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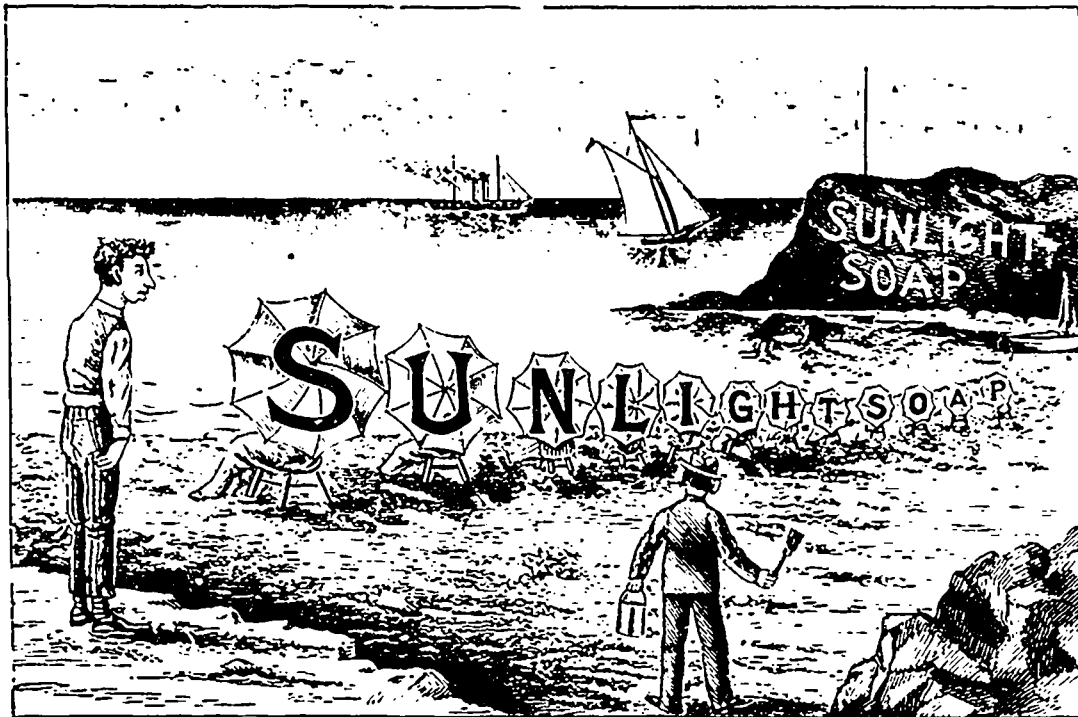
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Vol. IV

Toronto, Saturday, Aug. 9, 1890.

No. 27



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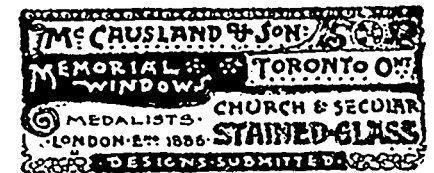


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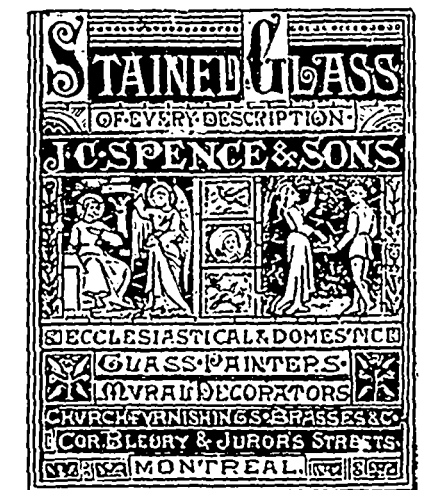
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# The Catholic Weekly Review.

Vol. IV

Toronto, Saturday, Aug. 9, 1890.

No. 27

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## Notes.

THE Buffalo Times accuses Canada of being a slow grower. The opposite is the fact, which can easily be mathematically demonstrated. Since Canada became a British possession it has increased in population nearly four times the rate of the United States since the revolution. Canada is all right, and the "slow-grower" theory is purely an imaginative one.

OWING to long-continued ill health, and after thirty-eight years of faithful service, the Very Rev. Father Vincent, of St. Michael's College, no longer feeling equal to the arduous duties of his charge, has resigned the office of Provincial Superior of the Community of St. Basil in America. His successor in this responsible position is the Very Rev. Victor Marijon, for the past six years Superior of the Basilian Novitiate in Plymouth, England. He arrived from France on Tuesday, and comes to establish his headquarters at St. Michael's College in this city. The new Provincial will have jurisdiction over the different houses of the Basilians in Canada and the United States.

THE new Provincial was accompanied to this country by the Rev. Father Dumouchel, who, as his many friends will be pleased to learn, returns to his native Canada after an absence of two years in England, where he held a responsible position in the College of Mary Immaculate, Plymouth.

AUTHORITATIVE denial is given in the official *Osservatore Romano* of the 5th current, to the assertions of the minor Crispian organ, *Capitan Fracassa*, "that the Cardinal Secretary of State for Pontifical affairs (sic) has addressed a circular to all the bishops of Italy, urging them to promote popular protest and agitation against Art. X. of the projected bill relative to the regulations of the city of Rome." Another canard, hardly worth contradiction, first appearing in the Roman correspondence of the Paris *Temps* is the stupidly constructed tale of the pseudo-poisoning of Leo XIII., by means of stale asparagus, cooked in the Pontifical kitchen, the fright of the Pope himself, the terror of the household, the

dismay of the physicians, and the official inspection of culinary utensils, and of the remnants of the Papal dinner, being all pathetically detailed in a manner creditable to the fervid fancy of the inventor of the absurd fable which has gone the rounds of the press.

THE sad accident which happened on Friday last at Brock avenue crossing of the C. P. R., is one the most painful occurrences which has ever happened in Toronto. An old man, Patrick Dowling, aged 66 years, an employee of Sunnyside orphanage, and two of the boys from the institution had driven in their wagon to collect the goods and parcels, which one of the Sisters had collected from friends of the institution, and was on their way home, when the heart-rending occurrence took place. Evidently they neither saw nor heard the approaching train, and in a moment were struck by a C. P. R. engine, and hurled into eternity.

The grief-stricken Sisters of the orphanage, and the relatives of the dead have the sympathy of everyone.

An inquest was held by Coroner Lynd the same evening and adjourned until Wednesday, when, with the consent of Dr. O'Sullivan, Q.C., the Solicitor for the Orphanage, the inquest was further adjourned.

A CABLE despatch to the New York *Catholic News* from its Rome correspondent, says that Rev. Denis O'Connor, D.D., Superior of Assumption College, Sandwich, has been appointed Bishop of the Diocese of London, in succession to the Most Rev. John Walsh, Archbishop of Toronto.

Father O'Connor is a Canadian by birth, having been born in the Township of Pickering, and is fifty years of age. He early determined to devote himself to the religious life, and entered St. Michael's College with the intention of preparing for the ministry. He graduated with high honors, studied for some years in France and, on his return to Canada, received Holy Orders.

For a time Father O'Connor filled a professorship in St. Michael's College, his *alma mater*, and afterwards was appointed Superior of Assumption College at Sandwich. When he entered upon the duties of his new office the college was barely in existence, but under his guiding hand and untiring energy it steadily advanced in efficiency and prosperity until it has reached the position that it now holds among Canadian educational institutions.

The success of every project that Father O'Connor has undertaken has been due to his great ability as an organizer and the broad and liberal view that he has taken of everyday affairs. Father O'Connor has continued at the head of Assumption College during a period of 22 years, up to the time of his present appointment, and his masterly efforts will soon be felt in the new position that his profound learning and ceaseless energy have won for him.

The Basilians—to which order Dr. O'Connor belongs—are to be congratulated on the elevation of one of their members (the first in this country) to the purple.

## A YOUTHFUL REMORSE.

From the French of Jean Sigaux.

BY THEOPHIL D'ARMI.

## III.

The next and the following days George remained sombre, cast down by an overpowering sadness; and his forgetful companions racked their brains to find out the cause.

When Mr. Rondelet called on his son in the parlor on the second Sunday, he was astonished at the change that had come over him during the week: frightened to see his George timid, shamefaced, almost trembling at his approach.

"What's the matter?" he asked.

"Nothing."

Indeed nothing was the matter with George, except the urgent need of tears and acknowledgment. He had promised himself to make a clean breast of everything; but his courage failed. When, ready to commence his confession, his eyes met those of his father as timid and restless as his own; when he saw the little threadbare vest, the trousers too short to conceal the tops of the coarse shoes, the hands cramped in the black gloves, the broad-brimmed hat, still surrounded with crape, moving from one hand to the other, the words ready to escape sank in his throat and he suffered intensely. He felt, in a confused way, that such an avowal would be more painful to his father than to him. He could scarcely answer the father he had denied when he asked about his studies, exercises, and diversions.

"Come, come, George," said his father, on leaving; "you must do yourself justice. Look at all your comrades. How happy they look; how proud they are to be at Stanislas! You must be like them;" and he went away quite elated to see his son in the midst of so much fashion.

"Ah, this time it was your father; I saw him kiss you," said De Ruber, who left the parlor at the same time as George.

"Yes, it was my father. What then?"

"What then? Oh, nothing," said the other, as he went his way.

"Could I have been a greater fool?" thought George.

Weeks passed away, and George returned gradually to his natural good-humor. The remembrance of what he called his crime abided with him, and from time to time made him feel its sting, although it left him many intervals of respite. He had resumed his work with ardor, with passion. He was cited as a boy with a future, and Mr. Rondelet, enchanted, read in all eyes the triumph of his son.

"Your father is proud of you, George. You can proclaim it on the house-tops."

This was the favorite expression of the old man. George began to think himself less guilty. Then, when he met a new scholar, he took pains to say, in the way of penance:

"You know my father is not noble like yours. He's a hosier in the Rue Saint-Denis. I was born in a shop."

The astonished pupil would exclaim:

"I didn't ask you. What's that to me?"

"I know-- I know," George would reply in confusion; "but I tell you all the same."

His gaiety returned. But not a day passed when he did not suffer to some extent from the sting of his remorse.

"What must I do to forgive myself?" was his inward query.

## IV.

When his studies were finished and he had received his Bachelor's diploma, George had taken up his quarters in the little apartment on the fourth floor, between Mr. Rondelet, who seemed to grow still shorter since he was no longer stationed behind the counter, and old Annette, who taxed her ingenuity every morning to find some new dish, better yet than that of the day before, for her son.

The hosier was not deceived in his calculations. George had preserved after leaving Stanislas' fine and advantageous friendships, in the intimacy of which his natural elegance was still more refined. These friendships, far from causing him to take on airs, seemed to render the humble, paternal lodging dearer every day. He did not hesitate to take the Sallastas and the De Rubers into the little dining-room, where,

when the meal was over, Mr. Rondelet, with his elbows on the table-cloth, was smoking his pipe at leisure.

The old man, at the mention of these superb names, which sounded strangely between the poor walls, would exchange winks with Annette, a mute language in which the surprise and pride of these good people were mingled.

The long walks with George on the boulevard were not less pleasing to Mr. Rondelet.

"Why under the sun do you take me there?" he sometimes exclaimed. "You're not ashamed, then, to display your patent-leather boots by the side of my coarse, thick soles, and your nice-fitting suit by the side of my poor clothing. On my word one would say that you're proud of me."

"Proud of you?" Well, I am!" returned George, in a tone too grave and serious to escape the attention of his father.

It was there, always there, striking him with his fangs in the midst of his pleasures, his work, his success, and the legitimate pride which his success occasioned. More than ever, he felt that his father's forgiveness was the only balm which could heal that still open wound.

Forgiveness? Certainly his father would forgive him. But the confession, so long delayed, would it not be unending sorrow and suspicion cast into the confiding heart of the old man? Yes, the avowal once made, and they would both be sufferers.

"What are you thinking of?"

"Nothing, Father. Oh, yes! I'm thinking that the Polytechnic examination comes in a week."

"My good boy," replied the father, "I'm thinking of it more than you are."

## V.

George, as we have seen, had passed the terrible examination as brilliantly as possible.

The uniform, the fine uniform had been bought, and Mr. Rondelet from that day knew no equal. He, so timid in bearing and so plain in his dress, learned to walk with his head high, his look bold, his shoulders thrown back, in a black frock-coat which he had made to measure, and which he buttoned proudly around him.

He had kept up a liking for a game of dominos with four, and had been accustomed to go every day to play at a little *café* in the neighborhood, where old companions gathered, retired shopkeepers and petty employes of the city.

His visits grew less frequent; he no longer touched the dominos, and on entering, confined himself to waving a condescending salute to his old partners.

"What the matter with Mr. Rondelet, lately?" they asked.

"What's the matter? His son is a Polytechnician, and he despises us."

"Let him remain at home, then," they wound up; "he has beaten our ears enough about his son, this phoenix, which, they say, makes all heads turn about as it passes."

Another odd thing. While the little old man was thus turning into the precise and fashionable gentleman, by an opposite process the elegant young man seemed turning back to the hosier's son. Under pretext of needed economy he had dismissed his tailor, and it was he now who took it into his head to don the cheap, ready-made suits of the shopmen.

As soon as Mr. Rondelet perceived this fancy he wished to cut it short; but George was inflexible, and urged strong reasons to excuse his sudden liking for simple clothing and low-priced materials.

"It isn't common-sense," cried the excited old man, "for a big, well-made fellow like you, who has been accustomed to shine in spick-and-span clothing, to dress now like a tip-staff's helper. Why this change? What would the Duke of Sallasta and Monsieur De Ruber think if they should see you? Have you taken a vow of humility?"

Annette herself did not hesitate to take George roundly to task for his seeming pleasure in descending in his manners and deportment to the level of petty employes. It was not worth having a brilliant uniform to exchange it on vacation days for a common coat, which gave him the appearance of a primary teacher.

She was indignant; and Mr. Rondelet's displeasure kept pace with the indignation of the old servant. Ah! The members of the old domino circle would be well avenged. Mr. Bouloron especially, a fellow-tradesman in hosiery, peevish

and jealous, would be in ecstasy if he were told that this individual in black was the famous George, the Polytechnician, the young exquisite so much boasted of.

Alas! that dire event was to happen.

## VI.

One day as the father and son were promenading on the boulevard; the first well shaven, wearing a long, buttoned frock coat, and a hat shining like the sun; George, in his coarse raiment, absorbed in thought, found that he was walking alone.

He turned and saw his father at a stand, who called to him:

"Go on; I'll catch up."

"Why?"

"Nothing. Go ahead."

It was for something. Mr. Rondelet had noticed Mr. Bouloron coming toward him, carrying his head high, with a sly, mischievous smile on his face.

The two old men stopped to chat for a moment.

"Now," said George, when his father rejoined him, "tell me what all that means."

The old man did not reply. He was oppressed with gloomy thoughts.

On arriving home, he threw himself into an armchair, and stammered out:

"Conscience! I've gone too far. But it was your fault."

"How so?"

"I dare not tell you. I'm ashamed."

"Speak on," cried George.

"Well, Mr. Bouloron spied me just now and asked me whether you were my son."

"And?"

"And, on my word, I had boasted to him so much of your elegant appearance—and to-day you were dressed so outlandishly—and, then, this old man has such a bad tongue—"

Mr. Rondelet could not help botching his words.

At last, said he, with an explosion of comic earnestness, "I told him no. I disowned you point-blank."

"You disowned me?"

"Yes," acknowledged the old man, lowering his head.

Quick as thought two arms were thrown around his neck, and a joyful kiss resounded on his cheek.

"You disowned me! How clever you are!"

"Eh! What?"

Mr. Rondelet, opening his eyes, and half opening his mouth, queried whether his son was not becoming a lunatic. The latter allowed him no time for questions.

"Yes, yes," he cried gayly; "you disowned me. You are an angel. This evening I return to my tailor."

"What's the matter with you?"

"Oh, nothing!"

George went out. Reaching the stair-head, he turned round, and through the heavy door called to the old man who was still musing in his arm-chair:

"Now, Father, we are square."—*The Independent.*

A good illustration of a spirit and a system which are as old as British rule in Ireland was given by Mr. Alfred Webb in a speech some days ago at a National League meeting in Dublin. Mr. Webb is the Protestant Nationalist who has recently been elected a member of Parliament for one of the divisions of Waterford County. Speaking of his experience and observation in the House of Commons. Mr. Webb said:

"One of the earliest things which occurred to me while watching the proceedings of the House was the difference between the way in which British justice was meted out between Irishmen and Englishmen. Mr. McEnery (an Irish Editor) is suffering nine months' imprisonment for an article which he had published in his paper, and he had suffered seriously in his health while confined in Tullamore Jail, but no step was taken to better his condition. But what happened in the case of Mr. Cranford, who was a British officer stationed in Sierra Leone? He tied up a native servant and flogged him to death; he was tried for it and sentenced to twelve months' imprisonment, but on his removal to jail his health was pronounced unsatisfactory and he was sent off to Liverpool. On his arrival there he was examined by a doctor, and was allowed to go scot free."

## PROTESTANT SEPARATE SCHOOLS IN CATHOLIC QUEBEC.

In no respect, in what we call free countries is there a more general disregard of the feelings, not to say the rights, of religious minorities than in the matter of education. It is both pleasant and profitable, therefore, to glance at the exceptions to this rule. In a previous number I set forth, in a brief way, the history and import of the law of Ontario in regard to the establishment and maintenance of denominational schools; in this article I purpose dealing with the educational code of Quebec as it affects the Protestant minority, and in that regard it would be difficult to find a better example of equitable dealing. Dr. Robins, a prominent Protestant educationist, in his report as principal of the McGill Normal School to the Superintendent of Public Instruction, says:

"I should do less than justice to leading politicians of all shades in this province were I not to state my admiration of the attitude they maintain towards education. During an association of more than thirty years with the public education of Quebec—an association which has repeatedly brought me, a sutor on behalf of education, into contact with men of influence of all political parties—I have found an universal desire for the spread of popular education, a willingness to listen patiently to the views of practical educators, a wide love of fair play for the educational rights of the minority, and a determination to hold the precious interest of education aloof from the turbulent arena of political party strife."

The school law in force in Quebec when the Canadian Confederation was formed in 1867 provided that the religious minority in any municipality might, for educational purposes, separate themselves from the majority, establish a school or schools of their own, and elect trustees for the management of the same. On their doing so they were entitled to a proportionate share of the amount derived from the local school tax and of the general school fund. If dissatisfied with the arrangement in vogue for the recovery and distribution of the local assessment, they had authority to levy on and collect from the dissidents the necessary school rates. The law required the corporations of the cities of Quebec and Montreal to appoint twelve school commissioners, six of whom were to be Catholics and six Protestants, forming two separate and distinct corporate bodies for the direction of the schools of their respective religious beliefs; and further, that the treasurer of each of the said cities should pay to the respective school boards thus constituted, in proportion to the population of the religious persuasion represented by such boards, a sum equal to the amount apportioned to each city out of the common school fund of the province. The general control of education was vested in a council and superintendent of public instruction, appointed by the lieutenant-governor in Council. No provision existed for the representation of religious minority on the Council of Public Instruction. The superior education fund was distributed by the superintendent, subject to the approval of the government; and, although a share was given to Protestant institutions, there was no stipulation to that effect in the statute.

Such was the law at the date of confederation; and, speaking of it, the late Sir John Rose (a former associate of the Vice-President of the United States in the well-known firm of Morton, Rose & Co.) said in one of his union speeches:

"Now we, the Protestant minority of Lower Canada, cannot forget that whatever right of separate education we have was accorded to us in the most unrestricted way before the union of the provinces (of Upper and Lower Canada, in 1841), when we were in a minority and entirely in the hands of the French population. We cannot forget that in no way was there any attempt to prevent us educating our children in the manner we saw fit and deemed best; and I would be untrue to what is just if I forgot to state that the distribution of state funds for educational purposes was made in such a way as to cause no complaint on the part of the minority. I believe we have always had our fair share of the public grants in so far as the French element could control them, and not only the liberty, but every facility for the establishment of separate dissentient schools wherever they were deemed advisable."

He might have added that the attitude of the French Catholic majority was all the more striking and worthy of praise when viewed in juxtaposition with the efforts made by the ruling minority, in the days before self-government, to Protestantize the educational wells of the country.

The Constitution of Canada, in giving to each province of the Dominion the sole power of legislating in relation to education, makes the proviso that "nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the province at the union," and further, that such legislation as may be from time to time necessary for the due execution of this provision shall be enacted. But the Legislature of Quebec was not content with simply conserving the constitutional rights of the minority as to education. The majority in that province did not rest satisfied with merely standing by the confederation bargain. They went much further than the very liberal anti-confederation arrangement. And they did so heartily. Would that the same could be said of the majorities of other faiths in other parts! What a contrast is afforded by the eruptions of bigoted opposition in Ontario and Manitoba against the legal educational rights of the Catholic minorities, and the outbreaks of the same virus in "the land of liberty"! But to the law as it is; it teaches its lesson without the aid of comment.

The Council of Public Instruction of Quebec, which is charged with the general control of education, is now divided into two committees—one Catholic, the other Protestant. The latter consists of ten Protestant gentlemen (cleric and lay) appointed by the lieutenant-governor in Council, and five others named by these. They have also associated with them a representative elected by the Provincial Association of Protestant Teachers. A Protestant clergyman, with the privileges, emoluments, and rank of a deputy head of the educational department of the government, acts as secretary of the Protestant Committee. This committee has entire control of the schools and public instruction of the Protestant portion of the population, and in that regard the superintendent of public instruction, who is an *ex-officio* member, is bound to comply with its directions. It makes all regulations in respect to courses of study, text-books, discipline, organization, and classification of schools. Under its direction the McGill Normal School trains teachers, and the Protestant Central Board of Examiners grants teaching diplomas. Upon its recommendation inspectors are appointed and paid from the public treasury.

For educational purposes the province is divided into school municipalities, and in each municipality five commissioners are selected for the management of the schools therein. If the majority of the municipality be Protestant, the commissioners will be subject to the Protestant Committee of the Council of Public Instruction, and the schools will be conducted in accordance with the regulations of that body; if the majority be Catholic, the Catholic Committee will be the ruling power, and the schools will be Catholic: for the law of Quebec provides for religious, not mere secular schools, and its enactors were wise enough to see that schools to be religious must necessarily be denominational, and, if secular, must inevitably be godless. It is, therefore, provided by article 1985 of the Revised Statutes of Quebec, 1888, that, "if in any municipality the regulations and arrangements made by the school commissioners for the management of any school are not agreeable to any number whatever of the proprietors, occupants, tenants, or rate-payers professing a religious faith different from that of the majority of the inhabitants of such municipality," such dissatisfied persons may establish one or more schools of their own, and may elect for the direction of the same three trustees, who have all the powers, privileges, and concomitant responsibilities of regular school commissioners, with one exception, namely, the levying of school taxes on incorporated companies. These taxes are levied by the commissioners, who are held to pay over a *pro rata* share thereof to the trustees of any dissident school which may exist in the municipality. The dissidents are entitled to a share of the municipal school property proportionate to the amount of taxable property represented by them, and, of course, they

are liable in the same ratio for the indebtedness of the school corporation from which they separate themselves; but if within a month after the formation of a new municipality any number of the residents give notice of dissent, they are not subject to any taxes levied by the school commissioners, nor have they any claim or liability as to the school property or indebtedness of the municipality. The assessments for the maintenance of dissident schools are levied upon, and unless otherwise mutually arranged, collected from the supporters of such schools by their trustees, who have, under the supervision of the Catholic or Protestant Committee, as the case may be, of the Council of Public Instruction, sole control of the schools. If in any district the religious minority be too few to maintain a school, they may, under certain conditions, annex themselves, for school purposes, to an adjoining municipality; and this privilege is accorded to an individual dissident. In the cities, as in the rural municipalities, an absolute division of the school rates is made, taxes from Catholics going to Catholic schools, and those from Protestants to Protestant. The amount appropriated annually by the Legislature for common schools is divided according to population among the different municipalities, and where there are dissident schools, is subdivided between the school commissioners and dissident trustees in proportion to the number of children attending their respective schools. There are about one thousand Protestant separate schools, and the Rev. Mr. Rexford, the Secretary of the Protestant Committee, says that "they receive approximately according to population, or about one-seventh of the total grant of \$160,000." These schools are now inspected by five regular and three partial inspectors, appointed on the recommendation of the Protestant Committee, and, as already stated, paid from the public treasury.

Some time ago the government established in the large centres of population free denominational night-schools, and in doing so did not neglect even the Jews. They have their own day and night schools, and their leading men have expressed their appreciation of the liberal treatment accorded them in school matters by the government.

As to higher education, the law stipulates that "the total aid to universities, classical colleges, industrial colleges, academies, and model schools . . . shall be divided between the Roman Catholic and Protestant institutions respectively, in the relative proportion of the respective Roman Catholic and Protestant populations of the province according to the then last census," and shall be apportioned by the Superintendent of Public Instruction between the different institutions "according to the recommendation of the Roman Catholic or Protestant Committee, as the case may be." In addition, the sums paid for marriage licenses by Protestants are in like manner divided among the Protestant institutions of superior education, and, according to the Jesuits' Estates Act, an additional sum of \$60,000 was appropriated for the higher education of the religious minority.

As in the Province of Quebec the religious minority are treated in the matter of education, so are they dealt with in every other regard. Mr. Mercier spoke by the book when he said: "The Catholics of Quebec are not aggressive. . . . They have the satisfaction of being able to say that in the whole world there is not a single country where the minority is treated with as much liberality as the Protestant minority in our province."—*J. A. J. McKenna in Catholic World.*

#### THE CUMBERLAND PRESBYTERIAN ON REVISION.

THE resolution of the Presbyterian General Assembly to appoint a committee of revision of the Westminster Confession, with the understanding that the Calvinistic system of doctrine embodied in it should not be changed, must have struck every thoughtful person as very peculiar. We have known and predicted from the start that if the subject were once opened no mere verbal alteration would satisfy those who go strongly for the revision. The thought must have occurred to everyone who gave a moment's serious attention to the subject, if the Calvinistic system was to be retained,



how could it be better expressed than as it now stands in that famous symbol of doctrine. This point is so fully brought out and clearly stated by the *Cumberland Presbyterian* in a recent issue, that we cannot refrain from quoting its very just and appropriate language. It says:

"We notice what we fear is a reaction in the Presbyterian Church on the subject of revision. It is now claimed that 160 Presbyterians expressed themselves as in favor of a mere verbal alteration of the Westminster Confession of Faith, without any change in the system of doctrine. We suppose the work of the Revision Committee will be so to reword or restate the doctrines of unconditional election and reprobation, infant damnation, and the like, as to teach these hard doctrines without saying so. If the Church wants unconditional election taught, it is better expressed in the Confession as it is than any committee of modern times will be able to express it. If the system of Calvinism is to be retained intact, then better let the Confession alone. There is no kind of *hoccus pocus* by which these old doctrines can be made acceptable to the modern mind. If God has deliberately passed by a part of mankind without making salvation even possible for them, then the Westminster Confession needs no revision. If it is possible for every man to be saved, then the Confession needs something more than a re-statement of doctrine."

Manifestly, the great mistake of the authors of the Westminster Confession was in taking a fallible man for their guide in interpreting the divine revelation. They abandoned the infallible Pope of Rome for the fallible pope Calvin. They should have learned a lesson from the experience of Luther, the great author and originator of the rebellion. He had the audacity to beard the lion in his den and set upon his own hook. He substituted his authority for that of the Church, he set up his own private opinion in opposition, not merely to the opinion of the Pope, but to that traditional, consolidated system of ruled cases; that settled, fixed body of doctrine which had grown up in the progress of the ages through a regular, constant, legitimate accretion and development of the original revelation under the action, of that infallible tribunal which Christ Himself established for the interpretation and application of the law, both of faith and morals, and though his followers were at first disposed to look upon him as an inspired prophet and to believe in, and adhere to him with implicit confidence yet they discovered, after a while, that he was only a fallible man; that he had many crude and absurd notions, and that they had just as much right to protest against him as he had to protest against the Pope of Rome. Calvin followed his example, and was in fact a better man, as well as an abler theologian. Whatever may be said of his system, it is certainly distinguished for an iron-bound compactness and consistency, and if you take him for your guide you must take his system as he has given it. You cannot throw him overboard and adhere to his system. But the point is that the original Presbyterians who accepted his system and embodied it in their Confession of Faith in such an emphatic, flat-footed way should have bethought themselves that Calvin was no more infallible than Luther was, against whom he protested and from whose fellowship he broke off.

In fact those who came after Calvin were quite consistent and acted upon the same principle, they have progressed in regular stages, each protesting against his predecessor until the final stago has been reached in the Free Religious Association who insist upon the right of every man to deny even the existence of God. Our Unitarian friends, indeed, think they have reached the paradise of intellectual freedom, but they will insist upon being "theistic," and thereby, as their Western brethren properly maintain, better free thought and put up the bars against the "open fellowship" which they insist constitutes the essence of true Christianity.

We have been led into this brief historical allusion by the desire to warn our Presbyterian friends against the seductions of modern thought and liberal progress. They are Calvinists and even in their consent to entertain the idea of revision they consistently resolve to adhere to the Calvinistic system. That is their only safety. That is their very life as Presbyterians. Presbyterian government is altogether a matter of minor consequence. What the revisionists want is to be-

come something else besides Presbyterians while retaining their present ecclesiastical arrangements. Our esteemed cotemporary above quoted, says very truly: "If the system of Calvinism is to be retained intact, then better let the Confession alone. There is no kind of *hoccus pocus* by which their old doctrines can be made acceptable to the modern mind. . . . the Westminster Confession needs no revision." The fact is, the only proper and true Protestant way is for the discontented to go out of the body and form a new Church and leave the venerable fossils who still adhere to the infallibility of Calvin to enjoy their heritage in peace. *N.Y. Catholic Review*.

## THE EDUCATION QUESTION IN IRELAND.

### A PROTEST.

THE following is a copy of a letter addressed by Most Rev. Dr. Woodlock, Bishop of Ardagh, to the Irish Chief Secretary, resigning his position on the Senate of the Royal University, in accordance with the resolution of the Catholic Hierarchy, agreed to at their recent meeting in Maynooth College:—

St. Mel's, Longford, 29th June, 1890.

Sir—I had the honour, together with the late lamented Cardinal McCabe, of being selected by the Catholic Bishops of Ireland to represent our Hierarchy on the Senate of the Royal University at its first institution. Our appointment was accepted as an earnest of the determination of the Government to redress our admitted grievances in the matter of Higher Education.

The first meeting of the Senate was held on the 24th June, 1880, and now, after ten years of expectancy, the hopes then created are found illusory. During the last session of Parliament you, sir, in answer to Mr. Sexton's eloquent statement, raised new expectations, but only to disappoint them. It became my duty, therefore, to ask my brother prelates at the first opportunity whether it was their wish that I should continue in my present anomalous position, or whether in their opinion I ought not to resign my seat as their representative on the Senate of the Royal University, thus to protest as far as in us lies against the continued neglect of the interests of the Catholics of Ireland in respect of University education. My most reverend brethren are of opinion that my duty as their representative is clear, and, therefore, I request you, sir, to place in the hands of her Most Gracious Majesty the Queen, through his Excellency the Lord Lieutenant of Ireland, my resignation of the office of Senator of the Royal University, which she was graciously pleased to confer upon me in her Royal Charter of the 27th April, 1880.

Forty-five years ago the right of Irish Catholics to University education was acknowledged, and still, after nearly half a century, we find a Protestant University, with a Protestant clergyman at its head and with teachers nearly all of whom are Protestants, asserting in the Catholic capital of Catholic Ireland, Protestant Educational Ascendency. We find that University endowed with an income of over £60,000 a year, while not one shilling of direct endowment is given to the Catholic University of Ireland, on which our Catholic people have spent £200,000. And after 10 years of trial the Royal University, instead of raising our Catholic University to a level, as it was hoped, with Trinity College, Dublin, protects and fosters the Queen's Colleges, founded on the principle of mixed education, which the Catholic Church and even conscientious Protestants condemn.

As for mixed education we will have none of it. We demand equality in education on the basis of religion. We ask for nothing more—the Catholic Bishops and people of Ireland will be content with nothing less.—I have the honour to be, sir, your faithful servant,

I BARTH. WOODLOCK,

Bishop of Ardagh and Clonmacnoise.

The Right Hon. A. J. Balfour, M.P.,  
Chief Secretary for Ireland.

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### EVENTS TO BE DESIRED.

In various parts of the world efforts are being made for the beatification or canonization of men and women, who have deserved by their several lives the title of holy. In France, the cause of Joan d'Arc is being enthusiastically supported, and even those outside the faith are uniting in her apothecosis. The Maid of Douremy with her beautiful personality, her youth, her simplicity, her truthfulness, her high and holy aspirations is a type of French patriotism at its best. Frenchmen recognize her as such, but her cruel and undeserved fate touches a chord in many a heart as well. Spain asks that Columbus be included in the Church's martyrology. That great and heroic mariner, sublime of faith, noble and simple, yet daring and adventurous, is, again, a type of what is highest in the Spanish national life, and which can only be found in a faithful child of the Church. The cause of Columbus, is, of course, specially dear to Americans as well.

Amongst the secular clergy is a movement, supported by many of the faithful, for the beatification of the Ven. Jean Baptiste Vianney, better known as the Cure d'Ars. The cause of his beatification has been introduced at Rome. An humble parish priest, the facts of his life are truly marvellous. He was gifted with miraculous power, even before death, and his persecution by evil spirits makes his history almost a unique one. His marvellous gift of insight into souls caused his confessional to be crowded night and day, for the holy Cure took but little sleep and was almost always at the call of those who needed his aid.

Canada is asking that M. Olier, founder of St. Sulpice, be named a Saint. His personal holiness, heroic work and great spiritual gifts have already earned for him the title with many. He has a claim of national gratitude upon Canadians for his share in the foundation of the City of Montreal and for the labors of his sons there.

Both Canada and the United States are looking forward to the day when the noble-hearted Jesuit, Father Jogues, and the devoted Rene Goupil shall be raised to the altars of the Church. In the annals of Christendom, there is no more

gentle, holy and beautiful soul than that of Father Jogues, called the Apostle of the Iroquois. Never did any rise to a greater height of Christian heroism and of supernatural endurance of suffering. During his first and longest captivity, he endured unheard of tortures, his fingers were bitten off, his nails plucked out, fire was applied to him, blows, insults and ignominy of every sort were heaped upon him. He had to withstand privations of every sort. When leisure was permitted him, he wandered into the forests, calling aloud the name of Jesus, that the reign of Christ might be established there, and inscribing Crosses of the Sacred Name upon the bark of trees. He spent whole hours in prayer, and at the risk of his life he explained the truths of faith to the savages. He had the great grief of witnessing the martyrdom of his devoted friend and disciple, Rene Goupil, who was slain before his eyes. When rescued by the Dutch, Father Jogues returned to Europe, but after a brief stay came back once more to the Iroquois mission, with a strong presentiment of death upon him. "I go and I will not return," were his prophetic words. The crown was granted him soon after.

The cause of the Iroquois Maiden, Catherine Tegatincha, whose simple and holy life reads like a poem, is associated with those of Father Jogues and Rene Goupil. But Canada hopes for other Saints. Marie de l'Incarnation, the "Teresa of the New World," already pronounced blessed, Marguerite Bourgeoys, is the little Ste. Genevieve of Canada, already declared Venerable, shall one day be joyfully hailed as Saints.

The greatest cause of all, and which most forcibly appeals to the common heart of humanity, is that of Blessed Margaret Mary Alaceque, the Apostle of the Sacred Heart. Her bi-centenary will be celebrated next October and with a pomp which proves how deep a hold she has taken upon the minds of the people. Divinely commissioned, the humble nun of Paraz-Lo-Monial was the instrument of the most sublime of revelations, and has given us the devotion which is spreading over the entire world to-day. And this despite the persecution, the opposition, it at first encountered everywhere. It is said, that our Holy Father has expressed the wish that he may live to see the canonization of Blessed Margaret Mary. His wish finds an echo in millions of hearts, who by their prayers and desires will hasten this event. This year, the Consecration of children to the Sacred Heart and their petitions that Margaret Mary be made a Saint is taking place in countless churches, cathedrals and parishes. May their prayer be heard.

A. T. S.

### CATHOLIC EDUCATION IN AUSTRIA.

A few Sundays ago the Catholics of Austria were addressed in the various churches of the Empire by the Austrian Episcopate through a Pastoral Letter, in which the opinions and resolutions of the Bishops on the question of Catholic Education were unanimously expressed. In this vital matter of Catholic Education the Catholic Church in Austria has the same difficulties to contend with as those against which the Bishops of Ireland have been so long and so vigorously struggling. There is a party of politicians in Austria who are bitterly hostile to Catholic Education, and who have been working night and main to force upon the Catholics of the Empire all sorts of education excepting that which the Bishops have been asking for and which their flocks desire. They have impeached the Bishops as tyrants—as the enemies of

liberty and oppressors of conscience—and have charged the venerable body with a deliberate purpose of trampling on the educational rights of the non-Catholic minority in the Empire. The Cardinal Archbishop of Prague had already, in a Pastoral which he issued in the course of last March, grappled with these charges, and proved their utter groundlessness. His Eminence showed that it was the Catholic Bishops who were really advocates of freedom, for they only asked that Catholic children should be trained in Catholic schools, and had not the slightest desire to compel any one to learn the Catholic doctrines. They did not ask to interfere in the smallest degree with the measures deemed necessary for securing the efficiency of the public schools, nor did they wish to reduce the suggested standards for secular education. They admitted the perfect right of non-Catholic parents to have their children educated in such religious tenets and in such schools as would fall in with their consciences and their convictions. But, whilst conceding every legitimate claim to non-Catholic minorities, the Bishops demand that, where the population was Catholic, the character of the education should be thoroughly and soundly Christian, and seeing that nine-tenths of the Austrian people are Catholics, the demand is surely within reason. In a late number, the *Tablet* deals very fully with the Pastoral of the Austrian Episcopate, and takes occasion, in the course of its able article, to speak as follows on a branch of the Education Question with which the Catholic people of Ireland are very familiar. "We have," writes the *Tablet*, "the parallel case at our own doors, with Archbishop Walsh demanding, in season and out of season, that the Primary Schools in Ireland, in which there are none but Catholic children, and there have been none but Catholic children for years, shall be allowed to be dealt with as Catholic schools. He does not ask that the instruction of the children in reading, writing, and arithmetic, and in everything else that is well for them to learn, shall be diminished in the smallest degree. But he demands that the Catholic character of the place and its occupiers shall be openly acknowledged, and not dissembled away as if the agents of a heathen persecution were on hand to pounce upon the little children." It is satisfactory to learn that the Pastoral communications of the Cardinal Archbishop of Prague and the Austrian Bishops have not been without their beneficial results upon the so-called Liberal Party and journals of the Empire. Many of them have frankly recognised the reasonableness and moderation of the Catholic claim, but pretend to see in a concession of it a danger to the rights of minorities. "This," says the *Tablet*, "is certainly an advance; it is so much ground won from the foes of Catholic education. But we have heard before now similar talk about having regard for rights of minorities. The Irish Bishops ask that the Crucifix may be publicly exhibited in Catholic schools where no Protestant child is to be found or has been found for years. The Commissioners of Education answer, 'Oh, dear, no; we must protect the rights of a possible Protestant child who might stray into the school. The effect upon him of seeing a Crucifix might be terrible.' And so, for the sake of this possible Protestant minority of one child, who might by an extremity of possibility stray into the Catholic school, the hundreds of Catholic children are not merely to hide their religion but to dissemble it—to feign, in fact, that they are not what they are. . . . The Austrian Liberals seem to have carefully studied the history of the Irish Education Board; but even they appear to shrink from copying completely the pattern set before them." If it be, says the *Freeman's Journal* of Dublin, that the Austrian Liberals have thus carefully studied the history of the

"National" Education Board of Ireland, they had but a sorry record to fall back upon, and a policy fashioned on it would do no credit to the Austrian "Liberals" and would be ominous of disaster to the best educational interests of the Empire. The Catholics of Austria would not tolerate such a system; they are united in their determination to repudiate it; and when prelates, priests, and people are joined together as one man in a spirited protest against it, the monstrosity must soon disappear. There are signs that the system, as it drags on in Ireland—the prototype, as the *Tablet* says, of the Austrian exorcism—cannot much longer exist as it is, and it is clear beyond question that much fresher and healthier blood than that which at long intervals is now and then infused into its administrative body, is sadly needed for imparting vigour and stability to "National Education in Ireland. The beginning of this fresher and healthier infusion has yet to be made.

#### THE EDUCATIONAL QUESTION IN IRELAND.

We publish elsewhere the full text of the dignified and forcible letter addressed to the Irish Chief Secretary by the Most Rev. Dr. Woodlock, Bishop of Ardagh, resigning his seat on the Senate of the Royal University, to which his Lordship was nominated, in conjunction with the late Cardinal MacCabe, ten years ago, in the Royal Charter. It is one of the strongest and most concise statements that has ever been penned on the Catholic claim to Equality in University Education in Ireland; and an odd commentary upon the measure of equality and justice that obtains in that country, after ninety years of union with England. The Cardinal and the Bishop, who had been so long and honourably connected with the Catholic University, accepted, with the sanction of their Episcopal Brethren, their appointments as earnest of the desire and determination of the Government to redress the long-standing and admitted grievance of the Hierarchy and their flocks in the matter of Higher Education. Nearly half a century ago that grievance was acknowledged, and yet to-day, as in 1845, they have the University of Dublin, with its single College of Trinity, endowed with over £60,000 a year, a Protestant clergyman as its Provost, a staff almost altogether Protestant—teachers and professors and Fellows nearly all of the religion of a fifth of the population—and not one shilling of endowment of the kind given to the Catholic University or any Catholic College. The Most Reverend ex-Senator declares that the Royal University protects and fosters the Queen's Colleges, also liberally equipped and sustained, though the people, with the priests and their leaders, lay and clerical, Protestant and Catholic, condemn them. All the hopes raised in the Catholic mind have proved illusory. The Catholic youth are handicapped with the grossest unfairness in the race for learning and for life. Mr. Balfour raised expectations in reply to Mr. Sexton in the Commons last year only to deceive those who had any faith in his promises. After ten years of repeated disappointments, Dr. Woodlock asked his brother Prelates to permit him to release himself from the false and anomalous position which he has occupied, and their lordships agreed that he ought to resign his seat as Senator (which he held as their representative) as the only protest left to him and them to make against the continued neglect of the interests of the Catholics of Ireland in respect of University Education. The Bishop concludes his letter with a declaration that the Bishops will never accept a mixed or godless system of education. They demand equality. They will take nothing less. They demand

nothing more. The Catholics are nearly four-fifths of the population, yet they are quite willing that the Protestant minority shall be similarly treated with them in the matter of endowment. All they claim is simple Equality. Dr. Woodlock's letter is the natural sequel to the resolutions which were adopted by the Episcopal Body sitting at Maynooth a few weeks ago. It has been forwarded to Mr. Balfour.

#### THE RECENT RIOTS.

Toronto is, and we regret to say it, deservedly, acquiring an unenviable reputation for far-ricism, blaguardism bigotry and intolerance. Catholics cannot now visit the Queen's Park on a Sunday afternoon without having their ears reviled by the vile and obscene utterances of an illiterate anti-Popery imbecile. The denominational pulpits have been freely given, time and time again, to itinerant preachers, whose only claim to consideration was their constant revilings of Catholics and Catholicity. Men—social pariahs and outcasts in other cities—have been taken by the hand and honored, so long as they hurled diatribes, filthy and false, against the Catholic Church and her cherished institutions.

Widows, who is now undergoing a term of imprisonment for an unnameable offence, and who served a term in the Central prison here: Edith O'Gorman, who has been taken off the lecture stage in a state of intoxication, and Fithy Fulton, are fair samples of the sometime honored guests of the city.

A local preacher announces from his pulpit that he does not consider the shooting of a Jesuit in the streets of the city any crime. An Archbishop—respected and honored by Catholic and Protestant alike—arriving in the city and on his way to his Cathedral, is seriously injured by volleys of stones from an Orange mob; a band, of youths, playing no offensive tunes whatsoever, is set upon by a Naval Brigade of the Orange Order, armed with battle-axes and other weapons, their drum destroyed, and their lives, probably, only saved by the exertions of the police; and, lastly, the disgraceful riot, by an Orange rabble of Wednesday evening last, which, without the slightest provocation, showered volleys of stones into the Moss Park Rink, where the Emerald Beneficial Association had gathered to do honor to the anniversary of Daniel O'Connell. Such are a few examples of the sort of "Equal Rights," which we Catholics are receiving.

The Emeralds, who, with the Union Jack at their head, had paraded through the streets in the forenoon, and by their intelligent and respectable appearance, had won plaudits from many on the line of march, their bands playing Irish melodies, had proceeded to the Rink, to listen, with their wives and children, to speeches, and take part in games, etc., were enjoying themselves to the utmost, when they were set upon by the howling mob. The *Toronto World*, which in no wise ever exerts itself to favor the Catholic side, thus describes the dastardly occurrence.

*"A spectator has his head split open with a club and is removed to the Hospital—A mob of 2000 Orange sympathizers take possession of the streets—Police reserves called out."*

The Irish Catholic party who celebrated O'Connell's anniversary yesterday, are to be congratulated on their moderation and respect for public order. They carried the Union Jack, they withdrew from the procession a band that had been im-

phanted in a recent street row, and they made no attempt to resent the insults offered them last night by the Orange hoodlums.

As it was there were a number of collisions last night between the police and the hoodlums, and one man was badly hurt and had to be taken to the Hospital.

All day there were reports about that a row would be attempted in the evening. At 9 o'clock an Orange band came into King street by Yonge, playing "The Protestant Boys," "Boyne Water," "Rise Sons of William, Rise," and such airs, marched east to Sherbourne street, playing their noisiest before the Irishmen's hall, and then up to Moss Park, where the Emeralds were holding a demonstration. The band and the mob went to this latter place deliberately to raise a row. They hooted and jeered on passing. Forced to move on they returned later to repeat the insult.

The police showed themselves more than a match for the rioters. There were 250 men on duty; within three to five minutes that number could have been landed at any point. The mounted patrol was on hand, and there was the usual lack of courage in the mob."

In marked contrast, and proving conclusively upon which side the onus of all these party rows rest, was the celebration of the anniversary of the battle of the Boyne, when the Orangemen paraded, many of their bands playing tunes insulting to Catholics, and doing honor to an event, which, to say the least, is decidedly distasteful to a large number of the population, not an attempt of any kind was made to interfere with them, there not being recorded an instance of a single individual being molested or subjected to any indignity by Catholics. Comparisons, 'tis said, are odious. Assuredly the Orange element do not find any added lustre by comparison.

If the city of Toronto is ever to be regarded otherwise than as a city of broilers and a disturbing element in the country, something should be done, at once, to condemn the Orange Order, which, with the gloss of ultra-loyalty washed off, shows itself ever a veritable hornets nest of bigots. Denials of responsibility for these disturbances by their leaders are utterly useless. The participants, whether known as True Blues, Orange Young Britons, or what not, are recognized as integral portions of the Order, and therefore the odium attaches equally to all its members.

It is high time, too, for the civic authorities to summarily prohibit the nocturnal ramblings of partizan bands, of whatsoever denomination, as ever a fruitful source of danger and antagonism. A step has been taken in the right direction, though tardily, by bringing the buffoon of the Queen's Park to book: let them continue by meting out speedy justice, and exemplary punishment to those who were responsible for Wednesday evening's outrage, and prohibit the carrying of Battle Axes, &c., by the so-called Naval Brigade, who showed, on Tuesday evening last, that they did not scruple to use them as weapons of offence, when necessary. But this, probably is too much for us, who are Catholics, to look for.

Our foreign exchanges bring the information that the ex-Premier, Von Lutz, of Bavaria, the author of the "Kulturkaupf" in that kingdom, has made his peace with the Church. He is now lying upon his death-bed, and his dissolution may be looked for at any moment. The surprising part of his conversion lies in the fact that the clergyman who attended Lutz was requested to administer the last Sacraments by the Protestant family and by Lutz's Protestant friends. This is authoritative information from the Bavarian journals.

## SUNDAY DESECRATION IN THE QUEEN'S PARK.

The City Council, should, in the interests of Christmunity and decency, take steps to prevent the many expounders of various theories and doctrines from utilizing the Queen's Park as a rendezvous every Sunday to the detriment of the citizens, who are prevented by the noisy disputants from getting that quota of pure air and quiet enjoyment which the acquirement of the Park was especially obtained to facilitate. The Press of the city have unanimously demanded that the Park should be freed from its Sunday afternoon would-be orators. The most abusive amongst them, one Campbell, a lunatic, we believe, has been already summoned at the Police Court and will no doubt get his deserts.

The *Evangelical Churchman*, one of the organs of the Episcopalian Church, last week thus draws attention to this evil:—

"It is earnestly to be hoped that the city council will pass an ordinance prohibiting preaching in the Queen's Park on Sundays. At present it is nothing short of disgraceful to allow the ignorant and bigoted to monopolize this place of public resort, to disturb those who are seeking rest and fresh air, to insult those who differ from them, and altogether desecrate the Sabbath day and render the Park a perfect bear-garden. Religion is made a laughing-stock by these fanatics in the eyes of those who care nothing for it, and instead of good being done incalculable evil is wrought. The majority of the park preachers, we have no hesitation in saying it, make use of the so-called right of free speech to insult, annoy and disturb the public, merely for the purpose of airing their peculiar fads and fancies. The crowds they gather are drawn thither by curiosity, and are not edified, but rather the reverse. It is high time that something was done to abate the nuisance. It is causing a scandal to religion, and is a violation of public order and decency."

## THE WORLD'S CATHEDRALS.

The Cathedral of Notre Dame, in Antwerp, is one of the largest and most beautiful Gothic buildings in the Netherlands. It is 390 feet long and 250 feet wide.

The Cathedral at Cologne is one of the most imposing Gothic structures in Europe. The original architect is unknown. The length is 511 feet, the breadth, 231 feet.

The Cathedral at Strasburg, one of the grandest Gothic structures in Europe, is remarkable for its spire, designed by Erwin of Steinbach. It rises 468 feet, and is an open fret-work of stone, bound together by iron ties.

St. Patrick's Cathedral, in New York City, is the finest in the New World. It is 332 feet in length, and 132 feet in general width, with an extreme width at the transepts of 174 feet. Both of the towers are 328 feet high.

The Florentine Cathedral is in length 500 feet, the transept 306 feet, the nave is 153 feet high, and the side aisles are 96 feet 6 inches high. The cupola is octagonal in form, 138 feet 6 inches in diameter, and the height from the cornice of the drum to the eye of the dome is 133 feet 6 inches.

The Cathedral of Notre Dame, in Paris, stands upon the spot once occupied by a Roman temple. The length is 390 feet; width of transept, 144 feet; height of western towers, 224 feet; width of front, 128 feet, and length of nave to transept is 186 feet.

The Cathedral covers 61,108 square feet.

The building of St. Peter's occupied 172 years. The length of the interior is 613½ feet, of transept from wall to wall, 446½ feet; height of nave, 152½ feet; of side aisles, 47 feet; width of nave, 77.89 feet; of side aisles, 33½ feet. The height of the dome from the pavement to the top of the cross is 448 feet.

## REV. FATHER SHANAHAN.

THE remains of the late Rev. Father Shanahan, parish priest of Merritton, were interred on Monday in St. Michael's Cemetery. Solemn requiem mass for the repose of his soul was celebrated in St. Paul's church by Very Rev. F. P. Rooney, V.G., with Fathers Lynch as deacon and Cruise as sub-deacon, Father Hand being master of ceremonies. His Lordship Bishop O'Mahony presided in cope and mitre, and performed the absolute. The following priests were present in the sanctuary or in the choir:—

Very Rev. J. M. Laurent, V. G., St. Michael's; Very Rev. Dean Harris, St. Catharines; Very Rev. Dean McCann, St. Helen's, Toronto; Rev. Fathers Allame, St. Catharines; Bergin, Newmarket; Cassidy, chaplain House of Providence; McColl, Whitby; Buckley, St. Michael's College; Donohoe, St. Basil's; Egan, Thornhill; Finan, Sunnyside Orphanage; Gallagher, Schomberg; Gibney, Alliston; Gearin, Flos; McGinley, Uptergrove; Harold, Niagara; Hours, St. Michael's College; Hand, Oshawa; Jeffcott, Pickering; Krime, St. Patrick's; P. Keirnan, St. Mary's; E. Keirnan, Collingwood; La Marche, Sacre Coeur; Lynch, St. Paul's; Moyna, Stayner; Morris, Orangeville; Minehan, St. Michael's; McInerney, St. Patrick's; McBride, Dixie; McEvoy, Hamilton; McPhillips, St. Helens; McEntee, Port Colborne; O'Reilly, Leslieville; Walsh, St. John's Grove; Trayling, Fort Erie.

Delegations from Niagara and Merritton attended to extend their sympathy to the stricken family. The Very Rev. Dean Harris, of St. Catharines, paid a very eloquent and feeling tribute to the memory of the deceased.

Father Shanahan died in Chicago while on his vacation. He had been ailing for some time, and when he reached Chicago was very weak. His friends immediately sent for Fathers Halkett and Valentine, who administered the last sacraments. On Saturday morning the Rev. Fathers Valentine, Halkett and Gill sang solemn requiem High Mass in St. Pius Church, assisted by above twenty priests. Father Gill preached the panegyric.

Father Shanahan was 31 years old. He studied at St. Michael's College and at Genoa, Italy. He was about six years in the ministry, and was much beloved and a general favorite wherever he went. He was assistant priest in St. Catharines for three years, pastor of Niagara for two years, and of Merritton for about six months.

## ST. CECILIA

A shell lies silent on a lonely shore;  
High rocks and barren slands with frowning brow;  
Hither no freighted ships e'er turn their prow,  
Their treasures on the fated sands to pour,  
Afar the white-robed eagle loves to soar;  
But, pure as victim for a nation's vow,  
A lovely maiden strikes the shell and now  
Its music charms, and sadness reigns no more.  
Thus, Christian poesy, thus, on pagan coasts,  
For ages mute had lain thy sacred lyre,  
Untouched since from the prophet's hand it fell,  
Till fair Cecilia taught by angel hosts,  
Attuned its music to the heavenly choir  
And gave a Christian voice to Clio's shell.  
Archbishop O'Brien.

On Saturday, August 16, St. Mary's Church will hold a Garden Party and Promenade Concert in Alexandria Rink, King Street, West. The proceeds are to be devoted to the Building Fund of the Church, which is very heavy. As the Church is an ornament to the city at large, and the devoted pastor, Very Rev. Vicar-General Rooney, is devoting all his resources towards it, it behooves the Catholics of the city generally to lend a hand in the good work, and aid him, by their presence at the Garden Party. The magnificent Heintzman Band will discourse music during the day and night.

## Men and Things.

Owing to Balfour's present activity in the Commons in matters outside Irish affairs, the belief grows that he will soon supersede Mr. Smith in the leadership of the government benches. We shall see how English members of Parliament will bear the yoke of this insolent dictator.

The weaving industry at the Convent, Skibbereen, where young girls are taught the manufacture of linen previous to its introduction into the cottages of the peasants, is occupying considerable attention at present, and is likely to become the pioneer of an extensive work for the South. The Superioress has lately received from the Countess of Aberdeen, who is a warm friend of Irish manufactures, an order for a quantity of the finest cambrie dresses.

Mr. William O'Brien did not allow himself a very long honeymoon. He is back into the activity of public life already. He was in the House of Commons recently, and his friends and comrades were rejoiced to see him looking so well and happy. Marriage has most certainly agreed with him. On Saturday evening, at the banquet given to Mr. Parnell, he sat on the chairman's immediate left, and no one ever remembers seeing him in such health and buoyant spirits.

"Father" Ignatius, of the Anglican Church, and the alleged reviver of the Order of St. Benedict in that denomination, will no doubt feel highly flattered by the courteous notices of himself and his mission to America, given by a majority of our "patent-insides" Catholic exchanges. If the Protestant monk isn't grateful, he ought to be. But it seems slightly out of place for Catholic journals to so heartily abet the mimicry of such individuals as "Father" Ignatius.

T. P. O'Connor, M. P., editor of the *London Evening Star*, a paper with the largest circulation in England, is coming to America this year to lecture. His arrangements will be made by the Redpath Lecture Bureau, Boston. No member of the Irish Nationalist party, except Mr. Parnell himself, is better known and respected as an able and staunch Irish Home Ruler than T. P. O'Connor. His words will be received with attention by the American press and people. He ought to be invited to lecture in every large city in the United States. Mr. O'Connor will bring his wife with him. She is an American, and one of the brightest women in London.

The death is announced of Sir Croker Barrington, Bart., which occurred on July 4, at Glenstal Castle, Munroe. He was the second son of Sir Matthew Barrington, and was born July 9, 1817. Sir Croker was highly esteemed by the people of the neighborhood. A lover of fine arts, he collected valuable tapestry, paintings of the old Masters, antique furniture, etc. He held first place as a solicitor of the High Courts, and his firm have long been connected with the Great Southern and Western Railway as legal advisers of that railroad. The remains were interred in the family vault at St. Mary's Cathedral.

The Rev. Dr. Burtzell, of the Church of the Epiphany, has submitted to the decision of the Holy See in the controversy he had with his Archbishop. The Doctor himself made it public yesterday for the first time.

The reverend gentleman set at rest forever all the idle rumors that he would disobey the decree of the court of last resort and set up a little church for himself like the unfortunate Dr. McGlynn. He delivered his last sermon preparatory to going to the country and made it a telling one. At all the low masses Dr. Burtzell appeared and spoke words of farewell to his beloved congregation, causing many a tear to fall from his flock.

At the High Mass, however, which began at half-past ten, he spoke more at length. His sermon was brief, but he made almost every sentence of it emphasize some Catholic truth, and particularly the fact that obedience to the Church was the Catholic's duty, and above all the duty of the priest.

The funeral of Mrs. O'Connor, wife of Mr. James O'Connor, and her four children, at Dublin, was a touching exhibition of how sincere and widespread was the sympathy for Mr. O'Connor. In numbers there has seldom been seen the equal of the sad procession. All classes of citizens were represented among the mourners. From far and near came messages of sympathy, many of them from people whom Mr. O'Connor had never heard of. The funeral left the family residence at Seapoint shortly before ten o'clock, headed by three hearses, in which were the five coffins. At Blackrock every shop in the town was closed, and along the sides of the street the people stood in large crowds, showing their sorrow. It was noon when Glasnevin Cemetery was reached. The last prayers were recited by Father Coffey, after which the coffins were carried to the two graves which had been prepared for them.

A benevolent-looking little man in a clerical garb landed at the Barge Office last Sunday with the steerage passengers from the steamship *La Bretagne*. He was registered by one of the inspectors merely as Louis Marie Petit. He was recognized by Gen. O'Beirne's secretary, Col. Barquet, as a French missionary Bishop. He had letters of introduction to Archbishop Corrigan and several other prelates of this country.

He said that his object in travelling in the steerage was to observe human nature, study nationalities, and incidentally do some missionary work. He had no complaint to make of steerage fare. As a retired chaplain of the navy he receives a small salary from his Government.

He belongs to the south of France. He says that although he has been retired from active service he will not cease to do what he can to help teach the people how to be good and happy Christians. He is going to take a tour through the United States, mingling with the plain folks of the work-day world, and do what mission work he can among them. He has visited Asia, Persia and Central America, where he has established missions. After journeying over this country he will sail for South America, where he expects to accomplish something among the French speaking inhabitants. He wants it understood, however, that the chief object of his travelling is to see the world, extract a little joy from it, and study its many-natured people. While doing this he expects to help along in their religious faith all folks who want to be helped. — *N. Y. Sun*.

The Irish in America are already counted by millions. They are scattered in large numbers in every State, from Boston to San Francisco, from Washington to New Orleans. They have settled in immense numbers along the Alleghany Mountains, by the shores of the lakes, and in the gold fields of the far West. In many States the highest and most important and the most coveted positions are in the hands of Irishmen. Members of Congress, Senators, the great executive functionaries, the police, the bar, the bench, are all largely recruited from the ranks of the Catholic Church, which as Macaulay observed, has been more than recompensed in the New World for what she has lost in the Old, which in point of numbers is the National Church of the States, and which holds out every promise of becoming in every point the National Church of the future. The loftiest and most sacred functions are filled by ecclesiastics of Irish extraction or of Irish birth. In a word, the Catholic Church in the States has been founded, fostered, formed, for a magnificent future, by Irish exiles.

We may safely surmise that at present there are in the States from 50,000,000 to 60,000,000 people; we may likewise venture to state that of these from 12,000,000 to 13,000,000 are, probably, of Irish blood or of Irish birth. Among every half dozen Yankees there is at least one bound by some tie to Ireland. And now comes the question: Is the Republic in any way deeply indebted to those Irish citizens? Have they, with their large numbers, high social standing, great places of trust, contributed ought to her glory or added ought to her commercial greatness, refined her social taste or assisted in laying the foundation of the real happiness of her people, the real security of her laws, the influence of her divine virtues, which more than anything else gives power and pei-

manency to a naissant and mighty nation? The answer is unquestionably affirmative. We have only to look back on the past and to scan the present state of American affairs to feel certain of this.—*Westminster Review*.

## General Catholic News

In the fall all the Irish prelates will visit Rome on special business with the Holy See.

Rev. D. P. Menamin, late of Halifax, N. S., has been transferred to St. Mary's Church, Maudstone, Ont.

The twentieth general convention of the Catholic Total Abstinence Unions of America will be held in Pittsburg, Pa., on Aug. 6, 7, 8 and 9.

The gifts and testimonials tendered to Bishop De Goesbriand of Burlington, Vt., on the occasion of his jubilee, aggregated \$10,000.

The British Society of Biblical Archaeology has chosen as its president Mr. P. le Page Renouf, the great spiritual archaeologist of the day. Mr. Renouf is a Catholic.

The Trappist monastery of Marianhill in Natal colony is the centre of a flourishing missionary colony. Its school educates about 300 Kafir youths and gives them also a practical trade.

Revs. Michael O'Brien of St. Michael's Church, J. J. Shaw of St. Patrick's Church, Lowell, and William O'Brien of St. Mary's Church, Winchester, visited the shrine of St. Anne de Beaupre last week.

The Catholic clergy of the Springfield diocese will present to Bishop O'Reilly on the twentieth anniversary of his ordination two mitres and a pectoral cross and chain, which are estimated to cost \$5000.

The last convent of Franciscan Sisters at Dubno, in Russia, wherein all the religions from other convents which had been already confiscated, were living, has been closed by the Government and turned into a prison.

Bishop Keane, rector of the Catholic University, Washington, and Daniel Dougherty of New York, will be the chief orators at the annual convention of the Catholic Young Men's National Union in Washington, on Oct. 7 and 8.

The chapel of the Grotto at Cairo, which was the dwelling place of the Holy Family after their flight from Egypt, and which has been closed to Catholic pilgrims for upward of twenty years, is again open for the celebration of mass.

The Redemptorist Fathers at Clapham, England (whose monastery, by the way, is the identical house in which the British and Foreign Bible Society was originated) have altogether added to the church upwards of 1,000 persons.

Father Demille, the learned sub-archivist of the Vatican Library, lately received from the Austrian Ambassador intimation of the fact that the new Order of Knighthood, instituted by the Emperor Francis Joseph, for the encouragement of the arts and sciences, has been conferred on him.

One thousand Catholic workmen recently traversed the streets of Brussels to assist at high mass in the Church of St. Gudule. The Catholic workmen of Belgium are uniting, in an energetic and practical way, to solve the social question.

Lord Randolph Churchill has taken up the cause of the Irish Order of Christian Brothers and is endeavoring to get the commissioners of national education to make alterations in their rules to enable Christian Brothers to obtain state aid for their primary schools.

The Protestant people of Richmond, Ont., having known Rev. Father O'Connell for many years, and appreciating his many eminent qualities of heart and head, recently presented him with a magnificent gold-headed cane. The address reads: "From the Protestants of Richmond." The Catholic people also presented him with a purse and an address.

The Rev. R. P. Camm, of Keble College, Oxford and of Cuddesdon Theological College, son of the Rector of Monkton Wyld, Dorset, and since 1888 curate of the Ritualist Church of St. Agnes, Kennington Park, has been received into the Catholic Church. Rumor says he will try his vocation with the Benedictine Order.

A notable conversion is that of Judge George A. Lewis who was received into the Catholic Church at Buffalo last week. This fact has just become known and has created considerable stir. The Judge comes from a strict Presbyterian family and was a trustee in the First Presbyterian Church of Buffalo. He has served on the bench of the Municipal Court of Buffalo ever since its organization, and belongs to a wealthy family.

Bishop Murray, of West Matland, Australia, thus attests the success of missionary work among the natives of that colony: "The Benedictine Fathers in Western Australia, the Jesuit Fathers in the Northern Territory of South Australia, the Marist Fathers in New Zealand and the South Sea Islands, the Fathers of the Sacred Heart in New Guinea, and I must add, some well-known members of the secular clergy have rendered signal service by their apostolic labors in behalf of the native races."

There is a rumor in Roman Catholic circles, writes the London correspondent of the Manchester Guardian, that Rev. Bernard Vaughan, S. J., is likely to be appointed by the Holy See to the archbishopric of Bombay. If such appointment is made, Father Vaughan will be the sixth member of his family raised to the purple, for Cardinal Weld was his great-uncle, the late archbishop of Sydney was his brother, the bishop of Plymouth is his uncle, the bishop of Clifton is his cousin, and the bishop of Salford is his brother.

The Catholic Knights of St. John, a beneficial association, will hold their annual Moonlight Excursion per the Cibola on Monday evening next. The Society—which is composed of Catholic young men, is a very deserving one, and fills a gap which was long left open in Catholic ranks in this city,—should be encouraged to the full. As last year their excursion was one of the best, so also we may look forward to something even better this time. The attractions will consist of a moonlight sail, combined with the seductive strains of music from an able band and a concert, in which first-class talent will appear. For a pleasant evening's enjoyment we can cheerfully recommend this excursion.

A series of Catholic Provincial Congresses has commenced. The Catholics of the Prussian province of Saxe opened a Congress on the 29th of June, under the presidency of Deputy Lieber, at Gross-Wanzleben. Although they are a small minority in a Protestant country, about one thousand assembled at the city named, which was chosen because it is the centre of operations of the Evangelical Alliance, an organization which never ceases to spread calumnies against the Catholics. The convention was quite a success. Many noble speeches were made and sound resolutions taken. The curious fact about Saxe is, that the single Catholic district sends a Deputy regularly to the Reichstag, while all the other districts elect Socialists, much to the disgust of the Protestant pastors. Deputy Lieber is looked upon as one of the first orators of the Catholic party.

The new history which the Boston School Board has adopted for the express purpose of giving offence to Catholics is far from being acceptable to the respectable Protestants who have in them either love of Christianity or of their country. Dr. H. D. Jenkins has published a letter in which he says: "I lately examined scores, if not hundreds, of text-books

in use in the Public schools, and I have no hesitation in saying that from a Christian standpoint Meyer's History is the worst. . . I simply would not permit one of my children to attend a school in which it was used as a text book."

Wednesday, the anniversary of the birth of Daniel O'Connell, was fittingly celebrated in Toronto by the Emerald Beneficial Association. Branches of the association from Hamilton, Dundas, Merriton, Oakville, London, Peterboro, and Toronto and Knights of St. John, Toronto, assembled in Clarence square, and preceded by a large Union Jack, marched up Spadina avenue to Queen, Queen to Yonge, Yonge to Gerrard, Gerrard to Church, Church to Shuter, and thence to Moss Park rink, where a grand picnic was held.

Grand President D. A. Carey, and many prominent Catholics adjourned to the platform from which the speeches were delivered, amongst whom we noticed Very Rev. Vicar-General Laurent, Rev. Fathers Tierney, chancellor of the diocese of London; McBride, Dixie; Hinchey, Brady and Hamell, Hamilton; Egan, Thornhill; Minahan, O'Rielly, Toronto; Dr. McMahon, and Messrs. Chas. Burns, J. P., J. Macdonald, Jno. Marshall, W. Lane, Grand Secretary and John Egan.

Grand President D. A. Carey, after a neat and well delivered speech, introduced to the meeting Rev. Father N. J. Tierney, of London. This gentleman, who has a fine presence and a rich voice, thrilled the audience for half an hour or thereabouts. In the course of his remarks he said: On this, the anniversary of the great emancipator of Catholicity in Ireland, Daniel O'Connell, I share most heartily in

your spirit. I felt my blood, every drop of which is Irish, throbbing through my veins, when I saw before me to-day so intelligent a body of Irishmen marching in public parade through the city of Toronto. If there is any organization that is worthy of encouragement it is the Emerald Beneficial Association, which serves to cement the bonds of friendship which exist between Irishmen all over the world, and encourages its members to follow the path of virtue and good work. Yours is a benevolent association. Long may you continue in this course of doing good, increasing in numbers year by year, and encouraging young men throughout the length and breadth of the land to become members of your society. I have been much pleased with your orderly conduct. When we left home some of us were expecting to be mobbed, but we find that all are law-abiding citizens in Toronto. I hope that this demonstration will only serve to let all who do not belong to us know that we can assemble in a great multitude and behave as well as any other community. Be good and loyal citizens of this land in which we live, but cherish and love old Ireland. Let your hearts go back in sympathy to the land of your forefathers and encourage all in this land to help in bringing happiness to those suffering there.

Dr. O'Rourke, of London; Mr. Frank Flood, of the Knights of St. John Society; Rev. Father Egan, of Thornhill; Mr. A. J. McCauley, state delegate of the A.O.H.; Mr. James Honigan, of Hamilton, and others followed.

In the evening a choice programme was played by Heintzman's band to a tremendous audience.



Office of the High Court of Illinois Catholic Order Foresters, 126 and 128 Washington Street, CHICAGO, Oct. 11th, 1887.  
 Rev. F. KOENIG: Dear Sir:—I deem it a duty I owe you to certify to the good effect the taking of your medicine had on my health. I was troubled with nervousness brought on by over-work. Your Nerve Tonic almost immediately stopped that peculiar tremor that I presume is evidenced of nervousness. I am now well. My head troubled me, could not sleep, head hot, dreams of accidents, etc. One spoonful of your medicine removed the cause of my dreams; have not had them since; took seven or eight bottles of your medicine. Keep some in my house; always take some occasionally; would not do without it; have recommended it to my friends. If I am not mistaken your medicine will prove a great blessing to this over-worked nation. Yours truly,  
 JNO. F. SCANLAN,

A similar experience was made by Mr. John Beatty, Corner Carroll Avenue and Lincoln Street, Chicago.

## Continuation of the GREAT JULY MARK-DOWN SALE MCKEOWN & CO.

During the remainder of this month we will continue our enormous MARK DOWN SALE

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## POEMS OF POPE LEO XIII.

As the Edition of these Poems is limited, and our stock is fast being depleted, we would advise those of our readers who have not yet secured one to send in their orders at once.

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**CLASS D**  
The 37th Monthly Drawing will take place

**WEDNESDAY AUGUST 20th**

At 2 P.M.

PRIZES VALUE

**\$50,000**

Capital prize—One Real Estate worth \$5,000.00

**LIST OF PRIZES.**

1 Real Estate worth	\$5,000	5,000
1 do	2,000	2,000
1 do	1,500	1,500
1 do	500	2,000
10 Real Estate	300	3,000
39 Furniture sets	200	3,000
69 do	100	6,000
200 Gold Watches	50	10,000
1,000 Silver Watches	10	10,000
1,000 Toilet Sets	5	5,000
2,397 Prizes worth		\$50,000.00

TICKETS \$1.00

It is offered to redeem all prizes in cash, less a commission of 10 per cent.

Winners, names not published unless specially authorized:

A. A. AUDET, secretary, Offices, 19 St. James street, Montreal, Can

**The Province of Quebec Lottery**

AUTHORIZED BY THE LEGISLATURE

For public purposes such as Educational Establishment and large Hall for the St. John Baptist Society of Montreal.

**MONTHLY DRAWINGS FOR THE YEAR 1890**

FROM THE MONTH OF JULY

July 9, August 13, September 10, October 8, November 12, December 10.

SECOND MONTHLY DRAWING, AUGUST 13, 1890.

3134 PRIZES

WORTH \$52,740.00

CAPITAL PRIZE

WORTH \$15,000.00

TICKET, . . . \$1.00

11 TICKETS for \$10.00

Ask for circulars.

**LIST OF PRIZES.**

1 Prize worth \$15,000	\$15,000.00
1 " " " 5,000	5,000.00
1 " " " 2,500	2,500.00
1 " " " 1,500	1,500.00
2 Prizes " " " 500	1,000.00
5 " " " 250	1,250.00
25 " " " 50	1,250.00
100 " " " 25	2,500.00
200 " " " 15	3,000.00
500 " " " 10	5,000.00
Approximation Prices.	
100 " " " 25	2,500.00
100 " " " 15	1,500.00
100 " " " 10	1,000.00
100 " " " 5	500.00
200 " " " 5	1,000.00

3134 Prizes worth \$52,740.00

S. E. LEFEBVRE, MANAGER.

81 St. James St., Montreal Can.

**The Father Mathew Remedy**



The Antidote to Alcohol found at Last!

A NEW DEPARTURE

**The Father Mathew Remedy**

Is a certain and speedy cure for intemperance and destroys all appetite for alcoholic liquor. The day after a debauch, or any intemperance indulgence, a single teaspoonful will remove all mental and physical depression.

It also cures every kind of FEVER, DYSPEPSIA, and TORPIDITY OF THE LIVER when they arise from other causes than intemperance. It is their most powerful and wholesome tonic ever used.

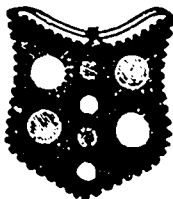
When the disease is strong one bottle is enough; but the worst cases of chronic tremors do not require more than three bottles for a radical cure.

If you cannot get from your druggist the pamphlet on Alcohol its effect on the Human Body and intemperance as a Disease, it will be sent free on writing to.

S. Lachance, Druggist, Sole Proprietor 1538 and 1540 Catherine st., Montreal

**THE CLIMAX OF ABSORPTION A CURE WITHOUT MEDICINE.**

Our appliances act as perfect Absorbents by destroying the germs of disease and removing all Impurities from the body.



All diseases are successfully treated by

CORRESPONDENCE,

as our goods can be applied at home.

**STILL ANOTHER NEW LIST.**

Senator A. E. Botsford, Sackville, advises everybody to use Actina for failing eyesight.

Miss Laura Grose, 166 King w., Granulated Eye Lid; cured in 4 weeks.

Rev. Chas. Jole, Halifax, is happy to testify to the benefits received from Butterfly Belt and Actina.

A. Rogers, tobacconist, Adelaide west, declares Actina worth \$100.

Miss Flora McDonald, 21 Wilton Ave., misses a large lump from her hand of 13 years standing.

S. Floyd, 119 1/2 Portland st., Liver and Kidneys and Dyspepsia cured.

G. R. Glassford, Markdale, Sciatica and Dyspepsia cured in 6 weeks; 15 years standing.

Mrs. McKay, Ailsa Craig, after suffering 13 years, our Sciatica Belt cured her.

"H. S." says Emissions entirely ceased. Have not felt so well in 20 years. THESE LETTERS ON FILE.



CATARRH Impossible under the influence of Actina. ACTINA will cure all Diseases of the Eye. Given on 15 days trial.

Combine Belt and Suspensory only \$5. Cure certain. No Vinegar or Acids used.

W. T. BAER & CO., 171 Queen st. West, TORONTO, ONT.

**TO EDUCATORS School Books for Catholic Children**

	Retail.	Doz.
Dominion Reading Charts (in preparation)		
Sadlier's Dominion Catholic Speller, complete	30c	\$2 70
Sadlier's Dominion Catholic First Reader, Part I	07	63
Sadlier's Dominion Catholic First Reader, Part II	10	90
Sadlier's Dominion Catholic Second Reader	25	2 40
Sadlier's Dominion Catholic Third Reader	35	3 60
Sadlier's Dominion Catholic Fourth Reader	50	5 40
Sadlier's Elementary Grammar, blackboard exercises	30	2 70
Sadlier's Child's Catechism of Sacred History, Old Testament Part I	10	1 00
Sadlier's Child's Catechism of Sacred History, New Testament Part II	10	1 00
Sadlier's Outlines of Canadian History	25	2 40
Sadlier's Outlines of English History	25	2 40
Sadlier's Dominion History England, large in preparation		
Sadlier's Catechism Sacred History, large edition	15	1 35

**D. & J. SADLIER & CO.**

115 Church Street, TORONTO

Two Doors South of Queen Street.

1669 Notre Dame Street, MONTREAL Half a Block East of the Church of Notre Dame.

# ROYAL BAKING POWDER



A cream of Tartar Baking Powder. Highest of all in leavening strength.—U. S. Government Report, Aug. 17, 1889.

## Dominion : Line : Royal : Mail STEAMSHIPS SUMMER SEASON.

Liverpool Service -Sailing Dates  
From Montreal. From Quebec.

*Sarnia	Thur. July 17	
*Green	" " 21	
Dominion	" " 31	
Vancouver	Wed. Aug. 6	Thur. Aug. 7th
Toronto	Thur. " 14	

Bristol Service, for Avonmouth Dock, SAILING DATES.  
From Montreal.

Idhao	July 19th
Ontario	" 31st

Rates of passage per S. S. "Vancouver"  
Cabin \$29, to \$40. Return \$49 to \$59, according to accommodation. By all other Steamers \$10 and \$20, according to accommodation in three and two berth rooms. Return \$20 and \$30. Intermediate \$14. Return \$20. Steerage \$20. Return \$30.

\*These Steamers have Saloon, State-rooms, Music room and Bath-rooms, amid-ships, where but little motion is felt, and carry therein Cattle or Sheep.

G. W. TORRANCE, DAVID TORRANCE & Co  
18 Front St. W. Gen. Agts.  
Toronto. Montreal & Portland

# ALLAN LINE

SUMMER ARRANGEMENT, 1890.

Reduction in Cabin Rates

Liverpool, Londonderry, Montreal and Quebec Service.

STEAMER	From Montreal At Daylight.	From Quebec 9 a.m.
Parisian	30 July	31 July
Circassian	13 August	14 August
Sardinian	20 "	21 "
Polynesian	27 "	28 "
Parisian	3 Sep.	4 Sept.
Circassian	17 "	18 "
Sardinian	24 "	25 "

### RATES OF PASSAGE.

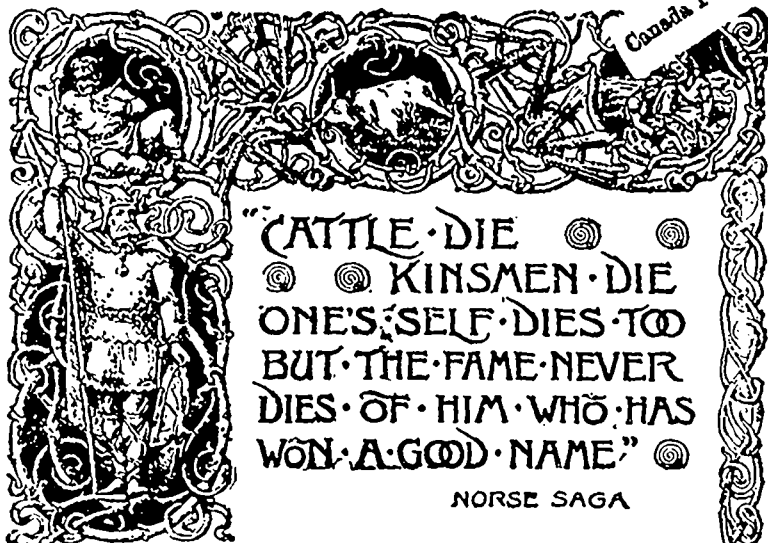
Montreal or Quebec to Liverpool.

Cabin, from \$15.00, to \$24.00, according to accommodation. Intermediate, \$30. Steerage, \$20.00. Return Tickets, Cabin, \$25.00 to \$19.00.

Passengers are allowed to embark at Montreal, and will leave Toronto on the Tuesday Mornings Express, or if embarking at Quebec, leave on the Wednesday Morning Express.

H. BOURLIER,  
GENERAL WESTERN AGENT

Corner King and Yonge Street  
TORONTO



"CATTLE · DIE  
KINSMEN · DIE  
ONE'S · SELF · DIES · TOO  
BUT · THE · FAME · NEVER  
DIES · OF · HIM · WHO · HAS  
WON · A · GOOD · NAME"  
NORSE SAGA

# THE FAME OF NESTLE'S FOOD

WILL NEVER DIE  
IT HAS WON FOR ITSELF A GOOD NAME

It came into existence twenty-three years ago in response to a great cry for help from mothers in European cities, whose children were dying from Cholera Infantum. From that time on NESTLE'S FOOD has been regarded as the safest diet and best preventive of Cholera Infantum and other Summer Complaints.  
A sample will be sent to any mother mentioning this paper.

THOS. LEEMING & CO.  
25 St. Peter Street, Montreal.

# CONSUMPTION SURELY CURED

TO THE EDITOR:  
Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully,  
T. A. SLOCUM · M.C., 188 West Adelaide St., TORONTO, ONTARIO.

# Niagara River Line

In connection with Vanderbilt System of Railways  
SINGLE TRIPS  
On and after Thursday, May 15, steamer

## CIBOLA

will leave Yonge-street wharf (daily except Sundays) at 7 a.m., for Niagara and Lewistown, connecting with trains on New York Central and Michigan Central Railways for Falls, Buffalo, New York, etc.

Tickets at all principal offices.  
JOHN FOY, MANAGER.

# J. W. MOGAN

House Sign and Ornamental

# PAINTING

Graining, Glazing, Paper Hanging, Kalsominer and Tinting.  
Estimates Furnished  
310 KING STREET EAST.

AGENTS WANTED by an old reliable firm large profits, quick sales, SAMPLE FREE. A rare opportunity. Geo. A. Scott, #43 Broadway, N. Y.