

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

The Catholic Weekly Review.

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

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

Vol. IV

Toronto, Saturday, June 14, 1890.

No. 19

ESSAYS ON THE Church in Canada.

The Greek Catholic—National Churches—
—Anglican and Gallican—The
Church in Canada under
French Rule—
The Capitulations at Montreal and Quebec
(1739-60)—The Treaty of Paris,
1763—The Quebec Act, 1774,
and the Speeches
on it in the English Parliament—The
Church under British Rule—Terri-
tory within the Act and the
Treaty—Geographical
and Political
changes resulting in the the present Do-
minion—The Church in Ontario.

By D. A. O'SULLIVAN, ESQ., Q.C., LL.D.,
OF OSGOODE HALL, TORONTO.
Author of "Government in Canada," Etc.
WITH AN INTRODUCTION BY
HIS GRACE THE ARCHBISHOP
OF TORONTO.

PAPER COVER 35
CLOTH BOUND 50

D. & J. SADLER & CO.
115 Church Street, TORONTO
1669 Notre Dame Street, MONTREAL



The only Infants' Food that has ever
received 12 Diplomas of Honor.
(The highest award at World's Expositions.)
The only Sound, Safe, Nutritious food
that is prepared with water alone.
The best safeguard against Summer
Complaint and Cholera Infantum.
"The best of all foods for Infants."
See Rigner's Handbook of Therapeutics,
11th Edition.
Sample from
THOS. LEEMING & CO., Montreal

ALLAN LINE SUMMER ARRANGEMENT, 1890.

Liverpool, Londonderry, Montreal and
Quebec Service.

STEAMER	From Montreal At Daylight	From Quebec 9 a.m.
Circassian...	4 June.....	5 June.....
Sardinian...	11 ".....	12 ".....
Polynesian...	18 ".....	19 ".....
Parisian...	25 ".....	26 ".....
Circassian...	9 July.....	10 July.....
Sardinian...	16 ".....	17 ".....
Polynesian...	23 ".....	24 ".....

RATES OF PASSAGE. Montreal or Quebec to Liverpool.

Cabin, from \$45.00 to \$80.00, according to
accommodation. Intermediate, \$70. Steer-
age, \$25.00. Return Tickets, Cabin, \$95.00 to
\$120.00

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

Dominion : Line : Royal : Mail STEAMSHIPS SUMMER SEASON.

Liverpool Service—Sailing Dates

FROM MONTREAL.	FROM QUEBEC.
*Vancouver Wed. May 28	Thur. May 29th
*Sardinian Thur. June 5	
*Oregon Thur. " 12	
Dominion Thur. " 19	
Toronto Sat. " 26	

Bristol Service, from Avonmouth Dock.
SAILING DATED.
FROM MONTREAL.

Idaho.....	June 5th
Ontario.....	June 19th

Great Reduction in Cabin Rates. Per Steamships.

Oregon, Sardinian, Toronto & Dominion.
Cabin to Liverpool \$40 to \$80; re-
turn \$80 to \$110, according to steamer
and accommodation.

These Steamers have Saloon, State-rooms
Muste-room and Bath-rooms, wash-ships,
where but little motion is felt, and carry
neither Cattle or Sheep.

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

AGENTS

Can make from \$5 to \$10 per
day, by canvassing for the
Catholic Weekly Review, apply
to Business Manager.

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 read-
ers who have not
yet secured one
to send in their
orders at once.

To be obtained only from
office of

The Catholic Review

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 Lew-
town, 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.

O'MEARA THE— TAILOR

HAS OPENED HIS NEW STORE

561 QUEEN ST. WEST,
With an entirely new and select stock of
Irish, English and Scotch Tweeds,
Worsted, &c.

Good Fit & Workmanship Guaranteed

561 Queen Street West,
Opposite Donison Ave.

ALICE McLAUGHLIN M.D., C.M.

283 Church st. (opp Normal School)
Office Hours 8 to 10 a.m., 1 to 4 p.m.
Telephone 1813

O'SULLIVAN & ANGLIN

Barristers, Solicitors, Notaries, Etc.
Offices—Medical Council Building, corner of
Bay and Richmond streets.
Next door to the Registry Office
TORONTO

Money to Loan Money Invested
D. A. O'Sullivan F. A. Anglin
FOY & KELLY,

Barristers, Solicitors, Etc.

Office—Home Savings and Loan Co's Bldg
74 Church street,
TORONTO

J. J. Foy, Q.C., H. T. Kelly.

MURRY & MACDONELL,

Barristers, Solicitors, Notaries, Etc.
Offices—Quebec Bank Chambers,
No 2 Toronto tree 1
Toronto.

Huson W. M. Murray, A. C. Macdonell.

FREDERICK C. LAW

Architect

Office and Residence, 403 Harbour St
TORONTO

DR. GREGORY A. FERÉ

119 McCaul St. Toronto
Consulting Hours
8 to 10 a.m. - 1 to 3 p.m.
and 6 to 8 p.m.
Telephone No. 2006

St. Jerome's College

Berlin, Ont.

Complete Classical, Philosophical and Com-
mercial courses, and Shorthand and Type-
writing. For further particulars address,

Rev. L. FLUCKEN, C. R., D.D.,
President.

**St. Michael's
College,**

TORONTO.

(In Affiliation with Toronto University.)

Under the special patronage of His
Grace, the Archbishop of Toronto and
directed by the Basilian Fathers.

*Full Classical, Scientific, and
ommercial courses.*

Special courses for students preparing
for University matriculation and non-
professional certificates. Terms, when
paid in advance: Board and tuition \$150.00
per year. Half boarders \$75.00 Day
pupils \$23.00. or further particulars
apply to

REV. J. R. TEEFY, *President.*

A. J. McDONAGH

DENTIST

Office and Residence, 250 SPADINA AVE
TORONTO

Third door south of St. Phillips' Church'
FIRST CLASS WORK. TERMS MODERATE
Night calls promptly attended

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 con-
sumption if they will send me their Express and Post Office Address. Respectfully,
T. A. SLOCUM, M.C., 185 West Adelaide St., TORONTO, ONTARIO.

THE GREAT ENGLISH REMEDY

OF PURELY VEGETABLE INGREDIENTS AND
WITHOUT MERCURY, USED BY THE
ENGLISH PEOPLE FOR OVER
120 YEARS, IS

**Cockle's
Pills**

COMPOUND
ANTIBILIOUS

These Pills consist of a careful and pecu-
liar mixture of the best and mildest vege-
table aperients and the pure extract of
Flowers of Chamomile. They will be found a
most efficacious remedy for derangements of
the digestive organs, and for obstructions and
torpid action of the liver and bowels which
produce indigestion and the several varieties
of bilious and liver complaints.

Sold by all Chemists.
WHOLESALE AGENTS:
**EVANS AND SONS, LIMITED,
MONTREAL.**

TORONTO POSTAL GUIDE. During
the month of June 1896, mails
close and are due as follows:

	Clos.		DUE.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.00	7.30	7.45	10.30
O. and Q. Railway ..	7.30	7.45	8.00	9.00
G. T. R. West	7.00	3.20		12.40
				7.40
N. and N. W.	7.00	4.10	10.00	8.10
T. G. and B	7.00	3.45	11.00	8.30
Midland	6.30	3.30		9.30
				12.30
C. V. R.	7.00	3.20	9.00	9.20
G. W. R.	a.m.	p.m.	a.m.	p.m.
	6.00	4.00	9.00	2.00
	6.00	4.00	10.30	7.30
	11.30	9.30		8.20
U. S. N. Y.	a.m.	p.m.	a.m.	p.m.
	6.00	4.00	9.00	5.45
	11.30	9.30	10.30	11.00
U. S. West States	6.00	9.30	9.00	
	12.00			7.20

English mails will be closed during June
as follows: June 2, 4, 5, 9, 11, 12, 16, 18, 19, 23,
25, 26, and 30.

- Church Pews -

SCHOOL FURNITURE

The Bennett Furnishing Co., of London,
Ont. make a specialty of manufacturing
the latest designs in Church and School
Furniture. The Catholic clergy of Canada
are respectfully invited to send for catalogue
and prices before awarding contracts. We
have lately put in a complete set of pews
in the Brantford Catholic Church, and
for many years past have been favoured
with contracts from a member of the clergy
in other parts of Ontario, in all cases the
most entire satisfaction having been expres-
sed in regard to quality of work, lowness
of price, and quickness of execution. Such
has been the increase of business in this
special line that we found it necessary
some time since to establish a branch office
in Glasgow, Scotland, and we are now en-
gaged manufacturing pews for new churches
in that country and Ireland. Address

BENNETT FURNISHING CO
London, Ont., Canada



U. S. Address P. O. Box 1
Fort Covington, N. Y.
Canada Address
40 Bleury St. - Montreal
Castle & Son
STAINED GLASS

For Churches
Sacred subjects and symbols a specialty.
Designs free. Correspondence invited.
Reference by permission, Card. Tu chereau.



**DOMINION
Stained Glass Co.**

FACTORY

77 Richmond st. W

TORONTO

MEMORIAL WINDOWS

ART GLASS.

and every description of
Church and Domestic Glass

Designs and estimates
on application.

W. Wakefield & Harrison,
Proprietors.



THE CAUSLAND & SON
MEMORIAL WINDOWS TORONTO ONT
MEDALISTS CHURCH & SECULAR STAINED GLASS
LONDON ESTD 1856 DESIGNS SUBMITTED

ALL DESCRIPTIONS OF
Ecclesiastical Windows.

highest references from the clergy covering
a period of 40 years.

The Catholic Weekly Review.

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

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

Voi. IV

Toronto, Saturday, June 14, 1890.

No. 19

CONTENTS.

NOTES.....	279
THE DISAPPEARANCE OF JOHN LONGWORTHY.....	M. F. Egan 280
MR. MERCIER ON THE CHURCH IN QUEBEC.....	281
CARD. MANNING'S SILVER JUBILEE.....	283
RELIQS OF THE BLESSED VIRGIN.....	284
EDITORIAL—	
The Devotion to the Sacred Heart.....	284
The League in Canada.....	284
D'Alton McCarthy's pre-election Speech.....	284
Cardinal Manning and Anti-Catholic Traditions.....	285
France and the Republic.....	285
An American Student in Rome.....	286
Mr Hyde's Missionary Tactics.....	286
An Insulting Charge.....	287
General Catholic News.....	288
Men and Things.....	288
From our Exchanges.....	291
Book Reviews?.....	290

Notes.

CARDINAL MANNING strongly condemns the Tory Government for its attempt to endow the publicans of England. He says Goschen's Bill is "a most atrocious attempt to enact a thoroughly bad law in the interest of the publicans." He makes bold to say that the Salisbury Government by the measure practically goes into partnership with the liquor trade.

In a letter to the *Freeman's Journal* Archbishop Walsh of Dublin says the Tenants' Defence Fund now amounts to over £60,000. The Fund, the Archbishop declares, represents an assertion of the most fundamental principles of Christian morality, that is that the property of the poorest tenant is as sacred as that of the richest landlord.

THE following will appear in Henry M. Stanley's paper in "Scribner's Magazine" for June: "Constrained at the darkest hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess His aid before men. Silence, as of death, was around about me; it was midnight; I was weakened by illness, prostrated by fatigue, and wan with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column."

THE editor of the *Irish Catholic*, having directed Mr. Gladstone's attention to the announcement made in his columns of the intended publication of a series of articles entitled "The Story of the Union, Told by its Plotters,"

received from him a letter, in which he says—"I rejoice in every attempt to make known with careful accuracy the manner in which the Act of Union was brought about. It justifies and requires the use of language which in ordinary cases would not be warrantable. I believe that if the people of England could have really known the facts they would or might have sufficed even in 1886 to secure a favourable judgment on the Irish claim." When the next trial comes the facts will be known, and the result will justify the words of the Liberal leader, who knows the people of England, if anyone knows them.

THE eloquent Archbishop Ireland of St. Paul, Minnesota, like a true crusader, never lays down his sword in the warfare for social progress. His Grace has just been lecturing in Washington on "Social Equality," and in the course of his address he gave utterance to Golden words on behalf of the negro, which are only too sadly needed even on the free soil of America. "He was prepared to say that there was no such a thing as a colour line except in the minds of those whose intellects were clouded by unjust reasoning. They should all look one another in the face as members of the one family, children of the same God, living under the same teachings of religion, reason and virtue. He felt ashamed that race prejudices should exist, especially in the United States. The equality of all men was the corner-stone of the tenets of the Catholic Church." A lecture such as this proves the breadth of Catholic principles, and comes appropriately from the mouth of a prelate of that Church which has produced a Peter Claver.

Speaking of the result of the late election in Ontario the *Montreal Gazette* of last Friday says:

"A thing that must strike everybody is the failure of the Equal Rights agitation to show its strength at the polls. In two constituencies only, East Durham and East Peterboro, where the Equal Rights candidates were practically those of the Conservative party, have they succeeded in electing their men. In Ottawa they were overwhelmingly beaten; in Toronto their candidates stood at the foot of the polls. Mr. Meredith, in whose favor their influence was supposed to be cast, is as far from power as ever. Whatever the cause, this is the fact. Mr. Mowat's last appeal to the Protestants may have won back the wavering Liberals, or the speeches of Mr. McCarthy may have driven to Mr. Mowat as many Catholic votes as they detached Protestants; but the Equal Rights movement failed to accomplish any work equal to the noise it made. It would be no cause of surprise if it was ton again heard of."

THE DISAPPEARANCE OF JOHN LONGWORTHY.

M. Z. EGAN IN AVE MARIA.

Longworthy had no scruple in his vivisection of Miles which he hoped to conclude with satisfaction in time. He had a cruel pleasure in misleading Miles when he discovered that he was on the track of the Longworthy "murderer." And when he found that his envelopes with his favourite mark were useful in leading Miles on, he took the greatest pleasure in using them. The losing of the five hundred dollars in the Gulligans' parlor by Fitzgerald was an accident. Longworthy had given it to him to pay some bills, because he could not sign cheques with his own name, and Mr. von Bastien—amiable as he had shown himself to be in permitting his employer the use of his name—might have drawn the line at cheque-signing.

Longworthy might have enjoyed his self-effacement if, even within the short space of a month, he had not seen how powerless mere wealth was to help the people around him. The key to the social problem was as far from his grasp as ever. Then he met Esther, who seemed to him to have all the goodness of Fitzgerald, with a thousand more goodnesses added. The artificialities dropped from his eyes; he saw her in a crystalline atmosphere. It is easier for a man of forty to make up his mind how to act than for a man of twenty-five. He respected her from the moment he saw her; and when the death of poor little Rose came, with the beauty and horror that touched his heart and Esther's, and melted them into one. He made no plans for the future. Esther would help to make them by and by, and they would find a way of saving with their love the people she knew so well.

When he left Esther at her own door in the morning light there was one weight on his mind. What should he do with Miles? He was not anxious to have him as a member of his household—but what *could* he do with his future brother-in-law? It suddenly struck him that Miles might be sent to the Assembly, pledged to expedite tenement-house reform. Longworthy breathed freely, for he knew it could be done. A man, under our admirable political system, must indeed be useless if he cannot be made to serve his country in some capacity or other.

XXXI.—*Mary and Esther.*

WHEN Mary reached home Esther had gone out to give her music lessons. Miles' snores resounded through the house, which, as she entered it, seemed, for the first time, lonely and forsaken. All the joys of Mary's life were centred there, all the hopes, all the fears; outside of it there was little consolation for her. She had seldom come home without pleasure in the thought that it was *home*.

But this morning there was a heavy weight on her heart and a strange mist before her eyes. She felt as if she had suddenly awakened from a foolish dream. She dared not think of Miles, and she knew she was about to lose Esther. As she took her cup of coffee and tried to eat the piece of toast brought to her, she said to herself that it was hard to be alone. As Arthur Fitzgerald's wife, Esther might love her still, but not in the old way. And Arthur!—and then she admitted the truth to herself, that he was as near to her heart as Esther was. It was a bitter admission for her to make, and she drove a dagger into herself by dwelling on it. Surely nobody was so utterly forsaken as she was. Miles—she dared not think of him! Her sister wrapt up in the love of another, and that other the only man in the world whom it would be possible to trust and admire unreservedly!

The sunshine lying against the bars of the window had a sickening glare, she longed to go away forever from the sound of the noises in the street. It was after eight o'clock; she must start for school. The thought of the duties of the day came to her. How she hated the routine of the headless and heartless system, in which she was a mere bit of machinery! Her mind went forward to the long six hours before her—six hours during which she would occupy the post of drill-mistress to fifty little beings, and try to make them small bits of machinery, too.

Mary rose from the table and looked at the little glass over the chimney-piece. She was hollow-eyed, sallow; there was

a sign of a wrinkle here and there. She forgot that the freshest face, after it has looked in wakefulness on the hours of the night, loses much of its freshness.

She went back in imagination to her entrance to the normal school, after she had left the Sisters. She had studied very hard—at a time, too, when nature demands that young girls shall have rest, and see, like the roses in June, the sunlight of life. There had been little brightness in all these years of application. She had stored her memory with facts—or what the text books said were facts. Examination had succeeded examination, until Mary's head was like a Chinese puzzle: full of little compartments, each representing facts, packed carefully into the smallest space.

So far as she had been permitted to go in the science of mathematics, she had attained perfection, according to the standard of the public schools. Her knowledge of history and literature, so far as her school training went, would have consisted in knowing how, in a text-book and parrot-like way, to repeat certain fixed formulas, and to analyze grammatically the "selections" put into a book by some compiler. All this drill, which was well adapted to take the freshness, all the plasticity of mind, all individuality from a young girl, did not injure Mary as much as it might have done, because she had the resource of a home in which music and the love for good books had been cultivated.

There was danger that Mary might in time become a rather prim old maid—all the more angular for having been put through this normal-school training, and for the disheartening monotony of her work. She knew that most of the teachers of her age looked forward to an escape from drudgery by marriage. She had no such hope; others, too, were often disappointed. Some were all the more disappointed because they married; for, while they were instructed, not educated, in order that they might earn their living, the young men of their circle were generally much inferior to them in intellectual acquirements—or at least *they* thought so.

It was only in the last month that Mary had begun to think of these disheartening things. Possibly, if Arthur Fitzgerald had never entered the house she might not have thought of them at all, but have gone on drifting toward old maidenhood, and gradually becoming a little more "fixed," but none the less kind in her ways, as the years went by. If Esther had no chance of marrying it would have given her a terrible pang, although she would have hated to have her sister love anybody else. She had often had moments of pathetic thought over Esther's possibly lonely condition, if she, Mary, should be snatched away by death. She thought now, with a certain grimness, that she might have spared herself those tears.

Werry, and with an incipient headache, she made her preparations for the day's work and walked out into the sunshine. She passed along with her usual quick step, pausing a moment as she turned the corner, because she thought she heard her name called. She turned, to see Esther, radiant and rosy, almost running toward her.

"O Mary," she said, "I was half-way to the convent when I resolved to turn back; for I couldn't wait to tell you! I'm a little late, but Sister Euphrosyne will forgive me this once. Just let me whisper something. Oh, my dear, I am so happy!"

Esther put her blooming cheek close to her sister's face and was about to speak. Mary felt that she could not bear to hear the words.

"I know—I know it all, Esther!" she said, hastily. "I hope you will be happy!"

She turned away abruptly. Looking back, she saw Esther standing still. She kissed her hand, with a great feeling of tenderness for her sister and a greater pity for herself.

XXXII.—*Arthur Fitzgerald's State of Mind.*

Men of other races may glide or walk, or go by some manner of mathematical progression, into that No-Man's Land—into that state which Shakespeare typifies by the forest of Arden, and Ariosto by the atmosphere in which Orlando and the Paladins lived—the fairy lake called Love; but a man of Irish blood falls, plunges, shoots into it, with a great heaving and splashing of the waters.

Ever since the evening Arthur Fitzgerald had seen Mary in church he had been tormented with doubts and fears. Her image had been before him whenever he was not too much occupied with his business, his dinner or his newspaper, these important things occasionally drove her picture from his mind. In every moment of leisure he thought of her, and the more he thought of her the more he idealized her.

Nobody who met the quiet young lawyer on Chambers Street or about the City Hall imagined that he was alternately in an epic or an idyllic state of mind. If he forgot the lady of his thoughts in his newspaper until struck by one of those tender lyrics dropped into the mass of print specially designed for his state of mind, or over his luncheon in brisk talk, he never forgot her in his prayers.

If it would have amused the cynic to observe him pause at the end of the stock-market report, as his eyes fell on "Violets in Spring," or some other rondel dropped there by the printer to fill space, and sigh long and deeply, there was honesty and sincerity in the feeling that inspired the sigh. He worshipped Mary from afar. He knew that he was unworthy to touch the hem of her garment, and, as the days went by, he felt that he must tell somebody about it. It occurred to him, then, that he might as well open his heart to the young lady herself. But how and when? He dared not go to the Galligan house for fear of meeting that dreadful Miles, whose presence affected him like a nightmare. He determined that, instead of lunching at twelve o'clock on Friday, he would go toward the school-house, where the best part of Mary's days were spent, and speak to her. Perhaps he might say something important, perhaps not; it would depend on circumstances.

He appeared at the office that day in unwonted splendour. The gloss of his tall hat and the neatness of his frock-coat amazed the other men there. At a quarter to twelve he called a boot-black, brushed his lavender-coloured trousers carefully, sent for a button-hole of violets, drew on new gloves, and, with a doubtful heart, wandered forth.

If he had known what was good for him he would have made himself less splendid. Mary caught sight of him as she followed a group ofurchins into the street, and never had she been so utterly borne down by a sense of her own dusty, dilapidated, and weary case. She drew back inside the iron gate of the school-yard; but he had seen her. He came forward and took her hand, in a glove white as the fingers, in his own faultlessly gloved. Mary would have given almost anything to have escaped at that moment, but she could not; she was silent, repressed, and repressive.

"May I walk with you a little?" he asked, very timidly.

"Certainly," she answered.

The sun went down for him at once. The blackness of a passing coal cart seemed to diffuse itself through the street. The scent of the violets in his button-hole seemed to mock him. How cold, how indifferent she was—but, oh, how gentle and lovely!

Poor Mary was wondering whether he noticed how ugly her rainy-day bonnet was, and wishing she could put a touch of blacking on the tips of her rainy-day shoes. Ah! well, what difference did it make?

They walked along, over the damp sidewalk and under the sunshine, in silence; they neared the Galligan house. Arthur was growing anxious, almost desperate. His opportunity had come, and yet he feared to use it. Her face was sweet and kind, and as beautiful as usual in his eyes, though a trifle paler; but there was no encouragement there. And how was he to speak? He could not go down on his knees on the street without, perhaps, attracting attention, and not without spoiling his lavender-coloured trousers. Perhaps there was no use in speaking at all; perhaps she liked somebody else better. He would put it to the test, however.

"I have something to say to you," he began,— "something very important to me—something that may give you pain or—"

"Oh, no," said Mary, quickly, "it will not give me pain—it has not given me pain; for I know it already!"

He stopped short and looked into her face; her eyes were cast down and her lips a little drawn.

"Then," he said, in a low voice, "I may hope?"

Mary raised her eyes suddenly in surprise.

"I really don't know, Mr. Fitzgerald," she answered. "You ought to be the best judge of that yourself."

He walked on in silence. Her tone was cold, but her words were somewhat encouraging. Nevertheless, he felt as if some body had dropped a piece of ice down his back. He was silent, for the simple reason that he did not know what to say.

"I shall always be glad to have you as a brother," she added, a little tremulously. "I know you will be kind to Esther."

What did she mean? He thought it best to say something, but, ready as he was at times, he found himself deficient now. They turned back and reached the stoop of the Galligan house.

"I will always be kind to Esther," he answered at last; "but I do not want to be *your* brother—I want to be *her* brother."

He felt it was a wretchedly stupid speech, but it was the best he could make. Mary raised her eyes and met his, with a startled look. Esther opened the door with an exclamation, not seeing him, and pulled her sister in. Mary gave him her hand for a moment, then, going up the steps, she looked back at him. The door closed, and he raised his hat and went away.

(To be continued.)

MR. MERCIER ON THE SO-CALLED DOMINATION OF THE CHURCH IN QEEBEC.

We publish this week the second portion of the pamphlet issued by the Hon. Mr. Mercier in answer to the published statements of the leaders of the Equal Rights agitation.

II.

THE PARISH SYSTEM AND ITS SO-CALLED INCONVENIENCE FOR PROTESTANTS.

Mr. Sellar does not like the parish system. Were we to believe him, it is the principal disability under which the Protestants of our Province labour. He carps at our Parochial organization and does it without the slightest regard for truth.

I need not say that he here gives proof of culpable ignorance or of mexicusable bad faith, in representing the parochial and seigniorial system as two correlative institutions, they who have made the slightest study of our institutions under the French domination know that the above statement is not correct.

OPINION OF DR. DAWSON :

"... It seems evident that the parish system is not incompatible with the English tenure; that it is and always has been independent of the feudal tenure and that there is now existing only one system of laws throughout the Province.

But such errors are mere trifles to men of Mr. Sellar's veracity. I must leave many of them aside to concern myself only with his greater errors.

"The priest," says this truthful writer, "is the convener and chairman of all parish meetings, and without his sanction nothing can be done by the people."

This involuntarily reminds me of the young military cadet giving instructions in drill.

"What is right face?" asks the recruit. "It is turning to the right," answers the cadet. "And what is left face?" "It is the same thing, except that it is exactly the contrary."

The good Mr. Sellar is like this young drill instructor; he states that the people can do nothing without the sanction of the priest; just so, except that it is exactly the opposite which is true. The canonical and civil erection of parishes, the administration of parochial matters and all affairs of like nature are done only with the consent of the parishioners, so much so indeed, that neither the bishop nor the parish priest can do anything without such consent. The part of the cure is limited to presiding at those meetings, whose decisions are made by the majority of votes. On this subject Sir Hector Langevin says in his "*Manuel des Paroisses et Fabriques*":

"Fabrique meetings are convoked by the cure or the priest replacing him on the demand of the trustee in office, *marquiller en charge*. The cure or the priest replacing him presides at the fabrique meeting. . . . All business is decided by a plurality of votes."

In his "*Code des Cures, Marquilliers et Paroissiens*," Judge Beaudry says, on page 32:—

"It is to the bishops that belongs the initiative of the (canonical) erection of parishes, but he can proceed thereto only on the demand of the proprietors who inhabit the territory to be erected into a parish. We can easily understand this requirement, especially under our form of government, where everything is founded on the wish of the majority." "All these buildings," the same author goes on to say, in citing Fremerville, "their establishment, their erection and maintenance are of great interest to the inhabitants, inasmuch as none of them can be made without their giving their consent."

With the bad faith which characterizes him, the writer of the *Gleaner* insinuates that these provisions of the law are eluded by the cure, who abuses his influence to extort the consent of his parishioners.

DECLARATION OF DR. DAWSON.

To the insinuations of this ignorant writer, I will merely oppose the assertion of a Protestant who is distinguished as much for his attachment to his faith as by his science and and honourable character. Dr. S. E. Dawson, of Montreal, in his letters to the *Week*, speaks as follows:—

"In reading many articles written upon the parish system in this Province, one might be led to suppose that the Roman Catholic bishops possess the arbitrary power of erecting, dividing and uniting parishes of their own mere motion; and also of building churches and presbyteries at the expense of the people whenever and however they please. Such is not the case. The tithes and dues are collected by law; but assessment for other ecclesiastical purposes cannot be levied without the consent of the people, and the laity have more to say about it than is usually supposed by Protestants. The whole procedure is regulated by statute and guarded by numerous formalities, the neglect of any one of which is fatal.

"All proceedings under the parish system originate with the laity, whether for the erection of a parish, or for its subdivision or union with another. . . . The papers, with certificates of compliance with all legal forms, are considered by the commissioners (all laymen named by the Lieutenant-Governor) who hear all the parties interested and reject, modify or confirm the assessment roll as may appear best in their judgment. If all this tedious detail has been given, it is to show that Protestants are in error when they suppose that the clergy impose these assessments. On the contrary, it is the laity who tax themselves. No doubt the clergy use their influence, as they would anywhere, but they cannot in any way drag into such matters their functions as dispensers of the sacraments.

CHURCH TAXES.

Still speaking with his customary good faith, Mr. Sellar informs us that the taxes for the building of churches compel many farmers to sell their properties and leave the country.

This is another falsehood. Let him cite a single instance in support of this wicked insinuation.

To justify his odious calumnies and to excite hatred against the majority of the inhabitants of the Province of Quebec, Mr. Sellar forgets the respect an honourable gentleman owes to truth and goes so far as to give the parochial system as the cause of the depopulation of the English and Protestant townships. In support of this audacious assertion, he cites a case which gives a good idea of his exactness as a writer and of his power as a logician.

According to Mr. Sellar, a Roman Catholic bishop one day had the audacity to erect as a canonical parish a colony of Catholic settlers, who had been increasing and prospering for twenty years past. Can you imagine how far they had advanced and prospered? They enjoyed the supreme happiness of forming a population "composed mainly of laborers employed by Protestants."

Had they not reached perfect happiness, when the bishop had the cruelty to deprive them of this enviable position by erecting them into a canonical parish? Can you imagine the misfortune which fell upon them by this erection into a parish? The cure, if we would believe Mr. Sellar, was barbarous enough to find for them money at a low rate of interest to enable them to buy the properties of their Protestant masters, who little by little disappeared, and this worthy man adds that such is the history of fully twenty Protestant settlements throughout the Province.

EXODUS OF PROTESTANTS.

I leave to Mr. Dawson the task of making known the causes of this removal of our Protestant population, which has absolutely nothing to do with the parochial system.

"The Eastern townships of Quebec were settled by English immigrants from Britain and the United States. As, during recent years, the rich lands of the North West were opened up the young people became restless. The proceeds of the sale of a farm will buy ten times as much land in the North West, believed to be of better quality. The attractions of city life draw the youth to the town, the profits of farming in the east are destroyed by western competition, and so the heads of rising families must move west or to be left to manage their farm alone. In this way, a constant movement is going on, an outflow of English and an inflow of French. . . ."

"The theory that the parish system was linked with the seignioral tenure will not avail, for it is not true. Nor would it be desirable if true. If the English farmers improve their circumstances by selling out, it is surely better that ready purchasers should be found. It is better than leaving the farms tenanted. The movement is not peculiar to the Eastern Townships of Quebec. In Vermont, New Hampshire, and other New England States, the number of deserted farms lapsing into wilderness is so great as to cause serious alarm, and plans are projected of getting up societies to promote immigration."

This is the truth, frankly and honestly told by a Protestant writer, whose social position casts a deep shade on that of the poor writer of the *Gleaner*.

As so well stated by Dr. Dawson, what harm can there be in Catholics purchasing, at high prices, the properties of Protestants, when the latter find it to their advantage to sell out, and seek their fortune in the great west. Is it the fault of the Catholics? is it the fault of the parish system, if a longing for Manitoba and Minnesota lands has seized upon Protestant farmers? It is but folly to advance such a proposition, it is an insult to the common sense of Protestants, who would be guilty of most ridiculous fanaticism thus to abandon their farms for the sole purpose of avoiding contact with Catholic. If they fear Catholics, so much the worse for them; it certainly is not the fault of the parish system.

What disability is there in all this?

PROTESTANT SCHOOLS.

Mr. Sellar states that Protestants have become so few that they find it difficult to keep up their schools.

There is as little truth in this as in the other assertions of Mr. Sellar. Sir John Ross, who represented the county where Mr. Sellar displays his scholarship, knew, at least as well as this obscure journalist, the position of Protestants with respect to their schools. In his speech on Confederation, he contradicted in advance the untruthful assertions of the *Gleaner* man. I cite his words:

"Now we, the English 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, 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. A single person has the right, under the law, of establishing a dissentient school, and obtaining a fair share of the educational grant, if he can gather fifteen children who desire instruction in it."

Is that clear enough? Is it not a peremptory refutation of the reckless statements of Mr. Sellar?

In regard to education, Catholics in Ontario are far from being as well treated by the Protestant majority. And yet their position is much better than that of their co-religionists in Manitoba or New Brunswick. What would happen if, in the Province of Quebec, the majority were to set about organizing, in favour of the Catholic minorities of the other Provinces, a movement similar to the one your Association has organized against us in favour of the Protestant minority of Quebec? If you are acting as good citizens in rousing the Protestants of the other Provinces against the Catholics of Quebec, you will admit, Mr. Caven, that we would be justified, were it only on the plea of reprisals, to rouse the Catholics of the other Provinces against the Protestant minority of Quebec. What then would be the fate of that minority?

But fear nothing; the Catholics of Quebec are not aggressive; all they ask is to live at peace with their Protestant fellow-countrymen and to 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 justice and liberality as the Protestant minority in our Province.

CARDINAL MANNING'S SILVER JUBILEE.

He heard the hungry crowd outside the gate:
Some were the Church's sons, and some not here—
Yet all his hundred thousand worshippers.
He did not stop to reckon up the rate
With pedants in the sums of toll and freight:
He only loved the hungry—loathed the curse
Of empty pockets and of empty purse,
Where wives and babes in Famine's shadows wait.

His great Cathedral now in London Dock.
The portals of the world's wide water-way
His hands, as with the fisherman's keys, unlock;
And men who, tired by toil, lack time to pray
Feel him their advocate with God to day.
Who dominates the Thames from Peter's Rock.

—John Oldcastle.

Cardinal Manning on June 8th, celebrated his silver jubilee or twenty-fifth year in the Episcopate. He is now 82 years old. The venerable Prelate stands out prominently among the foremost men of the time, a notable figure. Sweetness and strength, and noble devotedness to lofty aims, distinguish him who, oppressed by the weight of years, labors all the more assiduously for the glory of God and the good of his fellow-men, because his time here below must be brief. Born and educated in the Protestant Church, he was, for a time, Fellow of Merton College, Oxford and one of the select preachers in the University. Thence to a country living in Sussex, with an appointment as Archdeacon of Chichester, and thence "to Rome," was the course of his life. In 1851 he resigned all his preferments, and his accession to the Catholic Church was announced. Six years previously his great contemporary, John Henry Newman, had abandoned Protestantism and the two converts have exercised an influence upon their countrymen more potent than can be yet understood. Their teaching and their practical work, stimulating hundreds to imitation and thousands to better and less selfish lives, extorted the respect of millions; and if England does not now echo from end to end with anti-Catholic clamor, the change is due to the two aged Princes of the Church. Fifteen years have passed since the successor of the learned and saintly Cardinal Wiseman, in the See of Westminster, was raised to the Cardinalate by Pius IX. Many changes have taken place in the interval, and the ascetic form of the Cardinal bears traces of the lapse of time. But, erect as ever, clear in thought and language, he works with indomitable resolution. Driving from church to church on Sunday, he preaches sometimes three sermons in the course of a day, and the effort, which would prove excessive for many a strong man, seems to produce no fatigue. Temperance societies, confraternities, and

all the countless affairs, great and small, of the archdiocese are cared for by the personal direction of the wonderful old man. And, withal, he finds time to guide movements of a philanthropic character affecting the poor of all creeds, and promoted by men of all forms of religious belief. His is a marvellous and precious life, truly; and prayers that it may be prolonged for yet many years will be spoken from the hearts of many who are not Catholics.

RELICS OF THE BLESSED VIRGIN.

LET us enumerate some of the most famous relics of Our Lady, and the sanctuaries enriched by their presence.

A portion of the hair of the Blessed Virgin is all that we now possess of the body that was once the tabernacle of the Incarnate Word. Pure as the driven snow, and from the first instant of its conception invested with a grace unequalled, it was not becoming that this virginal body should be subject to any alteration either during life or after death. Mary was assumed into heaven; such is the universal belief of Christendom. Nothing material has been left to console our hearts for the absence of Holy Mother save a part of her hair. This inestimable treasure, so much venerated by the Catholic world, is kept in several different sanctuaries, in Rome, in the Basilica of the Holy Cross, of St. John Lateran, and of St. Mary Major; in the Cathedrals of Aix-la-Chapelle, and Oviedo in Spain; in France, in the principal shrine of Paris, Puy, Besancon, Douay, and St. Omer.

Providence has not permitted many objects sanctified by the possession of the Blessed Virgin to be lost; marvellously have they been preserved, through ages of persecution; and when the storms of iniquity had subsided, God inspired holy persons, among others St. Helena and St. Pulcheria, to present them anew to the veneration of the Catholic world.

There are in the first place, two tunics. One of them is prized as the most precious object in the treasury of Aix-la-Chapelle. It was presented by Charlemagne, who had himself brought it from Constantinople. The other is a gift for which the city of Chartres is indebted to the liberality of Charles the Bold. For ages it has not ceased to signalize its presence there by the most striking miracles. There exist also two robes, which are said to have been bequeathed by Our Lady to two pious widows, with whom she wished to leave a token of friendship. It appears that these robes, after having been the property of the principal church in Constantinople for many years, were afterwards divided, and distributed among the different churches of the Christian world. Among these may be mentioned: "St. Lawrence outside of the walls" (Rome); the larger churches of Paris, Oviedo, Aix-la-Chapelle, Tongres, and Douay.

One of the cinctures belonging to the Blessed Virgin was for a long time preserved in Constantinople; but it is now in Rome, in the Church of St. Mary Major. The city of Bruges, however, possesses a portion of it, sent thither from Constantinople in the middle of the thirteenth century. We find other pieces of the same cincture, or other complete cinctures, in the churches of Arras, Tongres, and Aix-la-Chapelle. Another girdle is also spoken of, which the Blessed Virgin herself is said to have given to the Apostle St. Thomas, to console him for the sorrow he felt at having arrived too late to see her before her precious death. This girdle is kept in the church of Prato, Italy, where it has operated and is still the instrument of numerous miracles.

Finally, we may mention the wedding ring and several veils of the Blessed Virgin. It is difficult to say where that priceless treasure the wedding ring, is—if there be only one. Three churches are contending for the honor of its possession, viz.: the churches of Aix in Belgium, of Semme in France, and of Perugia in Italy. Most likely the ring so much venerated at the latter place is the original, and the others are facsimiles that have touched it. Countless miracles have been wrought by means of each. The veils of the Blessed Virgin are still more numerous. One is kept at Rome, in the Church of the Holy Cross: another is preserved in Assisium. Triers, in Germany, claims to possess a third one, due to the liberality of St. Helena.

The Catholic Weekly Review.

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

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. T. J. Dowling, Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto.

The late Archbishop Lynch.

The late Rt. Rev. Bishop Carbery of Hamilton.

The Rev. Father Dore of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion

Published by

The Catholic Review Publishing Company, (Limited)

Offices: 64 Adelaide St. East, (opposite Court House).

A. C. MACDONELL, Managing Director

PH. DEGRUCHY, Business Manager

Terms: \$2.00 per annum, payable strictly in advance. Advertisements unexceptionable in character and limited in number, will be taken at the rate of \$2 per line per annum 10 cents per line for ordinary insertions. Other rates: 10 copies, \$14.

All advertisements will be set up in such style as to insure the tasteful typographical appearance of the REVIEW, and enhance the value of the advertisements in its columns.

Remittances by P. O. Order or draft should be made payable to the Business Manager.

TORONTO, SATURDAY, JUNE 14, 1890.

THE DEVOTION TO THE SACRED HEART.

DURING this month of the Sacred Heart it cannot be out of place to say a word of the great spiritual association, everywhere commended by ecclesiastical authority, the Apostleship of Prayer or League of the Sacred Heart. The League is merely the organized form of the Apostleship, under the constitutions prescribed by Leo XIII. in 1879, with Promoters, or heads of circles, which circles consist of fifteen associates. Each associate may belong only to the first degree, merely by making the morning offering of the day, or to the second as well, by saying one decket of his beads daily, or to the third by making a monthly Communion of Reparation. So simple are the obligations of membership, that the League proves particularly inviting to busy men or over-worked women. It is not the devotion of the devout alone, but of the people of the world. Moreover it interferes with no other Sodality or Confraternity, and far from being a hindrance to other good works, it serves to bring Catholics together and dispose them for united action. It seems to be a special antidote for the evils of this time, when men band themselves into secret societies for a variety of ends. These millions of men are banded together for the glory of the Sacred Heart and to advance its interests. With so little personal trouble, that it is hardly realized, one is fighting in this mighty army the battle that is being fought the world over. The promises made by Our Lord in favour of those who honour His Divine Heart are so marvellous that it seems extraordinary that they do not attract all Christians. Undoubtedly there is no so simple or practical means of honouring the Sacred Heart and promoting devotion thereto, than by membership in the League. Surely its associates will feel something of that sweetness which Blessed Margaret Mary declared upon her death-bed, awaited all those who had a constant devotion to the Heart of Him who is to be our Judge.

Certainly the League has grown and flourished throughout the world, numbering, at a low computation, some sixteen millions of every class and condition of men. It has branches in almost every civilized quarter of the globe, and in some tolerably uncivilized, or at least remote, nooks a

well. We find branches in Zambesi, in Egypt, in Guiana, in Syria and Mesopotamia, in the Mauritius, Bourbon, Madagascar, Seychelles, in China and Manchouria, in Bombay, at Constantinople, in Central America, at Santiago, at Chili, in New South Wales, in New Zealand, in British Honduras, in Patagonia itself; to mention but a few centres.

It has made remarkable progress in the United States. Most of the parishes and cathedrals, the colleges and convents have their centres, and it is always warmly encouraged by the archbishops and bishops. At the Cathedral in New York recent demonstrations show the success of this organization in seizing upon the laity. At St. Ignatius' Church, Baltimore, a centre established there about a year ago numbers sixteen hundred men, who approach the altar about once a month with badges displayed. This centre has also its contingent of two thousand women.

In Canada the League is steadily growing. Besides its headquarters, both for the French and English branches, in Montreal, it was extended into Ontario and even to Manitoba. In the Gesu, Montreal, it numbers some six thousand amongst the French and two amongst the English. It has had many notable public celebrations, the last being in January, when the Archbishop of Montreal blessed the badges of the associates and the crosses of the Promoters. In some of the Upper Canadian centres the same edifying spectacle has been seen, the most recent being at St. Peter's Cathedral, Peterboro, when Father Comolly, S.J., of Montreal, inaugurated the League, many leading people of the town assuming the office of promoters, whilst a considerable number of others registered themselves as associates. His Lordship Bishop O'Connor presided at the ceremony. It is particularly gratifying to find the League penetrating into that stronghold of Protestantism the Province of Ontario. It comes there with silent but powerful influence, a mighty organization which cares nothing for politics or parties, which offends no one, which desires evil to none having at heart only the common good, and as its motto *adveniat Regnum Tuum* suggests, the extension of the Kingdom of Christ. Its Apostleship is of Prayer.

A. T. S.

Mr. D'Alton McCarthy in his pre-election speech at the Pavilion gave his hearers a glimpse of his own conception of statesmanship. The following is an extract from the reports of the daily papers of the following morning:

"Who were the high contracting parties that forced it [the Constitution] upon you?"

[A hiss: "The Jes-u-ites."]

This interruption was received with laughter and applause, renewed again and again.

Mr. McCarthy: "That's the most statesmanlike answer I've heard to-night."

In other words "Statesmanship" is an exchangeable term with ignorance and vulgar credulity. Now the man who is capable of believing that the Jesuits had a sinister hand in the framing of the Constitution of Canada will find no difficulty, whatever in believing that excellent Tory, which Cardinal Newman in one of his famous lectures, relates that he was once confronted with, with apparently startling circumstantiality—the story of "Don Felix Malatesta de Guadalopè," and others. We give it in the Cardinal's words, and we offer it to Mr. McCarthy as something by means of which he can greatly ingratiate himself with the next audience of Orangemen whom he addresses in Toronto:

"Sometimes again," says the Cardinal, speaking of the

current and vulgarly-believed anti-Catholic traditions, "the crime charged on us is brought out with such startling vividness and circumstantial finish as to seem to carry its own evidence with it and to dispense, in the eyes of the public, with the references which in fairness should attend it. The scene is laid in some fortress of the savage Apennine, or in secluded Langudoc, or in remote Poland, or the high tableland of Mexico; or it is a legend about a priest of a small village in Calabria, called Buonavalle, in the fourteenth century; or about a monk of the monastery of St. Spirito, in S. Felippo d'Argiro in the time of Charlemagne. Or the story runs that Don Felix Mahesta de Gundalope, a Benedictine monk of Andalusia, and Father-Confessor to the Prince of the Asturias, who died in 1821, left behind him his confessions in manuscript which were carried off by the French with other valuable documents, from his convent, which they pillaged in their retreat from the field of Salamanca; and that in these confessions he frankly avows that he had killed three of his monastic brothers of whom he was jealous, had poisoned half a dozen women, and sent off in boxes and hampers to Cadiz and Barcelona thirty-five infants; moreover, that he felt no misgiving about these abominable deeds, because, he observes with great naivete, he had every day, for many years, burnt a candle to the Blessed Virgin; had cursed periodically all heretics, especially the Royal Family of England; had burnt a student of Corinna for asserting the earth went around the sun; had worn about him, day and night, a relic of St. Diego; and had provided that five hundred Masses should be said for the repose of his soul within eighty days after his disease."

THE writer of "At Dodsley's" the literary column of the *Montreal Gazette*, has an appreciative review in a recent number of Mr. Henry Hurlbert's new book "France and the Republic," a careful and earnest study of the France of today. "Mr. Hurlbert" says the reviewer, "shows up the financial escapades of these Republican gentry, in a manner as blunt, accurate and unsparing as that of Mr. Palgrave towards the Cromwellians. After showing how they have wasted the national finances, he says: Meanwhile these 'true Republicans' who were thus adding hundreds of millions yearly to the public debt, struck hundreds of thousands out of the lawful income of the clergy of France. They ordered the dispersion by executive decrees and 'if necessary by military force,' of all religious orders and communities not 'authorized' by the Government. They drove Nuns and Sisters of Charity, with violence and insult, out of their abodes. They expelled the religious nurses from the hospitals and the priests from the prisons and the almshouses. They 'laicised' the school of France, throwing every symbol of religion—in many cases literally—into the street, forbidding literally the name of God to be mentioned within the walls of a school, and striking out every allusion to the Christian faith from the text-books supplied at the cost of the Christian parents of France to their children in the schools supported out of taxes paid by themselves." It was consistent with the history of republicanism in France that this should be so. "In other words," says Mr. Hurlbert, "the third Republic is to combine the Socialism of 1848 with the Atheism of 1793, the national workshops with the worship of reason, and to join hands, I suppose, with the extemporized 'Republic of Brazil' in a grand propaganda which shall secure the abolition not only of all the thrones of Europe but of all the altars in America. If language means anything and facts have any force, this is the inevitable pro-

gramme of the French Republic of 1890, and this is the entertainment to which the Christian nations of the new world and the old were invited at Paris in the great 'centennial' year 1889."

Mr. Hurlbert brings forward, in this very valuable work, much evidence to prove that the Christian religion has been by no means extirpated in France despite the propagation of Atheism by the State. The true social and religious life of the vast majority of the French people is too little known, he believes, to outsiders. As illustrating what the French people are doing to protect the faith of their children, Mr. Hurlbert mentions that more than 17,000,000 francs have been contributed during the last few years to establish the Catholic educational system in Paris alone; and more than 2,000,000 francs are yearly subscribed there to keep it up. The University at Lille represents an expenditure during the same period of more than 11,000,000 francs, and a still larger prospective expenditure.

"It would be interesting, if it were possible," says Mr. Hurlbert, "to learn how much out of their own pockets the propagandists of unbelief have expended during this same decade upon the irreligious education of the children of their countrymen. Were the truth attainable, the amount expended by them would be found to bear to the amount received by them from their propaganda of unbelief much less than the proportion of Falstaff's 'pennyworth of bread' to his 'intolerable deal of sack.' While the Catholics of France have been giving millions to defend the right of the French people to protect the faith of their children, these men have been expending hundreds of millions of the money of Catholic tax-payers upon school buildings, the contracts for erecting which have been controlled by them for their friends; they have been finding places in the public educational service for their friends, dependents, and allies; and they have been comfortably drawing large salaries themselves from the treasury."

The *Casket* of Antigonish, N.S., says:

"The Toronto CATHOLIC REVIEW has been engaged in investigating a machine which takes a few abstract propositions and by a sort of a *priori* process draws out a French Canada of very peculiar properties as compared with the French Canada which grows and prospers on the banks of the St. Lawrence. The name of this phenomenon of logico-mechanics is *La Verite*."

We regret to observe an occasional reference by Catholic exchanges to the "miraculously preserved statue of the Blessed Virgin" at Johnston, Pa. There is nothing of the kind existent. The statue in question was preserved from the devastation of the waters that swept the ill-fated town by a curious, though an entirely natural incident which was fully described in *The Mirror* by a priest of the neighborhood shortly after the occurrence. There is no occasion to manufacture miracles out of such gauzy material.—*Baltimore Catholic Mirror*.

"I think it wisest in a man." Tennyson recently wrote to the Rev. Dr. Van Dyke, "to do his work in the world as quietly and as well as he can, without much heeding the praise or the dispraise."

Remember now and always that life is no idle dream, but a solemn reality based upon eternity and encompassed by eternity. Find out your task; stand to it; the night cometh when no man can work.—*Carlyle*.

All Subscribers who are in arrears to the REVIEW would confer a favour, by at once remitting to us the amount of their indebtedness.

AN AMERICAN STUDENT IN ROME.

It is no small task to keep anything like an attempt at silence during the hour or time of study that intervenes between free time and supper. A very important event occurs during that same study-time, an event, the consequence of which will abide for five years. He has two visitors to see him—the one the shoemaker, by special appointment the shoemaker to the American College, the other the tailor who, by the way, uses a Singer Sewing Machine, and who also keeps a hat store, but the hats are not American. He is measured from head to foot—that measure is taken down, recorded in the books, and from that day forward until he leaves for the United States his individuality will be of small account. Up to that day he was known as Mr. Smith or Jones. Hereafter his name will be—a number. He will be Signore Due or Tre, and so will all the bright medals and honors of former college years be buried away in his travelling bag, and plain Mr. Two will have to begin all over again to make a reputation for himself among the Italians. If Mr. Smith wants a new pair of pedal covers it is Mr. Two that will be known in the shoe department. American names, not to say American boys, are too much for the ordinary Italian. They find it easier not to label but to number them. Now, who can gainsay them when they give you such an example as the following: "Atillio, why don't you call me by my proper name and not by my number?" "O Signor, centi tre, ecco la ragione." Who can pronounce Schm? Yet that is your name with one thin little *i* but in between those four consonants and a double *r*. An Italian will pronounce all the consonants you want, provided you supply him with *vocali*, but he objects to attempt to make any sound out of four consecutive consonants; he wants more than piers to span a river.

But to our student, we see him as he entered the college with Derby hat of the latest die, coat, trousers and shoes in keeping. We see him now as he comes out of the hands of these two worthies, he has two hats, one for the house and one for the street; his house hat is the ordinary beretta such as is used by every cleric and by the priest when going to and coming from the altar; the other hat is not so well known, at least to American eyes, so we shall have to describe it. Every boy knows what sort of a hat our Continental soldiers wore, a three-cornered beaver; well an American student wears one of those three-cornered beavers, with this difference, that whereas the soldiers of yore showed two corners in front, the other behind, it is just the reverse with the student's tri-corner, with this difference though, that the corners are not so well defined as in the Continental hat, so that at times and especially after a hat has seen more than the allotted time of usage it is difficult to say just where the corner begins or where it ends, or whether the rim is made up of corners or has no corners at all. Now you have a perfect idea of the kind of hat our young American has on his head. Then he gets his cassock, which it must be admitted is a pretty one.

It consists of a long robe fitting to the shape at the waist and at the shoulders and breast, one lapel folds over the other in front, and is held in position by a fastener at the neck and at both hips. Three small blue cloth-covered buttons perfect the fit and slope at the neck, and a blue card-like border running the full length of the top lapel shows the direction it takes; three similar blue buttons on each sleeve with a sash, vermilion in color and going around the waist twice, hanging at the side help to give shape and beauty to the figure; his Roman collar shows prominently in front, and any American who meets the American students in Rome and fails to see the red, white and blue, is either afflicted with poor sight or of Anglo-maniac tenderness. He is also given another garment. It is for street wear and consists of a sleeveless robe, bordered in front, opening on both sides the full length from neck to the foot with blue, and having a blue boarder running around the neck. There are two broad strings of the same material as the garment allowed to hang from the shoulders in the back. The boys call them familiarly tails.

He wears low cut shoes and long black stockings which are held at the knees by his knickerbockers. Yes, "short pants," and he will wear short pantaloons until he dresses up again in his American outfit. How comical it is, remarked one of the students one day. I remember ten years ago to-day I got

into long trousers, and here I am now on the tenth anniversary of that great event back again in knee breeches. There is one more article that the new student must have before his outfit is complete. The college does not supply him with it, but he is brought to the piazza at Frascati on the Sunday afternoon following his arrival in the country house and the cane-man soon pounces upon him. Every American student carries a cane during the summer vacation.

It is not always exclusively a piece of useless furniture either; it assists, it exhorts, it repels, it convinces, it suggests, it does many, many things and often speaks much more effectively than its owner. Some sticks have very interesting histories attached to them. Some are dated, others named, each successive owner adding his name to the ones before; others record the different towns through which it passed. It must not be supposed that our American students carry canes with the awful premeditated idea of going out to kill an Italian. No it is not recorded that a son of sunny Italy met death in this way. They are sensible and law-abiding youths, and on their long and even short walks are always ready for anything that may turn up. Sometimes it is a dog, at others a stubborn donkey or aggressive bull, and so the stick comes into good play. We shall leave our young friend to talk with his new friends and take a rest after his journey from New York before taking him out on a long walk.

MR. HYDE'S INHERITED "MISSIONARY" TACTICS.

Now that Mr. Louis Stevenson has so crushingly demolished Dr. Hyde, we take the occasion to say a few words on the Sandwich Islands mission, till twenty-five years ago the pet mission of our Protestant brethren. If Dr. Hyde has resorted to skander to ruin a rival and to avert from his own inertia the eyes of the world, he has but inherited the tactics of his predecessors in that same missionary field. From the very beginning, the history of Protestant missionaries in the Sandwich Islands has been one of petty persecution and slander of their Catholic rivals, and of imposition on and mammon-seeking at the expense of the natives. Not daring to venture on the islands till they were convinced that the people were not man-eating savages, and when the people were begging for the advent of the Christian missionaries among them, in 1820 the American missions were established in the Hawaiian Islands. From the start it was the pet Protestant mission. In Hawaii they had it all practically their own way. Unlimited means was secured them by American Christian generosity.

Their hated Catholic rivals had, however, entered that field before them, but had not any regularly organized mission established. The year previous to the advent of the Protestant missionaries, Abbe de Quelen, a cousin of a former Archbishop of Paris visited the islands on the occasion of the voyage of a French frigate of which he was chaplain. The chief minister of the King was by the abbe converted and baptised. The influence of that conversion must have been great. The American missionaries remarked with astonishment the disappearance of idolatry, "as if by miracle," even before they commenced their labors. Success followed the appearance of the Protestant missionaries. The natives easily comprehended the solid advantages which they might derive from association with new and opulent guests. Early in the 40's the success of the missions was regarded a question of commercial advantage, rather than that of religious work. No wonder, then, that the history of the missionaries soon begun, and has continued, to be that of an eager race after wealth and power. One known as a "Father Martin," went to the islands a poor man; begged from the whalers, who each year wintered at Honolulu, a cask of whale oil, from one, another from another, stored it till he had a cargo, then shipped it to California for sale, representing, meanwhile, his poverty-stricken condition. Another went there poor, lived on the generous contribution of the American people, and shortly before his death paid taxes on an estate in Honolulu valued at \$100,000. Writers from every part of the world have uniformly written that it is neither the glory of God nor zeal of a noble vocation which has impelled these missionaries,

but a greedy capability and insatiable thirst for honors. They amassed considerable fortunes at the expense of the natives, who often by their detestable frauds were reduced to penury.

The Catholic Church and her missionaries in these islands naturally were a standing remonstrance to such men. No more willing than now to question her claims and merits, by rivalling her work, they set in to persecute her. They persecuted even to death the natives who for conscience sake preferred to die rather than betray their Roman Catholic faith. From 1826, when a prefect apostolic, attended by two priests, was established in the islands, persecution, calumny and slander, and every art has been used to cripple Catholic progress. Intolerant zeal of the ministers aroused native prejudices until they were ordered to discontinue their work on the islands, and the natives forced from their places of worship by native soldiers, and the missionaries themselves sent to California on a rickety vessel and there inhumanly set ashore on a barren spot distant from any known settlement. One of them died on the passage. This is all history and that too from fair-minded Protestants. But the day arrived when the Catholic missionaries were reinstated. Under the guns of a French man-of-war they went back to the work, "for too great success" in which they had been expelled. For thirteen years were Catholics thus humbled and their missionaries publicly reviled. When the Catholics finally triumphed they were as patient in their triumph as they had been in their adversity. Their history since have been one of undisputed triumph. The Protestant missionaries have given up the field to them exclusively. The work of Father Damien in Molokai has emphasized the failure of Protestant missionary work in the Sandwich Islands, their pet mission. They resort now to the same tactics to malign him as they did his predecessors. They would have us believe that the Government did all for the lepers. It did what it could, perhaps, but that was little. It was unable to do more. Instead of imitating Father Damien they sat by quietly in Honolulu, ignorant of and indifferent to the fate of the poor leprous Hawaiians. Father Damien has accentuated their indifference. They now make use of the old tactics. They did not work in their day. Their vile slanders prove now to be a blessing in disguise. They have added Mr. Stevenson's letter to the host of others, attesting the failure of Protestant missionaries in the Sandwich Islands. "Truth is mighty and will prevail."

—*St. Louis Church Progress.*

UNFAIR NEWSPAPER DISCRIMINATION—A REMEDY.

INTELLIGENT readers of our daily newspapers can hardly have failed to notice the difference between the manner in which they have referred to the subject of revising the Presbyterian declaration of belief and that in which they commonly allude to and discuss subjects connected with Catholic belief and worship. Quite a number of these newspapers abstained from any expression of opinion on the question which has divided Presbyterians into two hostile parties. They intimated that it did not become secular newspapers to discuss subjects of so purely a religious nature, subjects which were too difficult and profound for any but expert theologians to grapple with.

Yet these same newspapers will unhesitatingly deliver their editorial pronouncements upon the profoundest mysteries of the Catholic faith, upon difficult questions of Catholic canon law or of moral theology. Possessing only the most superficial and imperfect acquaintance with Catholic ceremonies and acts of religious worship, knowing nothing whatever about the history of those ceremonies, the reasons on which they are based or the truths they symbolize or express, they will sit in judgment upon them and summarily render their decisions.

We shall not take the trouble to ascertain the causes of this discrimination on the part of some of our daily newspapers in commenting upon or making reference to religious subjects. We simply ask Catholics to note the fact.

Catholics have the remedy for this in their own hands. There are some newspapers which treat us with fairness; there are others which are notoriously unfair. These latter

misrepresent us, insult us; sneer at the most sacred mysteries of our holy religion, and cast contempt on what is nearest and dearest to Catholic hearts. They have learned by past experience that they can do thus without injury to themselves, owing to the fact that Catholics tamely submit to it.

If Catholics would carefully note these newspapers, and quietly abstain from buying them or advertising in them, the unfairness referred to would very soon cease to display itself. Some of these newspapers are largely dependent on Catholic patronage. Let that patronage be withdrawn and given to newspapers equally or more valuable both for their reading matter, and as advertising instrumentalities. They would very soon right the wrong to which we have directed attention.

—*Catholic Standard.*

AN INSULTING CHARGE.

THE following letter appeared in the *Ottawa Critic* of Saturday last:

Editor of the *Critic*.

Sir,—The *Canadian Freeman*, published in Kingston, is nothing if it is not partisan, and that in the most unfair and insulting manner. In its issue of the 28th ult., that paper says editorially: "The time serving Catholics of the Province are having a hard time of it. Many of them would like to do right, but the appeals made by the members of the Ottawa Government are too strong for those creatures to resist. Those who hold their positions and salaries or whatever other favours they receive, must offer their incense to the gods of the State." Now, sir, apart from the gross insult so unwarrantably and so uncharitably hurled at the heads of his fellow-Catholics in the foregoing, the reverend editor is also guilty of a perversion of fact. No such appeal has been made by "the members of the Government"—the appeal being understood as that they should support the Meredith or Equal Rights candidates in their respective localities, and the editor in his zeal has been carried away into maligning "the members of the Government" on the one hand, and at hurling undeserved insult at the Catholic employees of the Federal Government on the other. Of course in its bitter and wholly unfounded attack upon the Government the object of the paper in question is to stir up ill-feeling against the Conservative Government of the Dominion amongst its readers. But the Catholics of the Province and of the Dominion know too well the genuine liberty of any Government of which the venerable leader of the Conservative party—as distinguished from the hybrid article now posing as such in the Provincial contest—is the head, to be carried away by such an insulting and ill-founded charge; and Catholics holding positions in the Civil Service know where their duty lies in this contest without being driven to their discharge thereof by the sneers of their would-be mentor. While on this subject, I may suggest that it is doubtful if any other paper in this Province has done as much to strengthen Messrs. McCarthy, Meredith and Co., as has this same Kingston sheet.

Yours truly,

IRISH CATHOLIC CIVIL SERVANT.

Ottawa, 29th May, 1890.

Ireland has lost a great scholar and the Irish Catholic Church a distinguished son in the death of Doctor William Kirby Sullivan which took place in Cork, on May 12. Doctor Sullivan's eminence in science was years ago attested by the fact that he was one of the first men chosen for his professorial staff by the illustrious Doctor (now Cardinal) Newman when the latter commenced the work of the Catholic University of Ireland of which he was first Rector.

The Catholic press is a power for Catholicity, and every Catholic worthy of the name should support it. Therefore, get a Catholic paper into your house, and your sons and daughters, by perusing it, will become better citizens and better Catholics.—*Rev. Arnold Jansen, S. J.*

Men and Things.

Cardinal Manning, in a letter to Mr. O'Brien, says his reading of the latter's novel has more deeply than ever impressed him with Ireland's inextricable sorrows. The Cardinal continues:—The Irish people, the most profoundly Christian on the face of the earth, have been afflicted with every kind of sorrow, barbarous and refined, for centuries. Race and religious hatred is their inheritance; but a day of restitution has nearly come. I hope to see the dawn, and I hope you will see the noontide, of the day when they are admitted to the possession of their own soil, and the administration as far as possible of their own local laws, while still sharing in the legislation which governs and consolidates the Empire.

An incident which has occurred at Verona vividly illustrates the extraordinary vexations to which the Italian clergy are subjected by the working of the New Code. A parish priest had been in the habit of receiving from his people about the time of the Carnival each year presents of butter, cheese and other household commodities. On the last occasion the presents were confiscated by *carabinieri*. The priest appealed to the prefect of Treguano, but this gentleman, instead of restoring the property, condemned the appellant to a day's imprisonment and ordered him to pay the expenses incurred in connection with the case. From this decision the priest appealed to the Court at Verona, and by that tribunal the sentence of the prefect has been confirmed. The effect of the law as thus interpreted must be to starve out the clergy.

The contrast drawn by Mr. John Morley says the *Liverpool Catholic Times*, at the dinner of the Royal Literary Fund between the kindly allusions made to himself by the Anglican Bishop of Ripon and the attitude adopted towards M. Littré by the late Mgr. Dupanloup was an infelicitous flaw in a graceful speech. An after-dinner compliment paid to a Free-thinking writer, before an assemblage representing literary men of all shades of belief, is essentially different from association with a Freethinker in a corporate body such as the French Academy. The Bishop of Orleans withdrew from the Academy on M. Littré's reception, because he recognized that the admission stamped M. Littré's works with a certain degree of approval. And Mgr Dupanloup was not a man to compromise principle or swerve from duty by a hair's breadth.

The *North West Review* of Winnipeg referring to the recent presentation the Hon. Mr. Costigan says:

As an administrator of his Department he was evinced much ability. The method of conducting its affairs has been entirely changed. From being one of the most unpopular, it has become one of the most popular and efficient Departments in the Government. He inaugurated a system of promotion from one grade to another, in accordance with the conduct and efficiency of his staff, and adhered to it with a determination and success that is truly marvellous when we consider the magnitude of that curse to efficiency in the civil service—*palatal influence*. The chief offices of trust in the Department over which he presides, are filled by men whom he promoted from the ranks. This no doubt has created in the service a spirit of emulation, and has caused a sympathy, interest, and even friendship between the minister and his staff that has helped to place it in the first ranks of the public service.

Cardinal Newman, who is now in his 9th year, was able on Whit-Monday, says the *Daily News*, to attend Mass at the Oratory, Birmingham, the occasion being the feast of St. Philip Neri. By St. Philip Neri the first oratory was established, and the society known as the Congregation of the Oratory was organised under the permission of a Bull dated July 15, 1575. The English house was founded in 1647, and owes its celebrity to its being the place selected by Cardinal Newman for his abode after his admission to the Roman Catholic Church. The crowded attendance at the Oratory on Whit-Monday is in part attributed to the keen desire to see the venerable Cardinal. Relics of the patron saint are in the possession of the community at Edgbaston, and it is stated

in a local account of Monday's service, that these were exposed for veneration at the bottom of the chancel-steps, and were surrounded by choice flowers and candles. Banners of yellow and white satin bearing the words "St. Philip, servant of God, pray for us!" were suspended from the pillars of the church. Cardinal Newman had to be supported by two of the clergy, and required several minutes to walk only a few yards. His genuflection at the altar was accomplished with great difficulty; but, notwithstanding these painfully manifest infirmities of age, it was observed that the Cardinal looked well. At the close of the service he was led to the centre of the chancel, from which he imparted his blessing to the congregation. "When descending the altar steps," says the account from which we quote, "he was compelled to halt several times, and without the assistance of the accompanying priests it would have been a physical impossibility for his Eminence to have got to or from the church. At the bottom of the sanctuary steps those present had an excellent view of the Cardinal's thoughtful face, upon which time and care have ploughed so many furrows; and here he lifted up his trembling hand once again in benediction."

The Royal Society of Canada held its Annual meeting in Ottawa last week under the presidency of the Abbe Casgrain. That distinguished scholar in his Address said:

"It has been remarked with great reason, 'Happy are the people who have no history,' because the most glorious historical pages resemble the epics spoken of by the poets, 'They trace a blazing circle in the air, but some clot of blood always hangs to it.' It is quite different for scientific societies. Happy, can we say, are those who have a history, because the traces which they leave behind them, fruits of fearless labors, are the conquest of truth and the landmarks of progress. The Royal Society of Canada, young as it is, can already boast a history. It is because the existence of such institutions are measured less by duration than by results or the aims accomplished. In every science the Royal society has made its mark by works which will not be forgotten."

He then alluded to the deaths of Mr. Charleau, the second president, Mr. Honeyman, and Prof. Legall, well known in geological resource etc., and bearing high testimony to their merits.

In speaking of science he said formerly it had been almost sacred and aristocratic, but in our age it had become profane, and democratic. During long ages humanity had worked its side turned to heaven, endeavoring to fathom its secrets. Philosophers have exhausted their genius by inventing and re-inventing all kinds of systems from the schools of Aristotle to that of Epicurus; from the domain of abstraction their doctrines have descended to facts, and have troubled the peace of states. Although they were hardly understood by the masses, they have excited them and brought them face to face with hard facts and harder theories. The great revolutions of history are due more to metaphysical than to economical causes. In one day humanity, tired and fatigued with so many unfulfilled aspirations, had turned its eyes to the ground. She looks for the explanation of the enigma, "The first cause is not above one below;" "It is not in the infinite great but in the infinite small." From this movement has arisen the evolutionist, who, rising in England under Herbert Spencer, has encircled the world with his doctrine.

He reviewed Herbert Spencer's theory at length and protested against the exaggeration of that theory. He said the system of evolution seemed to be the worship of death; at least comparatively, the Pagan era was the reign of life. It prodigally lavished life through the world. Behind all the phenomena of nature imagination saw the hidden hand of the God. All these ingenious imaginings of paganism, eternal souls of art and poetry, do they not indicate the worship of life and beauty. Christianity had delivered the universe of all these imaginings of childhood. It had torn the veil away which hid the face of the Eternal, the One God, Author of all things which He governs by the hands of His angels. Many systems have passed away, many systems will pass away, but this one will not pass, because it is over all others, and emanates from the author of all truth.

General Catholic News

There are now ninety Catholic newspapers and periodicals published in the United States.

The Catholics of Wurtemberg are about to organize a centre party in their local Parliament.

Cardinal Taschereau commenced his pastoral visit on Friday His Eminence this year goes to the counties of Quebec and Port Neuf.

Lord Ripon and a large deputation on Sunday last presented to Cardinal Manning, on behalf of the congregation of the pro-cathedral, a cheque for £3,679 and an illuminated address on the occasion of his silver jubilee. The Cardinal said he would devote the money to completing the cathedral.

The memorial of the late Father Damien, according to a resolution passed by the executive committee of the English National Leprosy Fund, will take the form of a granite Runic cross with medallion portrait, to be placed over his grave at Molokai.

A movement for the erection of a new residence for Archbishop Kenrick, of St. Louis, is progressing finely. About \$50,000 will be required to complete the building. The priests will soon formulate a plan for the proper celebration of his golden jubilee.

Father de Rooter, of the Portland, Ore., diocese, has been admitted to the secret archives of the Vatican library. He has found an unknown bull, the first in regard to America, and has ascertained that the first priest sent to America, Bernard Boil, was a Franciscan.

Twenty years ago a mission was preached by the Jesuit Fathers at St. Clements in Metz. Two army officers, one French, the other an Austrian, were noticeable for their regular attendance. They again met in Rome the other day; but what a contrast! The Austrian officer now is Cardinal Schönborn, Archbishop of Prague, and the Frenchman is now the Rt. Rev. Abbot-General of Trappists, Dom Wyart.

Prince Bismark, it is said, has written to the Pope to the effect that, in consequence of the recommendation of his physician, he must abandon his intention for the present of paying a visit to his Holiness. The summer heats would be dangerous to Prince Bismark, who will most probably go to England instead of to Rome, but the Prince has definitely promised to visit the Pope this autumn.

In the Basilica Ottawa on Saturday morning last, thirty-eight seminarians of the Grand Seminary in connection with Ottawa University received their respective degrees for the priesthood. The ceremony, which lasted over two hours, was an impressive one. Archbishop Duhamel officiated, assisted by Rev. Canon Campeau, Rev. Father DuVic, and Rev. Father Langevin, of the Grand Seminary. Of thirty-eight, six were ordained priests, two received the diaconship, and one the sub-deaconship. Fourteen had the minor orders conferred on them and fifteen received the tonsure.

Leo XIII. is the 253rd Pope—a fact seldom thought of when the great Pontiff's name is mentioned. Of the total 253 successors of St. Peter fifteen have been Frenchmen, thirteen have been Greeks, eight have been Syrians, six have claimed Germany as their birthplace, five have hailed from Spain, two from Africa, two from Savoy, which was also the number sent by England, Sweden, Dalmatia, Holland, Portugal and Crete. Italy caps the climax with a total of 194, all since 1523 having been selected from among the Italian Cardinals.

The Vienna correspondent of the London *Standard* states that the Government has a difficulty with the Catholic episco-

pate. The law on mixed marriages lays it down that the sons shall follow the father's religion and the daughters that of their mother; and a decree, recently issued, directs the clergy who baptize the children of mixed marriages to notify the fact to the clergy of the other creed. This the Catholic clergy are unwilling to do, so the matter has been submitted by the Hungarian Primate, in the name of the whole Episcopate, to the Pontiff for final decision.

The Franciscan Order of Monks are likely to open a community in Canada, and have sent out Rev. Brother Otton, provincial superior of the order in France, to establish a monastery in the neighbourhood of Montreal. Brother Otton, accompanied by Brother Francis, a veteran of the Tonquin troubles, called at the Archbishop's palace Montreal. The intention is to build a large monastery in the neighbourhood of Cote des Neiges and to open a novitiate. The habit of the Franciscans consists of heavy brown hair cloth, sandals, and no head covering whatever. Their order belongs to the intuitive class, and the monks belonging to it spend their time in prayer, meditation, and manual labour.

Archbishop Fabre's effort to bring about a better observance of the Sabbath in this city will have the cordial sympathy says the *Gazette* of Montreal of people of all creeds. "His letter is as timely as it is useful. The tendency for years past, every observer must have noticed, has been towards an increase of Sunday labor. Some of this has been necessary, being the outcome of the growing commerce of the continent. Much of it, however, has been the result of a catering to pleasure for the sake of profit that has no good excuse whatever to back it. Though put forward on the plea that it benefited the working class, it really injured it, by calling for an amount of Sunday toil that deprived a numerous body of the seventh-day rest the church and the state desire to secure for all citizens. Statutes are incapable of preventing this abuse. They can rise no higher than the sentiment of the people whom they are meant to coerce. The movement against increasing Sunday labor must be a moral one, and the powerful influence of His Grace, combined with that of the other religious authorities who have moved in the same direction, is a most welcome aid."

The feast of *Corpus Christi* was fittingly solemnized in the several Catholic churches of the city on Sunday last. At St. Michael's cathedral there was a special service at 10:30 a. m. The procession of the Blessed Sacrament was formed inside the church, and was composed of sixty girls from St. Michael's school, all dressed in white and wearing wreaths of flowers; fifty sanctuary boys, carrying lighted tapers; and the young ladies of St. Michael's *Solidarity*, carrying the banners of the organization. The canopy was borne by Hon. Timothy Anglin and Messrs. Eugene O'Keefe, W. A. Murray, and D. M. Defoe. The sacrament was carried by Rev. Father Laurent, V.G., who subsequently preached a sermon on the feast of the day. In the evening, at Vespers, Rev. Father Walsh preached on the subject of "The Blessed Eucharist." The church was crowded on both occasions. The feast was observed with the usual ceremonies at St. Mary's church. The sermon was omitted at High Mass, and when the services were concluded the Host was carried in procession around the exterior of the church. An altar had been constructed at the side of the church, and to this point the procession proceeded upon emerging from the main entrance. First came the young ladies of St. Mary's *Solidarity*, then the children recently admitted to their first communion, followed by the sanctuary boys and Very Rev. F. P. Rooney, V.G., and Rev. Father Cruise. After the service in the open air the church was re-entered by the side door. A very large congregation was present.

Diamonds, Fine Watches, Novelties in Jewellery at D. H. Cunningham's Jewellery Store. Every satisfaction in ordered work and manufacturing. Designs and prices given for fine Diamond work, unset stones kept on hand. Best value in the city. Remember the address, 77 Yonge St., two doors north of King.

Current Catholic Thought.

THE GIST OF IT.

Save the flag! Patriots to the rescue! The country is in danger! The common school system is imperilled! The conflict between Light and Darkness is coming on with a terrific crash! Hoary superstition would lay its palsied hand upon that which is dearest and most sacred in our institutions! Sound the alarm! It is time to stir men's souls!

What is the matter?

Oh, those Catholics and those Lutherans! Those foreign hierarchies! Those ecclesiastical manifestoes! Those priestly gatherings! Those political perturbations! Those malignant plottings!

What are they plotting—the overthrow of the Constitution?

No.

Do they want to establish a State church?

No.

Are they seeking to abolish the public school system?

No—they say not.

Are they clamoring for a division of the school fund?

No—they disclaim that.

Do they want to keep the people in ignorance?

No—we can't say that, because they are building schools.

Do they want to abolish Christianity and destroy religion?

Well, no—on the contrary, they wish to teach religion.

What is the matter, then? What do they want to do?

They want—that is—

What is it?

They want to be let alone!

Book Reviews.

Report of the Royal Commission on the Mineral Resources of Ontario.
Printed by order of the Legislative Assembly.

The Government of Ontario has issued in a fine volume the very comprehensive Report of the Commission lately appointed to inquire into the mineral resources of the Province, and the best measures for their development. The Report treats at length in sections upon the geology of the Province, mining laws and regulations, the influence of commercial conditions upon the mining industry, the smelting of ores, etc., and the measures for aiding and encouraging mineral development. The volume is supplied with a geological map of Ontario, and many diagrams and illustrations. It gives, besides, the evidence taken by the Commissioners, and an appendix containing a vast amount of information. In binding as well as in the arrangement and method of the publication, this Report is much in advance of the ordinary Government blue-book; and the diffusion of so much valuable knowledge respecting the development of the vast, and as yet mainly dormant, mineral wealth of the Province, must prove of great public benefit.

St. Brigida, Abbess of Kiblare, by Mrs. Atkinson: London, England, Catholic Truth Society.

The Catholic Truth Society of England has republished Mrs. Atkinson's sketch of the life of this venerated Irish saint. It appeared in a somewhat more extended form in the *Irish Monthly*.

The Sacred Heart Library, published by Rev. R. S. Dewey, S. J., of *Messenger of the Sacred Heart*, 111 South Third street, Philadelphia, Pa.

The quarterly issue treats of the Immaculate Heart of Mary from the original Italian considerations of Father John Peter Pinamonti, of the Society of Jesus. The book before us is a new translation with appendix notes, reference and contents. It is full of entertaining reading matter of a religious character.

We would advise the Rev. Clergy, Nuns, and our readers generally, when they are requiring Church Ornaments or Religious articles to write or call on Desaulnier Bros & Co., Montreal, for Catalogue and Price List.

PICTURES OF THE SACRED HEART.

THERE may be circumstances of place and time and persons which would forbid the use of a representation of the Sacred Heart, which to the devoutly reared Catholics is full of devotional meaning. The tenor of the Bull of Urban VIII. is, that only such images are to be made use of in Catholic worship and for purposes of devotion as will increase piety and reverence for the sacred things of God. Hence, all those extravagant representations of the Sacred Heart in which a distorted imagination adds numberless details, incompatible alike with true devotion and common sense, should be suppressed.

In some cases the Church makes a distinction between pictures used in public worship and such as may lawfully circulate among the faithful with a view of increasing their devotion. Hence not every representation approved as rightly expressive of Catholic devotion is therefore a suitable subject for the altar. An example of this is the well-known symbol of the two hearts representing the Sacred Heart of Our Lord and that of His Immaculate Mother, the latter with sword piercing it and surrounded by a wreath of roses. The S. Congregation was asked whether this emblem could be approved and tolerated. The object of the question, which came from a professor of theology in one of the French Seminaries, was apparently to ascertain whether the fact that these two hearts were joined together and surrounded by the same circle of rays did not convey the idea as if the two persons of Our Divine Lord and His Bl. Mother suffered no distinction. The S. Congregation answered that, while the representation was perfectly lawful for private devotion, it could not be placed upon the altar.

The reason of the distinction will be plain if we keep in view the object of images in Catholic worship; for, whilst no well informed Catholic would misunderstand the meaning of the picture, as if it expressed equality of worship due to our Lord and His virgin mother, it might be falsely construed by others. It will be more easy to understand this caution if we keep in mind the object of images in Catholic worship. This object is on the one hand to edify, on the other to instruct. Many representations especially those of a symbolic character, will elicit devout thoughts in him who by reason of a previous disposition readily enters into the spirit of the devotion which they reflect. The others they are meaningless, and sometimes do even positive violence to their natural though probably untrained feeling of reverence.

EXPOSITION OF THE BLESSED SACRAMENT.

The canons of Ecclesiastical discipline state that the Blessed Sacrament is not to be publicly exposed except for grave reasons and with the permission of the Ordinary. By universal sanction and local statute certain days are set apart in every diocese, on which the Bl. Sacrament may be publicly exposed, provided there is a sufficiently large gathering of the faithful, and nothing wanting to perform the sacred function with due solemnity as regards liturgical chant, light, incense, vestments, servers, and whatever else is prescribed by the rubrics of the Ritual. In the United States solemn exposition of the Bl. Sacrament is permitted in every church and in the oratories of Religious, on all Sundays and holy-days of obligation; on all feasts of double rite I and II class, even though they are not holy-days of obligation; during the octave of Corpus Christi; twice every week in Lent; on each day during the time of a mission; on the feast of the Sacred Heart; during the Forty Hours' devotion; every day during the month of October in conjunction with the Rosary devotions ordered by the present Sovereign Pontiff; finally, on all such days as the Ordinary may designate or sanction.

Gardellini, in his commentary on the Clementine Instruction, dwells with emphasis upon the restrictions of the Sovereign Pontiff and the Sacred Congregations by which pastors of churches are warned against the too frequent public exposition of the M. Bl. Sacrament, lest the reverence due to the Sacred Mystery be thus lessened instead of being increased.

NATIONAL COLONIZATION LOTTERY

Under the patronage of Rev. Father Labelle.

Established in 1834, under the Act of Quebec, 32 Vict., Chap. 36, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

CLASS D
The 35th Monthly Drawing will take place

WEDNESDAY JUNE 18th

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	1,000	1,000
1 do	500	2,000
10 Real Estate	300	3,000
30 Furniture sets	200	3,000
100 do	100	6,000
200 Gold Watches	50	10,000
1,000 Silver Watches	10	10,000
1,000 Toilet Sets	5	5,000
2,307 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.

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 " " " " " "	5,000.00
1 " " " " " "	2,500.00
1 " " " " " "	1,250.00
4 Prizes " " " "	1,000.00
5 " " " " " "	1,250.00
25 " " " " " "	1,250.00
200 " " " " " "	5,000.00
300 " " " " " "	4,500.00
600 " " " " " "	6,000.00
999 " " " " " "	4,995.00
999 " " " " " "	4,995.00

3134 Prizes worth \$52,740.00

S. E. LEFEBVRE, .. MANAGER,
81, St. James St., Montreal,
CANADA.

FIRST CLASS

DRESS MAKING

a special feature of our business

M'KEOWN & CO.

Are not only selling Dress Goods at slaughter prices, but Dressmaking is an art with us.

We do first-class dressmaking at lower prices than charged by any house in the city, for superior work

We guarantee a perfect fit, and in every case make it our special care to give entire satisfaction to our customers.

We solicit a trial order and you will be convinced that our styles, fit, work, and prices will please you.

Wedding Trousseaus and Moving outfits a specialty.

McKEOWN & CO.

182 Yonge Street.

Sir Alex Campbell, President, John L. Blakely, Esq. Vice-Pres.

THE BOILER INSPECTION

and Insurance Co. of Canada

Consulting Engineers and Solicitors of Patents.

—HEAD OFFICE—

QUEBEC BANK CHAMBERS . . . TORONTO
G. C. Robb Chief Engineer A. Fraser Sec.-Treas.

R. BEULLAC

MANUFACTURER AND DEALER IN

Church Ornaments

1674 NOTRE DAME ST.

MONTREAL.

Send to us for Catalogue & Price List

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

McShane Bell Foundry.
Finest Grade of Bells, Chimes and Peals for Churches, COLLEGE, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for prices and catalogue. **McSHANE & CO., BALTIMORE, Md., U.S.** Mention this paper.

The Great Secret of the Canary Breeders of the World.
BIRD MANNA restores song to cage birds and preserves them in health. 15c. by mail. Sold by druggists. Directions free. **Bird Food Co., 400 N. 4th St., Phila., Pa.**

ALEXANDER & GABLE

Lithographers

Engravers Etc:

MAL BUILDING

- Toronto -



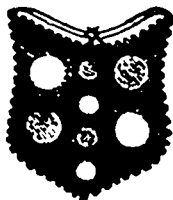
CLIMAX OF ABSORPTION



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. Mole, 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 15 years, our Sciatica Belt cured her.

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

Mrs. J. Swift, 87 Agnes st., Sciatica for years, perfectly cured in 6 weeks.

Chas. Cosens, E.M., Trowbridge, general Nervous Debility, now enjoys good health.

Thomas Bryan, 371 Dundas st., general Debility, improved from the first day, now perfectly cured.

Wm. Cole, G.T.R., fireman, cured of Liver and Kidney troubles.

A. E. Colwell, engraver, city, Rheumatism in the knees, cured.

J. A. T. Ivy, cured of nightly emissions in 6 weeks.

Your Belt and Suspensory cured me of Impotency, writes G. A.

Would not be without your Belt and Suspensory for \$50, says J. McG.

For General Nervous Debility your Butterfly Belt and Suspensory are cheap at any price.



CATARH 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.

Mention this Paper. Illustrated Book and Journal FREE.
W. T. BAER & CO., 171 Queen st. West, TORONTO, ONT.

Quality Guaranteed

ROYAL BAKING POWDER

Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight adulterated phosphates. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N. Y.



Canadian Photo-Engraving Bureau
Engraving of every description,
Best work in Canada

HALF TONE
Process A Specialty
MOORE & ALEXANDER
203 YONGE STREET
TORONTO.

TEETH WITH OR WITHOUT A PLATE
Best Teeth on rubber, \$5; one-half gold \$10
All work absolutely painless. Vitafrost Air
C. H. RIGGS, L.D.S., South-east cor. King &
Yonge sts. Toronto. Telephone 1476.

J. W. MOGAN
House Sign and Ornamental
PAINTING
Graining, Glazing, Paper Hanging,
Kalsomine and Tinting.
Estimates Furnished
310 KING STREET EAST.

John McMahon
MERCHANT TAILOR
39. King St. W., : Toronto

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 delirium tremens 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

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Post Office, etc., Vancouver, B. C.," will be received at this Office until Tuesday, 15th July, 1890, for the several works required in the erection of Post Office, etc., Vancouver, B. C.

Specifications can be seen at the Department of Public Works, Ottawa, and at office No. 2, Lefevre Block, Hastings street, Vancouver, B. C., on and after Tuesday, 17th June, and tenders will not be considered unless made on form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,
A. GOBELL,
Secretary.

Department of Public Works,
Ottawa, 8th June, 1890.

W. K. MURPHY
Funeral Director &
Embalmer
407 QUEEN ST. WEST TORONTO
Diplomist for Embalming

STAINED GLASS
OF EVERY DESCRIPTION
J. SPENCE & SONS
ECCLESIASTICAL & DOMESTIC
GLASS PAINTERS
MURAL DECORATORS
CHURCH FURNISHINGS BRASSES & C.
COR. BLEURY & JUIORS STREETS
MONTREAL

SURPRISE
Washday
SURPRISE
EVERY WOMAN
Can save half the best washing-toll of wash day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow, flannel and muslin, cotton and workable fabric, but still and white. Use the "Surprise" soap. No boiling or scalding. Remains hot! Try it! Read the directions on the wrapper.
St. Croix Soap Mfg. Co.
St. Stephen, N. B. **SOAP**

RUBBER BOOTS, COATS

And other Rubber Goods Repaired

-H. J. LA FORCE-

Fine Boots and Shoes Made to Order

117 Church St. - - - cor. of Queen



A NATURAL REMEDY FOR

Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities and increasing the flow and power of nervous fluid. It is perfectly harmless and leaves no unpleasant effects.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poorer patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

KOENIG MEDICINE CO.,
60 W. Madison cor. Clinton St., CHICAGO, ILL.
SOLD BY DRUGGISTS.
Price \$1 per Bottle. 6 Bottles for \$6.
Agents, Lyman & Co Toronto