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The Catholic Weekly Review.

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

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

Vol. I.

Toronto, Saturday, Sept. 3, 1887

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FATHER TOM BURKE IN THE PULPIT.

YOUNG Burke was, in the innocent sense of the word, a wild boy, given to practical jokes and little hair-brained escapades, but as versatile as quicksilver; pure as snow. From his earliest youth, literature, and the best literature, was devoured by him with an insatiable appetite, beginning with the little catechism patronized in the diocese of Galway, ascending on one line to the *Summa* of St. Thomas, on the other to Gibbon, Tennyson, and Shakespeare. His earliest ambition was to sway the reasons and affections of his fellowmen from the Christian pulpit. When only about seventeen years of age he entered the Dominican Noviciate at Perugia. The tall and somewhat ungainly lad, with his sun-stained face and quick flashing eye, attracted the notice and esteem of Father Jandel, the General of his Order. The study of Aquinas naturally occupied a very high position in the seminary presided over by one who afterwards became known to Christendom as Cardinal Pecci and Pope Leo XIII., whose very first encyclical on the Feast of St. Thomas was devoted to an assertion of the claims upon Christian thought of the system of the greatest of the schoolmen. Burke assimilated Aquinas not only with extraordinary rapidity, but with extraordinary relish. Before his enraptured eye Christianity rose in its colossal unity from the strong majestic conception embodied in the first pages of the *Summa* "*De Salvatoris et Salvatoris Præquam de salvatore de Salvatore ipso consideranda veniunt.*" To Burke those interangled concatenations of propositions, those apparently interminable doubts and solutions were traversed by lanes of light with depths of golden sky beyond. To Rabelais the *Summa* appeared as a vast territory of sandy desert, furrowed with incessant toil by ploughs drawn by oxen. Burke, like Zebulun of old, could "suck of treasures hid in the sand." The novice startled the master by saying that, "when one read the *Summa* one's faith was gone." But surprise and apprehension were exchanged for pleasure as the lad explained his meaning—when the intellect once fairly grasped the argument—when it stood out *distinct* as articulated in its constituent portions, and *clear* as a con-

sistent whole—when the mind's eye could take in the apt disposition of a vast number of topics capable of reference to a common centre; mystery was changed into translucent certitude, and faith was almost lost in sight. When Burke was twenty-one the General of the Dominican Order appointed the young sub-deacon to be master of the English novices at Woodchester. Burke took unspeakable pains with his English style. At first, every word, every *and* and *but*, every particle, was rigorously committed to memory. Those who, in 1851-52, saw the sensitive lad, trembling in every limb with nervous excitement, speaking with eyes shut, might well be astonished at the magnificent success when the long agony of the years of preparation was over. A very competent judge thus describes the result eight or ten years later:—

"The fitting moment for the sermon had arrived, when a tall figure rose from its kneeling posture before the altar, and strode with quiet majesty to its appointed place on the platform. The figure was draped in the white and black of the Dominican habit. The sanctuary was filled with a dim religious light, which just revealed a tonsured head fringed by a ring of thick black locks that surmounted a dark and sun-stained face, with features that were eloquent of strength and power, and with eyes that kindled into flame as their gaze seemed to centre on the glories of an unseen world. The preacher spoke. The subject of his discourse was the religious life. The chapel was small, and his voice never rose above a whisper, but every whisper thrilled the nerves of his hearers. All were fascinated. He spoke of the beauty and purity and perfection of the religious life; he showed how it tended to raise man, even in the life below, almost to a level with the angels; he expounded, with marvellous lucidity, the meaning of the vows religious take, and explained their bearing on the holy state; and with a fervid peroration that carried his hearers away from earthly things, left them in earnest contemplation of a glorious future. It was no mere effort of polished rhetoric; no skilful weaving of brilliant phrases into rounded sentences, such as may gratify the ear without ever reaching the heart. It was the full flow of an apostolic soul that came down on the congregation then assembled, and swept everything away on its irresistible tide. There were worldly men present, but the worldliest among them went along in silence, pondering upon the nothingness of his own pursuits. It was a sermon to make a scoffer stand self-condemned. It was a discourse that, being heard, must be embedded in memory for a lifetime."

At the age of thirty-four Burke was made Prior of San Clemente at Rome, but after a few years found his way back to Ireland. The annals of the post-Apostolic Church contain, we suppose, few instances of sacred oratory so continuous, and, judged at least by material tests, so successful. When the new Cathedral of Armagh was opened Father Burke preached. The offertory was £8,000! During 1871-2 he delivered in eight months four hundred lectures, besides sermons, and collected *eighty thousand pounds*. After a most painful internal disease had set in, he preached without intermission, and sought his best anodyne in a noble self-forgetfulness, full of passionate appeal to the souls of sinners. He was too brave to be in bodily anguish, too tensely strung up to sink on the

pulpit steps. Between the forty-fifth and fifty-fifth year of his age, his record of work never fell below *five hundred* sermons a year, and sometimes ran up to a thousand. In presiding over Retreats, he constantly delivered three, sometimes four lengthened addresses every day. Such is the bare outline of a career of incessant self-sacrifice, of the existence of a man whose life was hid with Christ in God, dead to worldly ambition and position, with its accompanying responsibilities and temptations—of a life unsullied from the boyhood in the rural Galway home, to the death of agonizing pain borne with the fortitude of a martyr. —*From the Church Quarterly Review.*

MGR. DE SEGUR.

(From the French, For THE CATHOLIC WEEKLY REVIEW.) By F. B. H.

LETTERS AND FRAGMENTS OF LETTERS FROM MGR. DE SEGUR TO ONE OF HIS SPIRITUAL DAUGHTERS, WHO HAD BECOME A NUN, AND IN TREATING WITH WHOM HE GAVE FREE VENT TO THE EFFUSIONS OF HIS LOVE FOR GOD AND HIS PRIESTLY PIETY.

Pax! Respice Deus in faciem Christitui!

PARIS, Nov. 30, 1862.

MY DEAR LITTLE DAUGHTER:

Here is the little and yet very great present I promised you; little in size but very great in contents; so great indeed that God Himself alone is greater. Do not forget what I told you as to the manner of using it for your meditation, when Jesus, whom you carry within your soul, on the royal throne of your heart, does not Himself speak to you directly. After placing yourself quite peacefully but vigorously in the holy presence of your Jesus, in the depths of your soul, and after craving His light that you may clearly understand, and His love so that you may heartily love the things of God, then take up the book and read. Read aloud if you be alone, and never forget that our good God, the Lord Jesus, who said and did what you read in His book, is there all present, all living in you, addressing you in every word and every page in order to make Himself known to you and in order that you may greatly love Him. Jesus is the light of your mind and He must fill it; He is the love and the life of your heart, which has been created but to live by Him and love Him with all its strength. There are things in the book which you will not understand: thereupon kiss the passage, and adore the hidden truth God has placed therein. Try and practice well all that you understand and to become, by so doing, in some sense another Jesus, a little child of God all full of love, of humility, of meekness, of simplicity, of purity, of goodness. While reading the holy book, often say to your divine Jesus that you love Him with your whole heart. When your prayer is ended make a nosegay of all your good resolutions and present it to God and to the holy Virgin; then rise up, and all through the day maintain a sweet spirit of recollection which will appease the excessive ardour of your character and render you peaceful, joyous and amiable to every one. Farewell dear little one. May the blessing of Our Lord Jesus Christ be with you. Pray to Him sometimes for one who loves you well because you love Him well.

L. G. DE SEGUR.

MY DEAR LITTLE DAUGHTER,—Have you received and read the little treatise on the Real Presence I sent you a few weeks ago? I have therein striven to impress on the many souls who hardly know it by experience, the solid arguments which establish the certainty of the presence of our most beloved Saviour in our midst. We, his spoiled children, know this better perhaps from inward evidence than from any outward proof, and we find in the practical experience of our faith the supreme, direct and sole divine

(1) The present consisted of a copy of the New Testament, upon the fly leaf of which he had written these words: "The meditation of the word of God is, with the love of Holy Communion, the most powerful means of advancing in the love of Our Lord Jesus Christ."
Paris, Nov. 30, 1862. L. G. DE SEGUR."

proof of the truth of that same faith. Hence it is that the Holy Spirit says to us in Scripture: "Taste and see how sweet is the Lord." *Taste* first, then *see*.

The presence of Jesus in the Blessed Sacrament, the presence of Jesus in us; the mystery of the Eucharist; the mystery of grace, communion and union,—this my child, is everything, the one thing needful, the why and wherefore of our being. He who knows this is deeply learned though he be unable to read; he who knows it not is grossly ignorant though he know all the languages and sciences and fine things in the world.

Live solely in these two centres of love, which in reality and in practice are but one—Jesus. This is the source of life; and the more deeply we drink from it the more we live. It is ever the same and it is ever new, because it is divine and eternal. We must abound in love, with a great simplicity, confidence, sauvity, interior peace and joy; with a great desire to will nothing else but Jesus-Christ, and a most trusting and most loving humility in view of the nothingness we are and which Jesus nevertheless deigns to love most greatly; in view of the thousand miseries of each day, which remind us that Jesus alone is good in us and that we are good only in Him.

You see, my good daughter, we are like mere lanterns—bearing a beautiful light; the lantern is all luminous and sheds its rays on everything around, this cannot be denied; but it does not of itself dispel the darkness, and all its light emanates from the taper burning within.

Adieu, my dear little lantern of our good Father. May our dear Lord so shine in you as to enlighten and inflame all who approach you! Keep the glass of the lantern spotlessly clean and bright so that the rays of Jesus Christ may not be intercepted.

I bless you with all my heart, my dear daughter, and all the members of your excellent family. Do not forget me in your prayers and communions.

24th May, 1864.

Feast of Our Lady of Good Help.

MY DEAR DAUGHTER,—Are you very faithful in filling yourself, in saturating yourself, in anointing yourself with the *meekness* and *humility* of your Saviour? Jesus Christ is summed-up in those two words. It is absolutely necessary that we give forth the good odour of humility and meekness, to the end that our good God and our neighbour be not offended by the evil odour of our faults, of our miseries, of our imperfections of every kind. How few souls are truly fragrant! And how does our dear Lord endure it all! But He remains in us nevertheless, because He loves us; just as your good mother stays close to her child in its sickness. Do you at least, my dear child, who are keeping for your Jesus the fragrant lily of virginity, make amends to him for the foul odours emanating from the world of souls, by the constant and daily renewed fragrance of your lilies, of your roses and of your violets; your innocence, your meekness, your humility.

Adieu, my little daughter; never forget me in your communions. Ask our good Jesus to grant me what you ask for yourself, grace and the cross. I recommend to you also all my souls, young, old, good, bad, beautiful, ugly, dead, dying, living, cold, tepid, fervent.

L. G. DE SEGUR.

FIRST COMMUNION.

5th June, 1865.

MY DEAR LITTLE GIRLS,—I love in you all the same and only Lord Jesus, and I reply by one and the same letter to all the welcome little letters you have sent me.

And so little C. is about to ascend, in her turn, to heaven, there to receive the Heavenly King. The angels and archangels will be her escort, and will envy her happiness. In truth, their calling is far less beautiful than ours. Jesus did not become an angel, but a man; and all the angels, even to the Cherubim and Seraphim, are but the servants of Jesus and of our souls, which are His spouses.

My good little ones, enter into your own hearts. You will there find Him who can alone enable His little spouses on earth to make a good communion. If we are

not worthy to receive the Son of God, He Himself, present and living in our hearts, renders us worthy of Him; and it is Jesus in us, Jesus with us, that goes up to the foot of the altar, and gives us all that is wanting. Live wholly in Him and wholly for Him, very joyful, very peaceful, simple as little doves, meek as little lambs.

Adieu, my good and dear children. May the Blessed Virgin shelter you, and all whom you love, beneath the beautiful mantle of her love. I bless you in the name of our good Jesus. Never forget me in your prayers.

L. G. DE SEOUR.

preceding Sunday, and exhorted to take part as far as they possibly can in this act of recognition. And we will that the said order be inscribed in the Registers of the Parish, and a copy supplied to the Fathers of the Society of Jesus.

Given in our ordinary residence at Quebec, under our seal and the signature of our Secretary, the fifteenth day of January, one thousand, six hundred and sixty.

† FRANÇOIS EV. DE PÉTRIE.

J. J. M.

The Church in Canada.

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

BISHOP LAVAL AND THE JESUITS.

THE history of the Diocese of Quebec and that of the Society of Jesus in Canada are closely interwoven. Quebec was the base of operation of that band of zealous, self-sacrificing, and intrepid men who gave their lives to the task of converting the savages, and building up a true Christian civilisation on this continent. As a well-known Canadian writer has said, from Quebec "they wandered all over the vast country stretching from the rocky shores of Nova Scotia to the distant Far West, from the regions around Hudson's Bay to the mouth of the Mississippi River." And the annals of the city itself tell of many an act of heroism and devotion on the part of the sons of St. Ignatius. In a volume recently issued from the Quebec press, to which reference was made in these columns some time ago, *i. e.*, "Orders, Pastoral Letters, and Circulars of the Bishops of Quebec," edited by Mgr. Tétu and Abbé C. O. Gagnon, the very first pages contain an "act of recognition" to the Jesuits for their great services in that city. Of this document, being the first mandate issued by Bishop de Laval, a translation is here presented to the readers of the REVIEW.

MANDATE PRESCRIBING THAT THREE PROCESSIONS BE MADE TO THE JESUITS' CHURCH.

François de Laval,

By the Grace of God, and of the Holy Apostolic See, Bishop of Petrie, Vicar Apostolic over the whole of Canada, and adjacent countries. To all to whom these Presents shall come, Greeting:

Having recognized and considered the great services rendered to God by the Fathers of the Society of Jesus in these countries, as well with respect to the conversion of the Indians as the service of the French Colony, and particularly by their charitable zeal exercised in the administration of the Parish—as well spiritual as temporal—for nearly thirty years, of which administration we relieved them upon our arrival in this country; we have thought it just and reasonable that there should be some perpetual mark of gratitude on the part of the said Parish of Quebec towards the said Fathers of the Society of Jesus, and to that end we have ordered that every year, on the first day of January—on which is celebrated the feast of the Circumcision, or of the Holy name of Jesus, under whose title and patronage they have placed their Church in Quebec as well as their Society—a meeting shall be held at the Parish Church, at the usual hour for Vespers; thence the Parish Priest with the clergy and people shall proceed in procession to the Church of the said Fathers to chant the Vespers which should have been said at the Parish Church, and after the sermon and Benediction, they shall return in procession to the said Parish.

We have further ordered that the same shall be done on the third day of December—the Feast of St. Francis Xavier—and the thirty-first day of July—Feast of their glorious Patriarch, St. Ignatius, when it shall fall upon a Sunday, and that the people shall be notified of it the

CATHOLIC AND LITERARY NOTES.

His Holiness Pope Leo XIII. has addressed a brief to the Catholic Young Men's Society of Great Britain.

Archbishop Williams, of Boston, returned home from Europe on August 16.

The Annual Report of the St. Vincent de Paul Society has just been issued. We shall refer to it at length next week.

The poem "Creation," in our last issue, was inadvertently credited to Dr. Dawson. It is from the pen of a Mr. Pocock.

St. Francis' Seminary, lately established in Michigan, has been presented with his library of seven thousand rare and valuable volumes by Bishop Borgess.

The Catholic Temperance Magazine for August, an English publication, is to hand. It is a worthy standard-bearer in the great cause of Temperance Reform.

Commander F. C. Law, R. N., has just returned to the city from England, and will shortly enter upon his duties as *aide de camp* to his Honour the Lieutenant-Governor.

Father Damen, S. J., so well known as one of the pioneer priests of the Jesuit Order, will celebrate his golden jubilee in November next, in the City of Chicago.

In answer to a correspondent who wishes to obtain a copy of the Records of the American Catholic Historical Society, we would advise him to address American Catholic Historical Society, 211 S. 12th Street, Philadelphia.

The Little Sisters of the Poor are constructing a large convent at Calcutta, India. Lady Dufferin, the wife of the Governor-General of Hindostan, is giving them every aid and encouragement. Lady Dufferin is a Protestant.

The pic-nic of the Rev. Father Harold, in aid of the Church of St. Vincent de Paul, at Niagara, will take place on Wednesday, the 7th inst. Excursion rates have been arranged per steamer Chicora for those going from this city.

Rev. Father Duffus, of St. Raphael's, has been suffering acutely for some weeks with sciatica. He will try the St. Leon springs, and, failing to find relief there, will have to go South for the winter.

His Grace Archbishop Lynch leaves Charlottetown, P.E.I., this week for Toronto, returning by way of Halifax, where he remains for a few days the guest of Archbishop O'Brien. His Grace will also call at Quebec on his way home, reaching here early in September.

At a meeting of the parishioners of St. Michael's Cathedral, Hon. Frank Smith presiding, it was decided to erect a boiler house and to provide engines for heating the Cathedral. Over \$2,300 was subscribed at the meeting. Mr. Eugene O'Keefe is treasurer of the fund.

Pope Leo XIII. it is said, is about to found an international college for literature, in which the Italian poets and authors will be studied in an especial manner. His

Holiness announced this in an audience granted to the students of the Leonine Institute, in honour of their recitations of extracts from Greek and Latin poets, and from Dante.

The *Globe* of Saturday last contained an article from Mr. Thomas O'Hagan on the poet Alexander McLachlan. Mr. O'Hagan has received the appointment of Classical and Modern Language Master of the Mitchell High School.

An English translation of Professor Janssen's great work, "The History of the German People," is soon to be published. The translator is an American lady, Mrs. Mary A. Mitchell, who has been specially authorized by Professor Janssen to undertake the task. Readers on both sides of the Atlantic will await the work with interest.

The first university of learning in America was established by Archbishop Jerome de Loaysa, a Dominican, in Lima, Peru, in 1551, ninety years before the foundation of Harvard near Boston. The University of Lima was recognized and assisted by the Spanish home government, and was especially intended for the education of the Indians.

M. Pagès, President-General of the Society of St. Vincent de Paul, announces that the delegation from the Society appointed to offer congratulations to Pope Leo XIII. on occasion of his Jubilee, will be received in audience by His Holiness about the first days of February. He states that from news received from various countries the number of members who will go to Rome is likely to be considerable.

In the list of ecclesiastical students who received medals at the recent distribution in the Church of Propaganda, Rome, we find the following Canadians: David Chisholm, of Nova Scotia; Wilfrid Deguire, Peter Curran and James Morrison, of Charlottetown, P.E.I.; Elesius Gravel, and Alexander Thompson, of Arichat, N.B.; John Knight and William Morrissey, of Newfoundland.

His Grace, Archbishop Croke, of Cashel, has presented to Father Riordan, the indefatigable friend of the emigrant at Castle Garden, New York, two flags, one the "Stars and Stripes," and the other the green flag of Erin, in recognition of the services rendered by him to Catholic, and especially Irish, immigrants. The gift is accompanied by a felicitous letter.

Lately, during a pilgrimage of the people of Nicolet diocese, having at their head their honoured bishop, three miracles were wrought in the sanctuary at Beaupré. A man who had had his knee cut with a blow from an axe, and who could not walk, was completely healed. A deaf and dumb child of five years of age suddenly recovered his hearing. A little girl of eleven years of age, whose side was paralyzed, was restored to perfect health.

A decree of the Sacred Congregation of Indulgences and Holy, Relics bearing date April 27 of the present year, declares that for the valid reception of the brown scapular it is necessary that it be blessed and imposed singly, and not together with other scapulars. The privilege of blessing and imposing the brown scapulars at the same time with others will not be granted in future; and in the case of those who have already received this privilege, it is to cease in ten years from the date of this decree.

On the 17th inst., the Most Rev. Peter Richard Kenrick, D. D., Archbishop of St. Louis, entered upon his eighty-second year. His Grace was born in 1806; ordained in 1832; consecrated Bishop of Drasa and appointed coadjutor to the Rt. Rev. Bishop Rosati, first Bishop of St. Louis, in 1843, and in 1847 he was raised to the Archiepiscopate. His Grace's career has been marked with dignity, illustrated by scholarship, and his ecclesiastical rule has exhibited throughout unvarying evidence of sound conclusion and judicious forecast.

The Rt. Rev. Boniface Wimmer, O.S.B., president of the North American Cassinese Congregations of Benedictine Monks, and Archabbot of St. Vincent's Abbey, Latrobe, Pa., is reported seriously ill. He is the oldest priest and monk in the Church. He was born in Bavaria in 1809, became a secular priest in 1831, and embraced the monastic life in 1833. By the assistance of King Ludwig, Father Wimmer came to America in 1846, with a few companion monks, and established the first convent of his order at Latrobe. He was appointed Prior in 1847, elected Abbot in 1855, and honoured by Pope Leo XIII. in 1880, with the title of Archabbot.

The *Catholic World* for September contains, "Revelations of Divine Love," by Rev. A. Young; "Cruel Nature," by Henry Hayman, D. D.; "Dublin Charities," by Mary Bamim; "Mexico: Educational and Industrial," by M. F. Sullivan; "Literary Mexico," by M. E. Blake; "An Old-Fashioned Poet," by Agnes Repplier; "Domine, non sum dignus," by Wm. J. Duggett; "Thornadoes," by Rev. M. S. Brennan; "Silly Catherine," by J. R. Corson; "Land, Labour and Taxes in the Last Century," by Dyer D. Lum; "Woman in Early Christianity and during the Middle Ages," by Rev. W. P. Cantwell; "Marguerite," by Darcy Byrn; "Catholics and Civic Virtue," by P. T. Barry; "A Chat about New Books," by Maurice F. Egan; "With Readers and Correspondents," and "New Publications"—a variety, surely!

There has just died at the Visitation Convent in St. Louis the last member of a most remarkable family, whose name is famous in the annals of the Church in America, Sister Mary Josephine Barber. Her grandfather and father were both originally Episcopalian ministers, and were converted to Catholicity, the latter becoming a Jesuit. His son, Sister Mary Josephine's brother, also joined the order, while his wife became a Visitation Nun, under the name of Sister Mary Augustine. Their five daughters, moved by a like spirit of devotedness, all became members of religious orders; four of them joined the Ursulines and died in Canadian convents, while Sister Josephine the last surviving member of the family, whose death we have now to chronicle, became a Visitandine. Born in 1817, she was educated in the convent at Washington, D.C., made her novitiate in Kaskaskia, Ill., and was sent in 1845 with her mother to St. Louis, where they remained together four years, after the expiration of which time Sister Mary Augustine was sent to Mobile, Sister Mary Josephine remaining to the end of her life as a teacher in the St. Louis Convent.

The number of Catholic Indians in Manitoba is estimated at 15,000. Bishop Grandin, who has been a missionary many years in that country, is assisted in his apostolic labours by thirty-five priests and twenty-two lay brothers, all members of the Congregation of Oblates of Mary Immaculate. There are also about forty Sisters taking care of orphans and sick, and teaching schools. Heretofore the good Bishop and his devoted priests have suffered incredible hardships, sharing all the miseries of the wandering tribes, travelling in dog-sleighs and with snow-shoes in winter; but now, as the buffalo are being driven off, the Indians will have to settle down, and the missionaries will not suffer so much. In the northern part of the diocese, in the depth of winter, the sun does not come above the horizon for thirty-three days. The days are marked by a strong twilight. The Bishop receives a donation from the Society of the Propagation of the Faith for his missions, the support of priests, erection of chapels, etc. If the priests can count on twenty-five cents a day for personal expenses, they consider themselves well off.

True love
Takes joy as solace, not as aim,
And looks beyond and looks above;
And sometimes through the bitterest strife
First learns to live her highest life.

—Adelaide Proctor.

DEATH OF A HOLY RELIGIOUSE.

It is with extreme regret we have to chronicle the death of the saintly Mother Teresa of St. Joseph's Convent, this city, which occurred on the 23rd. inst. at Port Arthur, whence she had gone in search of health. The deceased had been in a failing state of health since the beginning of February last, at which time she was suddenly attacked with heart-disease, which quite prostrated her and left her in a very enfeebled condition, which continued for some months. With the return of fine weather, however, she showed signs of improvement, and it was fondly anticipated by the Community that she would finally quite recover. With this object in view she expressed a desire to take a trip up the Lakes, and on the 3rd. inst. left Toronto for Port Arthur in company with four Sisters, arriving without casualty at their destination in due time. But on the day following her arrival she became very ill, and a physician was at once called in, who held out hopes of recovery, sufficient, at least, to enable her to return to Toronto. She continued in about the same condition until the morning of the 23rd, when she took a sudden turn for the worse which the physician pronounced serious. Being informed of her critical condition, she asked to have the last rites of our holy religion administered without delay, and this being done, at 11 pm. she calmly resigned her pure soul into the hands of her Creator. She was in the 59th year of her age and her 36th in holy religion.

As soon as the intelligence of her death reached Toronto, instructions were at once sent to Port Arthur to have the remains removed to this city where they arrived by the C.P.R. at 4 p.m. of the 27th inst. (Saturday). Being conveyed to St. Joseph's convent and placed in the chapel of the institution, masses were said for the repose of her soul; the first by Rev. Father Sullivan, of Thorold, and the second by His Lordship, Right Rev. Dr. O'Mahoney, Bishop of Eudocia, and at nine o'clock a solemn Requiem High Mass by the Very Rev. F. P. Rooney, V.G. The high esteem in which the deceased was held was manifested by the large number of priests present, upwards of twenty occupying seats in the sanctuary, some of whom had at considerable personal inconvenience come great distances to pay a last tribute of respect to the venerated Religious. After the religious ceremonies at the convent the remains were removed to St. Michael's Cemetery and amid a sorrowing circle of Sisters, relatives and friends, laid to rest, in the secure hope of a glorious resurrection.

During Mother Teresa's long and useful life she had filled many important offices in the community of St. Joseph. For ten years she had been superioress in various houses of the Order, and for five years she had occupied the high and important office of Superioress General. For fourteen years she had been Mother Assistant and also for four years Mistress of Novices, and the duties of these various offices she discharged in a most edifying and praiseworthy manner, with credit alike to herself and to the Community. Her death is a great loss not only to the Community of which she was a member, but to the educational and charitable institutions of Toronto and the Province at large, and her place cannot easily be filled. She gave her life to God, she served Him faithfully during her earthly career, and now she rests from her labours and her works follow her. Her exalted virtues, her elevated and self-sacrificing life, won for her the veneration and esteem of all with whom she came in contact, and her memory will long be cherished in the annals of the Community. She was the perfect model of a holy religious, and the faithful follower of her Crucified Lord. To her may very properly be applied the words of Holy Writ, that "she being dead, yet speaketh." May she rest in peace.

OUR LADY OF KNOCK.

His Grace, the Archbishop of Toronto, has addressed the following letter to Archdeacon Kavanagh: "How often I have thought of you since I had the pleasure of visiting the Holy Shrine of Knock. We are using the

plaster of Knock constantly, and it has never failed to work a miracle. No wonder, considering the faith of our dear people at home and abroad. The last of these wonders to come under our notice was the case of one of our Brothers of the Christian Schools in Toronto, an excellent young man, one of our best teachers, very pious and devoted to his work. He had become subject to epileptic fits, which, besides causing him great pain, deranged the community, for his place in the schools had frequently to be filled by one of the others. He came to me some time ago and with great faith asked me to cure him. I gave him a piece of the plaster of Knock, to be put in water, of which he should take some three times a day with pious invocations of the Holy Mother of God and other prayers. Since the first time he took the water he has not had a fit. The other day he came to me quite a changed man, of fine healthy appearance, and full of gratitude to the Mother of God for his cure; of course I came in for some of his prayers. Our good Lady of Knock, my dear Archdeacon, is the same as Our Lady of Lourdes, or Our Lady of la Salette, and we would be surprised if the Loving Mother of our dear Redeemer would neglect to visit poor Ireland in her awful struggles to preserve the faith and the lives of the people."

ST. MICHAEL'S COLLEGE.

This well-known institution will re-open on Tuesday next, the 6th inst. During vacation the entire building has been renovated and overhauled, particular attention being paid to its sanitary and heating arrangements, so that in both respects the Basilian Fathers may congratulate themselves on occupying a building equal to anything in Canada. Under the supervision of the City Health Inspector and a competent architect, a new drain has been constructed, closets, etc., of the latest improved pattern put in, the lavatories remodeled, the walls of the entire structure kalsomined and painted, and in all other respects the house put in the most thorough order.

The Basilians have long had a high reputation as educationists, and the services they have, for upwards of a quarter of a century, rendered to the cause of Catholic education in Canada, give them a strong title to support. Many a man who has since risen to high position in Church or State, can claim St. Michael's as his *Alma Mater*. Beginning with this term, several important changes are to be made in the curriculum of the college, and there is to be added another and higher commercial class, designed to impart a solid business training to young men. The teaching staff has also been recruited, and under the able presidency of Father Cushing, St. Michael's may, this term, be expected to confirm its already high character as a Catholic College, and to afford a means for Catholic boys to receive a thorough education, and at the same time a sound Christian training, without which the highest culture is in vain.

THE FELLOWSHIP OF THE IMMORTALS.

This is my attic room; the walls and floor
Are bare of all the luxuries of art,
Yet here are treasures which I value more,
And which are always dearer to my heart.
In rare confusion scattered round, on shelves
And chairs, and filling all convenient nooks,
Are the delights of one who fondly delves
For learning in a glorious host of books.
True friends are they, whose dear love never goes
And, having them, why should I wish for more,
Since thro' their trusty channels always flows
The storied wine which thrilled the gods of yore?
And, drinking deep, in enviable dreams,
I walk with them beside their mystic streams.

E. P. R.

A DAY IN THE COUNTRY.—Little Tommy (who has never been out of Whitechapel before): "Oh! oh! oh!" Kind Lady: "What's the matter, Tommy?" Little Tommy: "Why, what a big sky they've got 'ere, Miss!" —*Punch*.

The Catholic Weekly Review.

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Remittances by P. O. Order or Draft should be made payable to the Editor.

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

LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

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

GENTLEMEN,-

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, hails with peculiar pleasure the assistance of her lay children in dispelling ignorance and prejudice. They can do this nobly by public journalism, and as the press now appears to be an universal instructor for either evil or good, and since it is frequently used for evil in disseminating false doctrines and attributing them to the Catholic Church, your journal will do a very great service to Truth and Religion by its publication. Wishing you all success and many blessings on your enterprise.

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

TORONTO, SATURDAY, SEPT. 3, 1887.

The preparation for the celebration of the Pope's Jubilee will begin at Rome, in September, on an extensive scale. It is the intention of those in whose hands the arrangements for the celebration have been entrusted, to surround the occasion with a display of magnificence surpassing any event that has occurred in Europe within the century.

Business is not in a flourishing state with some of the Protestant proselytizing societies which have established institutions in Rome, the very "hot-bed and centre of Popery," as they describe it. In spite of the sums spent on soup, free bibles, and innumerable tracts distributed to the people, the task of conversion has not been a success. The Methodist Church, planted right opposite the office of the Cardinal Vicar, who may be described as the curate of the Pope, is for sale. A similar fate has overtaken the other "gospel-shop," as it has been called, situated in the Via Urbana, near the Manzoni Theatre.

The division which took place on Saturday last, on Mr. Gladstone's motion for the nullification of the Government's proclamation of the Irish National League, resulted in the sustainment of the Ministry, as was anticipated, but by a majority reduced to only 78 votes. About one-half the Unionist members appear to have voted with the minority. At the last moment Lord Hartington, who had shown some signs of wavering, denied that he had disagreed with the Government, although he would have pre-

ferred, he admitted, had it been content, in the first instance, with the provisions of the Crimes Act. Were it not for the support of Lord Hartington's following, the situation would have been one of the utmost gravity for the Government. Comparing the figures of this division with the Ministerial majorities of a month ago, it will be seen how great changes have taken place in the political state of the country. "The change is coming," in Mr. Gladstone's words, "more rapidly than many people imagine; and, in fact, quite fast enough."

The last number of the *Cosmopolitan Magazine* contains an article from the pen of Mr. J. Macdonald Oxley, of Ottawa, entitled "Pilgrims and Shrines in Canada." Although evidently fearful of expressing any opinion as to the credibility of miracles, whether wrought at the Shrine of Ste. Anne de Beaupré or elsewhere, Mr. Oxley tells the story of Ste. Anne with much fulness and accuracy. Expressing no opinion in the premises, he cites the stories of the shrines, and leaves his readers to form their own conclusions therefrom. We make room for one quotation:—

"The following incident I have upon the testimony of one of the most intelligent and well informed French Canadians I have ever met, who witnessed it with his own eyes, and related it to me. Three years ago a well-to-do farmer, living about ten miles above Quebec, who had been dumb, but not deaf, from his birth, determined to try if Ste. Anne would vouchsafe him relief. Accordingly, bare-footed, bare headed, coatless, and fasting, he walked the entire distance to her shrine. Fainting, but full of faith, he wrote out his confession upon the slate he always carried, attended Mass, received the Communion, and then lay down to rest. Next morning he was one of the first at the Communion service. The church was crowded with reverent worshippers. Suddenly the service was broken in upon by a strange, half-articulate shout that startled every one. All eyes were turned toward the spot whence it came, and there, with countenance whose exultant brightness transcended expression, stood the mute, a mute no longer, giving vent to his emotions in joyful ejaculations that filled the edifice. Thenceforward he spoke freely, and, with tears streaming down his cheeks, said to my informant: 'Ah, sir, won't my boys be glad to hear my voice!' With these and a hundred like marvels to kindle and sustain their faith, one can readily conceive with what sincerity the myriad pilgrims, scorning the logic of unimpressionable rationalism, chant their canticles in honour of their patron saint."

The system of high license, which has been given a thorough test in Chicago, is at present attracting very widespread attention, in common with the question of Prohibition and all that pertains to the movement which makes for the eradication of drunkenness. Some time since the British Consul in Chicago addressed a letter to Mr. Onahan who has held for a score of years the collectorship of the city, and is familiar in all its details with the practical working of the system, asking for such information as he possessed in relation to the matter. Mr. Onahan's answers to the interrogatories are of great public interest.

Under the operations of the High License Law in Chicago, the revenue derived from saloon licenses has increased from \$200,000 per annum to nearly \$2,000,000. The rate formerly in force was \$52 per annum, under the new regulations it is \$500. In 1882, 'er the old law there were nearly 4,000 saloons in the city, there are now 3,900,

and though the diminution in number does not appear very signal, it is to be remembered that since then the city has expanded enormously, and had added to it a considerable area of territory. Had the former low licenses prevailed up to the present, Mr. Onahan is persuaded there would be now fully six thousand saloons in Chicago, while on the other hand he is convinced there would be one thousand fewer saloons in the city, were it not for the fact that the brewers who largely control and influence the saloon traffic actually pay the license for quite one half these now existing. This they do by way of advances, or accommodations. To the question what the effect of the system has been on the consumption of liquor, and on drunkenness, Mr. Onahan answers that he believes, as a result of his own observation, the official and other data brought to his notice, and the experiences of many clergymen of different denominations with whom he has had opportunity from time to time to discuss the subject, that the adoption of the high license system has operated to diminish considerably the consumption of spirituous liquors in that city.

Its first effect was to put an end to the evil of bars in the grocery stores, and to a large number of 'neighbourhood' saloons,—the small groggeries and bar rooms to be found in the localities occupied by the poorer classes, and which proved a constant danger and menace to the home peace of so many a poor workingman's family. Such places could exist, and even thrive, under a \$52, license rate, but could not live under a fee of \$500. Drunkenness, and the habit of drinking in saloons and public places he believes to have sensibly diminished of late years, partly because of the reasons alluded to, but principally from:

"First, the growing public sentiment of the country on the subject of drink, an increased horror of drunkenness, and a deeper sense of the social, moral and public evils brought on the community by the curse of intemperance.

Second, the efforts of the temperance and total abstinence societies all over the country, and especially the significant attitude adopted by the Catholic Church, and the powerful efforts put forth by that and other religious bodies and societies to stem, and if possible to eradicate altogether, the drink-plague and to band men and women together pledged to temperance and sobriety.

Third, the action of the powerful organization the Knights of Labour, in denying membership to saloon-keepers, and requiring that the chief officers of the organization shall take and keep the pledge of total abstinence while holding official positions in the brotherhood."

All these agencies have exercised a powerful restraining influence of late years, and have contributed to the growth and propagation of temperance habits and principles, and largely and happily among the classes most liable to suffer from indulgence in intemperate habits. To the question whether the effect of high license has been for the well-being of the community, Mr. Onahan answers, emphatically, yes. There is but one opinion he says, among impartial and thoughtful citizens on the subject, and that is, that while high license of course does not, and will not eradicate or cure the evil of intemperance, it serves as a means to regulate and control the saloons, and effectually operates to limit their number. "Were the license still higher in amount, the number would be still further diminished." But while it is within the power of the municipal authority to work many and important reforms, yet to radically cure the evil of drunkenness, laws and licenses, though they may aid in the good work, are not,

and cannot be of themselves effective. Moral suasion, religious teaching, and the influence of example, these, in his judgment, are the true methods and agencies. It is worth while to reproduce Mr. Onahan's words on the subject. Our readers will not need to be told that they are those of one of the most widely-known Catholic writers and laymen in America:—

"Public opinion is everywhere growing and intensifying throughout the United States regarding the terrible effects of the drink plague, and the moral, social and political evils which follow in its disastrous train. The demand for repressive legislation in the form of high license, local option, and even prohibitory laws, seem to steadily grow on every side, and is more or less apparent in every State or Territory. Extreme measures are of doubtful utility, and often defeat the very end sought. Prohibition rarely prohibits, and certainly cannot be enforced in cities. The way, and the only way to get rid of the evil of drunkenness is to persuade people to stop using intoxicating liquors. The more rational, because the more permanently effective, agencies to reform—temperance and total abstinence societies, and the powerful allies of religious and moral suasion—these are steadily multiplying in efficiency. The American public is realizing more and more the necessity of temperance habits for the sake of home, family and the welfare of society. The schools of late are brought under the influence of temperance teachings, and the rising generation of American youth are certain to become more and more impressed with the importance of adopting and adhering to habits of sobriety."

The Catholic journals of the United States, almost without exception, are calling attention to the injustice to which Catholics are subjected in the matter of public education in America. The Church has declared through her highest authorities the obligation of establishing separate schools for the education of Catholic children. The last Plenary Council of Baltimore, which made the ecclesiastical law for the country, decreed that within two years Catholic schools should be established in every mission in the United States, save in those places in which the Bishop of the diocese found it impossible to do so. The Church having so felt and declared the obligation of erecting distinct schools for her children wherever the secular system has been established—a position she has assumed not alone in the United States, but in Germany, England, Belgium and our own country, and wherever the secular system of education has been adopted—the injustice to which United States Catholics are subjected in this question of education, lies in this, that they are taxed for the maintenance of a system of education from which they are in conscience obliged to hold their children aloof, and made pay their share towards the support of an educational system from which they, as a rule, are excluded, as a consequence of their religious convictions. Catholics understand, and the Church teaches, that a godless system of elementary education is attended with danger to the faith and morals of Catholic children, and is inconsistent with the proper fulfilment of the obligations incumbent on parents, whose children may be lost to the Faith where a merely secular system of instruction obtains. It is unfortunate, in view of all that is known of the origin of the public school system of America, that the representations of the church in an affair of this nature should be met by the "sects" with appeals to sectarian fanaticism and passion. For undoubtedly the American public school system was the

work of an extensive and organized infidel movement, which sought to reduce the country by means of it to irreligion and atheism. That this is indeed so, and that in America, as in Europe, the banishment of religious teaching was meant merely as the preliminary to the destruction of the Christian idea, is sufficiently shown in the following extract from one of Dr. Brownson's American essays. --

"It is far easier to educate for evil than for good, for children, since the fall, take to evil as naturally as ducks take to water. The enemies of religion and society understand this perfectly well, and hence, whenever in their power, they seize upon the schools, and seek to control the education of the young. To accomplish their purposes they have only to exclude religion from the schools, under the plea of excluding sectarianism, and instead of teaching religion, teach, as Frances Wright was accustomed to say, *know-ledge*, and they may soon have a community whose thoughts and affections will be exclusively of the earth earthy.

"It is not without design that I have mentioned the name of Frances Wright, the favourite pupil of Jeremy Bentham, the famous infidel lecturer through our country, some twenty years ago, for I happen to know, what may not be known to you all, that she and her friends were the great movers in the scheme of godless education, now the fashion in our country. I knew this remarkable woman well, and it was my shame to share, for a time, many of her views, for which I ask pardon of God and of my countrymen. I was for a brief time in her confidence, and one of those selected to carry into execution her plans. The great object was to get rid of Christianity, and to convert our churches into halls of science. The plan was not to make open attacks upon religion, although we might belabour the clergy and bring them into contempt where we could, but to establish a system of state—we said *national*—schools, from which all religion was to be excluded, in which nothing was to be taught but such knowledge as is verifiable by the senses, and to which all parents were to be compelled by law to send their children. Our complete plan was to take the children from their parents at the age of twelve or eighteen months, and to have them nursed, fed, clothed, and trained in these schools, at public expense; but at any rate, we were to have godless schools for all the children of the country, to which the parents would be compelled by law to send them. The first thing to be done was to get this system of schools established. For this purpose, a secret society was formed, and the whole country was to be organized somewhat on the plan of the carbonari of Italy, or as were the revolutionists throughout Europe by Bazard preparatory to the revolutions of 1820 and 1830. This organization was commenced in 1829, in the city of New York, and to my own knowledge was effected throughout a considerable part of New York State. How far it was extended in other States, or whether it is still kept up I know not, for I abandoned it in the latter part of the year 1830, and have since had no confidential relations with any engaged in it; but this much I can say, the plan has been successfully pursued, the views we put forth have gained great popularity, and the whole action of the country on the subject has taken the direction we sought to give it. I have observed, too, that many who were associated with us and relied upon to carry out the plan, have taken the lead in what has been done on the subject. One of the principal movers of the scheme had no mean share in organizing the Smithsonian

Institute, and is now, I believe, one of the representatives of our government at an Italian court. It would be worth inquiring, if there were any means of ascertaining, how large a part this secret infidel society, with its members all through the country, unsuspected by the public, and unknown to each other, yet all known to a central committee, and moved by it, have had in giving the extraordinary impulse to godless education which all must have remarked since 1830, an impulse which seems too strong for any human power now to resist."

The education it was laboured to give children in the common schools of the States, was only fitted, Brownson said, "to make them infidels, libertines and sharpers." It is to be remarked that the existence of the separate school system in this province occasions greatest concern in a quarter which seeks to explain away all belief in the supernatural and miraculous by means of the stock arguments of the Materialists.

CRAFT-GILDS.

BY THE REV. T. B. SCANNELL.

SOCIALISTS often say that the Catholic Church is the workman's enemy, because she condemns unions which are his only protection. This is a great mistake. No doubt the Church is often obliged to condemn the excesses of certain unions, but, so far from being opposed to the unions themselves, she has done her best to encourage them. An examination of the Craft-gilds, or trades-unions of the middle ages, will show us that the Reformation has been the enemy of the working man, and that the Church has been his friend.

A Gild was a society of men banded together for mutual help or support. It was a union between man and man, based upon brotherly love. Some gilds were religious, that is, the members were united for the purpose of helping each other spiritually; not, however, to the exclusion of temporal aid, since the corporal works of mercy, such as feeding the hungry, visiting the sick, and burying the dead, were rightly considered as duties of religion. The excellent Gild of the Blessed Virgin Mary and St. George established at St. George's Cathedral, Southwark, corresponds with the mediæval religious gilds. Its chief object is to procure Masses and prayers for deceased members, but it also grants an allowance for funeral expenses. Other gilds were in the first place temporal; but, just as the religious gilds did not exclude help for the body, so these did not exclude help for the soul. Of these gilds there were two kinds: the Merchant-gilds, and the Craft-gilds, which latter were associations of workmen.

The object of the Craft-gilds was to provide for the temporal and eternal welfare of their members. Each trade had its own gild. No one was admitted unless he had a good character, and was a competent workman. Every week, in some cases every quarter, a meeting was held, presided over by the Master or Warden, in which the regulations of the trade as to prices and wages were decided, and by this means competition among the brethren was prevented. A rule common to all craft-gilds was that "no one should work longer than from the beginning of the day until curfew," nor "at night by candle-light." Work on Sundays and festivals, and "on Saturday or the eve of a double feast after noon has been rung," was strictly prohibited. Thus the prevention of competition, the regulation of the hours of labour, the Saturday half-holiday so cherished by the modern working man, were all introduced long ago by the gilds. Indeed, the half-holiday was due to the Catholic practice of beginning the celebration of a feast on the preceding afternoon, and when this practice was abolished at the Reformation, and the half-holiday was likewise lost. By restricting the hours of daily labour, and arranging for numerous holidays, the gilds provided the workman with time to attend to his religious, domestic and political duties. Another important rule was that as long as members were out of work, no

member should work with a non-member. Moreover, it was strictly forbidden to summon another member before a court of justice until the matter in dispute had been examined by the guild wardens, and every compromise was impossible. We must not forget to mention that the members promoted brotherly feeling by frequently dining together in their halls, and that in battle they fought side by side, and gained many a famous victory.

But what had the Church to do with these Guild-crafts? I will answer in the words of Brentano, from whose valuable work on Gilds the substance of this article is taken: "Besides being brotherhoods for the care of the temporal welfare of their members, the craft-gilds were, like the rest of the gilds, at the same time fraternities. In the account of the origin of the Company of Grocers, it is mentioned that, at the very first meeting, they fixed a stipend for the priest who had to conduct their religious services and to pray for the dead. In this respect the craft-gilds of all countries are alike; and in reading their statutes one might fancy that the old craftsmen cared only for the well-being of their souls. All had particular saints for patrons, after whom the society was frequently called; and where it was possible, they chose one who had some relation to their trade. They founded Masses, altars, and painted windows in cathedrals, and even at the present day their coats of arms and their gifts range proudly by the side of those of kings and barons."

Thus in the Ages of Faith the workman was not a mere tool, or a cog in a huge manufacturing machine; but, uniting with his fellow workmen, he secured for himself and for them some share in the comforts of life, and at the same time he made ample provision for the eternal welfare of his soul. Would that such associations had continued to exist to our day! But, unhappily, at the time of the Reformation the wealth of the gilds attracted the cupidity of Henry VIII., and their religious character gave him a pretext for "reforming" them. This process consisted of the confiscation of their property to the King, and in their separation from the Church. Some of the associations soon, indeed, acquired fresh wealth, but the loss of their connection with the Church has totally changed their character. It is hard to recognize in the modern turtle-loving City Companies the descendants of the grand old Gilds which so carefully watched over the spiritual and temporal interests of the workman.—*Catholic Temperance Magazine*.

Current Catholic Thox. Jt.

THE DUTY OF THE HOUR.

The duty of the hour—with which no lesser duty ought to interfere—is to lead the children to the feet of Him who commanded that they, above all others, should be brought to Him.

Who, with a clear conscience, can disobey that command? The Church, speaking with Her Spouse's words asks for the little children. Her schools are open. On the decision of this hour depends the future of the child in this world and the next.

Woe to the parent who stands between the light of Faith and the children God has put in his keeping!

Our readers can aid the cause of Christianity, of morality, of the highest patriotism, by urging on their acquaintances the right of Catholic children to Catholic teaching in Catholic schools.—*Freeman's Journal*.

GOD MUST HAVE HIS PLACE.

Again and again we repeat it: God must have His place in this world. Neither men nor nations can do without Him. He is necessary to both men and nations. Nay, more, nor men nor nations can get rid of God. He goes down into the domain of history, and He rules it either gently as a mother or terribly as an avenger. Into every question of earth He enters. He is part of every problem. He stands related to every event—in the fall of a snow flake, as in the crash of an empire; in the

fading of a flower leaf, as in the ruin of a nation; in a word, in everything that happens between the dust and the stars, He must be taken into account. Try as it may, this world can never be Godless. Out of eternity, through the gates of creation, God enters the world—moves across it; men may or may not see his foot-prints, but they are there, marked and ineffaceable; men may or may not see His shadow when He passes, but that shadow moves beside them, men may or may not hear His voice, but it is sounding, nevertheless, amid all their tumult; men may not see His hand till the blessing falls from it, or the malediction, but the hand is always there; men may not see Him working in their midst till He has built a monument, graven His own name on it, and passed; men may not know that He is walking on their way till they meet Him treading in the dust a proud people or an unlucky nation, but always, always, seen or unseen, felt or unfelt, He, with man, is making and moulding human history. Man from day to day records the events of that history, and too often He who holds that history in the palms of His hands is utterly ignored but never ignored with impunity.—*New Orleans Morning Star*.

CHURCH MUSIC.

Some of the incidents connected with our Church music do not edify, and certainly do not help the priest. We go into a Church, hear a rattler upon the keys of the organ who has been thumping the keys of the piano, or twanging the strings of the violin, through the week, as the people danced and reveled. We go into the organ loft to see this man whose week was given to the world and the world's pleasures, and who has no more sign of piety about him in the Church than he had in the concert saloon or upon the platform of the theatre. But furthermore we find that he was bought for the work of his fingers. He was bought to do this thumping upon the keys of the organ. He never put down in his contract, "I am to go to your Church to take part in your religious service;" not at all; why? the man has no faith, he is an unbeliever. He may be a Jew. He may be an apostate and excommunicated Catholic; and yet, so low have we fallen in some parts of the country that the priest bargains for an Atheist or Jew to aid him in the service. Then we look around to see what material he has for carrying out his performance. We look around to see what material he has to help him; he has picked out some man that has a voice, and who sings "Credo in unum Deum," and yet he does not believe in God at all. Another sings "Credo in Jesum Christum," and yet he is a Unitarian; another sings, "Credo in unum sanctum Ecclesiam," and he hates the Church. Now, can any man look at this matter properly and regard such performances in any other light than that of sacrilegious lying and blasphemy? What is the meaning of singing in our Church? Is it not to render the praise of God in musical tones, in musical language? And this man is supposed to be there as a help to the priest. Now study the members of the organ gallery, and their conduct. There come rests in the service; there comes a time when the priest goes to the pulpit to preach, and the choir go behind the organ to enjoy themselves; they chat, they talk, they flirt. They have brought with them wherewith to amuse themselves, and no wonder. The priest is preaching the Word of God, but they do not believe in the Word of God at all. Some one will say that this is an exaggeration, but scenes like these may be witnessed in many churches all over the country, and many of our believing Catholics have been perverted by them. Many having seen others do such things thought such conduct was legitimate; and they, not going to the same extent, but indulging themselves with bits of candy and oranges, and neglecting the sermon, yet thought they were respectful Christians in the House of God.—*Bishop McQuaid before the St. Cecilia Society*.

Quarry the granite rock with razors, or moor the vessel with a thread of silk, then may you hope, with such keen and delicate instruments as humor, knowledge and human reason, to contend against those giants, the passion and the pride of man.—*Cardinal Newman*.

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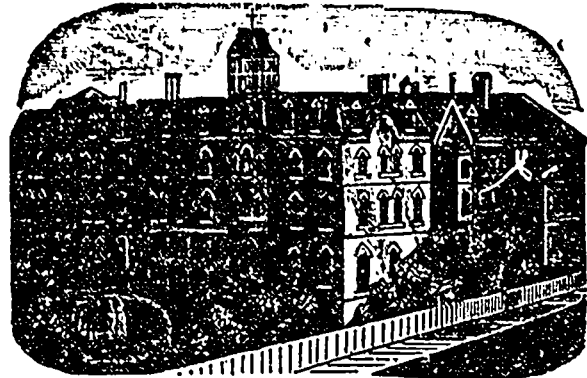
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NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Hot-water Heating Apparatus, Post Office Building, Peterborough, Ont.," will be received at this office until 12th September next, for the erection and completion of a

HOT WATER HEATING APPARATUS at the Post Office Building, Peterborough, Ont.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the office of Mr. J. E. Bolcher, Architect, Peterborough, Ontario, on and after Monday, 22nd instant.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

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

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

By order,

A. GOBELL,
 Secretary.

Department of Public Works,
 Ottawa, August 19th, 1887.

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Notice to Contractors.

SAULT SAINTE MARIE CANAL.

CONTRACTORS intending to tender for works of construction of the Canal proposed to be formed on the Canadian side of the Saint Mary's River, are hereby notified that tenders will be received about JANUARY next, and that the most favorable time to examine the locality will be between the present time and the early part of November next. When plans, specifications and other documents are prepared, due notice will be given. Contractors will then have an opportunity of examining them and be furnished with blank forms of tender, etc
 By order,
 A. P. BRADLEY,
 Secretary.
 Department of Railways and Canals,
 Ottawa, 24th August, 1887.

Notice to Contractors.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Steam Heating Apparatus, Custom House, London, Ontario," will be received at this Office until 12th September next, for the erection and completion of a
STEAM HEATING APPARATUS
 at the Custom House, London, Ont.
 Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the office of Messrs. Durand & Moore, Architects, London, Ont., on and after Monday, 22nd instant.
 Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.
 Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honourable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.
 The Department will not be bound to accept the lowest or any tender.
 By order, **A. GOBIL,**
 Secretary.
 Department of Public Works,
 Ottawa, 19th August, 1887.

Notice to Contractors.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Steam Heating Apparatus, Infantry School London, Ontario," will be received until 12th September next, for the erection and completion of a
STEAM HEATING APPARATUS
 AT THE
Infantry School, London, Ont.
 Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the office of Messrs. Durand & Moore, Architects, London, Ont., on and after Monday, 22nd instant.
 Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.
 Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honourable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.
 The Department does not bind itself to accept the lowest or any tender.
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