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The Catholic Weekly Review.

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

Reddite quæ sunt Cesaris, Cesari; et quæ sunt Dei, Deo.—Matt. 22: 21.

Vol. II.

Toronto, Saturday, Stpt. 8, 1888

No. 30.

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NOTES.

"We advise our Catholic contemporaries in the East Indies, Africa and Australasia says the N. Y. *Catholic Review*, to file for future reference the ample vindication of Archbishop RYAN, of Philadelphia, against charges of bigotry and intolerance that is published in the *Quarterly*. Until the middle of the next century that charge will be repeated triennially by some 'apostolic' Methodist or Baptist, who will think the best means of converting the Maori, the Zulu or the Hindu is to slander the Bishops of the Church.

The team of Irish cricketers who played last week in Toronto, is composed of gentlemen amateurs, almost all of them Catholics. Among them are some young barristers and embryo barristers, and several gold-medallists of Trinity College. One, at least, has been a "Beaumont Boy" and one a "Stonyhurst Boy." The first match of the team was arranged by special invitation from the Governor-General. The names of the gallant Irishmen who are combining the pleasure of a summer holiday with an active regard for the honour of their country in the matter of cricket are:—J. W. Hynes, captain of the team; D. Cronin, E. E. Fitzgerald, J. P. Fitzgerald, J. P. Maxwell, J. M. Weldon, T. Tobin, D. F. Gilman, F. Kennedy, Walter Synnott, Walter Johnson, Ralph Johnston and Thos. R. Lyle.

A well-known Irish priest writes us from the old land:

"I suppose you see by the papers that Ireland is passing through a terrible ordeal. Mr. Parnell has taken the lying *Times* to an Edinburgh jury, and it is generally believed he will be successful. Everything is most favourable to the speedy triumph of the Irish cause. A little time and patience are needed—and certainly it is hard to have patience with such a mendacious and heartless tyrant as Balfour. I hope that poor John Dillon's life will not be sacrificed; it would be too great a sacrifice even for the overthrow of the despotic Balfour and his Government."

Not alone Irishmen, but every sympathizer with Ire-

land in her struggle for freedom, and everyone that admires and appreciates true patriotism and self-sacrifice, will re-echo this last sentiment from the heart.

The increase of churches, schools and institutions, from week to week says the N.Y. *Catholic Review*, affords a striking proof of the vitality of the Church in America. In every section of the country—North, South, East and West—the steeple of the Catholic Church greets the eye. The home of science and religion is found side by side with the temple, while the cross crowned buildings everywhere tell of Catholic charity. The ranks of workers in the cause of religion never grow less. The days add to their number and influence. The new and long list we give on another page of those whose lives are to be wholly consecrated to God's service is a noteworthy sign of the living faith of the children of the Church in America.

His Grace the Archbishop of Dublin has addressed the following letter to the editor of the *Freeman's Journal*:

4, RUTLAND SQUARE, 18th August.

Dear Sir,—I read with great pleasure the announcement in yesterday's *Freeman's Journal* that a fund has been opened to defray the cost of the legal proceedings undertaken by Mr. Parnell in defence of his honour, and in vindication of the constitutional character of the National movement of which he is the accepted and trusted leader.

The subscription now set on foot will, I have no doubt, be something very different from a guarantee of a mere pecuniary indemnity in a costly litigation. It will stand before the world as an expression of confidence in Mr. Parnell as a wise political leader of the Irish people, and an expression also of sympathy with the patient dignity with which, so long as it was politically prudent for him to do so, he submitted in silence to the shameless slanders of his political opponents.

I fully concur with the view expressed by your article on the subject, that it is of deep significance as well as of chery import that in this emphatic expression of political and personal confidence, the lead should have been taken by Englishmen and in England. Our friends across the channel will no doubt gladly avail themselves of the opportunity, which those generous fellow countrymen of theirs have afforded them, of giving a new proof of their earnestness in sustaining the cause of justice towards Ireland.

But we in Ireland must look to it that we are not left behind. The cause is mainly ours. It is for our sake that Mr. Parnell has braved the anger and the hate of his assailants. Grateful, then, as he cannot but feel to those honest Englishmen who are now preparing to stand by him and to do their part in bringing him safely and triumphantly through the coming conflict, it is to his own country, and to her children, whether at home or in exile, that he will naturally look for a practical expression of sympathy and encouragement.

I enclose a cheque for £50 as my subscription to the Irish fund.—I remain, dear sir, most faithfully yours,

† WILLIAM J. WALSH,
Archbishop of Dublin.

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

THE RIGHT REV. JOSEPH EUGENE BRUNO GUGUES.

FIRST BISHOP OF OTTAWA—1805—1874.

Translated from La Revue Canadienne, for the CATHOLIC WEEKLY REVIEW.

The Episcopal See of Ottawa, had for first titular the Rt Rev. J. E. B. Guigues, a native of France, and son of a Cavalry Captain in the imperial army. He was born on the 28th August, 1805, at Gap, diocesan and chief town of the Department of *Hautes-Alpes*.

At the age of nineteen he entered the Missionary Society of Provence, an order founded in 1815 by Mgr. C. J. Eugene de Mazenod, and which became in 1826, by an indult of His Holiness Pope Leo XII., the *Congregation of the Oblates of Mary Immaculate*. This religious order received at the same time as Novice, the future Cardinal J. H. Guibert of Paris—a fellow pupil with whom Bishop Guigues afterwards kept up a regular correspondence.

Father Guigues O.M.I., was ordained priest on the 26 May, 1828. The Congregation of Oblates had already many of its members engaged on foreign missions, and in 1841 Canada received a first contingent in the persons of Fathers Honorat, Lagier, Talmont and Baudrand. Father Guigues arrived on the 18th August, 1844, and at once assumed the functions of Provincial or Superior over the mother house at Longueuil. Three years after his arrival he was named Bishop of Bytown, or Ottawa—a new diocese cut out of those of Montreal and Kingston. Bishop Guigues was then in his 42nd year, and he was solemnly consecrated on the 30th July, 1848, in the Cathedral of Ottawa, which he dedicated to the Patron of his Order—Mary Immaculate. The consecrating Bishop was Mgr. Gaulin of Kingston, and he was assisted by Bishops Phelan and Bourget. His episcopate, which lasted over a quarter of a century, was prolific in good works. In the field opened to his apostolic zeal, the first Bishop of Ottawa authorized the Canonical formation of 20 parishes. The construction of a Cathedral church was soon followed by the foundation of a college, which became so flourishing that it received University powers in August, 1866. Later on were established the parochial schools and a hospital, and the Brothers of the Christian schools, the Grey Nuns, Sisters of the Congregation of Notre Dame and Sisters of the Good Shepherd came successively to found religious houses in the diocese.

In 1849 Bishop Guigues, who was the last Canadian prelate required to take the traditional oath of allegiance to the British Crown, had his See legally incorporated under the title of "The Roman Catholic Episcopal Corporation of Bytown," which empowered him to exercise with in his jurisdiction the civil privileges allowed to all free citizens.

He assisted at the first five Provincial Councils of Quebec, and delivered some striking discourses. Although his addresses and sermons did not merit for him the reputation of being a great orator, yet the annals or historical collections of the Order of Oblates, have no brighter pages than those filled by the reports of the Apostolic labours of Bishop Guigues. His pastorals and other writings—remarkable for profound knowledge and lively piety, are preserved as relics for the edification of the worthy members of the Order, to whom he left an example of grand virtue founded on the true spirit of their motto:—*Pauperes evangelizantur*.

The Bishop's laborious life is characterized by the honour of having been a founder like the Laval, the Lartigues and the Bourgets. Contemporary with the two last named, Bishop Guigues rivalled them in zeal and sacrifices for the propagation of the faith in Canada.

His work, we may say, is identified with the progress of the capital of Canada—old Bytown—and to day, many of the outlying townships, parishes, roads &c. bear his patronal names.

In 1869 Bishop Guigues was one of the number of Canadian Bishops (between 16 and 20) who went at the call of the glor-

ious pontiff Pius IX. to support with their voices the solemn declaration of the dogma of Papal Infalibility. On that occasion he also had an opportunity of visiting the land of his birth, and spending some time with his former superiors, at the Central Council of the Oblate Order in Paris.

In 1872—the 25th anniversary of his episcopal consecration occurred, and his silver jubilee was made the occasion of a beautiful feast in the midst of the Oblate fathers, of whom he was the senior member.

From that time finding the weight of years gradually oppressing him, Bishop Guigues applied himself to perfecting the particular works of the order.

The following are some of the foundations which he inspired and completed; The provincial house was transferred from Longueuil to Montreal on the 8th December, 1848; the Mission of Maniwaki (land of Mary) in the county of Ottawa was opened on the 15th April, 1851; a college at Ottawa 17th August 1853; the house in Quebec, 16th October, 1853; residence at Caughnawaga 15th June, 1855, the mission of Lake Temiscamingue now in the Vicariate of Pembroke in 1861; the novitiate of Notre Dame des Anges at Lachine, on the 24th May, 1867, the house in Hull, 15th November, 1871; besides the seminary in Ottawa.

He died on the 8th February, 1874, having attained the age of 68 years 5 months and 11 days—50 years of his life belonged to the Congregation of Oblates, 36 were spent in the sacerdotal ministry and 29 in the Episcopate.

The body of the venerable deceased remained exposed in the cathedral which he had erected, for eleven days, during which time the most profound grief prevailed among the population of the episcopal city.

The funeral services took place on the 19th February and were attended by nearly all the Bishops of Canada, many distinguished strangers and a multitude of the citizens. The Archbishop of Quebec officiated, and two funeral discourses were delivered—one in French by His Lordship Bishop Fabre of Montreal, and the other in English by Bishop Wadhams of Ogdensburg, N.Y.

The mortal remains of the illustrious prelate have reposed for the last fourteen years in the vaults of the Basilica of Ottawa

In personal appearance Bishop Guigues presented a truly religious cast of countenance. Sweetness of character as well as obstinate zeal in the accomplishment of good were strongly defined, and humility appeared to have been a most intimate characteristic. His manner was simple, modest and sympathetic—he was strongly built and above medium height. His forehead was slightly wrinkled—he had a clear eye; and underneath the old-fashioned bands of the ecclesiastical habit, prominently appeared a large pectoral cross, which the worthy Bishop carried nobly.

The arms which Bishop Guigues chose to be emblazoned on his Episcopal seal, were a cross with two of the principal signs of Calvary—the lance and the sponge placed crossways; above these appeared the motto of the oblates—*Pauperes evangelizantur*.—J. H. Charland, in *La Revue Canadienne*.

GLADSTONE.

For the CATHOLIC WEEKLY REVIEW.

He who in age can look with soul serene
Through the long vista of departed years;
Whose memory is not steeped in secret tears,
Or stung with sad remorse—but who no screen,
Requires his conscience and his God between—
May meditate the future undismayed,
As, Gladstone, thou may'st now.

Thou hast not played
With time as 'twere a toy, or life a scene
For gaudy pageants and a tinsel crown.
Behold, by thee restored, yon ruined isle!
Millions yet unborn shall echo thy renown;
Two nations sundered long, by methods vile,
Through thee brought near, now no longer frown
But, clasping hand in hand, in friendship smile.

Ottawa, Sept. 1888.

M. W. C.

Permission has been granted by the Minister of Militia to St. Mary's College, Montreal, to form a corps of cadets composed of boys of the second division.

MONTREAL GOSSIP.

Every patriotic Canadian must have enjoyed a veritable treat in reading the delightful paper contributed to the *Star* by Mr. S. E. Dawson of this city on his recent trip to Lake St. John. Mr. Dawson was one of a large party who started from Quebec on the 11th August for the almost unknown regions of this mysterious lake which was discovered in 1647 by the early Jesuit missionaries. Mr. Dawson writes. "Strange to say, the country was very much better known by the French before the conquest than now. The Jesuit missionaries gave fairly accurate notions of its geography, but much of what they placed on record was forgotten under the English regime, until of late years, the persistent agitation of a few intelligent and patriotic men has caused all existing information to be looked up." Mr. Dawson's description of his arrival at Lake St. John in the gloaming, when the outline of the hotel was visible from afar by reason of its strings of Chinese lanterns, is very tempting. Fancy putting up at a hotel where at any moment you can hire "carriages, canoes and guides to go to Hudson's Bay!" The party visited Pointe Bleue, four miles west from Roberval, where is the post of the Hudson's Bay Company. Here is also the *reserve* for the Montagnais Indians, who happened at the time to be assembled in large numbers, attending their annual mission. Mr. Dawson says: "The annual mission was being held and the Indians were in large numbers, camped in their lodges around their church. From all parts of the immense territory drained by the lake and its tributaries the Indians come in their canoes in the summer to dispose of their furs and get supplies for their winter hunt. At the same time they attend to their spiritual needs, and a missionary comes to meet them, to instruct them, to marry the young people, baptize the children and hear confessions."

"The missions among the Montagnais have, since 1844, been carried on by the Oblate Fathers, who labour along the whole coast of Labrador from Blanc Sablon, up the Saguenay and as far as Lake Mistassini. Fortunately it was Father Arnaud who was carrying on the mission at Pointe Bleue, we were presented to him before church. His labours and sufferings have made him well known. His head quarters are at Betsamiatis, but there is no part of the dreary desolation of the Labrador peninsula which he has not visited, for the Montagnais are a very widely scattered tribe."

Mr Dawson and his party attended Benediction, which was imparted by one of the visitors—the Abbé Audet. "The hymns were sung in Latin and Montagnais alternately, the men singing the Latin with bass voices and the women the Montagnais version in soprano, which, while pleasant to hear, had a peculiar metallic quality like the high notes of a pianoforte. The service was very interesting and impressive. It was sung throughout by the Indians."

Mr Dawson is delighted with the country of that remote region, which he considers most promising. He also dwells with approval upon the fish *win-an-ish*, which is much esteemed in those parts—and of which he partook both boiled and baked.

His return trip was made down the Upper Saguenay in a birch bark canoe as far as Chicoutimi, and his description of the scenery of the river is really beautiful. One is sorry when he embarks on board the prosaic steamship of the Richlieu Company.

In writing of Roberval, Mr. Dawson simply says: "The Ursulines have had a convent here for some time." I wonder does he know all that is implied in that sentence? The courage, the sacrifice, the farewell to beloved mothers and sisters, within and without the grating, the generosity—for the Ursulines, like all members of a strictly cloistered order have their rights, and one of the rights is to live and die in the monastery wherein they make profession. So it is not the passive obedience of the cloister which brings these white browed nuns to the distant land of the Saguenay, but a very devoted and individual spirit of sacrifice on the part of each gentle missionary. Small marvel that God blesses the work of such as they!

Writing of nuns reminds me that the Sisters of St. Anne announce the opening of a fine new boarding school on what was

formerly the Quesnel property, at the western end of St. Antoine and Coursol streets.

I saw the building once—by moonlight—it had a fine effect. It is spacious, well-ventilated, and lighted by electricity. All branches of instruction are advertised by these energetic sisters, from the old-fashioned cooking of dinners to the new-fashioned manipulation of the type-writer.

Another magnificent educational establishment, a veritable adornment to our city, will be opened this fall. I refer to Mount St. Louis, the new building of the Christian Brothers on Sherbrooke street. This palatial structure is two-hundred and twenty-five feet in length, by sixty-five in breadth, and is five storeys high. It is most favourably situated in a delightful part of Montreal, and cannot fail to be a popular and successful school.

It is very wonderful, the increase in the number of this devoted community in our midst. In 1837 four brothers came out from France, to-day in the vicariate of Montreal alone there are two hundred and sixty professed brothers, who have schools in every town and almost every village in the Province of Quebec, and their novitiate cannot be filled fast enough to supply the demands made upon them for new foundations.

Coming up the Intercolonial last year, some where in the vicinity of Newcastle, N.B., a tall thin brother in secular dress entered the train, followed by a whole tribe of very little boys who were going up to Montreal to enlist in the teaching army of the Blessed La Salle. The brother, who was an Acadian and stationed at St. Catharines, Ont., had been on a holiday visit to his relatives, and had been solicited to accept all these recruits. A few days ago I learned that that good brother, once a little Acadian boy in the valley of the Mirimachi, had gone, a brave volunteer to Japan, to aid in establishing there a house of his useful congregation. How cosmopolitan is the service of God!

Apropos of recruits, the military spirit is rife in St. Mary's College. Last year a corps was formed composed of the boys of the first division, who had permission to carry carbines. This corps was comprised of forty cadets.

The small boys evinced such a combination of jealousy, interest and enthusiasm that the Rev. Fathers applied this year for permission to form another corps from boys of the second division, an application which has just been acceded to by the Minister of Militia.

I have not been to Bonsecours market lately, but I am told that it is a dangerous locality. A little girl, trying to step from one stall to another a few days ago, missed her footing and fell into a pool of water, in which she might have been drowned, as he who rescued her is, in the daily papers, called her "preserver." Rumours are afloat that the *Colossus of Roads* goes fishing on Commissioner Street, and that he objects to the project of starting a ferry upon its slimy waters. The noise of the traffic, so it is said, would interfere with his sport in the matter of—white bait—or poissons d'Avril?

Sister Marie Caron is dead. In these swiftly revolving years, the foundresses of orders seem to be remote personages like the canonized saints. Yet Sister Marie Caron was one of seven young girls who in 1843 founded, under Madame Gamelin, the Order of the Sisters of Providence, an order which to-day numbers over six hundred professed nuns, scattered from Montreal to Oregon and Chili.

The funeral obsequies of the deceased lady were most imposing. All the religious orders, male and female, were represented at her bier, and four hundred of the sisters lined her route to the tomb.

The cemetery of the Order is at Longue Pointe, and to that parish a cortege of one hundred and fourteen carriages accompanied the revered remains. Display of respect at a funeral does not invariably mean all that it implies, but in this instance it did, and more, for Sister Caron was much beloved. Her obituary notice says that "often was it found that she had spent weeks without sufficient bed-coverings, she having given what her Order allowed her to some poor person. Many a one

who had fallen from opulence into poverty and whose mind could not brook being reminded of the change, found relief from Sister Marie Caron, and the secret of their misery died with her."

In explanation of the above be it said that she was for thirteen years Mother General of her Order.

May God grant unto her eternal rest. OLD MORTALITY.

SOME AMERICAN CATHOLIC NOVELISTS.

—
JOHN TALBOT SMITH.

I.

Some seven or eight years ago, there appeared in the pages of the *Catholic World* the opening chapters of a novel of no ordinary interest. It was evidently the work of a writer of great power and originality, but apparently somewhat unpracticed in the art of novel writing. For a first effort, however, it was remarkable, and gave promise of better things—a promise which has been fulfilled. Since then many short stories and a second novel more powerful than the first have made the name of John Talbot Smith as pleasing as it is familiar to the readers of our best Catholic magazine.

But although he has already won a national reputation, Canadians must have a peculiar interest in the novels of Father Smith, for it is Canadian scenes and Canadian persons that he has most frequently made the objects of his pencil. That he is not himself Canadian is evident from the tone he adopts when speaking of political questions, or comparing the Dominion with the Republic; but his situation at Rouse's Point on the border line has enabled him to become acquainted with the country on either side. We have heard it stated that Father Smith received his education at St. Michael's College, Toronto, but have been unable to verify this report.* What would be of more interest at the present moment, is to know how many Torontonians are aware that there has been existing for some time a novel, a clever novel, a "society" novel of which their city is the scene, and they themselves the characters. We are inclined to fancy that this will be astonishing news to some.

"A Woman of Culture," published in New York by the Catholic Publication Society Company is the novel referred to. Its first words describe a snowstorm taking place "in a Canadian city, of note and position in its own country, but little known, save among the mercantile community in the United States;" and its many chapters chronicle the doings of Toronto's "upper ten," its balls and its opera, its skating and snowshoe parties, all of which drop incidentally into the life of Nano Macdonnel.

Nano is indeed "a woman of culture;" mind and body have attained in her the highest development. There is but one thing wanting to make her a perfect woman—a soul. She has no ideas of right and wrong, save the distinction she has been taught to make between the honorable and the dishonorable; no affection for her father, for he would tolerate no manifestations of love, and she died for want of fuel. John Macdonnel is a man of business, pure and simple—a man whose heart is locked up in the safe which contains his bonds and mortgages, and whose religion—the religion of his Catholic parents and of his own youth, has been cast aside as being not merely useless like the proverbial "old glove," but a positive hindrance to his advancement. He has gained his great wealth by an act of injustice to an orphan boy and girl placed in his charge, and thus far there has been no visible retribution. But it is coming, and the arm which will strike the blow is that of his own daughter. In his recovery from a stroke of paralysis Macdonnel begins to think of preparing himself for death by restoring his unjustly acquired property to the rightful heirs, if possible; if not, he feels that it must be given to the poor.

The revelation of his intentions is made to his daughter by Dr. Killany, a smooth and polished villain, with more than the ordinary villain's powers for mischief because of

his talents and education. He impresses on Nano the fact that she will be reduced to poverty by a stroke of her father's pen, but at the same time insinuates that she has means by which to prevent such a catastrophe. Then begins a struggle in the bosom of this "woman of culture" who discovers that her fine philosophical principles are but of little weight when placed in the balance against her self-interest. By Killany's persuasion she is at length induced to give her consent to an act which she knows to be parricidal in its effect, in order that she may avert that poverty which is to her more horrible than death.

When father and daughter are about to part, Nano's newly born love battles fiercely with her cruel resolution, but the latter wins, and Macdonnel goes to the asylum sane. How he makes his escape only to die a martyr's death, confessing the faith he had so long denied, while his daughter meets the fate which once threatened him, must be left for the curiosity of the reader to discover. Their history is the main-spring of the plot, yet there are several smaller springs whose movements are no less necessary to the harmony of the whole. The joys and sorrows of Dr. Fullerton and his sister, and their final good fortune, will receive a large share of attention and sympathy, Olivia is a sunny, tenderhearted girl, who nevertheless "flouts and scorns" in the most improved and coquettish fashion, her devoted baronet, Sir Stanley Dashington; but the reader will wish that her brother's life had not been saddened by the breaking of his idol. No one can fail to see that good Father Leonard is the lamented Archbishop of Toronto, while non-committal and witty Sir John McDonough is a perfect likeness of "the veteran Premier." The whimsical and malicious Mr. Quilp reminds one irresistibly of Quilp in "Old Curiosity Shop," and though it is through his instrumentality that the wronged heirs recover their good name and property, Quilp can never be regarded without an air of abhorrence.

The most notable characteristic of Father Smith's writing is strength—a splendid virility which is stamped on every sentence of every page. One pictures such a writer as a tower of physical strength, although we know that quite the contrary may be the case. But this virility is impressed not merely upon his style but upon his characters. They are all strong, strong in virtue like Fullerton and Olivia, strong like Killany and Nano in wickedness. His women are true women, weak indeed where their affections are concerned, but strong in their ability to resist misfortune. Olivia writhing in agony under Killany's slandering lash must bear her suffering alone, her brother shall have none of it. Nano almost gives way to the entreaties of her grief-stricken father, but the thought of the poverty she will have to endure makes her strong enough not to heed them. Killany allows no insults or humiliations to swerve him from his path, while Fullerton does not hesitate to tear an unworthy image from his bosom though his heart-strings go with it. Such characters whether they be good or bad win our admiration in as much as they as they are strong. Their other qualities must throw the balance to the side of love or hate.

Another sign of genius which our author exhibits is his possession of the key which unlocks the two great fountains of the human heart, tears and laughter. The pathos of some portions of "A Woman of Culture" can not be surpassed, for instance, the scene where Macdonnel implores his daughter not to send him to the madhouse. The sight of this hard-hearted woman remains in the imagination like an ugly dream. On the other hand it is impossible to read without a delicious feeling of amusement, the description of the various odd characters surrounding Macdonnel in the asylum. Each one is described with exquisite humour, and the vision which arises of a merry little gentleman, where sole unhappiness is caused by his being the proprietor of a sugar nose, standing with umbrella raised and handkerchief in hand lest a drop of moisture should touch the delicate organ, is intensely funny.

The moral of this novel is surely an excellent one, viz. the evil effects of godless education, and the punishment

*The writer is correct in this statement. Father Smith was educated at St. Michael's College, and is still well remembered by the Rev. professors of that institution.—ED. C. W. REVIEW.

which follows the sacrifice of religion on the altar of Mammon; but unlike many other writers Father Smith does not obtrude his moral upon you in a disagreeable fashion. You are enchanted with the story, which entrals your attention from start to finish, and it is not till you have laid it down that you feel the full force of the moral. Even then the effect is to cause the reader to moralise himself, thus leading him to believe that the conclusions which he draws are purely his own, suggested merely by his own reflections and not by the author's words. The natural pleasure consequent upon this impression begets a strong liking for the author who has been the remote cause of this pleasure, and causes Father Smith, the particular author in question, to be regarded as a novelist of a very superior quality. At which ultimate conclusion we also have arrived, albeit by a different process of reasoning.

DAVID RONAYNE.

THE CATHOLIC CHURCH IN NEWFOUNDLAND

A REVIEW.

Ecclesiastical History of Newfoundland. By the Very Rev. M. F. Howley, D.D. Boston: Doyle and Whittle.

Our apologies are due to the author and publishers for the delay in noticing this valuable contribution to the history of the Church in the Western World. It was issued from the press early in the present year, and although we referred to it briefly at the time, we reserved any extended notice until we should have an opportunity of studying the work at our leisure. This we have now done and we propose to lay before our readers a synopsis of the ground traversed by the learned author in what he tells us is his "maiden effort in the art of bookmaking." No man could well have brought to the task of writing the history of Newfoundland qualifications of a higher order than those possessed by Dr. Howley. Himself a native of the Island, he has had from his earliest years, as we learn from the preface, "an absorbing passion to grasp with avidity everything bearing upon the history of [his] country." "Every scrap of manuscript; every inscription or epitaph having the slightest pretension to antiquity; every vestige of the former occupation of Newfoundland, whether civil, military or ecclesiastical,—in a word, every thing with a shadow of claim to archæological distinction, was immediately transferred to the note-book or sketch-book with a view to being at some future day presented to the public." As may be seen, therefore, the first indispensable requisite to the true historian—enthusiasm for his subject—is possessed in an eminent degree by Dr. Howley. And what he writes is history. From the first page to the last there is no trace of partiality or a disposition to do anything but strict justice to those with whom he finds himself unable to agree. He essays to write the history of the Catholic Church in Newfoundland, but this does not prevent him from paying a just tribute of respect, where he can conscientiously do so, to those who have striven for the advancement of religion other than his own. In this he is in marked contrast to many non-Catholic writers—notably Bancroft—who have not only suppressed the truth regarding the Church, but have gone out of their way to calumniate and insult her. When we have said that Dr. Howley can lay claim to absolute impartiality, we have paid the highest tribute within our power to his merits as an historian and to his book as an authority for all time to come. The production of this work, indeed, entitles him to an honourable place among American historians.

The early history of America, whether of the mainland or of Newfoundland and the numerous other islands along the coast, is in great measure the history of Catholic missions. The Catholic missionary and the Catholic explorer went hand in hand through what was then a trackless wilderness, and not infrequently the explorer was second on the ground. "Not a cape was turned," says one of the first of American historians, "not a river entered, but a [missionary] led the way." These words spoken originally of the mainland, apply with equal force to *Terra Nova*. Indeed, for all practical purposes, the early history of Newfoundland is one with that of the rest of America.

Though the former was first taken possession of by the Cabots in the name of the English King, it was largely colonized by the French, and was, in fact, for a time under the dominion of France, passing finally out of her possession only at the signing of the Treaty of Paris in 1763. But united politically as Canada and Newfoundland have been in the past, and as they promise to be again in the near future, their connection ecclesiastically has been of a still closer nature. From the consecration of Mgr. de Laval as Bishop of Petrea, and Vicar Apostolic of New France, on the 5th of July, 1657, until the year 1784, when Newfoundland was erected into a Vicariate with Right Rev. Dr. O'Donel as first Bishop, the Island continued to form a part of the vast diocese of Quebec. Canadians, then, may be said to have an almost equal interest with Newfoundlanders in the history of their Island home. After summing up all the known evidence for the discovery of Newfoundland and the mainland of America, by various navigators prior to the time of Columbus, the author proceeds to recount the voyages and discoveries of those later navigators whose exploits pass out of the regions of tradition and into those of history. The first of these, and him to whom is credited the discovery of Newfoundland, is Sebastian Cabot, who on the 20th of June, 1497, landed on the Island. He gave the name of *Buona Vista*, or *Happy Sight*, to the cape which first met his view, and animated by the same religious spirit as Columbus, called his first landing place St. John's, in honour of the Baptist, on whose festival day he entered the harbour. It is probable, also, that to Cabot are due the beautiful names of Conception Bay and Cape St. Francis, he, like Columbus, being a disciple of the Seraph Assisi. No account exists of the establishment of missions or the performance of religious services at this period, but several relics exist which go far to establish as a fact that priests accompanied Cabot and that mass was said on the island soon after landing. Notable among these is a small brass box, resembling a pyx, which undoubtedly formed part of the equipment of some early missionary. Until the arrival of Sir Humphrey Gilbert in 1584, we do not read of any further attempt being made to establish religion in Newfoundland.

The next navigator who explored the coast of Newfoundland was Jacques Cartier, the discoverer of Canada, a man of an intensely religious nature, and fond, like most of those early explorers, of naming places after the saints. He landed at a point about five leagues south of that which Cabot had made thirty-seven years before, and named it Catalina, or St. Catharine's Haven, in honour of the great Saint of Sienna, and after cruising along the coast and crossing over to what is now Cape Breton, he returned to France. In the following year he made a second voyage. "It is established beyond doubt," says Chauveau, "that in those first two voyages Jacques Cartier had priests with him; that mass was said for the first time in New France, at the harbour of Brest, now Old Fort, on the coast of Labrador, on the 11th of June, 1534; but it does not appear that these priests were able to instruct or evangelize the Indians." Dr. Howley concludes from this, that as Cartier landed at Catalina, on the Island, "it is more than probable that mass was celebrated there, and, if so, it would be the first time and place in which the Holy Sacrifice was offered in Newfoundland, or in all North America, as far as we have any authentic record."

With the coming of Sir Humphrey Gilbert in 1583, an effort was made to establish the Protestant religion in Newfoundland, but no record exists of any minister of the Church of England accompanying the expedition.

Leaving these earlier times which are treated in great fulness and give evidence of close study on the part of Dr. Howley, we come to the first serious effort to colonize Newfoundland and to evangelize the Indians, made by Sir George Calvert (Lord Baltimore) in 1618. Unfortunately the attempt of this zealous Catholic nobleman was, owing to a variety of causes, unsuccessful. He founded the colony of Ferryland in 1622, and for a time it flourished, but the sterile nature of the soil, and the frequent incursions of the Indians and attacks of the French

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The Catholic Weekly Review.

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

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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, halls with peculiar pleasure the assistance of her lay children in dispelling ignorance and prejudice. They can do this nobly by public journalism, and as the press now appears to be an universal instructor for either evil or good, and since it is frequently used for evil in disseminating false doctrines and attributing them to the Catholic Church your journal will do a very great service to Truth and Religion by its publication. Wishing you all success and many blessings on your enterprise.

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887

MY DEAR MR. FITZGERALD,—

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

JAMES J. GARRETT
Bishop of Hamilton.

TORONTO, SATURDAY, SEPT. 8, 1888.

The last will and testament of the Most Reverend John Joseph Lynch, Archbishop of Toronto, has been presented to the Surrogate Court for probate. It is the last will of a man who, in his thirty years of episcopate, had seen the progress toward nationality of Canada. He came to Canada when she was financially and politically in her infancy. He lived to see both her political influence and her financial credit phenomena in their day. He was no stranger to the development of either. If it ever comes to light, (and if history be ever worth writing, it well may), what part he was in the political and commercial development of this great country for the past thirty years, John Joseph Lynch, Archbishop of Toronto, will be regarded as one of the most remarkable figures of Canadian history. He was, by force of circumstances, in intimate relation with the Governments of the Dominion and of the Province of Ontario. His position and even his personal influence gave a more than ordinary weight to his opinion. He was all his life a man of mark. And this man dying, dies poor. We are proud of it. Our bishops and our priests, are, here in Canada, as the world over in every age, what they should be. They spend themselves in Christ's service, and have in turn, not goods of earth—they despise them—but heavenly goods, whose worth is infinite. Ordinary non-Catholics cannot understand this thing. They do not see why a man should not live to make money. The bishops and priests are living examples of better things. They live for their people. Self-interest is lost under the weight of duty. Men who, as ordinary laymen, could make their four and five thousand a year, sacrifice themselves on the altar of duty—live heroic lives and die—paupers. Protestants do not want to believe

this and as a consequence they won't believe it. The fact remains, it is true nevertheless. There are priests to-day, all over the Province of Ontario, all over the Catholic world for that matter, immolating themselves for duty's sake, who would be worth their tens of thousands, if they were worldly-minded, who will die as Archbishop Lynch died, paupers, with not enough to bury them.

Some time ago, in compliance with our duty as Catholic journalists we were constrained to protest against the constant vilification of the Church and of the Irish character indulged in by a low-blooded sheet assuming to itself the title of Canada's humourist and political satirist. *Grip*, as we then pointed out, had long since forfeited any claim it may at one time have had to such distinction, and had found its level in the ranks of the semi-infidel newspaper propaganda most conspicuously represented by certain highly-coloured and fleshly prints published in New York. The only thing *Grip* lacks in comparison with the prints referred to is any degree of excellence in mechanical workmanship or humorous ingenuity. Its pages from week to week evince a total absence of true humour, being characterized by stale jokes and sickly attempts at political caricature; its staple article, as we have said, being gross abuse and insult either to the Irish character or to the dignitaries of the Church. Such conduct cannot be too strongly condemned by Catholics and Irishmen. But, unfortunately, Irishmen too often overlook their dignity and self-respect in a matter of this kind, and, as in the theatre many may be found to applaud gross caricatures of their religion and their nationality, so in this particular instance they fail to realize how they are being made fools of. It might, however, be naturally expected that the Catholic press at least would be free from this weakness, yet we find the *Montreal Post* not only passing a recent particularly offensive number of *Grip* without protest, but even commending it as "extra good" and its "reading matter as good as its illustrations." For this state of things, Irishmen, it must be admitted, are largely themselves to blame. They have permitted themselves to join in the general applause of so called jokes subversive of their own manhood, and have, with few exceptions, refrained so long from all protest in the matter, that in certain quarters, the stage and newspaper Irishman has come to be regarded as the true type of the race. It is high time that some effort were made by Irishmen to rid themselves of this reproach, and this could easily be done if every one of Irish birth or descent would treat with scorn and contempt every caricature of themselves or their country, and refrain from patronizing either theatre or newspaper where low coarse jokes of the kind referred to find any place. As for *Grip*, it is unfit for the household of any Catholic or any Irishman—in short, of any decent man—and should be treated accordingly.

Retaliation is but reciprocity in a fit of passion. It springs from the spirit of resentment begotten of a sense of real or fancied wrong, and its aim is to return evil for evil. In this sense it has been incorporated into the statutes of the great nation to the south of us, and the fact is not very flattering to the dignity of our neighbours, that both their political parties, in the very throes of their quadrennial crisis, should have given adhesion to so base a sentiment. The apparent and generally accepted excuse for this voluntary degradation of their national politics, is

found in the anxiety of the contending factions to enlist the antipathies of a large class of voters, who see in the prospect of international troubles the means of harrassing and perhaps humiliating another country, between which and their own the common ties of commerce, language and institutions are stronger and more intimate than between any other two civilized nations under the sun.

But this apparent and generally accepted excuse for the unfriendly policy proclaimed from Washington, is not the only consideration with which Canadians have to reckon in their intercourse with the United States. The record of British and American treaty negotiations with respect to Canadian questions points to a more serious and deeper seated cause than anything set afloat by the passing whirlwind of a Presidential election. When the Treaty of 1854 was negotiated, though all its American advocates were not so outspoken as Consul-General Potter, it may be remembered that it was widely regarded in American circles as a step towards annexation, and when it had obviously failed to promote that end, there were prophets on both sides of the line who predicted that to a certainty its abrogation would bring the British American Provinces, like so many shelterless, hungry wanderers to the doors of Uncle Sam's mansion, and compel them to meekly beg for admission into his glorious Union. Well, the treaty was abrogated, but instead of asking for annexation, the scattered Provinces "clubbed resources," as the phrase then went, and met the difficulty by forming themselves into the Dominion of Canada. Two attempts were made by Canada to renew negotiations for reciprocal trade, but both were rejected by the Washington Government, and on each occasion there were not wanting those across the border who told Canadians, in so many words, that if they wished reciprocity they were welcome to join the Union on fair terms. The Washington Treaty of 1871 settled in permanence, several questions as to the navigation of several rivers common to both countries, and temporarily the Fisheries and the free transport in bond questions. Now the Americans having abrogated the fisheries clauses by their own act, meet our advances with coy hints of annexation backed up by the threat of retaliation all along the line. It is a settled conviction with, perhaps the majority of the people of the United States, that the manifest destiny of Canada is annexation, and to the furtherance of this destiny their policy is shaped, probably with no desire to force Canada into it, but from the belief that the step would be really beneficial to this country, and is otherwise desirable if only to round off "the proportions of the vast Republic."

It is this underlying feeling which makes the twisting of the British lion's tail for the special delectation of the Anti-British voters tolerable, if not acceptable to the average American, and so long as it lasts Canada has a double motive for straining every nerve to prove her capacity for entire national independence. At the present day Americans do not believe in it. They imagine that this country cannot stand alone, and it is waiting the favourable opportunity to slip the British apron strings and become part and parcel of the Republic. Any offer of an advance made by Canada must be in the form of a surrender to receive consideration, and every such offer is regarded as a fresh proof of weakness, and a nearer approach of the inevitable consummation. Under these circumstances—Canada having unanimously accepted the "fair and honourable"

treaty, which the Senate has rejected—has her course already marked out for her. She can but maintain her own rights in a firm and conciliatory manner, thus giving no cause, nor even fair opportunity for retaliation, and patiently await the action of the American Government, to whom the next move in the game properly belongs.

Although Mr. Maurice F. Egan's acceptance of the chair of English Literature in the University of Notre Dame will not, at least for the present, cause him to sever altogether his connection with the *Freeman's Journal*, his retirement from the active management of that able paper cannot be viewed in any other light than a great loss to Catholic journalism in the United States. Mr. Egan's connection with the *Freeman's Journal* has extended over a long period of years, first as associate with that great and much-lamented Catholic publicist, the late James A. McMaster, and since his death, as editor-in-chief. When death removed Mr. McMaster, (without exception the greatest Catholic journalist in the United States since Brownson), readers of the *Freeman's Journal* may well have doubted if his mantle would fall upon shoulders worthy to carry on his work and to maintain the front rank won for his paper during a long and memorable career. But dubious as many admirers of Mr. McMaster may have been as to the mettle and quality of his chosen successor, subsequent events have proven the wisdom and fitness of his choice. Under Mr. Egan's editorship the *Freeman's Journal* has maintained the character stamped upon it by his predecessor. In vigour, in courageous outspokenness, in "eternal vigilance," and above all in unflinching loyalty to the Church, he has been not one whit behind the old war-horse whose example, as he boldly proclaims, he has ever striven to follow. We only hope that its new conductors will be faithful to the tradition of the most influential Catholic journal in America, and in the fact that Mr. Egan will contribute to its editorial columns, we have assurance that, for the time being at least, it will. Mr. Egan carries with him to the University, in whose faculty he has enlisted, the best wishes of his brother journalists of the Catholic press in the United States and in Canada. We join in wishing him every blessing in his new sphere, where, with increased opportunity for study, Catholic literature, will, we trust, continue to benefit by his versatile pen.

In spite of their much vaunted "progress," the Secularists of this city are now, confessedly, in a bad way. They established a publishing company and sought in incorporation at the hands of the Provincial Legislature, which, for the best of reasons, Mr. Mowat refused. Then, their manager having proved incompetent, or worse, the whole thing collapsed and was sold out. Now it appears that their imported editor and stump lecturer is hard-up, his share of the proceeds being insufficient to meet running expenses, and unless something more substantial is forthcoming, he threatens to pull up his stakes and depart for the land of "retaliating" politicians. This would look bad; it would prove the hollowness of their pretensions to amazing expansion, and to widespread dissemination of their principles (have they any?) among Christians, and would in fact cause them to look ridiculous in the eyes of outsiders. To avert such a grievous calamity the hat is being passed round and an attempt made to

"raise funds" for the support of the chief blasphemer. The truth is that these people, mistaking the windy harangues of the Bond St. buffoon and others of his class, for the essence of Christianity, were, in the heat of their enthusiasm, induced to invest somewhat heavily in Secular stock in the way of a Fleet St. lecturer, and sundry publications, and now the fever having in large measure abated, they awake to find the thing "doesn't pay." Christianity proves to be something quite different to what they supposed and the common-sense of the people in the main proof against "Secular teachings." It is the old story over again. For nineteen centuries the thing has been tried, and still Christianity exists in the person of the Christian Church, and despite indifference in one country, or active persecution in another, or wholesale pruning of the truth to the requirements of man's passions in a third, she is to-day more powerful than at any other period of her history. As well try to turn back the world a thousand years or sweep the sun from the heavens. The secret of the strength of Christianity lies in that it is a Divine religion and the Church (Catholic and Roman) its Divinely authorized exponent, all other organizations, no matter how grandiloquent their pretensions, being shams. When, then, men would cope with Christianity they must reckon with the Christian Church, and for so formidable an undertaking, the puny weapons of "Secularists" can hardly hope to prevail where all the resources of the human intellect have failed to make any impression. It is a bad sign to begin with a flourish of trumpets. Christianity in the person of its Divine Founder, came into the world poor and despised; the Church for long lived in the darkness of the catacombs, despised by the rich and powerful, and it was not until every rank of society had been leavened by her teachings that she came forth in her magnificence, and took her legitimate place in the world as the Arbiter of Nations. And so, also, in the natural order has it always been with every work destined to be of permanent value to the human race—it has begun humbly, it has begun poor. Men distrust the loud mouthed pretender, and usually his career is short and of ignoble ending. The history of every infidel movement proves this. Infidelity in its pretensions is the loudest of the loud, but there is no instance on record where after a fruitless career it has not brought its advocates to naught. The thing in itself, as the work of the devil, will, we suppose last, as long as sin and death last, but it must always bring ruin and misery in its train. We have been led to make these remarks by the sorry spectacle presented by men in our own city, who have failed to learn a lesson from the past. They began with boastful pretensions to philanthropy; it has not taken long to demonstrate that their God is mammon.

The Jesuit Fathers have decided to open a new College at Sault Ste Marie, which will be under the direction of Rev. Father Devlin. Father Devlin is a son of Mr. Charles Devlin of Aylmer, (Que.) and practiced law for some time in Montreal in company with his uncle, the late Bernard Devlin, the celebrated criminal lawyer. The Jesuit Fathers should feel at home in Sault Ste Marie, as it fills a prominent place in the *Relations* of their early missionaries. It was first visited by them in 1641, and again in 1660 and 1666, when it became the site of a Jesuit mission. In their reports it is called *Villa ad Cataractus Sancte Mariæ*.

The scholastic year at St. Michael's College, Toronto, opened on Tuesday last.

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induced him to abandon it in 1629 and to settle in Virginia. His name is thenceforth identified with Maryland, the principal city of which bears his name. "Thus," says Dr. Mulock, (quoted by Dr. Howley) "Newfoundland sustained an irreparable loss, which retarded her progress for two centuries." "If Baltimore," continues the author, "had had the good fortune to settle in St. John's, Trepassy, or some of the fertile regions of St. Mary's Bay, and had spent there the twenty or thirty thousand pounds so fruitlessly squandered on the sterile rocks of Ferryland, or more probably misappropriated by dishonest agents, what a wonderful difference it would have caused in the future prosperity of Newfoundland!"

In 1689, Mgr. de St. Vallier, second Bishop of Quebec, visited Newfoundland and established a Franciscan convent there. These Fathers (the Franciscans) were probably the first resident missionaries on the Island. The history of Newfoundland from 1690 until the Treaty of Utrecht in 1713, at which time the French abandoned it for good, is little more than a series of skirmishes between the two nations—England and France. Opposed as they were in politics and in religion, it is not wonderful that the progress of the Island should have been retarded, and that no facilities were afforded for the prosecution of missions among the Indians. "The Island was torn and harassed by petty warfare and depredation, being sometimes in possession of one power, sometimes of the other." The signing of the Treaty of Utrecht gave the death blow to the prestige of France in the New World. The irreligion of her rulers, lost her all her vast possessions. "In her madness she rose against God and His Church, and her glory departed." From this time the hope of the Church in Newfoundland was to centre upon another people—the children of the Emerald Isle. "The French population had no great inducement to remain in Newfoundland—looked upon with an evil eye by the English Government; and having no great faith in the treaty by which their religion was guaranteed, they, in most cases disposed of their properties in St. John's, Placentia, and Trepassy, then their principal settlements, and left the country. Thus the Island was once again delivered to Protestantism, and Catholicity, after the final departure of the French, seemed forever extinguished. But the ways of God are inscrutable. It was once more established on a firmer basis by Irish immigration." In 1751 the population was 4,588; in 1761 it was 11,457; and in 1763, 13,112, of whom 4,795, or about one third, were Catholics. The *total* population, however, was about 7,500; so that considerably more than one-half were Catholics.

In spite of persecution, the Church from this time forward kept pace with the growth of the population and the material development of the Island. Successive governors enacted laws against the Catholics, which for ingenious ferocity have no parallel save in the Penal Laws of Great Britain and Ireland, and which are dealt with in a special chapter by Dr. Howley. The first Irish priest of whom anything is known, arrived at Placentia in 1770: in 1784, Dr. O'Donel, the first bishop arrived in the country, and "from that time the Newfoundland Church was organized and took its place among the provinces of Christianity." We have not space to follow the fortunes of the Church from this out. The life of Dr. O'Donel is full of inspiration. The difficulties he had to contend with, the hardships he endured, were as nothing compared to his indomitable energy and zeal in God's service. The same may be said of his successors—Bishops Lambert, Scallan and Fleming. The career of the latter was most heroic, and recalls to mind the journeys of St. Paul. Nothing seemed to daunt him. He gave to the Church in Newfoundland position and influence; he erected churches, convents and schools; he endured hardships of every description in his efforts to minister to the distant ones of his flock, and his name should, and no doubt will be, held in everlasting benediction in the hearts of his countrymen. He died on the 28th of May, 1850, supported by all the consolations of Holy Church, and was laid to rest beneath the confessional of the new cathedral. With his death

Dr. Howley brings his narrative to a close, promising however, should this, his first volume meet with the encouragement it deserves, to treat of the episcopacy of Dr. Mulock in a separate work.

As to the mechanical part of the book—it is excellent, and reflects the greatest credit upon the publishers. In concluding this long notice we may be allowed to say, that now that the admission of Newfoundland into the Dominion, has come within the domain of practical politics, and that, as a matter of course, Canadians are interested in knowing all about the Island, its history, its people, and its resources, no work is to be had better calculated to impart this information than Dr. Howley's "Ecclesiastical History of Newfoundland."

H. F. M.

BOOK REVIEWS.

The Messenger of the Sacred Heart and The Pilgrim of Our Lady of Martyrs for September, are more than usually attractive. *The Messenger* contains a beautifully illustrated article on "Ruins of Paradise in South America;" the second part of "Blessed John Baptist de la Salle, Founder of the Brothers of the Christian Schools;" a letter on "The Argentines of To-day;" the concluding portion of the story "Corkey the Clown;" and the usual "First Friday Talk;" "General Intention for the month;" "The Reader;" and "Apostelship Notices." The poem of the number "The Crowning of Mary," we reproduce for the benefit of our readers. *The Pilgrim* contains "September Saints;" "His Garment's Hem," a poem by a Carmelite Nun; "The Madonna of the Emerald;" "A Martyr of Crow Creek, Illinois;" being Father Gabriel, a Recollet Friar serving on the Canadian Missions, who was martyred on Sept. 19th, 1680, by the Kickapoo Indians; and the usual monthly intelligence regarding the League.

ARCHBISHOP LYNCH'S WILL.

The will of the late Archbishop Lynch was filed in the Surrogate Court on Wednesday. It is dated March 13, '83, the only addition being a codicil made on his deathbed. The personal property of the deceased amounts to less than \$500, and is divided as follows:—

Cash on hand, \$9.25; cash in bank, \$334.84; wearing apparel and other effects, \$100—total, \$444.09.

The will reads as follows:

In the name of the Most Holy and undivided Trinity. Amen.

This is the last Will and Testament of me, John Joseph Lynch, Archbishop of Toronto, Assistant at the Pontifical Throne, etc.

I do hereby protest that I die in the profession of the Holy Roman, Catholic and Apostolic Faith, and I herewith send to His Holiness, Leo XIII., the successor of St. Peter, my last act of homage and veneration and ask his Apostolic Benediction.

I commend my soul to the mercy of God, and I direct that my body be buried in the manner and according to the directions given to my executors.

I came poor to the diocese, and poor I am leaving it—not having appropriated anything of its revenues beyond my necessary expenses.

I hereby declare that all lands and tenements, goods, chattels, moneys and property of every kind and nature soever shall become the property of my successor when he shall be appointed by the Holy See.

I appoint the Right Reverend Bishop O'Mahony auxiliary of the archbishop, and the Very Reverend Father Rooney, Vicar-General, both of this city, to be the executors of this my last will and testament, and I direct them to have two hundred (200) masses said for the repose of my soul.

I revoke all former wills made by me heretofore at any time.

Dated at Toronto this 13th day of March, in the year of our Lord, 1883,

Signed, published and declared by the said testator as and for his last will and testament in the presence of us

present at the same time, who in his presence have herewith signed our names as witnesses.

D. A. O'SULLIVAN, Barrister-at Law.

CHARLES J. O'HAGARTY, R.C.C.

J. H. CAMERON, M.B.

† JOHN JOSEPH LYNCH, Archbishop of Toronto.

THE CODICIL.

In consideration of having left all my personal property to my successor in the diocese of Toronto, I direct him to pay to my sister, Mrs. Eliza McDonald, care of Thomas O'Callaghan, Dnndalk, Ireland, the sum of \$100 per year as long as she may live, and if necessary this to form a codicil to my will executed 23th March, 1883.

Signed in the presence of two witnesses, present at the same time.

D. A. O'SULLIVAN.

CHARLES J. O'HAGARTY, R.C.C.

† JOHN JOSEPH LYNCH, Archbishop of Toronto.

WEDDING AT ST. BASIL'S.

A large gathering assembled at St. Basil's church Wednesday morning to witness the marriage of Mr. James D. Warde, of the Department of the Hon. Provincial Secretary, and Miss Annie Higgins, third daughter of Mr. W. H. Higgins. His Lordship Right Rev. Bishop O'Mahony officiated, assisted by Very Rev. Father Vincent C.S.B., and Rev. Father McEntee, of Oshawa. Rev. Father Brennan, C. S. B., said the nuptial mass and gave the marriage blessing. The youthful bride, in cream silken train, embroidered with pearls, looked charming and was attended by her sister, Miss Lizzie Higgins, and Miss Aggie Warde, sister of the bridegroom. The bridegroom was supported by Mr. Louis Walsh and Mr. White, inspector of Separate Schools. Mr. Augustus Vogt, of the Royal Conservatory of Music, Leipzig (Toronto's latest and most important musical acquisition), presided at the organ. His beautiful selections from Lohengrin and his rendering of Wagner's "Bridal March," afforded a rare musical treat, and was an exposition of orchestral music seldom hitherto heard on such occasions in Toronto. After the ceremony a number of invited guests, including the administrators of the archdiocese, Very Rev. Father Rooney, Very Rev. Father Laurent; Very Rev. Father Vincent, C.S.B., Very Rev. Dean Harris, of St. Catherines, Rev. Fathers Brennan, C.S.B., Murray, C.S.B., and McEntee, were entertained at a sumptuous wedding breakfast at the residence of Dr. D.A. O'Sullivan, barrister (brother-in-law of the bride), 24 Elgin Avenue. The happy couple left by the Cibola at two o'clock in the afternoon, for the Falls of Niagara, Watkins' Glen, etc., on their honeymoon trip.

CANADIAN CHURCH NEWS.

Mr. P. Harty, Inspector of Lighthouses and Supply Officer, has returned to Ottawa from his annual tour, accompanied by Mrs. Harty. On reporting himself at the department his conferees, with whom, as well as with hosts of friends generally, it goes without saying he is an immense favourite, received him with a hearty *caed mille failtha*.

Rev. Brother Arnold of Montreal has returned from Ireland. The Shamrock Lacrosse Club presented him with a gold headed cane and an address on the evening of his return.

The Archbishop of Montreal, who sailed from Quebec on the Vancouver (Dominion Line) on the 23rd ult., has arrived safely in Liverpool.

The news of the death of Sister Mary, of the Grey Nuns Order, which sad event occurred on Sunday afternoon at four o'clock, at the Mother house, Water street, Ottawa, was learned by all with feelings of the deepest sympathy and regret. She was but twenty-five years of age, and had been six years in the order. She was the eldest daughter of Col. Panet, Deputy Minister of Militia, and of his second wife Henrietta de Lotbiniere Harwood. Hemorrhage of the lungs was the cause of death.

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

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| 4 Real Estates | 500 00 | 5,000 00 |
| 10 | 300 00 | 3,000 00 |
| 30 Furniture Sets | 100 00 | 6,000 00 |
| 30 | 100 00 | 6,000 00 |
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 price for 2 Vols., \$5.00, and of supplementary
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Ottawa, February, 1888

SAULT Ste. MARIE CANAL

Notice to Contractors.

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

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

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

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

In the case of firms, there must be attached the
 actual signatures of the full name, the nature of
 the occupation and residence of each member of
 the same; and further, a bank deposit receipt for
 the sum of \$30,000 must accompany the tender
 for the canal and locks, and a bank deposit re-
 ceipt for the sum of \$7,500 must accompany the
 tender for the deepening and widening of the
 channel-way at both ends, piers, &c.

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

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

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

By order,

A. P. BRADLEY,
 Secretary

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

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SEALED TENDERS addressed to the under-
 signed and endorsed "Tender for Eeva-
 tors, &c., New Departmental Building, Ottawa,"
 will be received until Monday, 17th September,
 next.

All necessary information can be obtained at
 this Department on and after Monday, 20th
 instant.

Each tender must be accompanied by an
 accepted bank cheque made payable to the order
 of the Honourable the Minister of Public
 Works, equal to five per cent. of the amount of
 the tender, which will be forfeited if the party
 declines to enter into a contract when called upon
 to do so, or if he fails to complete the work con-
 tracted for. If the tender be not accepted the
 cheque will be returned.

The Department will not be bound to accept
 the lowest or any tender.

By order, A. GOBEIL,
 Secretary.

Department of Public Works,
 Ottawa, August, 11th, 1888.



ST. LAWRENCE CANALS.

Notice to Contractors.

SEALED TENDERS, addressed to the under-
 signed and endorsed "Tender for the St. Law-
 rence Canals," will be received at this office un-
 til the arrival of the eastern and western mails
 on TUE. DAY, the 25th day of September next,
 for the construction of two locks and the deep-
 ening and enlargement of the upper entrance of
 the Galops Canal. And for the deepening and
 enlargement of the summit level of the Cornwall
 Canal. The construction of a new lock at each
 of the three interior lock stations on the Corn-
 wall Canal between the Town of Cornwall and
 Maple Grove, the deepening and widening of the
 channel-way of the canal; construction of
 bridges, &c.

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

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

In the case of firms there must be attached the
 actual signatures of the full name, the nature of
 the occupation and residence of each member of
 the same, and further, a bank deposit receipt for
 the sum of \$5,000 must accompany the tender for
 the Galops Canal Works, and a bank deposit
 receipt for the sum of \$2,000 for each section of
 the works on the summit level of the Cornwall
 Canal; and for each of the lock sections on the
 Cornwall Canal a bank deposit receipt for the
 sum of \$4,000.

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

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

By order,

A. P. BRADLEY,
 Secretary.

Department of Railways and Canals,
 Ottawa, 6th August, 1888.

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