlived the lampooning which Lord Beaconsfield gave him in his famous novel "Lothair." The Canadian public men whom Mr. Smith politely alludes to as "vote-hunting poltroons," are men of too fine a mould, of too large a build, and are held in too high respect by their countrymen, to be at all injured by Mr. Goldwin Smith's slanders. Who has not Mr. Goldwin Smith slandered? His hatred of Lord Beaconsfield became almost historic; the language he applied towards Mr. Gladstone in 1885, during and after the introduction of his Home

Rule proposals, was the language of a Russian. He emptied abuse upon Mr. Gladstone not by the phial, but by the bucket full. It injured only the man that made use of it. It provoked only the abhorrence of right minded people. That Professor Goldwin Smith, therefore, should characterize in the columns of an Old Country journal our best Canadian public men as traitors and poltroons, is not surprising, however indecent it may be. It is largely, of course, a question of taste. Mr. Goldwin Smith's school of taste is all his own. All we need say is that it is not that usually adopted by Oxford professors or scholars. As a general rule, the associations at Oxford and the pursuit of the higher studies, have a civilizing value.

Mr. Smith goes on to state among other things in his *Times* letter, that the educational rights of the Protestant minority in Quebec are in danger, and that "the Roman Catholic Church keeps the people of Quebec in a state of illiteracy." But he brings forward no single instance of their being unfairly dealt with; and he points out no single case (and for the simple reason that he could not) of a complaint being presented by the Protestant element of that province, either in regard to educational or any other matters, that has not commanded the immediate attention of the Catholic members of the Legislature, Conservative and Liberal alike. The treatment of the Protestant minority in Quebec at the hands of the Catholic majority, Sir John Macdonald, speaking at the Albany Club dinner in this city a few weeks ago, declared has always been more than fair, more than liberal; it has been, to use the Premier's own word, "magnanimous;" and were a little of the same generous spirit with which the Protestant minority in Quebec is treated by the Catholic majority of that Province, meted out by the Protestant majority in Ontario to the Catholic minority, and infused into our political controversies and public discussions, the fanaticism which now stalks abroad would find little to feed on.

Although we believe Mr. Goldwin Smith's letter to be of a sort which must fail of any effect save upon the most prejudiced and least intelligent section of the English public, yet we are glad to observe that he has not been permitted to mis-state the relations existing between the French and English-speaking peoples of Canada, in his desire to prejudice the cause of the Irish people in the estimation of the Protestants of the United Kingdom, without drawing upon himself a contradiction of his malignant mis-statement. In a late issue of the *Times* Mr. A. F. McIntyre, Q.C., of Ottawa, the President, we believe, of the Liberal Association of the Province of Ontario, exposes in a vigorous letter, Mr. Smith's wretched and unfounded statements. Referring to the charge of obscurantism which Mr. Smith makes against the Church in Quebec, "No statement," Mr. McIntyre replies, "could be more unwarranted. Nowhere in Canada, or in the world, is education more valued, or are the people taught to make greater sacrifices to obtain it. Common Schools, Convents, Seminaries, and Universities officered by Roman Catholic teachers of the highest attainments, abound in the Province, endowed by private donors, and sustained as well by a tax annually levied on the land in each locality, as by large legislative grants annually voted, together with Protestant institutions of a like character, maintained in a like manner. Indeed the Legislature of the Province of Quebec has, if anything, been more lavish in its grants to educational institutions than has the Legislature of the Province of Ontario—a province possessing one of the finest educational systems in the world. One has only to attend a sitting of the Legislature of Quebec,

of the Dominion, or of the Law Courts, and hear the speeches made by the men educated in these Roman Catholic institutions, or to converse with the artisan or agricultural classes of the Province of Quebec, to discover not only that these schools bring education within the reach of all, but that the course of training pursued in them is of the very best. I boldly assert that our Home Rule system, based as it was upon the desire to afford all elements of the people substantial justice, has not failed in its purpose, and I challenge even so keen a writer as Mr. Smith to make good a single case in which the majority of one race or creed in any province has inflicted the slightest act of injustice upon the minority of the other race or creed. In the present instance, which is only one of many, it is manifest that Mr. Smith has allowed his prejudice, entertained alike against the Roman Catholics of Ireland, and the French and Irish Roman Catholics in Canada, to outrun his judgment. In view of this fact, I trust the British Protestants will carefully scrutinize any future emanation from his pen dealing with kindred subjects."

"I know that I am correctly representing Canadian opinions," he concludes, "and doing no injustice to Mr. Smith when I state that though his literary ability is fully recognized and highly appreciated by the Canadian people, his political and social views meet with no acceptance. In fine, he is looked upon as a shifty and untrustworthy guide, and is so absolutely without a following in the Dominion, that, when he undertakes to speak for the Canadian people, we, who are on the spot, know he is but representing the views of Mr. Goldwin Smith."

So much for Mr. Smith. We have only to add to what Mr. McIntyre has written what has been well said by the *Dublin Nation*, namely, that if education generally resulted in producing as its best results men as devoid of respect for the elementary principles of truth, justice, and fair play, as Mr. Goldwin Smith, one could hardly be surprised that any institution, having for its concern the moral good of men, should be opposed to education. Professor Goldwin Smith and his companions among the Unionist political professors, if they have not proved the virtue of ignorance, have at least shown, says the *Nation*, "that a man may know a great deal and still remain an unredeemed, unregenerate bigot, capable of using any weapon, however base, against a cause to which they are opposed."

THE TRUTH ABOUT THE FRENCH-CANADIANS.

Under the above heading the Rev. John Talbot Smith, a Canadian priest, but resident for many years, if we mistake not, in the United States, contributes to the July number of the *Catholic World* an article of peculiar timeliness and value. As the title indicates, it is a reply to the oft repeated charges that the French-Canadians are a superstitious, ignorant, and degraded people, unprogressive as regards material progress, and "priest-ridden" (to use the favourite expression of the anti-Catholic fanatics) in religion.

Father Smith is a powerful and a practised writer. Although a Canadian writing about Canadians, he makes no excursion (although it would have been very natural, and very pardonable, we think, to do so) into the realm of sentiment. He goes at once to the core of the question. He treats it in the light simply of facts, and his marshalling of these is at once lucid and masterly. Father Smith seems to us indeed to aim to write from the point of view of a stalwart and suspicious American; for in the beginning of his article we find him saying that "for the fifth time in a century and a half we," i. e., the Americans, "are again brought into contact with Canadians, this time on the matter of an-

nexation, and are evidently preparing ourselves for the same process of bamboozling which has regularly overcome all our diplomatists in their dealings with the country of the beaver and the maple leaf." We digress from our proper subject for the moment just to say that, with all due deference to Father Smith, who is perhaps a naturalized American citizen, that the less said about those poor innocents, the American diplomats, the better. It was probably the recollection of that part of her territory which now gives Maine and the Atlantic States to the United States of America, that led Carlyle to declare of the Americans that they were "a nation of hogs."

Father Smith is, in the main, correct in his summary of the chief events in the history of Quebec, and of its present position in the Confederation. It stands to-day the fruitful source of that grief and surprise which, as the writer says, only an Englishman can feel, of the audacity of British subjects making any language but English the official tongue of a British Province. The chief mouth-piece of this grief is Professor Goldwin Smith, and he keeps Rome howling with protests against Quebec and its un-English methods. "No opportunity," Father Smith truly says, "has been missed to stir up ill feeling between the two races, with a view to shaking the strong position of Quebec. This is a conquered province, is Mr. Smith's argument, and it should be Anglo-Saxon inside and out, from the colour of the French-Canadian's skin to the beating of his heart." We believe with Father Smith, and we have more than once stated it, that the motive underlying the movement which, under the name of Commercial Union, Mr. Smith has been endeavouring to initiate, is to make the United States a party to the crushing of French and Catholic Quebec. It is a hopeful sign, Father Smith thinks, for the party to be crushed, that Prof. Smith has never succeeded in anything but scolding in fine phrases, and making prophecies which have yet to come to pass. But, unfortunately, he is often taken as an authority by American papers, on Canadian matters, and they publish as truths his extravagant statements. We have referred elsewhere to the shameful statement made by him in the *London Times* lately, that the French-Canadians are an illiterate people. What are the facts? Are they ignorant and degraded? We may learn from the following figures taken by Father Smith from the Report of the Superintendent of Education in Quebec Province. The population of Quebec is 1,360,000, of which the Protestants number one seventh. Below is a statement of the condition of education :-

	Roman Catholic	Protestant	Total.
Universities.....	1	1	2
Colleges, Academies, Model Schools	565	73	643
Elementary Schools.....	3,586	993	4,584
Science Schools.....	1	1	2
Deaf Mute and schools for the blind	4	1	5
State, Art and Industrial Schools..
Totals.....	4,157	1,089	5,249
Teachers.....	6,815	1,416	8,231
State Teachers.....	35
Pupils of special schools.....	1,720
Students of Universities.....	575	772	1,346
.. Normal Schools.....	185	96	281
.. Colleges, etc.....	74,945	6,166	80,950
Pupils of Elementary Schools....	143,848	30,461	174,309
Totals.....	219,403	37,484	268,607

The money spent by the French Canadians on education is

partially represented by the following figures. The colleges and convents are self-supporting, and do not enter into these statistics :

Assessed value of Real Estate in Quebec.....	\$320,309,259
Annual school tax, fees, grants and contributions.....	1,183,757
Cost per head of education (about).....	11

The studies taught in the elementary schools and the time given to each study, during two sessions of three hours each, are :

Reading, 1 hour; catechism, $\frac{3}{4}$ hour; geography, $\frac{3}{4}$ hour; writing, 5-6 hour; grammar, $\frac{3}{4}$ hour; arithmetic, 1 hour; history, $\frac{3}{4}$ hour.

It is to be remembered, as has been said, that convents and colleges under Catholic control, which provide the most popular education among Catholics, do not enter into these figures. And yet, such as they are, and in the teeth of these figures, Professor Goldwin Smith and his satellites assert that the French Canadians are an ignorant people, groping about in a condition of intellectual twilight.

Equally worthy of examination are the other counts of the indictment,—that the people of Quebec are unprogressive and priest-ridden. Space, however, prevents us from doing so this week. In our next issue we shall publish that portion of Father Smith's valuable article, which treats of them.

LIST OF HONORS, ST. JOSEPH'S CONVENT.

Bronze Medal—Presented by His Holiness Pope Leo XIII., for Christian doctrine, awarded to Miss Annie McCarthy, E. de M.

Gold Medal—Awarded to Miss Marguerite Dunn, E. de M., for ladylike deportment, general proficiency in the higher branches of English, superiority in elocution and honourable distinction in French.

Gold Medal—For superiority in English, presented by Right Rev. Dr. O'Mahony and competed for in the higher classes, obtained in Junior H. Class by Miss M. McKay, E. de M.

Gold Medal—For English Literature, presented by Right Rev. P. H. O'Connor, drawn for by the Misses Hillman and T. Dunn, obtained by Miss T. Dunn, E. de M.

Gold Medal—For superiority in Mathematics, presented by Very Rev. F. P. Rooney, Administrator of the diocese, competed for in the higher classes, obtained in junior H. Class by Miss Agnes O'Reilly, E. de M.

Gold Medal—For excellence in Sixth Class Instrumental Music, presented by Rev. J. J. McCann, awarded to Miss Birdie McKeown.

Gold Medal—For excellence in Silk, Chinelle and Arasene Embroidery, presented by Rev. T. J. Sullivan, awarded to Miss Marguerite Holmes.

Gold Medal—For excellence in Oil Painting, presented by J. B. Reed, Esq., awarded to Miss A. Burns, E. de M.

Gold Medal—For honourable distinction in Epistolary Composition, presented by F. Flynn Esq., awarded to Miss Essie McKay, E. de M.

Gold Medal—For French, not awarded.

Gold Pencil—For the greatest improvement in Penmanship, awarded to Miss May Hart.

Silver Medal—For Christian Doctrine in Junior Division, presented by the community, equally merited by the Misses Kennedy, Sullivan and Donovan, obtained by Miss S. H. Kennedy.

Silver Lyre—For honourable distinction in Vocal Music, presented by Mrs. Bradley, awarded to Miss Bertha Gardnier.

Crowned—For charity in conversation, Miss Minnie McKay.

Crowned—For amiability in the first course, by the votes of her companions and teachers, Miss Bertha Gardnier.

Crowned—For amiability in the second course, Miss Agnes Brennan.

Crowned—For amiability in third course, Miss Mamie Curtis.

Crown—For satisfaction in St. Cecilia's choir, equally merited by the Misses Way, Brennan, Gardnier, M. McKay and M. Burns.

Crown—For satisfaction in Holy Angels' Choir, equally merited by the Misses J. Doty, F. Clarke, and A. Renand.

Crown—For application, equally merited by the Misses T. Dunn, Hillman, McGurn, Brennan, Coffee, Kidd, O'Reilly, A. Burns, Tazwell, Kennedy, Kingsley, Callighan, Munroe, Farnan, Turner, M. McKay, O'Donoghue and McCarthy, obtained by Miss O'Donoghue.

Crown—For application in the day school, equally merited by the Misses E. Kormann, A. Murphy, L. Hughes, L. Murphy, J. Boyle, M. Mason, H. Boyle, F. Hughes, F. Foley and M. Hughes, obtained by Miss May Mason.

Crown—For promptitude in returning after vacation, equally merited by the Misses Turner, Hillman, T. Dunn, Brennan, Burns, E. McKay, Slattery, Renand, O'Donoghue, Clarke, M. McKay, McGurn, E. Doty, M. Curtis and B. Curtis, obtained by Miss Mary Turner.

Crown—In the day school for promptitude in returning after vacation, equally merited by the Misses E. Korman, B. Ryan, M. Ryan, H. Boyle, J. Boyle, L. Hughes, M. Mason, A. Daley, M. Hughes, F. Hughes, H. Long, E. Hughes, H. Mason, L. Long, A. Small and E. Mason, obtained by Miss E. Korman.

Special Prize—For observance of Rule and strict fidelity to duty, equally merited by the Misses Hillman, Brennan, Callighan, Gardnier, S. H. Kennedy and A. Burns, obtained by Miss Callighan.

Prize for Order—Obtained by Miss Coffee.

Special Prize in Sixth Class Instrumental Music, awarded to Miss Florence McDonnell.

Special Prize in Sixth Class French, equally merited by the Misses F. Dunn, E. McKay and M. McKay, obtained by Miss Minnie McKay.

Special Prize in Fifth Class French awarded to Miss Annie Hillman.

Special Prize in Fourth Class French equally merited by the Misses Brennan, O'Reilly and Callighan, obtained by Miss Brennan.

Prize in Fourth Class for French conversation equally merited by the Misses L. Hughes and F. Hughes, obtained by Miss F. Hughes.

Special Prize for German awarded to Miss Emma Kormann.

Special Prize for Perspective Drawing awarded to Miss Minnie McKay.

Special Prize for Silk Embroidery, equally merited by the Misses Gibson, Hennessy, Turner, Donovan and Minnie Sullivan, obtained by Miss Minnie Hennessy.

Special Prize for Lace-work obtained by Miss Annie McCarthy.

Special Prize for plain sewing in first course obtained by Miss Munroe.

Special Prize for plain sewing in second course awarded to Miss Brennan.

CLOSING EXERCISES AND DISTRIBUTION OF PRIZES AT ST. JEROME'S COLLEGE, BERLIN, ONT.

The 27th of June will remain a memorable day in the history of St. Jerome's College, it being a closing appropriate to the most successful year of this popular and fast growing institution of learning.

His Lordship Bishop Dowling paid his first visit since his return to Hamilton Diocese to the College. He arrived from Galt on the 2.50 p.m. train and was met at the station by the students and professors of the College and a number of the priests and faithful of the neighbourhood. As he stepped off the train three rousing cheers greeted His Lordship, and the assembled multitude forming into a procession headed by the College Brass band, escorted the Bishop to the College Hall, where the students read a short address. His Lordship replied in a lengthy speech full of honour and good advice and encouragement to students and professors. At 5 o'clock a splendid entertainment was given by the students in the large Separate School Hall, which was filled by a large and fashionable audience. The College Orchestra, the Brass Band and Glee Club shared the honours with orators speaking in English, German, Polish, French and Latin.

After the entertainment the prizes and medals were distributed. The latter as follows:

Rev. Jos. Wey's Medal—Good Conduct—Otto Trojug, Columbus, O.

Rev. St. Wadels Medal—General Proficiency—Michael Calnan.

Dr. Augustus Kaiser's Medal—Mental Philosophy—Charles Grimm.

Rev. G. Brohmam's Medal—Rhetoric—Tim Malone.

Dr. Thomas O'Hagan's Medal—English Composition—M. Calnan.

Rev. J. J. Gehl's Medal—German Grammar and Composition—Rudolph Lehmann.

Mr. I. E. Bowman's Medal—Arithmetic—M. Calnan.

Dr. C. M. Droste's Medal—Chemistry—Timothy Malone.

At 7.30 p.m. the students, teachers and principal guests sat down to a sumptuous banquet in the College dining room. After justice had been done to the excellent bill of fare, toasts and speeches by Bishop Dowling, Mayor Breithaupt, Mr. I. E. Bowman, M.P., Warden F. Walter, editors I. Mot and P. E. W. Moyer, Postmaster Jaffray, Mr. J. M. Stalbler and Rev. F. Spitz, C.R. D.D., Vice-President of the College, were indulged in. All the speakers expressed regret at the absence of Very Rev. L. Funckin, C.R. D.D., the President and founder of the College, who is making a trip to Europe in search of health, hoped that he would soon return strong and hardy and continue to direct the College, and that he might live to see it grow even at a greater rate than it has done during the last five years.

On the 28th, His Lordship, accompanied by Rev. Fathers Ploepfer, Weiler and Schweitzer of the College and by the College Brass Band, drove to Elmira, where the handsome new brick church was solemnly dedicated.

CATHOLIC AND LITERARY NOTES.

The assumption by Mr. John Gilmary Shea of the editorship of the *New York Catholic News* shows the unmistakable drift of Catholic literary thought towards journalism as the best field for the accomplishment of good results. Mr. Shea has a great reputation as an historical writer. With men like John Gilmary Shea, John Boyle O'Reilly, and other prominent Catholic writers at work in the editorial harness, the Catholic press will become strong and virile, and be the power for good which it ought to be.

The *Straits Times* translates the following from a Manila paper: During the wreck of the Spanish steamer *Remus* the other day, off the Philippine coast, a Jesuit missionary, Father Publoy Romon, showed remarkable self-denial. He was a passenger on board, and beheld all the distressing scenes that generally characterize a shipwreck, but did not make the least effort towards self-preservation. He did all that he could to insure the safety of others. When called reportedly from the boats to save himself, he refused and stayed kneeling on deck, saying that he would be among the last to leave the vessel. The vessel soon after sank carrying him into the deep.

In the new Oklahoma territory there is a Benedictine monastery known as the Sacred Heart Mission. The Sisters of Mercy have also a convent and school there. The monastery was founded 12 years ago, and there are in it now 16 Monks, 8 Students and 12 Brothers. Very Rev. J. Thomas from Paris, is the Father Superior. There is a very good school for Indians conducted by the Fathers. Some of the pupils are from Texas, others from New Mexico and the rest are from the territory. At the convent there are eight Sisters and they have about twenty girls attending their schools. The parent Order in France has largely supported these missions, but they have also received a large amount from voluntary gifts. The Drexel sisters, of Philadelphia, have been their most generous patrons. The monastery and convent are situated right in the heart of the country, being fifty miles from the railroad.

The *Boston Globe*, following the example of certain dailies

in other cities, recently undertook to discover how many church-goers there are in Boston, and what proportion of such worshippers the different denominations furnish, and the result of its investigations is very interesting and instructive. Our contemporary says that the present adult population of the city, 10 years and over, according to the most reliable figures, is about 340,000, of whom 295,590 are church members and 205,850 church-goers, and its recent canvass of the city shows that of the 225,590 adult church members 166,500, or about 74 per cent., are Catholics, and of the 205,850 adult church-goers, 130,000, or 63 per cent., plus, belong to the same church. The largest Protestant denominations are the Congregationalists, who have an adult church membership of 11,970, the Baptists, 11,480, and the Unitarians, 8,950. The Baptists lead all Protestant sects in church attendance, with 24,150, which large increase over their church membership may be, perhaps, accounted for by the sensational sort of preaching that, of late days at least, is practiced by some Baptist preachers.

Were the children under 10 years counted in, the Catholic percentage would be higher than that given above, but with the adult Catholics constituting 74 per cent. of the church members of the city, one can imagine what the condition of Boston would be if there was any truth in the calumnies of those fanatics and bigots who declare that a Catholic cannot be a good citizen, and can also estimate what a herculean task those Propagandists have undertaken who are going to "convert" the Catholics of Boston from "the errors of Romanism."—*Republic*.

THE FRENCH-CANADIAN SITUATION.

The attempts which have lately been made in Ontario to arouse sectional animosity are bearing their natural fruit in Quebec, and from an apt illustration of the passage, "How great a matter a little fire kindleth!" The two principal grounds on which this extremely religious dissatisfaction in a number—not, I think, great—of Ontario residents, were the teaching or non-teaching of English in some schools of French-Canadian children, and secondly, an appropriation for quieting a Jesuit title—a small sum in itself—not at all so great as our City Council often wastes—I mean disburses—of an evening; but they served. Let us speak of the first.

The French-Canadian wave rolls westward, as all American emigration currents must; and has overflowed, it seems, some space on the eastern border of Ontario. The portion thus occupied is far from being our richest land, and it is characteristic of the race that they have taken up their residence there at all, instead of seeking, like our Ontario over-plus, the fertile prairies of our newer Canada. The French-Canadian, though long dissevered therefrom, seems still to follow the course of his mother-land, and France holds now no colonizing race. It has been different. In the last century the Frenchman sailed, fought, fortified and colonized the wide world round; in this he has not so far held his own frontier. In Lower Canada the pressure for fresh fields causes him to extend it, and as the climate discourages extension to the north or east, he comes our way.

It is well that he should. But for his occupancy, it might be that the movement to the western prairies would leave us such stretches of abandoned farms growing up to weeds and underwood as are everywhere found in some of the Eastern States. Indeed, there are many in Quebec itself, largely owing (and here we may learn a lesson in forestry) to the dearthness of fuel caused by the over-clearing of the land. There are many, too, in Ontario, caused by clearing elevated ridges, which should have been left in wood.

For many years, then, French-Canadians have been crossing the border, staying still near their native province, but colonizing one small portion of ours, till now we have a community there largely French-Canadian, who, clinging to their ancient methods as is their wont, and not being aware that their change of residence obliged them to talk to one another in a language they did not understand, were in the habit of using for the instruction of their children the language which they did. This, as Dr. Ryerson, in his long supervision of the schools, had not thought it necessary to change it, became a time-honored practice, which, by the way, no one seems

to have noticed till, it is said, the present Ontario Minister of Education thought to introduce to some extent the study of English there. A certain—no, an uncertain—newspaper, being then on a religious crusade probably preparatory to an agnostic interval, sounded the alarm, and the enormity was discovered. There French children were being educated by means of the French language. At once companies of zealot-for the truth wheeled to the front, platoon firing began all along the lines, and so many questions flew at once on the official in question that no one could tell whether it was asked why he had done it, why he hadn't done it, or why he hadn't arranged it properly when it was being arranged—the arrangement having been made, I fancy, before he was born.

Why this question should have found its way into political matters at all is only to be explained by the number who, unable to find other grievances, are always ready to swear that some political baker has put too little pepper into the cream tarts. Considered by itself, it is the simplest of matters. All residents along the Ottawa border know that it is to the direct advantage of a French-Canadian pupil to learn English. It is necessary to advancement. Travelling, as I have done, all along the Ottawa border, I found every-where that lumberers foremen, storekeepers, professional men—in fact, all who wished to do profitable business, found a knowledge of both languages absolutely necessary. Or, even if the French-Canadian travels for employment to the States or elsewhere, it is of great advantage, of course, that he understand English. A simple departmental regulation such as is now being effected, and which would have been effected without this agitation, is all that is necessary. The actual fact is that thousands on the border between Upper and Lower Canada learn both languages, and must learn them to succeed in life. To advocate the sudden sweeping and compulsory establishment of the English language there is impossible nonsense—to plan that it shall be taught to a reasonable extent is a different matter and one which, judging by that I saw there, will be gladly accepted by all.

Those who reflect seriously cannot fail to be of opinion that in certain matter, the presence of that vast body of our fellow countrymen, the French-Canadians, has been very useful to Canada. Let them think of the great republic to our south, its riches, its population, its eminence in many things, and think of its position in what constitutes the permanence of nations—its morality. They will find that the germs of weakness there are precisely what French-Canadian opinion has prevented here. And it should here be noticed how great the injury which is being inflicted on the community by such assaults as have of late been made in Toronto newspapers on ideas which in Lower Canada are held sacred. Already, as if in direct answer, these papers are filled with violent replies to attacks which deserved no reply, estrangement is commencing, great meetings are held in honor of the very individuals whose memory has been attacked here, and leading men there are speaking in public of the French Canadian nation as distinct from and even hostile to ourselves. We should consider earnestly whether we wish nearly half of Canada at bitter enmity with us or not and whether such division is likely to increase our stability.

It is often said that the repugnance of Quebec to certain changes in her ancient institutions, which union with the States would render necessary, is a safeguard against annexation. But we must remember that these institutions are closely connected with the dominant religion of the country. That there is in the States a very powerful body professing the same religion, and that joined in one their influence in a North American Union would be vast. They no doubt, as here and elsewhere, act as a unit, and their power would be far greater, for all political purposes, than at present. As to secular prospects, the French-Canadian might well consider them better. Great numbers of his countrymen go thither for employment and do not all return. In his landrarc many well educated youth, with aspirations not likely to be realized in Quebec. They can find little outlet to the east, and have but the choice of the States or the Western Canadas. Surely, when we reflect on what slight occasion institution they respect are attacked, and fiercely attacked, here, they are likely to prefer the States. For I think no country in Europe would allow to pass unquestioned, in the publication and speeches issued in

a neighboring state, such bitter statements as are but too common here. In a word, these religious diatribes tend, in the most direct manner, to excite a desire for annexation to the States in that Canadian province where it has been hitherto thought least desirable. With them, separate nationality within a nationality other than Canada is possible enough, and, if the present system of attacks continue, only too likely to be certain. For we are often more moved by what is said than by what is done.

If there be one thing which should be Protestant, it is tolerance, if there be one thing your religious agitator has not, it is that. Why cannot we leave our friend the French-Canadian to manage his religious affairs himself? He may pay more to his church than we do to ours; I am not aware that Scripture enjoins him to be sparing in that; he may not be so anxious in his efforts to make money as we; I believe the Bible does not commend those who are. I have known many French Canadians, they were civil, genial, and so far as their means went, hospitable fellows, I had rather share their poor dinner than that of many a richer man; I do not think they at all need the services of our friend who is this week a newspaper missionary; and I should not wonder but at the last day they will meet with quite as good a reception as some very thriving Ontario Protestants I know, bearing their money bags in hands which never returned the widow's mite, nor refrained from seizing the orphan's bread.

The scenes which were enacted during the Ponsouby evictions were a disgrace to a civilized country, and reflect no small discredit upon the employment of the present Government. We read in Monday's *Freeman's Journal* such passages as the following:—"An entrance was effected by the Emergency men, and possession of the house was handed over by the sheriff. Some excitement was caused when the Emergency men proceeded to clear the land. A feeble old horse was on an island formed by a swampy marsh near the railway. Cheers of derision were raised by people at the embarrassment of the Emergency men when they saw the difficulty of getting the animal off the land. The order was given to charge with batons, and police and Emergency men together rushed at the people. The Emergency men, in a general scrimmage, seized hold of a man named David Gleeson. They knocked him down, and with sticks gave him a desperate beating on the head and shoulders. He would have fared badly had not a few constables come to his rescue and pulled the Emergency men away from him. In another place County Inspector Heard and his mounted orderly charged at the people with swords drawn. They swept down upon a group of reporters."

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Department of Public Printing and Stationery.
Ottawa, May, 1899.

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O. and Q. Railway	7.30 7.45	8.00 9.00
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N. and N. W.	7.00 4.40	10.00 8.10
T. G. and B.	7.00 3.45	11.00 8.30
Midland	6.30 3.30	12.30 9.30
C. V. R.	7.00 3.20	9.00 9.20
	a.m. p.m.	a.m. p.m.
		12.50
G. W. R.	2.00	8.40 2.00
	6.00 4.00	10.30 4.00
	11.30 9.30	8.20
	a.m. p.m.	a.m. p.m.
U. S. N. Y.	6.00 4.00	9.00
	12.00 9.30	11.30 5.35
U. S. West States	6.00 9.30	9.00 7.20
	12.00	

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On Thursdays a supplementary mail for London, Liverpool and Glasgow, will be closed here at 9 p.m., for the Cunard steamer sailing on Saturday, but to insure catching the steamer the 4 p.m. mail is recommended.

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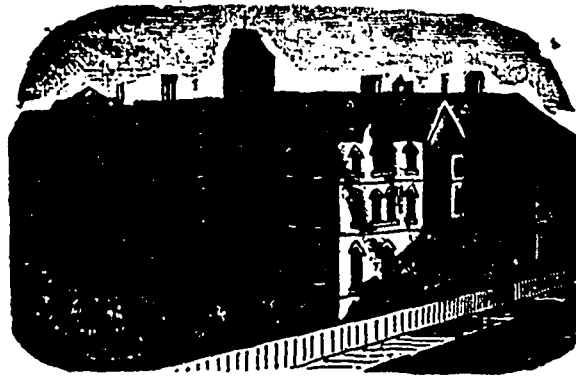
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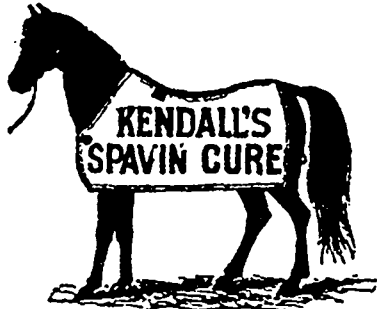
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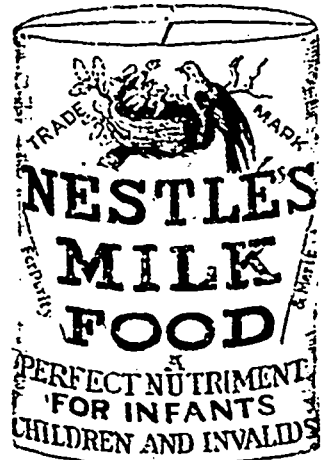
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