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The Catholic Weekly Review.

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

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

Vol. I.

Toronto, Saturday, June 25, 1887.

No. 19.

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EVENTS OF THE WEEK.

IN the Italian communal elections on Monday the Clerical party cast 30,000 more votes than they ever gave at any previous election.

The Right Hon. Henry Matthews and other Catholic officials attended the jubilee services in Westminster Abbey.

The Pope has sent Cardinal Persico as member of the Congregation for special ecclesiastical affairs, and Mgr. Giraldi, secretary for Irish affairs, to Ireland on a special mission to the Irish Bishops.

In connection with the Queen's Jubilee ceremonies Cardinal Manning, in a letter to the clergy, says no sovereign in our long annals has been more beloved, or has so won the love of the people as has her Majesty, Queen Victoria. She has shown the heart not only of a Queen, but also of a mother of those who mourn. Her home and her court are bright and spotless examples for all who reign, and a pattern for all her people.

The ceremony of dedicating the new chapel in the College of Ottawa took place Wednesday morning, Archbishop Duhamel officiating. Amongst the visiting clergy present were his Grace Archbishop Taché, of Winnipeg, and Bishop Cleary, of Kingston. At ten o'clock Grand High Mass was celebrated by Archbishop Duhamel, and dedicatory sermons preached by Rev. Fathers Kelly and Suave, the former in English and the latter in French. Both gentlemen were formerly students in the college.

Mr. William O'Brien arrived in Dublin on Sunday, and was received with the greatest ovation witnessed in many years. He was met at the railway station by the Lord

Mayor and corporation and by Messrs. Davitt, Kenny and others. Mr. O'Brien entered the Lord Mayor's carriage, which was then dragged along by a crowd of citizens; the horses having been detached. A procession followed, composed of thousands of citizens, with bands, banners, etc. The route of the procession, extending two miles, was densely packed with people, and all the windows were filled with human faces.

In a further letter the Cardinal intimated "That any Catholic holding an office which requires his attendance on the Queen, might fulfil his duty. The exception to the obligation to Catholics to worship only in the unity of the Church does not extend to others not holding such office. In every Catholic church throughout London a solemn mass of thanksgiving will be offered with fervent prayers for the welfare and happiness of the Queen. I am unaware that any tickets to the service in Westminster Abbey have been returned, but can attest that if any Catholics have done so they are loyal and loving subjects of the Queen."

The mass referred to by the Cardinal, to which all the Catholic Peers had been invited, was attended by Mgr. Scilla, the Papal Alegate to England.

When the debate was resumed on the Crimes Bill, on Friday evening, Mr. Fowler, Liberal, moved an amendment requiring that before the enforcing of clause 6 (which deals with the proclaiming of dangerous associations), the consent of both Houses of Parliament be obtained. This, he said, was the most dangerous clause of the bill, and ought to be resisted to the uttermost. If there was a national danger demanding such exceptional powers, Parliament might be trusted to confer the necessary authority. Mr. Balfour opposed the amendment. Mr. Gladstone said the section of the House most responsible as guardians of Irish liberties were the Irish members. Was it henceforth to be understood that the desires of the Irish members on such subjects would be sufficient to make it the duty of the Government to provide opportunities for discussion? Mr. Dillon declared that the belief was universal in Ireland that the bill was mainly directed against the National League. The powers which the clause put into the hands of the Viceroy would be used for the suppression of the League, which would result in a greater crop of misery and hatred in Ireland. Mr. Fowler's amendment was rejected by a vote of 233 to 171. Several more amendments having been disposed of, the Chairman put the question whether the clause should stand part of the bill. Sir Chas. Russell entreated the House to consider the gravely objectionable character of the clause, and while he was speaking the hour of ten arrived. The Ministerial benches rapidly filled, the members pouring in from the lobbies. The Parnellites simultaneously arose and left the House, the chairman twice calling upon them to resume their seats. Amid great confusion a division was ordered, and the clause was adopted, 332 to 163. The Gladstonians who went out returned after the voting, but, the division having been declared, they immediately arose in a body and withdrew from the House. The remaining clauses were then put and carried without comment, and the bill passed the committee stage. The report stage of the bill is fixed for June 27.

The Church in Canada.

Under this heading will be collected and preserved all obtainable data bearing upon the history and growth of the Church in Canada. Contributions are invited from those having in their possession any material that might properly come for publication in this department.

CATHOLIC HISTORICAL NOTES.

CHURCH REGISTERS AND THE NEED OF A CATHOLIC HISTORICAL SOCIETY.

We have here gathered together a few scattered fragments bearing on the history of the Church in Canada, with the object of making them more accessible to the student of Church history. Notes of this kind, though in themselves of no great importance or value, may yet be found to be of some service when collected together, and at a time when renewed interest is being manifested in the past history of our country, it seems worth while to preserve every fragment, no matter how insignificant in itself, which may perchance throw light on the past. Current newspapers and periodicals not infrequently contain paragraphs of considerable interest of this nature, which are printed, read, thrown aside and forgotten, and in the absence of a regularly organized historical society, we have undertaken in this department to preserve anything of the kind which may come under our notice. Canada is rich in historical associations, and it is much to be deplored that greater interest and zeal is not shown by both clergy and educated laity in unearthing the buried treasure.

There is one source of information which has hitherto been almost entirely neglected in this Province, and that is the Church registers. As was shown by Mr. Philip S. P. Conner at the last public meeting of the American Catholic Historical Society, "these manuscripts, besides being interesting and valuable as records of past generations, have a special value as legal evidence receivable in our courts." "Indeed, I am informed," Mr. Conner goes on to say, "that some years ago St. Joseph's register was the evidence that decided a law-suit involving a fortune in New York; and it was only last year that I discovered in the same register the entry of a marriage solemnized a century ago, which may result in a similar manner. Like results are not infrequent, for it was to ensure the preservation of such proof, and also that of the orthodoxy of the parishioners, that the registers were instituted."

We do not propose at present to dwell at any length upon the great importance of preserving the parish registers of this Province, but it may not be amiss to remind our readers who may be interested in historical studies, and more particularly amongst the clergy, of the practical benefit to be derived from the preservation, not only of old registers, but of records of events which may have transpired in the past and the memory of which will surely die with the generation that participated in them unless an adequate effort is made to record and preserve them. This is the work of an historical society, but in the meantime we appeal to our readers to assist us in this important work by sending to us for publication in this department any matter they may have in their possession likely to be of value to the historical student. With reference to Church registers, we here conclude with another extract from Mr. Conner's valuable paper, which we earnestly and respectfully commend to the serious consideration of the clergy. We regret we have not space to re-publish the whole paper, but as it relates principally to the States of New York, Pennsylvania and Maryland, the following extract, which is of general interest, may suffice.

"These manuscript books.....are invaluable as the sole existing records of the forefathers of people who may now number thousands; hence many should be actively interested in the preservation of these volumes; but through ignorance or utter indifference few of the descendants of the people noted in these registers take even the slightest interest in the matter, and so these old volumes, filled with the records of their progenitors and bearing the proofs of the toilsome journeyings and pious labours

of devoted priests among rough frontiers-men and fierce Indians, are allowed to remain, year after year and generation after generation, liable to the damage arising from utter neglect and the total loss of all-consuming fire. On this account I cannot help thinking that all old Church registers, after a certain limit of time, should be placed in some repository convenient to all the diocese, and safe from fire, damp and theft. The fittest depository for the collected parish registers of a diocese is, unquestionably, the archives of the diocese, and I would most respectfully suggest that the Bishops of the various Sees call in the old registers to some safe, convenient place for preservation and to facilitate transcriptions, when necessary. My suggestion is not a new one; the return of transcripts was practised centuries ago by the Church; it has been revived in our day in Europe, and to it we owe the preservation of records which otherwise would now be numbered among the lost."

ROBERT DE LA SALLE.

(John Lesperance, in Montreal Gazette.)

I NOTE another historical event of special Canadian significance. On the 26th May a monument was raised in Rouen to the memory of Robert Cavalier de La Salle. Among Canadian representatives were Robert Hector Fabre, Canadian Commissioner General in France; M. Pierre Margry, the eminent historiographer, and M. Louis Frchette, who read a poem written for the occasion.

The monument consists of a large black marble slab set up in the chapel of St. Etienne. On the upper part there is a bronze bas-relief, of the Louis XIV. style, in the centre of which is placed a medallion representing in profile the keen, yet gentle, features of the great explorer, with upper lip shaded by a light moustache. The medallion is surmounted by the La Salle arms, and on both sides there flows a banderolle with these words: "Robert Cavalier de La Salle, MDCXLIII, MDCLXXXVII."

Although rather long, I give the inscription in full, *in rei memoriam*, and because of our local interest in La Salle, from Montreal to Lachine (which he named), and his domain, granted by the Seminary of St. Sulpice, opposite the Rapids, where his large stone house is still standing on the Fraser property. This inscription is engraved under a great bronze anchor:

A la Memoire de
ROBERT CAVELIER DE LA SALLE,
 Baptise a Rouen le 22 Novembre, 1643,
 En la Paroisse de Saint-Herbland.
 Aujourd'hui Reunie a L'Eglise Cathedrale de
 Notre Dame,
 Anobli le 13 Mai 1675 par Louis XIV.
 En Recompense de Services Rendus a Son
 Pays.
 Mort le 19 Mars 1687,
 Apres Avoir Decouvert et Explore
 Les Bassins de l'Ohio et du Mississipi
 Et Pendant Vingt Annees du Canada au Golfe
 du Mexique
 Fait Connaitre aux Sauvages de l'Amerique
 La Religion Chretienne et le nom Francais.
 Ce Monument,
 Consacre a Honorer son Patriotisme et sa Piete,
 A ete Erig par les soins
 De Monseigneur Thomas Archeveque de
 Rouen,
 Primat de Normandie,
 L'an Mil Huit Cent Quatre-Vingt-Sept.

THE FIRST BISHOP OF TORONTO.

WE hope at no distant day to publish an extended sketch of the life of Dr. Power, first Bishop of Toronto, but in the meantime the following short notice, which appeared some time ago, from the pen of an anonymous contributor, in the N. Y. *Freeman's Journal*, may be of interest:—

Right Rev. Michael Power, D.D., was born at sea, of Irish parents, lived for some years in Nova Scotia, and was educated and ordained priest in Montreal. At the time of his consecration he was P.P., or Curé of La Prairie, near Montreal. He was installed by Bishop Gaulin, in the little brick church of St. Paul, in the east end of

Toronto (then the only Catholic church in the city), I think it was in 1845. He it was that established the flourishing mission among the Indians on Manitoulin Island, which Bishop Macdonell wished, but was unable to do. He it was that acquired the property on which the Cathedral and Episcopal Palace now stand. He built the palace and the foundation walls, and I believe laid the corner-stone of the Cathedral, which stands today a glorious monument to his memory, dedicated as it is to the honour of God, under the invocation of his patron, the glorious St. Michael, prince of the heavenly hosts. He died a martyr of charity. Our Lord said, "The good shepherd lays down his life for his flock," in imitation of his Divine Master. Bishop Power laid down his life for his people; it was during the prevalence of the "ship fever" which carried off so many of the "faithful Irish," priests and people. He had a firm conviction that to expose himself to the fever was to take it; to take it was to die. He avoided contact with the fever as long as duty permitted, but when all his available priests (8) lay sick in the palace, a call came at midnight that a poor woman was dying of the fever in the emigrant sheds. The Bishop went, took the fever, died, and is apparently forgotten; but at least one heart is unwilling that his memory should sink in oblivion, and for that reason these lines are written, a feeble tribute to the memory of one who was my *father* when *other father* I had none on earth.

We append the inscription on the tablet above his tomb in St. Michael's Cathedral.

Underneath
lie the remains of
RIGHT REV. DR.
MICHAEL POWER,
born in Halifax, N. S.*
Consecrated first
BISHOP OF TORONTO
on the 8th of May, 1845.

He laid down his life
for his flock on
the 13th of October, 1847,
being the forty-second
of his age.

R. I. P.

CATHOLICS AND CANADIAN LITERATURE.

I.

THE nascent literature of Canada gives ample promise of great future development. Our writers are as numerous, perhaps, in proportion to our years, our circumstances and our opportunities, as might in reason be expected. Healthy germs exist in abundance, but whether it will require a lengthy or brief period to bring them to prolific maturity, must, we opine, entirely depend upon the subtle influences to be presently mentioned. This robust health in literary life seems altogether extraordinary, when we consider the form of Government under which we live. The early labours of a newly established people in all the arts, must necessarily be slow and imitative. In so far as her distinctive social and political institutions are concerned, Canada is a new country. She is, however, a dependency of a foreign country; for, although she enjoys a generous measure of Home Rule, she is by no means a sovereign power. History demonstrates, with monitory alliteration, that the colonial condition of a people is diametrically adverse to intellectual perfection. Exemplifications of this important fact may be plentifully found in the history of any civilized country, but, for our present purpose, we need not go beyond that of the neighbouring Republic for a cogent and ample illustration. Had the Puritans been in perfect religious and political accord with the English people, the May Flower need never have unfurled her sails to the western breeze, or sailed out to sea amid the lamentations of her living freight of expatriated exiles. The American colonists were in full possession of the Anglo-Norman temperament and genius, but they did not represent the intellect of the nation which they left. They were Anglo-Nor-

mans in the rough, without being at all amenable to many humanizing influences; such, for instance, as cultured taste, high polish and delicate refinement. They had, consequently, to lay the very foundations of their literature, as well as to form and raise, piece by piece, and section by section, every portion of its superstructure.

All that is durable in the literature of the United States may be referred to the eventful epoch subsequent to the Declaration of Independence. American men of letters, anterior to the close of the revolutionary war, were few and utterly insignificant. The genial Washington Irving, born in New York in 1783, was the first American author who commanded the enraptured attention of Europe. His reception beyond the ocean was everywhere entirely favourable. This trans-Atlantic popularity was afterwards worthily bestowed upon Bryant for his marvellous poetry, and upon Cooper for his brilliant prose fictions. The poetical works of Longfellow may now be found on every English table, where they dispute the supremacy with the Bible; and we are free to conjecture whether Evangeline or the Book of Kings, the Song of Solomon or the Song of Hiawatha receive the most frequent attention. Those gifted pioneers, Irving, Bryant and Cooper, prepared the way for a host of representative American writers, who, by force of their sterling merit and strong individuality, obtain prominence for themselves in every branch of their profession. The great American writers have already succeeded in creating a public mind. They write in a clime that resembles Syria, as described in the ancient chronicles, in the fertility of its soil and the serenity of its sky, Arabia in its delightful temperature, India in its fruits and flowers, and Italy in the excellence of its ports and harbours. More than that, they write for and about a people pre-eminently worthy of the sacred liberty they inherit from their forefathers, who, in the hour of trial, heroically manifested all the virtues that go to the constitution of immortal patriots.

With a few exceptions, entirely unworthy of extended notice, all those authors are distinctively and exclusively American. One or two there are who undoubtedly merit the bitter sneer of Lowell, when, in his delightfully frank verse, he directly tells them, "You steal Englishmen's books and think Englishmen's thoughts." But these, fortunately for their country, are exceptions. The great majority do not think after European models, nor seek for their incense or stimulus in European books, nor cringe in abject submission to the biased judgment of European criticism. On the contrary, they draw their inspiration from the pellucid fountains of American freedom, and their striking imagery from the mighty lakes, the towering mountains, the boundless plains, the tremendous cataracts, and the glorious sky and sunshine of their native land.

Had the leading American writers proved less true to themselves and their country, they would not have been received in Europe as the seers of another world. This conclusion leads us directly back to the principle enunciated at the outset. Had there been no war of independence, and no severing of this British connection, the literature of the United States would be, we feel convinced, as scanty at home and as unrecognized abroad as is to-day the struggling literature of this Dominion. After all that has been said, we can no longer consider it either very surprising or particularly mortifying that the literature of Canada, a colony of the British Crown, whether as to quantity, subject, or variety, is inferior to that of the United States, a free and mighty commonwealth.

In nations, as in individuals, self-reliance is essential to great achievement. The man who is incapable of governing himself must be the unfortunate possessor of a weak mind; and as a community is only an aggregation of individuals, it follows that the nation that is timorous in grasping the reins of her fate with a hand of iron, cannot truly be said to have a commanding national mind. Let a community ruled by a foreign government strive with a persistency which, if employed in almost any other direction, would not fail to achieve success, yet her efforts, however prolonged, can never culminate in the production of a great literary genius. Homer and Virgil, Dante and Milton were the products as well as the ornaments of in-

* The writer in the *Freemant's Journal* who states that Dr. Power "was born at sea," is evidently in error.

dependent states. Thus it has been in every land of which history contains a record, in ancient Greece and Rome, in modern Europe and America, in the United States yesterday and in the Canadian Confederation today. The intelligent reader will experience no difficulty in possessing himself of the suggestive moral to be gleaned from such a formidable tissue of facts.

Our century is called the Press Age, and properly so when we consider the almost unlimited influence now exercised by that great engine of human enlightenment, the printing press. The newspaper press of Canada, viewed solely as a portion of our literature, deserves a high place in the public estimation. The gentlemen by whom it is conducted are among our most gifted and most intellectual. The periodical press monopolize almost all our best English-speaking Canadian writers.

Not a few of our leading journalists are Catholics, and if some of those latter sometimes forget themselves so far as to sell their birth-right for a mess of pottage, the majority are conscientious scholars ever zealous in the cause of human liberty and progress. Allusion is had here to Catholics employed on organs owned and conducted by gentlemen of other religious beliefs. Of the Catholic press proper, we shall briefly speak in another place. Authorship is pretty generally a very unremunerative calling, but, in this country, it could scarcely fail to lead direct to starvation. So, our men of letters use literature more as a cane than as a crutch, to use the strong figure of Scott. The multitude are too much engaged in amassing wealth to spend their money in purchasing books, or their precious time in reading them. The functions of the present generation seem to be to cultivate the land, to build the homesteads, and to crowd "the proud ways of men" in the cities and towns, as merchants, artisans, and mechanics. They leave to their descendants, if they so will, the glorious privilege of indulging in literary luxuries. But every man who would keep abreast of his times must necessarily read the newspapers. The periodical press is, therefore, the most generously supported division of our literature. It is also, and perhaps for the same reason, practically the only institution wherein a livelihood may be secured through the instrumentality of the pen. Now, our men of intellect, in common with all other classes of the community, have natural wants; and they may be pardoned if for the nonce they barter their talents for bread and butter instead of bestowing them gratuitously on an unappreciative public.

We are practically destitute of monthly magazines, although *The Century*, *Scribner's*, *The Catholic World*, *The Month*, and scores of other foreign publications, are welcome visitors to thousands of Canadian homes. Our essayists are, consequently, forced to bring their wares to the literary markets of the United States or of Europe. The monthly magazine in other countries, as everybody knows, appeals to the most intelligent circles of the community, and is supported by a corps of erudite writers, who wield flexible pens, and the leading feature of whose productions is their surpassing agreeableness. The absence of the magazine from our literature produces an unseemly hiatus, which time and the general progress with its attendant enlightenment can alone remove. A time there was, however, when Canada could boast of an interesting magazine. Among its most notable contributors were many Catholics, almost all of whom, we are sorry to observe, have been as silent as the Sphinx since their favourite periodical shared the fate of poor *Tray*. But those Catholic essayists performed enough to prove that they exist, and that their talents are second to none, and this must suffice until a national publication is called into being whose general excellence may tempt them to again forsake their learned seclusion.

The condition of our more pretentious literature is not as flourishing as true patriotism might wish to behold it. Very few books in the English language, and from the pens of Canadians, it must be caudly confessed, will repay a second perusal. The four or five which we except in this judgment are so characterized by varied excellencies that they go far to obliterate the dismal memories which the mass engender. One or two histories, which tell the story of Canada from its discovery down to the

present time, are invaluable for purposes of reference. A few masterly biographies might be allotted a prominent place in any library. We might enumerate three novels that give tolerably accurate pictures of Canadian life, or illustrate some thrilling incident in our historical drama. The Canadian muse is cultivated with an assiduity which is certain to eventually add some brilliant plumes to the wings of the northern Pegasus. We possess a couple of lengthy poems of which Longfellow or Whittier need not be ashamed. Our literature is also enriched by a number of minor poems, so redolent of the forests and the lakes that they bid fair to linger long in the memories of the people.

This enumeration is, in our humble judgment, a faithful though a necessarily brief estimate of the contributions already made to our literature by English-speaking Canadians. What share have Catholics taken in the contribution? It must be honestly confessed the share produced by English-speaking Catholics is not important. We cannot boast of a Haliburton, a Cramazie, a Garneau, a Frechette, or even a Mair. Nor have we yet produced a single superior historian, novelist, poet, or essayist. Readable stories and musical verses have, it is true, been produced by English-speaking Catholics, but the best of them are of mediocre value only, while some of them are of no value. But this is not the most distressing feature of the situation. Did the future appear full of promise we might tolerate the present and excuse the past. The future, however, does not give much promise. Indeed the outlook for Catholic literature is gloomy, and unless our people develop unparalleled mental energy within the next decade, the prospect can hardly improve.

M. W. CASEY.

OLD LAMPS AND NEW.

A REVIEW OF MR. MORISON'S "SERVICE OF MAN."

II.

Of all questions which occupy the human mind, the Theistic question is encompassed with the gravest difficulties. Of all these difficulties the most terrible is the ethical. It is hard to conceive how Absolute Perfection, in whose unmoved and immovable calm all ideals are realized, could have become an active cause. It is infinitely harder to conciliate the existence of a Perfect Creator, or First Cause, with the existence of such a world as this; which, if not the worst of all conceivable worlds, as the Pessimists teach, certainly must, if viewed by any one who has not closed the eyes of his understanding, appear, at first sight, the work of a very narrowly-restricted, or of a very imperfect goodness. Nor can it be doubtful that upon some of the noblest minds of the age this difficulty has weighed with great severity. There are those whom it has driven well nigh, or quite, mad. Others have been impelled by it to embrace the philosophy of Leopardi or Schopenhauer, of von Hartmann or Bohnsen. The greatest of living poets has pictured one

Who trusted God was love indeed,
And love creation's final law,
Tho' Nature, red in tooth and claw
With rapine, shrieked against his creed.

Nor, in truth, is there any more excellent way. A theodicy which solves all questions is impossible for us, who are not omniscient, who know only in part. We cannot transport ourselves from the earth. We are limited by the terrestrial atmosphere. The last word of philosophy, as of religion, is resignation; to submit patiently to the conditions of the twilight in which we are placed, "until the day dawn;" to know ourselves as "children crying in the dark;" to make, in short, an act of faith. *Unde malum?* We do not know. That the whole creation groaneth and travaileth in pain together until now, is an absolutely certain fact brought home to us by daily experience.

That God—the Supreme Good—exists we have been in the habit of regarding as the equally sure conclusion of reason.

But this conclusion Mr. Morison will not admit. Indeed, he makes a formal complaint that, "in spite of science and the laws of consciousness, people will continue to believe in God." Now, let us see whether "science" and "the laws of consciousness" offer any sort of reason for abandoning our belief in God. And in order that we may make our way good as we go, I will here set down briefly what I understand by the word God. Kant shall supply me with a definition. I mean by the word "a Supreme Being, the author of all things, by free and understanding action." First, then, as to "science," by which Mr. Morison, of course, means physics. What reasons does physical science supply for disbelieving in this Supreme Being? I turn diligently over Mr. Morison's loosely written pages in quest of such reasons, but I find only one presented in any clear or intelligible shape. "The early glimpses of the marvels of nature, afforded by modern science," he writes, "undoubtedly were favourable to natural theology, in the first instance. Knowledge revealed so many wonders which had not been suspected by ignorance, that a general increase of reverence and awe for the Creator was the natural, though not very logical consequence. But a deeper philosophy, or rather biology, has disturbed the satisfaction with which the wisest and most exquisite ends were once regarded. It is now known that for one case of successful adaptation of means to ends in the animal world, there are hundreds of failures. If organs which serve an obvious end, justify the assumption of an intelligent designer, what are we to say of organs which serve no end at all, but are quite useless and meaningless?" The argument from design has been relied upon by many apologists for Theism, what are we to say of the counter argument from failure? That is the question. Well the answer to it seems to me very obvious. It is this. There is no such thing known to us in nature as failure, because there may be always ends which are hidden from our eyes. We can affirm order, for that is a thing positive. But to affirm absolute final disorder is like attempting to prove a negative. It has been well observed by the American naturalist Thoreau, "the greatest and saddest defect is not credulity, but an habitual forgetfulness that our science is ignorance." Moreover there is this weighty fact telling for the divine induction, that as our knowledge advances, more order appears. What could have seemed more purposeless than those vast buried forests in which solar rays have been imprisoned since the Secondary Epoch? For two millions of years, as it is calculated, this profuse and seemingly wasteful growth has lain in the earth entombed and useless. It is now the fuel which gladdens us with light and heat and which is the chief factor in the material civilization whereof we make such proud boasting. Surely such a stupendous fact as this might well check the tongue or the pen that asserts absence of purpose, or failure, or waste in nature. When I hear or read such assertions, the fine lines of the great moral poet of the last century rise to my lips:

Alike in ignorance, his reason such,
Whether he thinks too little or too much.

It is often maintained that so-called failures arise from the inter-action, or rather counter-action, of lesser laws. That is not an argument which I care to press. It may, indeed, well be urged that one thing has many ends, and that because it is limited, success in one direction implies the possibility of failure in another. That, however, is not by reason of imperfection in the Creator; it does but imply limitation in the creature.

One word more upon this subject before I put it aside. The only anti-theistic arguments derived from the physical sciences which can in any sense be regarded as new, as peculiar to the present day, are those drawn from the doctrine of organic evolution. Now that doctrine, as taught by the late Mr. Darwin, I, for one, largely accept. But evolution is a modal, not a causal theory. It tells us something of the how, it does not in the least explain the why. Nor does it by any means conduct to fortuitousness, or necessity as the last word of the universe. Mr. Darwin expressly tells us that his theory is "not in the least concerned with the origin of spiritual or vital forces." He

was a physicist, not a philosopher. "Everything," said Leibnitz, "takes place at the same time, mechanically and metaphysically: but the metaphysical is the source of the mechanical." The facts given us by physics are the printed syllables. It is the office of metaphysics to construe them. The doctrine of evolution and the doctrine of design are perfectly compatible. Mr. Darwin has himself testified in words of grave and impressive earnestness to "the revolt of the understanding" against the conclusion that "the grand sequence of events" in the physical universe "is the result of blind chance." Nor, assuredly, was he more willing to accept as the explanation of the universal order the *αναγκη* of the ancient Stoics, or the necessity of modern phenomenists. I suppose that one most fruitful source of error in dealing with this matter is the extremely loose way in which the word law is employed. It really means in physics no more than an observed uniformity of sequence or co-existence. But it is constantly used in quite another sense. It receives a sort of personification. It is spoken of as a cause. It passes my wit to understand how new discoveries of laws in nature, or the clearer apprehension of laws already known, can be a disproof of design. To which I will add that the question of design is one with which the physicist, *as such*, is not concerned. His domain is the sphere of sense perception. The science with which he has to do explains to us the materials of the inorganic world; it unfolds to us the movements which succeed one another in a determinate series. But that is all it can reveal to us of the elements of life. It can tell us nothing of the cause which formed the first cell, which developed from it the organism, and which rules its evolution. It may, if it will, call that cause force. But it is utterly unable to tell us what force is. This has been frankly confessed by one whose words upon such matters carry great and well deserved weight. "If you ask," writes Professor Tyndall, in his *Fragments of Science*, "whence is this matter of which we have been discoursing, who or what divided it into molecules, who or what impressed upon them the necessity of running into organic forms [the physicist] has no answer. "Science"—the professor means, of course, physical science—"is mute in reply to these questions." Yes, we must go elsewhere if we want an answer to them. Physical science is not concerned with them; they lie outside her domain. As I have been led recently to observe, in the course of a discussion with Professor Huxley, carried on in the *Fortnightly Review*, "Physics, as such, is not conversant with morals, neither affirms nor denies religion, and can therefore have no creed in regard to either. We do not talk of the religion of the sense of hearing, nor of its irreligion; such an expression would be absurd. In like manner physics, which is wholly the science of the senses, abstracts from religion, from morality, and from every kind of knowledge, so far as the latter is independent of sense. I say 'abstracts from,' I do not say 'rejects,' or 'repudiates,' or 'denies.' Physical science merely attends to its own business, and it is no part of its business to deal with what the late Mr. Lewes denominated the 'metempirical.' It is not agnostic; for agnosticism implies a knowledge of one's own ignorance; and physical science does not know that it is ignorant any more than a mollusc knows that it is not moral. It is wonderful how much has been made out to the prejudice of religion as of morality, from the obvious canon of logic that, every science having its proper object, the proper object of physics does not include God or the moral order."

Thus much must, for the present, suffice as to the anti-theistic argument from physical science.—*W. S. Lilly, in the Tablet.*

As a commentary on a vulgar error, the following paragraph extracted from the June number of the *Antiquary* will be of interest: "M. Rohault de Fleury has made a list of all the relics of the Cross in Europe and Asia, of which he can find any record, and the sum amounts to 3,941,975 cubic millimetres—a very small part, indeed, of what would be required to make a cross."

The Catholic Weekly Review.

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THE CATHOLIC WEEKLY REVIEW will be conducted with the aid of the most competent writers obtainable. In addition to those already mentioned, it gives us great satisfaction to announce that contributions may be looked for from the following:—His Lordship Rt. Rev. Dr. O'MAHONEY, Bishop of Eudocia; W. J. MACDONELL, Knight of the Order of the Most Holy Sepulchre; D. A. O'SULLIVAN, M.A., LL.D., (Laval); JOHN A. MACCABE, M.A., Principal Normal School, Ottawa; T. J. RICHARDSON, Esq., Ottawa; Rev. P. J. HAROLD, Niagara; T. O'HAGAN, M.A., late Modern Language Master, Pembroke High School; Rev. Dr. ENEAS McDONNELL DAWSON, LL.D., F.R.S.C., Ottawa.

LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

St. MICHAEL'S PALACE, Toronto, 29th Dec., 1886.

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, bids 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.

TORONTO, SATURDAY, JUNE 25, 1887.

For material in compiling the article on Bishop Gillis, which appeared in our last number, we are indebted to Mr. M. J. Griffin, Librarian of Parliament, Ottawa.

The important remarks which will be found in our Canadian Church column point to the need of a Catholic Historical Society in Canada, similar to the Society in the United States. The Canadian Church is rich in historical associations, and it would be well, we think, that the suggestions offered should receive the consideration they merit. The project of such a Society, however, would require the co-operation of the various Bishops.

On Tuesday next Laval University will confer the honorary degree of Doctor of Civil Law on Mr. D. A. O'Sullivan, Barrister, of this city. This distinction is in recognition of Mr. O'Sullivan's indefatigable labours in the field of Catholic historical research and literature. The authorities of Laval are anxious that Mr. O'Sullivan should be personally present on the occasion of the conferring of the degree, and we understand he will leave for Quebec on Saturday next. We, who are indebted to Mr. O'Sullivan for so many kind offices, have especial pleasure in congratulating him upon this well-merited distinction.

The article in the *Catholic World* on the subject of church music, to which we have referred elsewhere, merits more than a passing notice. The writer, Father Young, is a member of the Paulist Order in New York, and is widely

known as an authority on the rubrics and ceremonial of the Church. What he says, therefore, has all the force that comes from experience and deep conviction that a change of some sort is necessary. It is a difficult question to deal with, but Father Young displays an intimate acquaintance with his subject, and we would fain believe that it will attract the attention and consideration of those whose province it is to deal with such matters. We subjoin an extract as illustrating the manner in which it is treated by the able pen of Father Young:

"The aim of this paper has been to show not only that the people in our religious services may sing, but that they ought to sing, that it is the best thing to be done, and that it is a spiritual damage to them not to sing. When the people are deprived of participation in the services of religion by being debarred the only way they can actively share in them, they in great part fall back into a dull, perfunctory, ignorant attendance, content with a reperusal of the same invariable round of piously-worded prayers which they find in their Paths to Paradise, Keys of Heaven, Golden Manuals, or some other prayer-books, glad to be relieved occasionally by quietly sitting still, thinking of nothing in particular, and in enjoying the unreligious singing by the 'choir.' Many and many a time I have wondered whether the intelligent men and women at High Mass were not more or less ashamed of being silent spectators of the public offices of their Church—a position which they were forced to assume by the false tradition I have been combating. I have fancied that, despite their respect for authority and readiness to believe it must be all right, their natural sense of humiliation at being thus made nothing of—the High Mass being performed by the performers duly appointed just the same whether they were there or not—did not sometimes make them suspect that it was not, after all, just what it should be."

"If the whole English people," wrote the commissioner of the *Pall Mall Gazette* at Bodyke, "could have condensed into one eye, with one brain behind it to understand, and one heart to feel, and could have looked for a moment down that great slope near Bodyke, the Irish Question would have been settled before another sun set on two estranged and embittered peoples." The Bodyke evictions which have been carried out with all the old time attendants of misery, appear to be part of an extensive scheme to get rid of the poor Irish tenantry. Encouraged by the provisions of the Coercion Bill now pending in Parliament, evictions and seizures are going on upon all sides. One landlord alone, it is reported, has issued one hundred and fifty eviction processes, and the tenant people are on the eve, it is certain, of a long fight with the combined forces of landlordism. The occasion is one, Mr. Dillon has cabled, in which there is "urgent need of substantial aid from America," if the whole country sides which soon will be laid waste and plunged into wretchedness, are not to go down before landlordism. The Irish leaders, in the struggle that is approaching, will have to provide for the support of the evicted. As far as possible they will be supported out of landlords' rents and at their expense, but when such funds are exhausted there will be need of American assistance. And undoubtedly if the passing of the Coercion Bill prove the moment for instituting extended systems of "clearances," no appeal that the Irish people at home may make, will, in the present temper of the race, go unheeded.

The allocution pronounced by the Holy Father at the Consistory on the 26th May, a text of which has since been received, refers to what lately taken place in the

interests of the Church in Germany, and the relations of the Church to the temporal power. The sad conditions under which the Church, for years, has laboured in Germany, of churches without bishops, parishes without priests, liberty of public worship restricted, ecclesiastical seminaries closed, and the consequent so great scarcity of priests that not enough remained to carry on the services of the Church, or look after the souls of the German Catholic people, have at length been alleviated. Little by little, the Pope says, through his endeavours and the co-operation of the Catholic Members of Parliament, who have been constant in the defence of all good causes, the conditions of an arrangement were come to, until in the end, by the promulgation of a new law, the dispositions of former laws were either wholly abolished or considerably mitigated, and an end put to "the violent conflict that has been so sad for the Church, and so useless for the State." In other words, the power of Bismarck has been broken. The authority of the Roman Pontiff in the government of the affairs of Catholics is now recognized in Prussia, and the principle admitted that henceforth this power can exercise itself without hindrance. The German Bishops will resume the administration of their sees, the ecclesiastical seminaries be re-opened, the various religious orders be recalled from their exile, and the Church, in a word, have restored her full freedom. There is nothing, the Holy Father says, he so earnestly desires as that God may permit him sufficient length of life and strength to see the whole condition of Catholics happily settled in Germany and Italy. The issues obtained, after long and arduous efforts, in Germany, have been too happy to permit him to limit his pacific desires to the frontiers of Germany, and the allocution closes with a reference to the relations of the Pontificate to Italy, that country so united by Providence to the Holy See, and so dear to him by nature. The rights and dignities of the Apostolic See, the Pontiff says, "are violated not so much by popular hostility as by the conspiracy of *the sects*," and long and earnestly has he desired that the disagreement with the Holy See should be removed. To open the way towards this peace, it is necessary that the Roman Pontiff should have restored to him that true and real freedom his august office and rights demand.

THE CONSTITUTIONAL RELATIONS BETWEEN ENGLAND AND IRELAND.

By nothing, perhaps, is one's appreciation of the justice and constitutionality of the present great struggle of the Irish people for the restoration of their political rights more apt to be enhanced, than by recalling to mind what the *Rights* of the ancient Irish nation were, and what the nature of the federative compact between the two kingdoms, prior to the passing of the Act of Union in 1799-1800.

The fundamental principle upon which the connection was intrinsically founded, was a complete and entire equality of rights. Ireland possessed a resident parliament of her own, competent, in all points, to legislate on her own concerns, in no sense connected with, or subordinate to, that of Great Britain. The King was bound to govern Ireland, not through his crown of England but through his crown of Ireland, conferred upon him by the Irish nation, and worn by him, in conjunction with that of Great Britain, as the Chief Magistrate of both, and to govern each country severally by their respective laws, and their distinct legislatures, and not the one through the other. And thus though the Irish crown, was by the constitution of that country, placed forever on the head of the same legitimate monarch who should wear that of

England, yet the Irish people were not legally bound to obey any laws but those enacted by their own legislature, nor to transfer the sceptre of their realm to any usurped authority. Their oath of allegiance was taken to *the King of Ireland*, and not to the Parliament of Great Britain; the establishment of this principle was held indispensable to their existence as a nation, and every violation of it was deemed a direct deviation from the duty of the Irish crown, and a virtual dereliction of the compact between the two countries. The King's ministers, therefore, of either country, advising unconstitutional measures to violate the constitutional independence of Ireland, were considered as traitors to the Irish crown, and as enemies to the British Empire.

Such were the constitutional relations in force between the Kingdoms of Great Britain and Ireland in 1779. In theory, the two nations were linked together by the strongest ties of mutual interest and security; in practice, so habitually had Ireland been oppressed, and so incessantly restrained, that her commerce had almost ceased, her manufactures been almost extinguished, and her constitution so entirely withdrawn, that public bankruptcy was as imminent as individual bankruptcy was prevalent, and the year 1779 found the Irish people in the most deplorable condition to which a country or a people could by possibility be reduced. Not only was the trade of Ireland paralyzed by the power of the Poynning Act, but a subsequent enactment at Westminster, in the sixth year of the reign of George I., assumed for England the despotic power of binding Ireland by every British statute irrespective of the consent or the interference of the Irish Parliament, and thus effectually usurped the functions of the Irish Legislature. Then there bore, moreover, upon four-fifths of the Irish people the tyrannical pressure of those penal statutes under which they had so long and so grievously laboured; a code which would have disgraced even a Draco, and which inflicted every pain and penalty, every restriction and oppression under which a people could linger out a miserable existence. By these statutes the exercise of religion was held a crime, the education of children a high misdemeanor, the son was encouraged to betray the father, the child rewarded for the ruin of his parent, the House of God declared a public nuisance, the officiating priest proclaimed an outlaw, the acquirement of property absolutely prohibited, plunder legalized in courts of law, breaches of trust rewarded in courts of equity, the Irish Catholic excluded from the possession of any office or occupation in the State, the Law, the Army and Navy, or municipal corporations, and the mild doctrines of the Christian faith perverted to the worst purposes of religious persecution.

Under these galling conditions, deprived of every attribute of liberty, political, civil, and religious, Ireland for nearly 80 years, remained tranquil and submissive. But in 1780 she gradually arose; the ardor of patriotism took possession of her frame, she assumed the language and attitude of a nation entitled to independence; every rank, every religion, alike caught the general feeling; the sound of arms echoed throughout every quarter of the island, and throwing aside the curtain of her concealment and aglow with the spirit of her natural nobility, she leaped into view an armed, animated and a united nation, claiming her natural rights, and demanding her constitutional liberty. Then the illustrious Grattan, and the Parliament of Grattan, enunciating the doctrine that so far as Ireland was concerned, there was no body of men and no power soever competent to make laws to bind the nation save the King, Lords, and Commons of Ireland, demanded and exacted the unqualified and unconditional repeal of the Act of Dependency, and Ireland raised her head, and for a moment was arrayed in all the exterior insignia of an independent nation. For once Irishmen were united. On the 19th of April, 1780, Grattan moved his famous Declaration of Rights. He gained his point; the English ministry yielded, and soon "The Patriot of Humanity" addressed himself to a free people and could say:

"I found Ireland on her knees; I watched over her with a paternal solicitude; I have traced her progress from injuries to arms, and from arms to liberty. Spirit of Swift! Spirit of Moly-

neux! Your genius has prevailed. Ireland is now a Nation! In that new character I hail her, and bowing to her august presence, I say *Esto Perpetua!*"

Ireland was a nation. An Irish parliament made the laws for Ireland. The country advanced like a released giant. The Bank of Ireland and other institutions were established; her manufactures increased; her trade flourished, and Ireland attained during the years of her independent existence, in spite of the defective constitution of her parliament, a prosperity hardly paralleled, it is said, in the annals of any nation in so short a time.

Then came the Act of Union to end the legislative life of the Irish people. Bloodshed and bribery were the weapons that effected it. The people, goaded for a moment into mad insurrection, were crushed by merciless retaliation. Lord Holland, in his "Memoirs"; the gallant and humane Sir John Moore, who held a command in Ireland; Gen. Sir Wm. Napier, author of that military classic, "The History of the Peninsular War"; and even Sir Ralph Abercrombie, formerly in charge of the forces in Ireland, may be quoted to prove that the insurrection of '98, which was the preparatory step to the forcing of the Union, was deliberately provoked by a series of wholesale and diabolical outrages against the Irish people. What bloodshed left to do, bribery finished. £5,000,000, it is estimated, were spent in debauching the Irish members. £8,000, or an office worth £2,000 per annum, was the price of a vote. Those who were not directly bought accepted judgeships, bishoprics, etc., and thus the union of Ireland with England was carried. "Bribery upon the same scale," said John Mitchel, sarcastically, "administered judiciously in the English Parliament, and a majority could be obtained which would annex the three kingdoms to the United States." "The Union," said Chief Justice Baron Wolfe (and this is our point), "had no legal or moral sanction." "The Union," said Sheridan in the British House of Commons, "was a great and legitimate cause of resistance. Unquestionably Lords Clare and Castlereagh deserved to die. . . For the Irish Parliament I would have fought, aye, I would have fought up to my knees in blood."

With the subsequent story of Ireland we are all too familiar. The union has been the curse of the country. It has destroyed the native parliament, increased absenteeism, extinguished a vast number of industries, extorted enormous tributes from the country, subjected it to the payment of English pre-union debts, absorbed its surplus revenues, refused the redress of Irish grievances, and driven the millions whom it did not starve into exile—"a Union," as Byron described it, "of the shark with its prey."

As an interesting point in constitutional law, it was long ago decided, and by such high authorities as Locke, Hooker, Edmund Burke, Sheridan, Lord Bolingbroke, and Junius, that the project of the Union, the transfer of her legislative authority to the people of another country, was one to which the Irish Parliament, as constituted, was not competent. Such an act, without the authority of the people, was *ultra vires* and a breach of trust. "You may," said Saurin, "make the Union binding as a law; but you cannot make it obligatory on conscience. Resistance to it will be, in the abstract, a duty."

ST. MICHAEL'S COLLEGE.

THIRTY FIFTH ANNUAL DISTRIBUTION OF PRIZES—THE PRIZE LIST.

That most interesting event in all educational institutions, viz., the distribution of prizes, took place in St. Michael's College on Tuesday morning last. There was a large attendance of the friends of the students, so that there was present to enjoy the closing exercises an audience worthy of the occasion. Among the clergymen who attended, in addition to the reverend faculty of the college, were Bishop O'Mahony, Rev. Father Rooney, V.G.; Rev. Father Heenan, V.G., Rev. Father Cassidy, Rev. Father Hand and others. Hon. T. W. Anglin, Dr. Cassidy and D. A. O'Sullivan, J.L.D., were also present. The salutatory was read by C. A. Sullivan, and was

listened to with close interest throughout. An admirable programme of recitations and vocal and instrumental music followed. The proceedings were closed with an address by Bishop O'Mahony, who spoke in a complimentary strain regarding the high standard attained by the students, making special reference to their proficiency in mathematics. He urged continued close application to study, contending that success in life was won by hard work only. Following are the names of the winners of medals and scholarships:—

MEDALS.—Campbell Medal—Classics—John F. Tracy; Literary Association, C. A. Sullivan; Honours, 1. D. J. Scollard; 2. M. F. Gallivan.

SCHOLARSHIPS.—Natural Philosophy—1. M. F. Gallivan; 2. D. J. Scollard; 3. J. E. Clarke.

Mental Philosophy—M. F. Gallivan; Honours, 1. D. J. Scollard; 2. J. E. Clarke; 3. C. A. Sullivan, J. A. Fitzgerald.

The Elmsley Bursary—Thomas Leonard.

ST. JOSEPH'S ACADEMY.

TWENTY-NINTH ANNUAL DISTRIBUTION OF PRIZES—THE HONOUR LIST.

Despite the unfavorable character of the weather in the earlier hours of the afternoon, the hall at St. Joseph's Academy was well filled on Wednesday, on the occasion of the twenty-ninth annual distribution of prizes at this admirable institution. The clergy of the city were largely represented, there being present, among others, his Lordship Bishop O'Mahony, Rev. Father Laurent, V. G.; Rev. Father Rooney, V. G.; Rev. Father Cushing, President of St. Michael's College; Rev. Father Brennan, Rev. Father Chalandard, Rev. Father Hand, Rev. Father Shea, Rev. Father Egan, Rev. Father McCann. Among others who attended were Dr. D. A. O'Sullivan, Mr. W. J. Macdonell and Messrs. P. and B. B. Hughes. A very attractive programme composed of recitations and vocal and instrumental music had been arranged. A grand march, by Eikel, was the first item. In this selection twelve young ladies were engaged, ten playing the piano and two playing the harp. The effect was sublime and the performance was warmly applauded. In the same manner was given the "Grand Coronation March," composed of British national airs, and an instrumental duo, a selection from Liszt, played by Misses Ida Hughes and Nora Corcoran, was received with much favour. After a harp duett by Misses Hastings and Smith, the recital of "King Robert of Sicily," by Miss Maggie Dunne, a decidedly clever elocutionary effort, it is only fair to say; a vocal duet by Misses Davies and Kennedy, and a song by Miss McCann, which were among the most pleasing features of the entertainment, the proceedings were brought to a close by the valedictory, which was read by Miss Kennedy. Bishop O'Mahony then addressed a few words to both the audience and the pupils of the academy. During the exercises the crowded platform presented a very pretty and interesting appearance. "The little ones" (as they were termed on the programme, and who assisted in the choruses), were clad in white and pink. The elder girls wore black dresses and white gloves, with no ornament save wreaths and flowers. An interesting ceremony witnessed was the crowning of the graduates, five in number. These young ladies are: Misses Nora Corcoran, Mary T. Kennedy, Josephine McCann, Emily Harrison, and Teresa Kormann. In a drawing room of the Convent were displayed articles of fancy sewing, embroideries, paintings, etc., the work of the pupils of the academy during the year, under the superintendance, of course, of the Sisters of St. Joseph. The whole display was most beautiful. In fancy work Miss Davis seemed to be the chief contributor, but in painting a number of young ladies had evidently been equally industrious. These evidences of skill and talent had attracted much attention, and the apartment was filled with sight-seers for an hour after the exercises had been concluded. Following are the names of the winners of medals;

HONOUR LIST.

BRONZE MEDAL.—Presented by His Holiness, Leo XIII., for Christian doctrine, and awarded to Miss Mary Kennedy.

GOLD MEDAL.—Awarded to Miss Nora Corcoran, for lady-like deportment, superiority in instrumental music, and honourable mention in the higher branches of English.

GOLD MEDAL.—Awarded to Miss Mary Kennedy, for lady-like deportment, general proficiency in the higher branches of English, superiority in French and elocution, honourable distinction in instrumental music, honourable mention in art and embroidery.

GOLD MEDAL.—Awarded to Miss Josephine McCann for lady-like deportment and superiority in vocal music.

GOLD MEDAL.—Awarded to Miss Emily Harrison for lady-like deportment, proficiency in mathematics, superiority in the higher branches of English, honourable mention in French, phonography and perspective drawing.

GOLD MEDAL.—Awarded to Miss Teresa Kormann for lady-like deportment, proficiency in mathematics, superiority in the higher branches of English and in German, honourable mention in instrumental music.

GOLD MEDAL.—Presented by His Grace the Archbishop, for observance of social rules, equally merited by the Misses Cass, McCarthy, M. Leckie, Kearney, Clancy, Rigney, Whalen, Conroy, R. Kennedy, Mundy, Conway; drawn for and obtained by Miss Madge Leckie.

GOLD MEDAL.—Presented by Right Rev. Dr. O'Mahony, for superiority in English, obtained by Miss Alice Crowe.

GOLD MEDAL.—Presented by Rev. W. Bergin, for English literature, equally merited by the Misses Eichhorn and Whalen; drawn for and obtained by Miss Mary Whalen.

GOLD MEDAL.—Presented by Rev. P. J. McGuire, for superiority in mathematics, competed for in the higher classes, and obtained in "Senior A," by Miss Mary Whalen.

GOLD MEDAL.—Awarded to Miss Annie Keany, for having obtained the highest number of marks in class "Junior H" during the year; presented by Rev. J. J. Egan.

GOLD MEDAL.—Awarded to Miss Lillian Davis for excellence in silk embroidery and crayon drawing.

GOLD MEDAL.—Presented by Mrs. E. McKeown for excellence in oil painting, and awarded to Miss Cora Reed.

GOLD PEN.—For the greatest improvement in penmanship, equally merited by the Misses Way, Craig, I. Hughes, Smith, Pape, Maxwell. Drawn for and obtained by Miss Ida Hughes.

SILVER MEDAL.—For Christian doctrine, presented by the community, equally merited by the Misses F. Byrne, C. McDonald, McCoy. Drawn for and obtained by Miss Cassie McDonald.

SILVER LYRE.—Presented by Mrs. Bradley to Miss Mary Kennedy for honourable distinction in vocal music.

SILVER MEDAL.—Presented by a friend for plain sewing, and awarded to Miss Lizzie McCarthy.

CATHOLIC AND LITERARY NOTES.

The Oblate Fathers of Winnipeg are about to erect on their property in that city, a new school-house capable of accommodating 150 pupils.

La Verite says that it is announced that the Church of St. Anne de Beaupre has been declared a Minor Basilica by His Holiness Pope Leo XIII.

Archbishop Williams, of Boston, who has arrived in Rome, has been received in private audience by His Holiness the Pope.

Lord Denbigh is being called seriously to account for his monstrous language regarding the Irish Clergy in a recent speech on the Home Rule question.

His Eminence Cardinal Manning has authorized the publication of his name as one of the patrons of the forthcoming International Scientific Congress of Catholics.

It is said that Gounod, the famous musician, who has dedicated a composition to Leo XIII. on his jubilee, will go to Rome to direct its execution during the coming celebration at the Vatican.

The Queen has expressed her willingness to receive as a Jubilee offering from the Brothers of the Little Oratory a complete set (36 Vols.) of the writings of His Eminence Cardinal Newman.

His Grace Archbishop Tache, of Winnipeg, arrived in Ottawa on Tuesday, and will remain there a week or two. He is the guest of the Oblates of the College of Ottawa, and attended the chapel dedication on Wednesday.

Archbishop Fabre is reported as dangerously ill from a serious attack of dropsy, caused by overwork during his recent pastoral tour. Enquiry at the Bishop's palace elicited the fact that the venerable prelate was slightly better, but was not yet out of danger.

His Lordship Bishop Cleary, of Kingston, recently laid the corner stone of the new St. Mark's Church, Prescott, Ont., of which the Rev. John Masterton has pastoral charge. The Right Rev. Bishop Walsh, of London, Ont., preached. A great many priests participated in the ceremonies.

Miss Eleanor C. Donnelly, whose poems are household words in every part of this country, is a sister of the Hon. Ignatius Donnelly, of Hastings, Minnesota, author of "Atlantis" and "Ragnarok," and now engaged on a volume in support of the claims of Lord Bacon to the authorship of Shakespeare's plays.

His Holiness Leo XIII. has addressed a Brief to Mgr. d'Hulst, Rector of the Catholic University of Paris, on the projected scientific Congress of Catholics. The Holy Father warmly approves of the proposed Congress, and considers it most opportune when rationalists are striving to force nature to bear witness against the Creator.

The Jubilee *Life of Leo XIII.*, founded on facts supplied from the Vatican, is edited by Mr. John Oldcastle, and contains special chapters contributed by the Cardinal Archbishop of Westminster, Mr. T. W. Allies, K. C. S. G., the Rev. W. H. Anderdon, S. J., and Mrs. Meynell; also six portraits of the Pope, various views of the Vatican and other illustrations. It will be issued as the July number of *Merry England*, and a special edition, printed on superior paper, with proofs of portraits and bound in white cloth, will be issued at half-a crown by Messrs. Burns and Oates.

BOOK REVIEWS.

The *Catholic World* for July contains, among other good things, a third instalment of Father Hecker's valuable and interesting papers on Dr. Brownson. Few men have had better opportunities of studying the various phases of that great man's character than Father Hecker, and it is safe to say that no man possesses in a higher degree the necessary qualifications for telling the story of his life. In these precious fragments he but gives us glimpses of his early struggles for truth, but they reveal a character admirable in its strength and consistency, and have the effect of making us hope that he will continue them. When are we to have a biography of Dr. Brownson? It seems strange that no one should yet have undertaken the task, and until it is done we cannot help feeling there is a great void in American Catholic literature. Dr. Brownson was one of the few supremely great men the Republic has yet produced, and although from the fact of his becoming a Catholic in his later life, many affect to ignore and despise him, yet the truth remains.

Another interesting article is "Shall the People Sing?" by Father Alfred Young, in which the question of congregational singing is treated in an effective and outspoken manner. We reserve place elsewhere for an extract from it, to which we refer our readers, contenting ourselves with the remark that until some advance is made towards bringing the musical part of our Church services into stricter conformity with the spirit of the Church and the injunctions of the Apostolic See, we shall never "be able to taste the sweetness as well as delight in the beauty and feel the grandeur of that congregational singing which so many desire."

The contributors to *Merry England* for June are Father Bernard Vaughan, S. J., on the late Lady Howard of Glossop; Miss Tincker with a short story; Mgr. Gradwell on "The Captivity of St. Patrick in Ireland," Mr. A. H. Domenichetti, Dr. Hake, Mr. H. S. Cooper and Mr. Joseph Gillow with another hatch of the "Haydock Papers."

Current Catholic Thought.

CATHOLIC YOUNG MEN.

"These Catholic young men who now feel that they have no place and find no outlet for their activity, are in the future, the men who are to take our places and carry on the work committed to us. We must inspire them with faith in the future and encourage them to live for it. Instead of snubbing them for their inexperience, quizzing them for their zeal, dampening their hopes, pouring cold water on their enthusiasms, bruising the flower from their young hearts, or freezing up the well springs of their life, we must renew our own life and freshness in theirs, encourage them with our confidence and sympathy, raise them up if they fall, soothe them when they fail, and cheer them on always to new and nobler efforts. . . . Bear with them, tread lightly on their involuntary errors, forgive the ebullitions of a zeal not always according to knowledge, and they will not refuse to listen to the councils of age and experience. They will take advice and will amply repay us by making themselves felt in the country, by elevating the standard of intelligence, raising the tone of moral feeling, and directing public and private activity to just and noble ends."—*Brownson*.

FALLING WATERS.

For the CATHOLIC WEEKLY REVIEW.

In the long ago summer evenings, when the rosary was said,
And ere th' unwelcome mancate sent us little ones to bed,
We would gather on the doorstep when the sky was clear and bright,
And the sound of falling waters broke the stillness of the night.

We dwelt in a hilly country, traversed by many a stream,
Whose music was clear as silver bells and crystal clear their gleam;
And from where, on its downward path, one fell o'er a precipice tall,
Came soft on the summer evening the sound of the waterfall.

Oh, music of falling waters! to each eager childish heart
You spoke in mysterious murmurs of a world that lay apart;
And you filled us with passionate thrilling, half pain in its keen
delight,
Reaching out to grasp at the future 'neath the solemn arch of night.

And yet 'twas a borrowed music, sweet waters, your murmur had;
Ye showed but our own bright visions of a future great and glad.
Borrowed! Ah, yes, and deceiving! On the shores of that distant
land,
Which then we called the future, our feet have come to stand.

And 'tis not the land of our vision; 'tis the same dull earth we knew,
With its homely mixture of good and ill, its struggle of false with
true.
But hearts that then chafed when present needs forced lofty hopes
to bow
Have learned in the training school of life to be calm and patient
now.

Oh ye hills, I cannot see you now! Ye waters, I cannot hear,
When, soothing soft in the quiet night, you seek a listening ear.
But you've magic still for other hearts, and memories sweet for
mine,
Ay, sweet as a breath of violets borne from a garden of auld lang
syne.

—K. B. C.

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OPINIONS OF THE PRESS.

The new Roman Catholic weekly,
the *Catholic Review*, is a neatly got-up
paper, and its contents are well written
and interesting. The *Review* is en-
dorsed by Archbishop Lynch, but its
own merits commend it even more
forcibly. The first number contains an
elaborate reply to THE MAIL by Mr. D.
A. O'Sullivan.—THE MAIL, Toronto.

We have received a number of the
Catholic Weekly Review, a journal which
has recently been started at Toronto.
This paper is devoted to the defence
of the interests of the Catholic Church
in Canada, and has adopted as its
motto, those words of our Blessed Lord
which define so nicely the distinction
which should be made between the
religious and the civil order. *Reddite
quæ sunt Cæsaris; Cæsari; et quæ sunt
Dei Deo.* Mgr. Lynch, Archbishop of
Toronto, has written a beautiful letter
of felicitation and encouragement to
the founders of the work. The num-
ber we have before us is well edited
and printed. We wish a long life and
prosperity to our new confrere.—*La
Vérité*, Quebec.

We have received the first copy of a
new Catholic paper, entitled the *Catho-
lic Weekly Review*, published at To-
ronto, Canada. It is a very neat twelve
page little volume, laden with the gold-
en fruit of Catholic truths, bearing its
peaceful messages of literary researches
to all persons who may desire it as a
visitor to their homes. May our new
contemporary prosper, and live long and
happy.—WESTERN CATHOLIC, Chicago.

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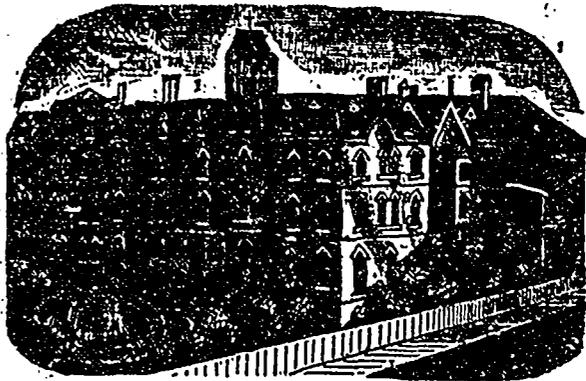
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OPINIONS OF THE PRESS.

The first number of the *Catholic Weekly Review*, edited by Mr. Gerald Fitzgerald, has been issued. The *Review* is neatly printed, and is full of interesting information for Catholics. His Grace the Archbishop has given the *Review* his entire endorsement, and it will undoubtedly succeed. — THE WORLD, Toronto.

We have received the first number of the *Catholic Weekly Review*, a journal published in Toronto in the interests of the Church. The *Review* gives promise of brilliancy and usefulness. We gladly welcome our 'confreres' in the field. — KINGSTON FREEMAN.

We have received the first number of *The Catholic Weekly Review*. It contains several articles from able writers, prominent among them being the contributions of His Lordship Bishop O'Mahoney, Mr. D. A. O'Sullivan, and Mr. W. J. Macdorell, French Consul. The *Review* has a wide field, and we hope its conduct will be such as to merit the approbation and support of large constituency — IRISH CANADIAN, Toronto.

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