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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. IV

Toronto, Saturday, July 12, 1890.

No. 23

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Vol. IV

Toronto, Saturday, July 12, 1890.

No. 23

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## Notes.

Some people learn lessons very slowly. Here is an instance of retarded mental development. "Reduction of armament," says the *Week*, "is what Germany above all countries needs; but it is hardly possible while Russia on one side and France on the other continue to grind their swords. To imagine that the Pope could be accepted as arbiter of disarmament is preposterous." Why is it preposterous, good brother? A few years ago it seemed just as preposterous that Germany would accept the Pope as arbiter concerning the Caroline Islands and "yet the unexpected happened."

Mr. T. P. O'Connor's friends say that he is about to terminate his connection with the *Star*. A certain incompatibility of temperament, which has been developing itself for some time, has rendered a separation desirable. It has, however, been uncertain whether Mr. O'Connor would buy out his colleagues in the management, or they would buy him out. The latter alternative has, it is said, been now decided upon. According to other reports, Mr. T. P. O'Connor is appraised very highly by his co-proprietors, for they have agreed to pay him £15,000. Mr. O'Connor, however, is under an agreement, it is added, not to start another paper in London for three years.

Just now it is interesting for Canadians to recall how sixty years ago young Henry Edward Manning, fresh from Oxford, was a clerk in the Colonial Office, with some vague intention of qualifying for public life and becoming a M.P., like his father. The facts of this appointment are to be found in "John Oldcastle's" life of the Cardinal. It was at this time that the future Cardinal first realized the vastness of the resources of our colonial empire. Throughout his long and useful career, not the least of the services he has rendered to his brother Englishmen is the diligent cultivation of the Imperial sentiment—the constant reminding of his many narrow-minded countrymen of the value and the enormous importance of their national inheritance beyond the seas. He preached this doctrine to deaf ears and stony hearts for a long time, but he has lived to see most thoughtful Englishmen of his way of thinking in the matter.

The selection of Mr. J. Rochfort Maguire for the Nationalist seat of North Donegal, in the room of Mr. J. E. O'Doherty, resigned, adds an interesting item to the study of "Parnellite personnel." It will add another tie to the new friendliness between Home Rule and academic culture, and at the same time to the union between Home Rule and the colonies. Mr. Maguire is another Fellow of All Souls, or rather was, for he has now resigned. Some fifteen years ago he was up at Oxford with Mr. Cecil Rhodes, who struck up a warm friendship with him, and at the outset of the enterprise in Matabeleland got Mr. Maguire over to South Africa to work in that cause.

Mr. Maguire did good service in connection with the Matabele concession, by which he is pretty certain to have profited, and now he is coming over to be the second Home Rule member drawn from the entourage of the king of Colonial Home Rulers. Personally, Mr. Maguire is a handsome, fair-faced, agreeable, popular, and cultivated gentleman, who looks about twenty-five, speaks with aristocratic deliberation and a touch of laziness, but who strikes you on better acquaintance (so say all his friends) as a very clever fellow, a very good fellow, and a fellow who does not know the nature of fear.

ANOTHER favourite delusion held by Protestants is being knocked on the head. The deep misery and degradation of those Italians who lived in the States of the Church, and the glorious deliverance they received at the hand of the heroic Garibaldi, have long been common-places with even the better informed anti-Catholic papers; and John Bull Protestants, particularly, of course has believed in the one thing on earth he thinks infallible—his favourite newspaper. But after twenty years of irreligious rule, the lot of the poorer classes in Italy is so hard that the world can no longer shut its eyes to their condition. The duty on corn, we are told, has been raised from thirty to fifty francs a ton, the result being that the loaf is dearer and of worse quality, while the agriculturists say they are no better off than they were before. The knot of godless, self-willed adventurers who rule Italy, are literally skinning the people with taxes, and choking trade and enterprise with one hand while they rob the Church with the other. Of course they only want a little more rope in order to perform the proverbial feat: but meantime—alas! poor Italy!

In the course of a lecture recently the Rev. J. Guiness Rogers comparing *Lux Mundi* with *Essays and Reviews*, said the latter was rationalistic, but was free from sacerdotal pretensions, whilst in *Lux Mundi*, not only were the Scriptures freely handled, but the efficacy of the Sacraments and the authority of the priest stoutly maintained. The Oxford movement produced two streams of thought—one flowing towards Rome, and the other towards Rationalism. The influence of these streams was to be seen in the lives of two pairs of illustrious brothers, the Froudes and the Newmans. In *Lux Mundi* those streams seemed to have met.

## THE DISAPPEARANCE OF JOHN LONGWORTHY.

M. F. EGAN IN AVE MARIA.

## Conclusion.

"Not if I had no money left."

Esther did not notice this.

"I tell you what you ought to do, John. You ought to turn that music-hall of yours—it has been closed, you know, for some time now—into a market-house, and get some trustworthy people to supply you with good meat and fresh vegetables every day."

"And injure the small grocers?"

Esther thought a moment. "No; get the small grocers to take charge of the place, and guarantee them a fair profit for six months,—or something like that; I never could manage details like Mary. And can't you set John O'Connor to work in remodelling the hall at once?"

"I can find him something to do," Longworthy said, thoughtfully.

"Arrangements might be made with the greenhouse men and the farmers. Oh, let us do it, even if we have to give up our trip to Europe!" Esther said, with sparkling eyes. "You don't know how the poor women and the little babies in The Anchor suffer for want of ice and pure milk in the summer!"

"But this doesn't settle the great problem," observed Longworthy.

"Oh, I don't care about the great problem, and I do care about the O'Connors and the poor mothers and children in The Anchor! How can they help being extravagant when everything is so dear? You ought to see how much they pay for lots of wretched canned things! If we could only teach the children how to help to make homes, and provide good food at a moderate price—"

"They would have more money to spend on frills, like our friend Nellie Mulligan!"

"But Nellie has never been taught better. She is a good girl," Esther went on, eagerly. "If she is so good in such an atmosphere it is because of the Little Catechism, which you find it so hard to learn. But the Catechism doesn't teach girls how to cook or to be careful and economical. I am sure some of the rich Catholic women might do it, instead of—"

"And, in return, Nellie Mulligan and her sisters might give dancing lessons to their amiable teachers!"

"If Nellie and her sisters dance a great deal," said Esther, with flushed cheeks, "who sets them the example? Rich people and poor people are just the same; what is bad in one is bad in the other. And I don't believe there's any more harm at the dances that Nellie goes to than at the *cotillons* one hears about in the fashionable places. If girls like her had cheerful homes they wouldn't want to dance in outside places all the time."

"*Tete de femme*!" said Longworthy, smiling very tenderly. Esther had never seemed so good in his eyes. "I suppose, then, I shall have to narrow down all my grand plans to one, and begin by seeing that the people around The Anchor get milk and ice and greens, etc., at a moderate price, in order to give John O'Connor work?"

Esther laughed. "And you must give the priests at the church some money to buy shoes and clothes for the children. Why, the parochial school puts shoes on half the children in The Anchor!"

"Well, I will," said John Longworthy.

And Esther began the little French song, which was interrupted by the entrance of Arthur and Mary. The announcement of Miles' renewed engagement to Nellie Mulligan was received with qualified approval. Arthur pitied her, and Longworthy pitied him; it was a relief all around to find that he was provided with a tyrant,—in the Greek sense.

## XXXVI.—Nellie has the Last Word.

The day of the double wedding was heralded by a storm that made everybody fear there would be no sunshine. But the wind only scattered a few superfluous pink and white blossoms about, and the rain vivified the green of the creepers and trees. The clematis that ran up the side of the Gulligan house changed its appearance in a day, and put on a veil of color as soft as the spring air.

There was to be a Nuptial Mass, of course. And John Longworthy, who delighted in the smallest ceremonial detail of his newly found faith, pleased the rector by insisting that the accessories should be as magnificent as possible. Arthur Fitzgerald shrank from all this; but Mary and Esther were pleased, though they would have preferred that the ceremony should have been performed within closed doors. Palms and orchids were arranged in every available space, and the altar of the Blessed Virgin was actually banked with whitehyacinths. The people of The Anchor were invited specially, and a supplementary breakfast arranged for them in the crimson and gold music-hall.

When the lovely music of Mendelssohn's Wedding March pealed through the perfumed church there were many present. Somewhat to Esther's surprise, John Longworthy had insisted on Nellie Mulligan being the only bridesmaid,—Miles officiating as groomsmen. Nellie was resplendent in a gown presented to her by Arthur, and in a set of pearls from Longworthy. For once she was almost perfectly happy. There was only one blot on her bliss; her shoes were not her own, and she knew how uncertain Lize Brown's temper was.

The two brides made a lovely picture, kneeling in front of the officiating priest for the nuptial blessing. Esther was in silver-brocaded white satin—a wedding relic of John Longworthy's mother,—with a necklace of rubies; and Mary, in white tulle and hyacinths, with no ornament but a little diamond hair-pin Arthur had given her.

The solemnity and beauty of the service—the only appropriate one for a Christian marriage—were unbroken; and in his heart Arthur felt grateful that his foolish shyness had not been considered.

There is no use in trying to express the inexpressible, and the joy of these happy and reverent people was too high and too subtle to be dragged to earth by English speech.

Nellie Mulligan was moved to better thoughts by the influence of the august ceremony. She forgot her visions of diamonds and a trip to Saratoga in June, and prayed that she might make Miles a good wife.

The Mendelssohn March pealed out again; the visions in white passed into their carriage,—Esther, with a radiant smile, kissing her hand to Maggie O'Connor; and Mary, with one long backward look at Miles.

Nellie Mulligan leaned heavily on that gentleman's arm, and he was very proud of her. Her manner of entering her carriage was applauded by the crowd. It was the general opinion in the street that she was more beautiful than either of the brides; she thought so herself.

"Now, Miles," she said, as her devoted slave tried to pull shut the door of the carriage. "I know I am taking a risk in marrying beneath me; but I expect"—here she raised her voice—"that you'll try to live up to me!"

Mary Fitzgerald is almost happy. If it were not for some doubts about Miles she would be as happy as any human being can be; but no day passes without the fear that this brother of hers may die in his sins. She knows that Nellie—now his wife—keeps him from the grosser forms of vice; but Nellie seems to think that religion is something not to be thrust on men until they are about to die. Sometimes poor Mary feels that, for the certainty that Miles had performed his Easter duty, she would be willing to give up the love that makes her life one thanksgiving to God, and go back to the old drudgery and the old hopelessness. A sister's love surpasses all understanding.

A happier man than John Longworthy could hardly be found. The world into which he reappeared is one of real sweetness and of light. The sweetness is hope and the light is love. In seeking a way to help the poor he found the One who said, "Whatsoever you do unto the least of My brethren you do unto Me." God blessed his disinterestedness. John Longworthy often declares that he began to live only when he met Esther; and that, true to her name, she was his guiding star when all was dark around him. She says reverently that the light she shed on his path was the light of Christianity, the light which every true Catholic can not fail to reflect.

Although no man is better known to his friends than he love him—than Mr. Longworthy, there is still a mystery about him in the minds of certain of his acquaintances, and one gossip of The Anchor insists that his real name is Bastien, and that he used to run a photograph gallery in the Bowery.

## JERUSALEM.

We should have gone through the town by the Jaffa Gate, and been at the Senechal in ten or fifteen minutes, instead we went outside the walls, and, although only six o'clock, the sun was already scorchingly hot. We passed the beautiful Gato of Damascus and went on through the sad valley of Jehoshaphat, past Absalom's tomb, and that of James the Minor, the Garden of Gethsemane and the village of Shiloh in the distance.

To the left was the Mount of Olives, and farther on the Mount of Scandals.

The old and beautiful city walls were on the right.

On all sides desolation and tombs!

On the way a bright-eyed black woman tried to make us understand some pretty speech in Arabic.

We had the usual number of miserable, half-clothed wretches holding out imploring hands for *bukhehis*.

The children ran after us crying:—*Bukhehis, Signoras! bukhehis! bukhehis!*

In parts of Egypt they have a trick of saying:—*Madame la Princesse!* I think these poor wee Arab babes are taught to beg a *bukhehis* before they learn to call their mothers!

At last we reached the top of Mount Sion and the Senechal. Mass cannot be said therein as it belongs exclusively to the Musselman, so there was a large tent near by, neath which were gathered Catholics, Armenian, Greek and Latin.

Chairs were substituted by grey old tombs. The air was filled with holiness, with incense and the chanting of men's voices.

We had a beautiful sermon on Charity by a most eloquent Franciscan Father.

After Mass we were sufficiently material to long for *Café-au-lait* which we all had up there, and began with renewed vigor to visit the Senechal and the tomb of David which is within.

The Turks are very jealous, or rather they guard it carefully. It is, of course, most interesting and we stayed a long time. Then we sauntered through the town, slowly homewards.

Whitsunday, 1890

PAQUETTE.

## HISTORIC EVENTS.

In June of 1615 the first Mass was said in the St. Lawrence River District by the Recollets, Fathers Jauray and Le Caron. On the 25th June, 1671, Father Albanel with Saint Simon and Couture came upon Hudson's Bay—which had been discovered half a century before by Hendrik Hudson—while they were in search of the Saguenay. On the 10th of June, Father Marquette, with Joliet, five Frenchmen and two Indians, set out upon their memorable journey. Led on by the accounts they had received from the savages, they made their way, though deserted by their guides, through trackless forests to the Mississippi. In June, 1618, Champ-lain discovered the Ottawa River.

It was July which brought Champlain to Quebec, and the same month saw his most celebrated encounter with the redskins, so picturesquely described in the "*Relations*" at the lake which bears his name. In July Cartier landed at Gaspé. The first railway in Canada was opened July 23rd. Canada became a Dominion, July 1st, 1867, and the first Canadian Cardinal was installed July 1886.

The 1st day of August, 1621, saw the first marriage in Canada, the contracting parties being Guillaume Couillard and Guillemette Nebert. On the 6th of August, Lasalle set out upon his exploring voyage to the great lakes. His famous boat, "*Le Griffon*," was launched upon that day at Quebec, amidst the acclamations of the populace. On the 10th of August, 1691, a large detachment of English or Iroquois, under Major Schuyler, made the celebrated attack upon Fort Prairie a la Magdeleine, surprising it by night, and meeting with a repulse. Schuyler then retreated towards the River Richelieu, falling in with a party of French, under M. de Varennes, which was proceeding to reinforce Chambly, and was a second time defeated, after a desperate engagement.

On the 24th of August occurred the massacre at Lachine, under the administration of the Marquis de Denerville. The pretty little summer resort, given up to yacht races, boating and other parties of pleasure, retains but little memory of that fearful night, when 1400 Iroquois crossed Lake St. Louis and falling upon the sleeping inhabitants of Lachine, put them almost all to death. The parish of Lachenaie across the river was also burned and many of its people slain. Lieutenant Jakobeyro made a gallant attempt, at the head of a small detachment, to reinforce the Chevalier de Vaudreuil at Fort Roland, but his little band were slain or dispersed, and he himself was burned at the stake. Two hundred men were massacred also on the very outskirts of Montreal. In August took place likewise the Indian attempt upon the Hotel Dieu of Montreal, when the valiant Captain Lambert Closse distinguished himself. The Atlantic Cable was first laid to American shores in August, 1858, and the first message sent across Canada from Queen to President, on the 27th August, 1858.

It was in the summer of 1665 that the Jesuit, Pere Allonoz, came upon Lake Superior, where he built a chapel for the tribe of Chippewas, whom he found there.

This summer chronicle might be continued almost indefinitely by those who are interested in historical details. So that while whiling away the warm summer hours as best they may, they can amuse themselves by determining what great or terrible events were engaging the attention of those who have gone before, during any particular month, or on any particular day.

A. T. S.

## A DISAGREEABLE SUBJECT.

We have always maintained that the real spirit of Protestantism was a spirit of intolerance. We do not mean by that, of course, that all Protestants are intolerant at the present time. We take pleasure in acknowledging that there are many very worthy men among them, and men of liberal views and generous impulses; we may well say of Catholic spirit. But we speak of Protestantism as a whole, as it has been developed in the history of the past, and as we see it now in its operation wherever it exists, and in all various phases. In the first place the very essence of Protestantism is rebellion. It originated in rebellion, and it has encouraged the spirit ever since. It does so because it asserts the supremacy of the individual, and the infallible individual is necessarily intolerant and tyrannical.

Luther, the original Protestant and rebel against the Church, was the incarnation of intolerance. He rebelled against the Pope, and set himself up as an infallible pope in his stead. He claimed the right to judge for himself and to resist the Pope; but when some of his followers attempted to follow his example and protest against him, he let them know, very soon, that he had no idea of allowing any such independence on their part. And when some of his confreres succeeded in maintaining their independence of him and in establishing a new party, they, too, were intolerant towards their followers and strove to make themselves recognized as infallible teachers and guides. Calvin, even caused Servetus to be burned at the stake as a heretic because he presumed to differ from him. And when Protestants had succeeded in gaining the ascendancy in the State they showed their intolerance by persecuting Catholics even to the death. The history of Protestant ascendancy in Europe is a history of tyranny, carnage and blood. They charge the Church falsely, with cruelty, while their own hands are deep-dyed with the blood of martyrs. The fratricidal wars in Germany, brought on by the Lutheran rebellion, and the exterminating persecutions in Ireland inaugurated and carried on by the English reformers, will ever cry to heaven for vengeance against Protestant cruelty and intolerance. The massacre of St. Bartholomew's upon which the charges have been rung, *ad nauseam*, in unjust disparagement of the Church was but the retaliation of a population harried and rendered desperate by the irritating aggression and ceaseless plottings of the Protestant party to gain the ascendancy and to exterminate Catholics from the face of the earth. It was a matter of life and death with Catholics.

At the present time, in spite of the progress of liberal sentiments; in spite of loud professions in favor of freedom of conscience and the right of private judgment, there is in every community a strong party who inherit the old traditions and are openly and ceaselessly striving to deprive Catholics of their rights. This spirit is most strikingly manifested at the present time, not only in insisting upon Catholics patronizing the public schools, which they cannot conscientiously do, but in trying to deprive them of the privilege of having their own parish schools, though they are willing to build those schools themselves, at the same time that they are taxed for the support of the public schools. The Committee of One Hundred in Boston actually went so far as to publicly advocate the passage of a law requiring Catholics to forswear a fundamental principle of their faith—allegiance to the Pope—which they insist is necessarily political, or be deprived of the privileges of the franchise. In Manitoba, the moment the Protestants got the majority they did not delay to act out their real spirit by passing a stringent law against all separate schools and requiring all to send their children to the public schools whether they liked them or not. The law, of course, was aimed at Catholics, and they did not hesitate to override all difference of principle, all conscientious scruple on the part of Catholics and to bind them, so far as human law can bind the consciences and the conduct of men, to the inexorable necessity of violating their principles and conscientious convictions by sending the children to their secular, godless, public schools.

In Canada this same restless, aggressive element is not satisfied with the fair and just arrangement which allows all denominations to participate equally in Government patronage, but, true to their national instinct, they are agitating—moving heaven and earth—to deprive Catholics of their rights. Even in England, where three-quarters of the schools are voluntary, and the law was supposed to give equal privileges to them with the Board Schools, there has been a constant fight on the part of Catholics to maintain their rights. The law in every case, where it was possible, has been interpreted against them, and unfortunately there, as in this country, the anti-Catholic prejudice operates powerfully to prevent Protestants from joining with Catholics to defend their rights and insist upon equal justice to all. The State is constantly striving to put the voluntary schools to a disadvantage and to favor the universal tendency to exclusively secular, non-religious education.

It is no pleasure for us to dwell upon this disagreeable subject. We wish to live at peace and encourage fraternal concord with all classes of people, but we feel compelled, in self-defence, to reverse the popular impression and show that there is another side to the picture. With the lion in the fable, who had been represented as always the "under-dog," we insist that the picture would always have been very different if the lion had been the painter.—*New York Catholic Review*.

#### THE GROWTH OF THE CATHOLIC CHURCH IN ENGLAND.

UNTIL the sea give up the dead that are in it no rendering up shall be quite so marvellous as that made by Protestantism to Catholicism during the last fifty years. From the Dead Sea of Anglicanism have arisen in that period multitudes to be the passengers and the mariners of St. Peter's bark. The future historian will find indeed that the State Church of England in its decrepitude discussed in convocation a form to be used at the reception of converts from the Catholic Church to the Anglican Communion.

But for these converts themselves where shall he look? Though he seek through the files of Evangelical journals, he shall not find them. Nor will he find any answering document to this form indeed among the writings of the Catholic Church—no provincial and specially prepared application to Anglicans of the term upon which admission is to be sought by all comers to the one fold. But the names of converts from Anglicanism he will find written broad across the page of contemporary social and ecclesiastical history.

Not few in number nor insignificant in position are these;

but the flower of Anglican manhood and the pink of Anglican womanly perfection. Dignitaries of the State Church—archdeacons more than half-way up the hill to fat bishoprics; the families of the men who were decked in purple and dined in kings houses; the men who, like Manning and Newman, ranked as rulers, not of a diocese, but of the whole Anglican body, the common clergy in their hundreds; the gentle and the simple among the laity; the consistently pious and penitent; the man of fine literary gifts and the man for whom literature is nothing but a name; artists, architects, musicians, poets, painters and dramatists, besides parsons and lawyers, scientists and statesmen; the Anglican Virgin following the Lamb to His own altars, and the Magdalen "casting her cap and bells" at Cardinal Grandison's feet; the young and the old—Ambrose de Lisle, the Eton boy of 15, and claiming confirmation as Sir Bouchier Wray at the age of 80; men and women of all tempers and of none—gathered with one heart, and flushed with one expectation, at the Beautiful Gate of the temple.

Even we who mingle in the throng may hardly know its meaning or its magnitude. We catch the faces that are near us, but the great crowd is as little expressive as are rows of cabbage heads. Types, however, we may take almost at random to tell the tale; types which are mostly heroic through myriad variations of temperament and achievement; types of martyrs many of them, and all alike offering, amid other mutations, one concordant act of faith in a divine guide, and all bound together, by old threads and new, in a universal brotherhood of man.

The still mysterious Voice which, two thousand years ago, invited young men to leave what seemed great possessions in a mean little land, has been telephoned in type down to the London of to-day. It has sounded compellingly in the halls of Universities and in the club rooms of Piccadilly; so that one man has forfeited half a million, and another has foregone a hill country as large as Judea, and another has made his title a barren sound in obedience to that echoing summons.

Our great modern cities have been stirred anew by the sounds that fell on ears, mostly deaf, in the back streets of squalid Eastern townships; so that Bethlehem rules Birmingham and London takes its law from Nazareth. Great glory is ours to belong to the age of electricity in matter, and to the age of an answering force in spirit—a magnetism of piety which has thrilled through England, a new kindling of the old forms of faith. The effect of both forces is bright to-day; but the near future holds, if we mistake not, diviner possibilities for the one and for the other.

Fifty years ago the flowing tide was not with us. From the hour of the Reformation individual converts were made; in twos and threes they entered the ark. In 1840 the Tractarian Movement—then some seven years old—was only beginning to bear the fruit which was to come so abundantly five years later. Converts were still rare specimens of a species believed to be all but extinct. The Hon. Gilbert Talbot was a marked man when he crossed the Rubicon at the end of the thirties. Very early in the forties the converts included a popular young Evangelical preacher in London, who had been a fellow of Magdalen College, Oxford, Richard Waldo Sibthorp. Taking orders, he spent not only his labor, but a considerable fortune over churches and charities, until, temporarily unsettled in faith, he ceased to say Mass, and humbly withdrew to one of the almshouses he had built in Lincoln.

A thousand threadbare stories notwithstanding, he never rejoined the Anglicans; and after a short time of retirement his scruples vanished, so that during his last years, until old age crippled his activity, he was one of the most energetic ecclesiastics in his diocese. Of him Mr. Gladstone has said; "I can never think of him but as a simple, rare, truly elect soul." And a more official testimony was paid by Bishop Bagshawe: "How edifying and beautiful his conversation always was. Then how distinguished was he for his beautiful patience. Living in pain and in privation as he did, how sweet, kind, and cheerful was his life." It was perhaps a certain instability in Father Sibthorp's character which gave to outsiders the idea that converts were not happy in their new environment—an idea long cherished, but dispelled at last. Even Newman was not despaired of until he cuttingly declared: "The

thought of the Anglican service makes me shiver and the thought of the Thirty-nine Articles makes me shudder. Return to the Church of England! No! 'The net is broken and we are delivered.' I should be a consummate fool if in my old age I left 'the land flowing with milk and honey' for the city of confusion and the house of bondage."

Constantly enough for any three had the Hon. and Rev. George Spencer, better known as Father Ignatius. "May their prayers return into their own bosom! With such we wish to be better strangers the longer we live." So said the Rev. John Henry Newman, Vicar of St. Mary the Virgin, when this Apostle of the Conversion of England came to Oxford to ask for Anglican prayers to that end. But Father Ignatius was not the man to quail before scornful words—he who was willing to wait in the ante-room of the Cabinet Ministers—with Palmerston even—to get a minute's talk with them about their souls. The interview he begged from the Duchess of Kent in which to express his hopes for the unity of Christendom she granted him; and present at it was the Princess Victoria. The girl's interest in the fervid words of the Passionist priest waken in him hopes of the ultimate conversion of the Queen, and the time to fulfil them is still hers. The rumor that the Duchess of Kent herself actually did become a Catholic is a mere rumor with no basis beyond barren repetitions.

It was Father Ignatius who casually met and quickly converted Ambrose de Lisle, still in his teens. This saint among the Spencers, it may be remarked, was an Evangelical before he was a Catholic, and young de Lisle was led in the first instance by simple piety to embrace a religion of the ecclesiastical accidents of which he only later became a devotee. No single name, perhaps, represents more conspicuously than his the early converts who found the Catholics of England in the catacombs and built for them churches of beauty. The families of these men, to the third and fourth generation, share in the sacrifices of their sires; and not the stress of politics shall rob them of the gratitude Catholics owe them, or the reward promised them by the Immutible Word. From Ambrose de Lisle Lord Beaconsfield borrowed his Eustace de Lyle in "Conningsby"; for Lord Beaconsfield had even then begun to realize dimly the large place the Catholic religion was to take in modern England. Already his pen was at work on those portrait sketches of Catholics, mostly converts, which at the end of the series culminated in that of Grandison in "Lothair"—greatly revised and brought down to date as Nigel Penruddock in "Endymion."

With the secession of Dr. Newman in 1845, the political dream that the Establishment was to be the great agency in once more making England merry was rudely broken. The conversion of Faber brought the same disappointment home even more keenly to the heart of Lord John Manners and others of the Young England party. Faber was one of them in heart and mind; and he, at any rate, had—if Newman never—those popular sympathies which have lately been revived under the name of Democratic Toryism. Lord Beaconsfield was not very explicit about the kind of Anglicanism which was to win our peasantry and our peers. He wrote: "The writer and those who acted with him, looked upon the Anglican Church as a main machinery by which these results might be realised. There were few great things left in England, and the Church was one. Nor do I doubt that if, a quarter of a century ago, there had arisen a churchman equal to the occasion, the position of ecclesiastical affairs in England would have been very different from that which they now occupy. But these great matters fell into the hands of monks and schoolmen; and the secession of Dr. Newman dealt a blow to the Church of England under which it still reels." But we are back again to first principles. The Catholic Church and the democracy are face to face. They are at home together under the Reformer's tree; and the time may yet come, though not without heartsearchings on both sides, when they will feel equally at ease in the schools and in the churches.

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

## FAVOURS OF ST. ANTHONY.

It always seems to me to be a pity that those to whom St. Anthony has been manifestly kind should not make a public recognition of his goodness to them. It is rare among Catholic households to find a family wherein there is not at least one client of St. Anthony specially favored by him—the great "restorer" at whose intercession

"Palsied limbs and chattels lost,  
Both old and young recovered boast."

From my own experience, I have obtained one or two favors of St. Anthony, which if related may encourage others to have recourse to the patron of Padua.

About ten years ago, when I had been a Catholic only a few months, I attended the opening of Parliament in the Senate Chamber at Ottawa. The display on the occasion would be, it was thought, exceptionally brilliant, and many thousand people congregated to see what was to be seen, and to gaze on the handsome face of the daughter of the Queen of England. The crowd was enormous, and in passing through it I lost from my pocket—probably pulled out with my handkerchief—a large gold pencil case which I valued greatly. Naturally, I despaired of ever seeing it again; but in the night I awoke, and there came to my mind a recollection of what I had once heard a priest say about having recourse to St. Anthony when one had lost anything. I at once arose, thereby incurring the wrath of my room-mate, who was a Protestant.

"What on earth are you doing at this hour?" I was asked.

"Getting up to pray to St. Anthony to find me my pencil case," I replied.

"Bah!" was the response.

I knelt down, and humbly, though perhaps experimentally, asked the Saint to restore my lost treasure, and then returned to my dreams. Four days afterward one of the Senators came up to me in the Russell House. "Did I not hear you say you had lost a pencil case?" he asked.

Upon my replying in the affirmative, he told me that the Janitor of the Senate had found one in one of the corridors, and that if I liked he would take me down and see if it was mine. I went, found it to be mine, and unharmed; although thousands of people must have walked over it; and since that day I have had an unbounded confidence in St. Anthony.

The second instance which I think worth relating, is the following:

One Sunday afternoon in summer, when the denizens of the east end of Montreal are for the most part *en promenade* in the street cars, I was showing a staunchly Protestant relative some of the sights of the city. Not being of the class who prefer excessive fatigue to the vulgarity of a ride in the cars, we entered one of those vehicles—a covered one and crowded with people. My companion shortly after alighting discovered that she had lost an earring—a small, delicately chased gold ball.

"Pray to St. Anthony," I said.

"Nonsense!" she replied. "I would like to know what any dead and gone saint has to do with my earring! All the same I would like to find it."

"Well," I said, "I will pray and we will see what St. Anthony can do."

Said the lady: "Upon my word if he finds it for me, I shall begin to believe in him."

I accordingly did pray, and about two weeks afterward my relative and I were passing the waiting-room of the City Passenger Railway Company, and I proposed going in to inquire about the earring.

"Nonsense!" said my relative. "It is quite impossible that I shall ever see it again."

Walking up to the clerk's desk, I asked:

"Do you ever find small articles, such as jewelry, that have been lost in the cars?"

"This, for instance?" said the clerk, holding up the identical earring of which we were in search.

My relative was much pleased, and a little dumbfounded.

—An *Ave Maria* Correspondent.



## 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. Dochting, 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 Dowd of "St. Patrick's" Montreal.*  
And by the leading clergy of the Dominion

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### TO OUR SUBSCRIBERS.

Commencing this week we send all subscribers of THE REVIEW who are in arrears for their subscription a statement of their indebtedness, and request those who receive such to remit the amount as soon as possible.

We wish to extend the sphere and usefulness of the REVIEW, and to do this it is absolutely necessary that these accounts be promptly paid.

THE Archbishop of Dublin is a wide-awake man. He is understood to have materially helped Sir Charles Russell to unravel the mysteries of the *Times*-Pigott forgeries, and it has also been said, although with what truth we know not, that to his knowledge of cipher systems may be traced the unravelling, and subsequent publication, of the somewhat extraordinary telegrams—such, for example, as the "Don't hesitate to shoot" order transmitted to Mitchellstown—which passed, as it not long ago transpired, between the police authorities in Ireland and the Dublin Executive.

Another instance of his shrewdness has come to light lately. A few weeks ago his Grace received a long letter, purporting to be from the Woodford tenants of Mrs. Hannah Lewis, whose name is not unknown to the public on account of her relations with her tenantry. The letter made several charges against the old parish priest of Dunery, asserting that he had endeavoured to prevent a settlement between landlord and tenants, and that the tenants were now homeless owing to the clergyman's action. The Archbishop happened to look closely at the twenty-five signatures appended to the document, and noticed that there was some similarity between them all. His Grace accordingly wrote a letter in general terms to the tenant whose name headed the list, asking what the tenants would wish done, and a reply was quickly received expressing astonishment, and stating that the libellous document must be a forgery. His Grace has given the correspondence to the *Freeman's Journal* and handed over the forged document to the tenants that they may investigate the matter.

### THE FRANCISCANS IN MONTREAL.

ON the 24th of June the new Franciscan Monastery in St. Joseph's parish, Montreal, was formally opened by His Grace Archbishop Fabre. The Fathers of the Holy Sacrament just arrived from France, have established a Church and residence in the parish of St. John the Baptist. In both cases the religious have taken possession of their new centres of work on the invitation of the respective parish-priests. At present there is not an important parish in Montreal, which, besides its church and presbytery for the clergy, has not a subsidiary church and residence occupied by priests of some one of the religious orders.

The parish-priests are the first to feel the strain on their resources caused by the ordinary parochial work as well as by the imperative demands of the complex conditions of modern life. The press, steam power and electric current are revolutionizing the world. The locomotive is not only ploughing up the face of the globe, but also the societies of men that dwell upon it. The loosening of family ties, the breaking up of homes, the sending adrift of such a number of all ages and sexes—the young, the unwary, the unprotected result in perils to the flock which are the source of grave anxiety to the shepherd. In the religious communities the pastors find auxiliary bands of strenuous workmen who rekindle and find the divine flame of zeal for souls in daily meditation and the exercises of the spiritual life. The Franciscan monks devote themselves in an especial manner to the relief and solace of the poor and the workmen. Besides, they hold up to the world the example of penance, poverty and detachment—virtues which they not only preach and practice, but render familiar to the faithful, especially, by means of the Third Order. There has long existed in Montreal a large and flourishing branch of the Third Order recruited from all ranks of society and from both sexes, but now that it will be grafted on to the mother stem and fostered by the maternal breath, it may be expected to attain larger expansion and bring forth still more abundant fruits. A powerful and brilliant review of the life of St. Francis in the June number of the *Dublin Lyceum*, describes the beautiful character of the saint of Assisi, the wonderful work he accomplished in the church, and the means by which it has been perpetuated and spread down to our own day.

### PROTESTANT SISTERHOODS.

SOME of the utterances called forth at the late Anghem synod in Montreal, during a discussion upon the proposal to establish Protestant sisterhoods or orders of deaconesses, were sufficiently curious. Rev. Arthur French made a chivalrous, but, perhaps, unfortunate defence of these communities as they exist, against the grave charge brought against them by Major Bond, that they are stepping stones to Rome." It is possible that the Major spoke in accordance with facts. Many individual cases occur, from time to time, of Anglican sisters becoming Catholics. Occasional instances are on record, of whole communities coming over. Such was that of the Josephite sisters at Baltimore, now laboring in the colored mission; they "seceded to Rome" in a body, retaining the same superior.

In any case Mr. French painted his sisterhoods in such glowing colors that his hearers almost unanimously came to the conclusion that, if such women were not Romanists, they ought to be; a sentiment which we Catholics may heartily endorse. Surely it is a sad fate for them to do good even

heroic work, under the censure of the church to which they belong. And if, unhappily, Mr. French be correct in proving that they are not stepping stones to Rome, then, perhaps, they may be instead stumbling blocks. They may detain those in error, who, sickening of the arid wastes of Low Churchism, have sought truth elsewhere, and found only what Carlyle would have called *simulacra*.

There were brave gentlemen present at the Synod, who did not fear "deaconesses any more than deacons." To them, both were equally innocuous, if only they did not take vows, nor the name of sisterhoods, nor anything of that sort. And these brave gentlemen believed that they might serve as a protection against something which they did confess to fear. Romish Convent Schools.

Mr. French, incidentally, made a defence of Ritualism, "private judgment in gorgeous array" as Cardinal Manning calls it, and asserted, amongst other things, that no priest in the diocese wears a chasuble. A priest, according to the Order of Melchisedeck, is he who offers sacrifice, who celebrates those sublime mysteries, which, from the rising to the setting of the sun, encircle this earth of ours. We can assure Mr. French that all priests of this description wear a chasuble. If there be any other sort of priests, belonging to that unique religion in the world's history, which has no sacrifice, certainly it is very fitting that they should dispense with that sacerdotal garment.

While upon the subject of Ritualism, it is only fair to say, that, as a rule, it consists of something more than mere enmity to Romanism. It goes nearer to the old Catholic ideals of holiness and personal effort, and it is every day bringing to the Church, besides the great ones it has given before, such men as Messrs. Rivington, Townsend, Beasley and Clarke, all High Church Rectors. Perhaps, however, it has kept many more out of the Church, by giving them stones where they asked for bread, and husks for food. Meanwhile let us condole with Rev. Mr. French and his devoted Sisterhood.

A. T. S.

SPEAKING of Robert Louis Stevenson's letter in defense of Father Damien, the *Boston Pilot* says "With all deference to Mr. Stevenson's good intent, it is a poor way to deal with the monstrous charge that this priest died of his own vices, by saying that even if true, it is uncharitable to say so. When the charge is a horrible falsehood, the true thing to do is to say so. The right note was struck by another Protestant, Mr. Edward Clifford, who rightly judged that since there were men infamous enough to start such slanders, there were others bad, or bigoted enough to believe them; and that the statement of a few strong refuting facts was worth more than volumes of the finest sarcasm of most stinging invective. Mr. Stevenson never knew Father Damien, nor visited Molokai till after the martyr had been nearly a year in his grave. More favored, however, was Mr. Edward Clifford, who spent several weeks at Molokai in daily intimate association with Father Damien, who has written his life, and who, several times last winter, before Boston Protestant audiences, recounted his work and refuted Hydo's develish slanders. To Father Damien Mr. Clifford gives all credit for the introduction of a sadly-needed water-supply—he helped with his own hands to lay the pipes—the building of several hundred decent cottages, the appointment of a doctor and the building of two churches, a dispensary, two orphanages, schools—there are none but Catholic schools in Molokai—the introduction of the Franciscan nuns, nearly all the sanitary reforms, the

abolition of drunkenness. It is true, Mr. Clifford tells us, that Father Damien did not take all possible precautions for his own preservation against contagion. He heard the confessions of the lepers; he washed their sores; he buried their dead bodies. For a long time there was no one else to do it. He was often careless in handling the tools, etc., that had been handled by the lepers. At one time he incurred the displeasure of many of them. It was when he destroyed their facilities for making intoxicating drinks. Mr. Clifford found him scrupulously neat in his person and surroundings; gentle, sensitive, affectionate, devout and cheerful under his awful affliction. He refuted specifically the charges against Father Damien's moral character."

THE action for libel brought by Bishop McCarthy of Clayne against the London edition of the *New York Herald*, has been settled by the payment on the part of the *Herald* of one hundred guineas to be expended by the plaintiff in his diocese as he may think fit, over and above all costs incurred. The *Herald's* libel was published in May 1889, and was contained in certain comments made by that journal upon a pastoral issued by the Bishop, and which amounted to an absolute contradiction of the language used in that document. It was imputed that he had incited the people to illegal acts. As soon as the libel was brought to the notice of the plaintiff, and the paper offered an apology in terms which that prelate could not accept, he brought this action. On the hearing of the case, counsel for the *Herald* admitted the libel to be wholly unjustifiable, and expressed regret for its publication. To impute to the plaintiff any connection with crime was not only not consistent with the pastoral, but, it was added, with his character and teaching.

That intrepid champion of Catholic interests in Germany, Herr Windthorst, wields a powerful influence at the head of the Centre party in the Reichstag, and is determined to use that influence to obtain the complete abolition of the May laws. His demands are (1) the re-establishment of the special section in the department of public worship to deal with questions that may arise between the Catholic Church and the civil power; (2) the adjustment of disputed issues bearing on the education of aspirants to the priesthood, as well as on the appointment of curates; (3) the repeal of the law permitting the seizure of certain ecclesiastical revenues, as well as the restitution of all moneys confiscated under that law; (4) the recognition of the right of Catholics to inspect their own schools; (5) and lastly the recall of the religious orders without exception. In urging his last demand on the attention of the Reichstag, Windthorst said: "If you wish to combat successfully the revolutionary factions in parts of the Empire that are largely Catholic, give us back our religion, and I guarantee that the discordant elements of society will be removed."

A LADY has just bequeathed £50,000 for "the Irish Church Missions to Roman Catholics in Ireland." It is sad to think, writes Miss Rosa Mulholland to the *Weekly Register*, that so large a sum of money is to be devoted to corrupting the destitute poor, by bribing them to sell their most precious possession, that which ought to be beyond all price, to deny the Faith which can never be uprooted from their hearts. "Will there never" asks Miss Mulholland "be an end of such mistaken enthusiasm, such misguided zeal?"

## THE CHURCH AND THE FINE ARTS.

We extract the following from the oration delivered by Hon. William J. Onahan, at the unveiling of Gregori's painting, "The Sciences," at Notre Dame University:

The first Grecian painters who came to Italy are said to have been brought over by Demaratus, the father of Tarquinius Priscus, King of Rome.

The remains of the ancient buildings in Rome and throughout Italy afford abundant evidence of the wide diffusion of artistic embellishment in the earliest ages, these early productions being principally confined to poetical and mythological subjects. Art, as DeRossi observes, was then, and during many subsequent ages, "degraded as the slave of luxury or superstition." The discovery of art remains in the crypts and caves of the Catacombs in recent years, now reproduced for us in works accessible to every scholar and art student, illustrate the humble beginnings of Christian Art, from which afterwards, under the patronage and inspiration of religion, it was to give the world examples of human genius and Catholic love for art which are the wonder and admiration of the ages.

When the might of Roman power had been broken by internal corruption and external force; when the tide of the barbaric invasion had been stayed, and when the influence of the Church had converted and finally civilized the pagan world with the growth of civilization and the reorganization of society, how swiftly, as if by magic, sprang into life and brilliancy all the Arts! When, in this day, we speak of the noblest existing illustrations and monument of art and architecture, where do we instinctively turn our eyes and our thoughts? To Rome—to Italy! To the heritage of Christian faith and Christian art transmitted to us from the Catholic ages. If, as Rio remarks in his work on Christian Art, the productions of painters, as those of poets, when encouraged and eulogized by their contemporaries and countrymen, are the faithful mirrors of nations all genius; and that the philosophy and manners of men are discernable from their works of art, we cannot but draw conclusions flattering to the national character and genius of the age and the countries that produced a Fra Angelico, a Da Vinci, a Domenichino, a Michael Angelo, a Raffael, a Murillo, a Velasquez, a Rubens, a Vandyck, a Titian, a Corregio, a Paul Veronese, an Overbeck.

The influence of true art is elevating and refining; and this is especially and conspicuously applicable to Christian Art.

The great European universities and colleges were renowned for their generous patronage of art; and innumerable examples might be cited from the monasteries of the Middle Ages in proof of the ardor and energy with which the religious orders—notably the Benedictines, as Mrs. Jameson eloquently testifies—"became patrons of the fine arts on such a scale of munificence that the protection of the most renowned princes has been mean and insignificant in comparison.

"As architects, as glass painters, as mosaic workers, as carvers in wood and metal, they were precursors of all that has since been achieved in Christian Art; and if so few of these admirable and gifted men are known to us individually and by name, it is because they worked for the honor of God and their community, not for profit, nor for reputation." The same gifted writer justly remarks that "we are overthrowing the gross prejudices which once represented the life of the cloister as being from first to last a life of laziness and imposture. We know that but for the monks the light of liberty and literature and science had been forever extinguished, and that for six centuries there existed for the thoughtful, the gentle, the inquiring the devout spirit, no peace, no security, no home but the cloister. There, learning trimmed her lamp; there, contemplation 'pruned her wings'; there, the traditions of Art, preserved from age to age by lonely, studious men, kept alive in form and color the idea of a beauty beyond that of earth—of a might beyond that of the spear and shield, of a Divine sympathy with suffering humanity.

"To this we may add another and a stronger claim on our respect and moral sympathies. The protection and the better education given to women in those early communities; the venerable and distinguished rank assigned to them when as Governesses of their Order, they became in a manner dignitaries of the Church: the introduction of their beautiful and

saintly effigies, clothed with all the insignia of sanctity and authority into the decoration of places of worship and books of devotion—did more, perhaps, for the general cause of womanhood than all the boasted institutions of chivalry." And these are the teachers, and this the teaching, against which ignorant and fanatical declaimers are too often heard in furious denunciation.

The Catholic Church has been the founder of schools and colleges, the munificent patron of learning and of art in every age. And if here, in the United States, she cannot yet point to institutions as splendid and renowned as those of Oxford and Cambridge, which she originally founded; of Rome of Padua, of Paris, of Prague, of Heidelberg, of Louvain, of Alcalá, of Salamanca, of Valladolid, and innumerable others that might be named, it is only because of the poverty of her resources.

## THE CHURCH AND CREMATION

The inauguration of a cremation society in Manchester, England, supplied a theme for a discourse on that subject by the learned and eloquent Bishop of Salford. It was delivered in St. Edward's Church in the afore-mentioned city several weeks ago. The Bishop, after warning Catholics that they should take no part in such a society, said:

It was a pagan and anti-Christian system, positively forbidden and condemned by the Church. It was in contradiction to the practice of the people of God from the days of Abraham until now. The uniform and universal practice of the people of God creates a religious obligation, and such a universal practice among mankind from the earliest time seemed to point a natural law. We all naturally revolt from the application of external violence to the human body, unless it can be proved to be absolutely necessary, and many even among the heathen objected to cremation on this ground. The Church has always claimed, in the name of God, jurisdiction over the body as well as the soul, for both are sanctified in Baptism, both become the temple of the Holy Ghost, and both are intended for bliss in heaven. Thus, when in the thirteenth century a custom arose of cutting the body of the deceased into pieces and then boiling them, in order to remove the flesh from the bones, which were to be thus more easily carried to a distant place of burial, the Church interfered. Pope Boniface VIII. declared the usage to be "a detestable act of savagery," a "thing abominable in the eyes of God, and to be vehemently detested and abhorred by men." He formally excommunicated all persons taking part in such work, and condemned the bones that had been thus treated to be deprived of Christian burial. In like manner the Church has now condemned the pagan and anti-Christian practice of cremation, and she refuses the rites of the Church and Christian burial to anyone who destined his body to be destroyed in this pagan way. But it was not only the Catholic Church that pronounced condemnation on cremation. Protestant churches on the Continent had done the same. The Lutheran Church in Prussia, by its Superior Council, promulgated in 1881 a decree which greatly enraged the Jews and Rationalists, prohibiting the clergy from the performance of any religious services for those who preferred cremation to ordinary burial. The Protestant Church of Denmark offered such effectual opposition to it that the Minister of Worship declared in 1883 that having consulted the Bishops of the Kingdom, he found that the opposition of the clergy and the scandal taken by the people would be so great that he could not allow the introduction of cremation. The Bishop thought it only right that the people should know how this movement, into which, no doubt, many good people were being misled on hygienic pleas, had been introduced.

It had been initiated by the enemies of Christianity in Italy. The society for propagating the system throughout Europe had its seat in Milan. He would read a few extracts from the writings of the originators and apostles of this movement, so that the aim they had in view might be made clear in their own words: "Civil marriage removes the family from the clergy. Lay education deprives them of the rising generation. Civil funerals and cremation will rob them of their last claim on death." Again, "This purification of the dead by means of fire will shake to its base Catholic influence, which rests

upon the terror with which it has surrounded death. The 'Remember that thou must die' is the key to their dominion. Strip death of this repugnant character, of this fantastic horror which it inspires, purify it, render it almost amiable to the living, and the Priests are done for. The 'Remember thou must die' will no longer produce its effect." Catholics had, therefore, good reason to set themselves in opposition to cremation. Another writer said: "Our enterprise is not limited to the cremation of bodies; it burns and destroys superstition by purifying religion." The following was from a Masonic circular published recently in France and Italy: "We recommend to the brethren in particular not to lose sight of the orders of Masonry regarding the cremation of bodies, civil marriages and funerals, and to try as far as possible to prevent the baptism of children." The heathens of old adopted cremation in order, as they thought, the more perfectly to set free the spirit from the body, and the same idea was now put forward in Milan. He knew that cremation could never become general, though its Italian promoters aimed at making it compulsory and general. He was glad to see that the Manchester Corporation, like others, had refused to allow the erection of a crematorium in their public cemeteries. The movement did not appear to take hold of the English mind, where a strong sense of the honor due to human nature and religion still prevailed. Only forty-six persons were reported to have been cremated last year, in spite of all invitations and inducements to have the body cast into the fire.

#### CONFIRMATION SERVICES AT PORT COLBORNE AND WELLAND.

The confirmation services at St. Patrick's church, Port Colborne last Friday morning were largely attended, and the solemn rite was administered to 70 candidates. The church was beautifully decorated for the occasion, and the altars were laden with a profusion of choice natural flowers and plants, many being kindly loaned by non Catholic friends. The artistic skill displayed in the altar decorations was a testimonial to the good tastes of the young ladies who had charge of them. The absence of His Grace Archbishop Walsh, who was expected, was a disappointment to clergy, candidates and congregation, as many preparations had been made to extend to him a fitting reception. Mass for the children was said at 7 a.m. by Rev. Father Crinnon, of Dunnville, after which they received the holy communion. At 9.30 high mass was said by Rev. Father Trailing, of Fort Erie. Bishop O'Mahony, of Toronto, occupying the episcopal throne, assisted by very Ven. Dean Harris, of St. Catharines, and Rev. Father Crinnon, of Dunnville, Rev. Father McEntee acting as master of ceremonies. Previous to administering the rite of confirmation, his lordship briefly addressed the candidates, impressing upon them the responsibility attached to the step they were taking. The music by the choir was of a high order, and Peter's Mass was most powerfully and perfectly rendered. Miss Twohey presided at the organ, and the Welland choir rendered assistance in the services. In anticipation of the archbishop's visit addresses had been prepared by the congregation and the C. M. B. A., which will be forwarded to His Grace through Dean Harris. The confirmation costumes of the young ladies were beautiful, and their long veils and wreaths harmonized most admirably with the flowers and other surrounding decorations.

—*Telegraph.*

At half-past four last Friday afternoon the Catholic Church at Welland was filled to overflowing, the occasion being the administering of the Sacred Sacrament of Confirmation, for which a class of some 75 persons had been prepared. The altar and surroundings were decorated by a wealth of flowers, contributed by members of the church and others. The class to be confirmed comprised persons of all ages and both sexes, including a large number of girls, who were dressed in spotless white, with veils and floral wreaths, the procession on entering the church presenting a beautiful sight.

His Grace Archbishop Walsh, who was expected to conduct the service, was unavoidably detained elsewhere to the great disappointment of all. However, his place was ably and acceptably filled by His lordship Bishop O'Mahony, who administered the impressive rite, assisted by Rev. Dean Harris of St. Catharines, and Fathers Sullivan of Thorold, Traying of Fort Erie, Crinnon of Dunnville, and McEntee,

P. P. The Bishop complimented the class on the efficient preparation made, as evinced by the ready answers given to the test questions, and made an excellent and practical address to congregation and class, dwelling especially on the new sphere and duties assumed by those now admitted to full membership in the church. A pledge was also taken by the boys of the class, to abstain from the use of all intoxicating liquors as a beverage. After Confirmation Rev. Father Sullivan gave the "Benediction of the Most Blessed Sacrament," in which the choir, ably assisted by Miss Twohey and choir of Port Colborne, sang "O Salutaris" and "Tantum Ergo."

The clergy during their stay in town were the guests of T. F. Brown, Esq.

The following addresses from the Welland congregation and local branch of C. M. B. A. were prepared in anticipation of the Archbishop's presence, and were given in charge of Dean Harris to be forwarded:

*To the Most Rev. John Walsh, D. D., Archbishop of Toronto:*

MAY IT PLEASE YOUR GRACE:

We, the Catholics of the town of Welland, on this your first visit to us as our Archbishop, desire to extend to your Grace a most hearty welcome, also to express our gratitude to our Holy Father the Pope, for the appointment of such a worthy successor to our late lamented Archbishop.

We feel that you have made great sacrifices, when, in obedience to the will of God and appointment of the Holy See, you left behind old friends, to respond to the call of duty.

With an appreciation of your high attainments and great ability, we have every confidence in your mature judgment. We therefore submit ourselves to your ecclesiastical rule, and by your good example, you will direct and assist us in our efforts for the salvation of our souls.

We pray that your Grace will remember us in your masses; that you will offer your prayers to the Almighty, for the happiness of ourselves and families, in this life and in the next.

With sincerest love and veneration, we remain your faithful friend in Christ.

Signed on behalf of the congregation.

JAS. SMITH,  
Secretary.

T. F. BROWN,  
Chairman.

*To the Most Rev. John Walsh, D. D., Archbishop of Toronto:*

MAY IT PLEASE YOUR GRACE:

It is with mingled feelings of joy and pleasure that Branch No. 119 of the C. M. B. A., at the Town of Welland, whom we humbly represent, greets you, their spiritual ruler, and bids you a loyal and loving welcome on this your first to the town as Archbishop of the Diocese.

We, as members of the C. M. B. A., would bear witness to the untiring efforts you have made for the advancement of our society, and how much we owe your Grace that it is now in such a prosperous state, and while joining with our fellow Catholics of the archdiocese in the welcome that all are extending you as our Archbishop, feel with pride and gratitude that we have another strong tie between your Grace and ourselves in claiming you as the honored Grand Spiritual Adviser of our association.

Our earnest wish is that we may prove a worthy branch of that society, and stand true to the principles it seeks to inculcate by binding together with love and charity the members of said association.

With all love and loyalty we ask God to bestow on you his choicest blessings and uphold you in your work as the head of this diocese, and give you long and happy years to preside over it and our people, guiding, directing and infusing them and us with an ever increasing spirit of brotherly love and charity.

Signed on behalf of Branch No. 119.

PRESIDENT.  
CHANCELLOR.  
FIN. SECRETARY.

REC. SECRETARY.  
TREASURER.

The large additions to the Port Colborne and Welland churches and the harmony attending the work are a praise to Father McEntee who has charge, and a prediction of a useful and successful career for him in this field of labor.—*Tribune.*

## General Catholic News

We would most respectfully ask the Very Rev. and Rev. Clergy or any of our readers to send us local items of general interest. We wish to make *THE CATHOLIC WEEKLY REVIEW* a chronicle of all Catholic Diocesan events relating to the progress of religion, but we cannot do so unless we are aided by those who have the knowledge of the facts in their keeping. Bare facts are all we want. Will our friends please furnish us with them?

To Correspondents We shall be much obliged if Secretaries of Societies and other Catholic Societies will kindly note that, in order to ensure the publication of reports, they should reach us at latest on the Wednesday morning following the events which they record. Manuscripts should be written on only one side.

The brother, nephews and nieces of James Anthony Froude, the bigoted historian, are all converts to the Catholic faith.

Most Rev. Michael Logue, the present archbishop of Armagh, and primate of all Ireland, is the 11th successor of St. Patrick, apostle of the Irish.

Cardinal Manning, says the *New York Commercial Advertiser*, stands side by side with Gladstone in the leadership of the English people in all democratic and moral movements.

Catholic devotion consecrates the month of July to the Precious Blood of Our Redeemer. On the first Sunday in July is solemnized the Feast of the Precious Blood.

The Redemptorists have opened a new house at Portland, Oregon, with Rev. C. Sigl, C. SS. R., (who is well known in Toronto, being at one time rector of St. Patrick's Church), as rector.

There are fifty students in the Catholic University, of whom forty are priests. The professors of various nations, several being Germans. The rector, Right Rev. Bishop Keane, is a native of Ireland.

The oldest Sister of Mercy in America is Mother Seton of the New York Convent of Mercy, who is over 90. Her father died in 1800. Her mother, a convert, founded the order of Sisters of Charity at Emmittsburg.

Mr. Parnell follows up his telegram to Mr. John Fitzgerald, President of the Irish National League in America, by a letter in which he reiterates his opinion that it is not advisable to call a National Convention of the League, for the present.

A Swedish lady of high position and of great wealth and influence, named Lala de Rappe, has given up Lutheranism and been received into the church in Rome, by Monsignor Sallua, titular bishop of Chalcedon. She took in baptism the name Mary Bridget.

The Little Sisters of the Poor have now a membership of 6,060. Their only mother house is located in France, where from 500 to 600 novices are in attendance. Their training consists in learning to nurse the sick, cook and make over old clothes and mend them.

Right Rev. Bishop Jolivet, O. M. I., vicar-apostolic of Natal, lately visited Pretoria, the capital of the Transvaal, in order to bless and open the new church of which he laid the foundation stone a few years ago, just at the time when the Transvaal was made a separate mission from the vicariate of Natal.

A pastoral letter, dealing with the school question in Austria, was read on a recent Sunday in all Catholic churches throughout the monarchy. The letter, which was signed by all the Austrian bishops, insists on the re-establishment of denominational schools under the control of the church.

A Washington letter to the *New York Herald* says that it is the expectation of the United States Government to submit the Behring Sea difficulty between the United States and England to the determination of some disinterested power or sovereign, possibly Pope Leo XIII.

St. Patrick's Confraternity of St. Vincent de Paul Society will hold their Annual Excursion to Niagara Falls, per steamer Cibola, on Monday next. A cordial invitation is extended to all their friends by the Committee. A day of thorough enjoyment can safely be promised those attending, and, at the same time, they will be aiding a Society whose sole aim is to succor the poor and needy.

The first state visit of a Catholic Mayor to church in Lancaster, England, since the so called Reformation, took place when Mr. Alderman Preston went as Mayor recently to St. Peter's Church, joined by nearly all his colleagues in the Council, the Chief Magistrate, the Deputy Town Clerk, most of the Borough officials, and an unusually large following of the tradesmen of the town.

The Franciscan Annals contain the interesting information that in the Province of Shensi, China, "is a massive monument erected in the 7th century A. D. On it is inscribed the whole history of the creation and the story of Christ. A good deal of the inscription yet remains. Six hundred and twenty years after Christ there were missionaries in this spot." There are at present 80,000 Catholic Chinese in the Province of Shensi.

The Bishops of the province of Cincinnati met Wednesday, July 2, at the residence of Archbishop Elder in Cincinnati. The Ordinaries of the two Michigan Sees that belong to the province, Bishop Foley, of Detroit, and Bishop Richter, of Grand Rapids, were in attendance. The Archbishops of the United States will meet in Boston, at the residence of Archbishop Williams, on July 23rd. At this latter meeting Cardinal Gibbons will preside.

The Catholics of this country will be rejoiced to learn that Bishop Keane, Rector of the Catholic University, is fast recovering from the effects of the injuries received by him in the railroad accident on the Baltimore and Ohio railroad. He has not yet been able to leave the Providence Hospital at Washington, but as none of his injuries are of a permanent, or even of a serious character, his speedy recovery may be looked for. He had a very narrow escape from a painful death, and the Catholics of this country should give thanks to God for preserving him. We could ill afford to lose Bishop Keane now. There is too much work for him to do.

His Grace Archbishop Walsh paid a visit to London last Thursday and the ladies of the Sacred Heart Academy were honored with his presence at the annual closing exercises. A large number of the reverend clergy were also present on this interesting occasion, made doubly so by the presence in their midst of their former chief pastor. All were delighted to note that His Grace was in the enjoyment of excellent health, and many a heartfelt prayer ascended to the throne of all grace that length of years would be granted him to continue his sacred mission amongst the good people of the archdiocese.

Monsignor James T. McManus, vicar-general of the diocese of Rochester, died on Saturday, June 28. He had been for many years rector of the church of St. Francis de Sales, Geneva. During his priesthood he had done much for religion and education, and set always a shining example of the virtues of his state. In recognition of his high character and signal service to the church, Pope Leo XIII. raised him to the dignity of domestic prelate of the Vatican with the rank of a monsignor. Rev. Michael T. McManus, rector of St. Patrick's Church, South Lawrence, Mass., is a nephew of Monsignor McManus.

Right Rev. N. Donnelly, D. D., coadjutor to Archbishop Walsh of Dublin, has been the guest of Bishop McQuaid of Rochester, N. Y. Bishop Donnelly is a great leader in the movement for the use of Gregorian music in all the Catholic churches. In the diocesan synod of Dublin, in 1879, a commission of priests was appointed to take charge of the decrees enacted with regard to the music to be thenceforward allowed in the churches of the diocese. Bishop Donnelly was chosen

president of the commission, and the result of the labors of the organization was embodied in a pamphlet containing a list of the music permitted to be sung in the churches throughout the diocese of Dublin. The list of music compiled by the Dublin commission has been adopted by Bishop McQuaid for use in the diocese of Rochester.

Last week the Jesuits celebrated the fiftieth anniversary of their establishment in Cincinnati, Ohio. By invitation of the late Archbishop Purcell, who was then only a bishop in rank, the society undertook, in the year 1840, to conduct a college in that city. The first fathers sent to accept that invitation were Very Rev. P. J. Verhaegen and Rev. J. A. Elet. They reached Cincinnati on Sunday, September 6th, 1840, while High Mass was in progress at the Cathedral. Bishop Purcell was notified, and after the Benediction announced the happy arrival of the fathers to the congregation, who shared his joy. In 1842 the college was incorporated in accordance with the laws of the State of Ohio.

The month of the Sacred Heart was celebrated this year as usual with much solemnity at the Gesu, Montreal. The evening services were always largely attended. The congregation had more than one opportunity of hearing the Rev. Father Tesnieres, Superior of the Order of the Blessed Sacrament, from Belgium, who preached several times.

The League of the Sacred Heart had its semi-annual consecration and bestowal of crosses and diplomas on its promoters, both for the French and English branches. The latter had the privilege of being addressed by the Ven. Rector of St. Mary's College, the Rev. Lewis Drummond, S.J., who has been so warmly welcomed to Montreal. In his discourse, he touched upon the aid which may be given to missionaries and to the work of the Church in general, by the prayers of the faithful, instancing the recent wonderful progress of the faith in India, which was no doubt caused by prayer. The ceremony of blessing the Crosses was most impressive and the singing of English hymns by a choir of ladies was a pleasing feature of the occasion. The whole concluded by Benediction of the Blessed Sacrament.

One of the latest sensations in Montreal has been the discovery of the wide circulation of one of the vilest of New York sheets, made spicy for the taste of the Catholic population by trenchant criticisms of noted local characters. For months, notwithstanding the remonstrances of the clergy, and the efforts of the Catholic civic authorities, no effectual bar could be opposed to the evil, till some of the energetic Protestant Associations took the matter in hand, and by applying to the Federal Revenue Department had all entrance interdicted to the noxious publication. Credit is due the same institutions for adopting effectual measures against the scandalous and indecent posters which disgraced the walls of the city last winter.

No one can justly charge with supineness in questions of public morality such severe censors as Judge Dugas, Chief Hughes and especially Recorder de Montigny; still there is no denying that the Protestant Associations succeeded where they had vainly tried. Protestantism, though powerless as a moralizer of hearts, is often wonderfully skilful in maintaining exterior decorum. The business capacity of its adherents, who live only for this world and its outward show, has reduced to a fine art the keeping up of the appearances of morality. We have to thank them for their shrewd plan of applying to the Federal Revenue Department. *Fas est et ab hoste doceri.*

PROBABLY no modern medicine has obtained wider notoriety within a given time, than the really wonderful SLOCUM'S OXYGENIZED EMULSION of PURE COD LIVER OIL. To sufferers from lung troubles we say: take no other. As all druggists sell it, it is easily obtained.

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.

## Men and Things.

The *Antagonist Casket* says: At a large Anglican meeting, held in Halifax last week, all the speakers urged strong arguments in favor of teaching religion in the schools. Commenting on this fact the *Herald* says:

"We have no intention of entering into a discussion of the question of the maintenance of separate schools or denominational institutions; but it will suffice to say that the arguments advanced last evening at the Lyceum were identical with such arguments as Archbishop Walsh of Toronto, or Archbishop Cleary of Kingston, or Bishop Cameron of Antigonish, or the Archbishop of Halifax might advance in favor of the maintenance of separate schools in their several dioceses. It was surprising to many to find representative Anglican churchmen so thoroughly in sympathy with the separate school doctrines to which leading Roman Catholic prelates give their unswerving adhesion."

What is there to cause surprise in finding sympathy between men of different denominations on this question of education? Secularists usually express cordial approval when they find an approach to union among the believers in antagonistic creeds. At any rate, it does not suffice to discredit the arguments used by one denomination to show that they are identical with those used by another. As long as religion continues to be a living force in the country, men of standing will be found in all denominations to regret the sterility of our schools in the formation of moral character.

There is much admirable advice going the rounds of the religious and secular press on the subject of protecting our girls. It is a good thing to seek the protection of young and innocent creatures from all sorts of snares and temptations and dangers that modern social life throws in their way, and whosoever devises safe and sure methods of effecting good results in this direction is entitled to the thanks of parents, as well as of the interesting objects of his creditable solicitude. But it occurs to us that the best protection a girl can have is derived from her ability to protect herself. This is a matter of bringing up. The parent who devotes a little thought and some care to the training of his child puts into the hands of the latter the most effective weapons that he or she could have with which to make a successful resistance to every agency whose tendency is contrary to security. Teach a child from the very start what good morals and good manners require, and she will be equipped for any emergency that may arise. Instil into her mind the lessons of love and charity, unselfishness and devotion to high ideals, that are embodied in the teachings of the Catholic faith, and she will need no extraneous aids in overcoming the temptations with which vanity, self-will and worldliness obstruct the paths of youth. Let the fragrance of high principle and pure living impregnate the atmosphere of the home life, and she will instinctively shrink from that which is barren of its salutary influence.

The great power for good which a convent training carries into the after life of Catholic women is a direct outcome of the beneficent atmosphere inhaled at the critical period when the receptive faculties of a young girl are at their keenest. The impressions of Christian refinement and culture that are derived from the atmosphere and association of these nurseries of the best and lovable ideals of Christian womanhood are lasting ones.

The parent, Catholic or Protestant, who supplements sound home training and influences with a course in a Catholic school or convent, fits his daughters with the most potent means of self-protection attainable. This is a plain statement, but one that cannot be controverted.—*Baltimore Mirror.*

WANTED—A Tutor, (Catholic educated in Europe) in Catholic family, resident, or non-resident by September 1st to teach five children, (Eldest 14), Latin, French, Music, and ordinary subjects. Address Box 446 Mail office, Toronto. State salary desired and forward attested copies of Testimonials.



**McKEOWN & CO.**  
STUPENDOUS  
**MARK-DOWN SALE**

The Greatest Success of the Season

Last week we did a tremendous business, far exceeding any previous record. This week we intend to be ahead of last. Piles of goods here yet that must disappear at once.

The mark-down prices will do it.

We request the special attention of housekeepers to our Staple Department. Immense reductions in prices.

25 pieces of two yard wide heavy Grey Cotton Sheeting for 17½c, worth 25c.

25 pieces of Bleached Cotton Sheet- ing, plain and twilled, in 8-4, 9-4, 10-4, clearing at 25c, 30c, 35c, worth 30c, to 50c per yard.

Unbleached Table Linens, 15c, 20, 25c.

Bleached Cotton Towels from 4c, pair up.

Cream Table Linens, 25c, 30c, 35c.

**M'KEOWN & CO.**  
182 Yonge Street.

**TORONTO POSTAL GUIDE.** During the month of July 1890, mails close and are due as follows:

	Close.		Due.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.00	7.30	7.15	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
S. and N. W.	7.00	4.10	10.00	5.10
T. G. and B.	6.30	3.45	10.40	9.00
Midland	6.30	3.30		9.30
				12.30
C. V. R.	6.00	3.20	11.20	9.35
	a.m.	p.m.	a.m.	p.m.
G. W. R.		2.00	9.00	2.00
	6.00	4.00	10.36	7.30
	(11.30	9.30		8.20
	a.m.	p.m.	a.m.	p.m.
U. S. N. Y.	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 July, as follows: July 2, 3, 7, 9, 10, 14, 16, 17, 21, 23, 24, 30 and 31.



**NOTICE IS HEREBY GIVEN** that new tenders will be called for at an early date for the construction of the Caisson for the Kingston Dry Dock, as changes are to be made in the Specification as regards the size of the Caisson.

By order,  
**A. GOBEIL,**  
Secretary.

Department of Public Works,  
Ottawa, July 5th, 1890.

**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Post Office, &c., Walkerton, Ont.," will be received at this office until Tuesday, 22nd July, 1890, for the several works required in the erection of Post Office, &c., Walkerton, Ont.

Specifications can be seen at the Department of Public Works, Ottawa, and at the office of Mr. C. W. Stovel, at Walkerton, on and after Monday, 7th July, 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. GOBEIL,**  
Secretary.

Department of Public Works  
Ottawa, 7th July, 1890

**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Dredging River Kaministiquia," will be received at this office until Friday, the 18th day of July next, inclusively, for dredging on the "Bar" at the mouth of the River Kaministiquia, Thunder Bay, and in the River itself, in accordance with the terms and stipulations contained in a combined specification and tender to be obtained on application to W. Murdoch, Esq., Resident Engineer, Port Arthur, and the undersigned at the Public Works Department, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

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

By order,  
**A. GOBEIL,**  
Secretary.

Department of Public Works,  
Ottawa, 4th July, 1890.

**SEALED TENDERS**, addressed to the undersigned, and endorsed "Tender for Warton Works," will be received at this office until Tuesday, the 8th day of July, next, inclusively, for the construction of an extension to the Breakwater at Warton, Bruce County, Ontario, according to a plan and specification to be seen on application to Mr. David Dismore, Post Master, Warton, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signature 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. GOBEIL,**  
Department of Public Works,  
Ottawa, 23rd June, 1890

**SEALED TENDERS**, addressed to the undersigned, and endorsed "Tender for Dredging River Kaministiquia," will be received at this office until Friday, the 18th day of July next, inclusively, for Dredging on the "Bar" at the mouth of the River Kaministiquia Thunder Bay, and in the River itself, in accordance with the terms and stipulations contained in a combined specification and tender, to be obtained on application to W. Murdoch, Esq., Resident Engineer, Port Arthur, and the undersigned at the Public Works department, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, for the sum of two thousand dollars (\$2,000) 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.

This notice cancels and supercedes the previous notice.

By order,  
**A. GOBEIL,**  
Secretary.

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

**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

The Great Secret of the Canary breeders of the Hartz  
**ROBIN BIRD** MANNA restores and pre-  
serves them in health. See by mail. Sold by drugal-  
Direct from free. J. W. Food Co., 401 N. 5th St., Phila., Pa.

Send at once for a FREE BOTTLE!  
and a valuable Treatise. This remedy is  
a safe and radical cure and is perfectly  
harmless as the injurious drugs are used in  
its preparation. I will warrant it to cure  
**FITS**  
**EPILEPSY OR FALLING SICKNESS**

In severe cases where other remedies have failed.  
My reason for sending a free bottle is I want the  
medicine to be its own recom-  
mendation. It costs you nothing  
for a trial, and a radical cure  
is certain. Give Express and  
Post Office. Address:  
**CURED**

**H. G. ROOT M. C., 180 West Adelaide St.**  
Toronto, Ont.

**POEMS**

OF

**POPE LEO XIII.**

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

**NATIONAL COLONIZATION LOTTERY**

Under the patronage of Rev. Father Labelle.

Established in 1881, under the Act of Quebec, 22 Vict., Chapit. 36, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

**CLASS D**  
The 36th Monthly Drawing will take place

**WEDNESDAY JULY 16th**

At 2 p.m.

**\$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	500
10 Real Estate "	300	3,000
39 Furniture sets	250	3,000
64 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, Office, 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	5,000.00
1 "	2,500	2,500.00
1 "	1,250	1,250.00
2 Prizes	500	1,000.00
2 "	250	1,250.00
25 "	50	1,250.00
250 "	25	5,000.00
500 "	15	4,500.00
500 "	10	6,000.00
500 "	5	4,995.00
500 "	5	4,995.00

**3134 Prizes worth \$52,740.00**

S. E. LEFEBVRE, MANAGER,

St. St. James St., Montreal, CANADA.



**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 teaspoonfull 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 case 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 1588 and 1510 Catherine st., Montreal

**ST. LAWRENCE CANALS.**

RAPIDE PLAT DIVISION.

**NOTICE TO CONTRACTORS.**

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the St. Lawrence Canals," will be received at this office, until the arrival of the eastern and western mails on Wednesday, the 23rd day of July next, for the construction of a lift lock, weirs, etc., at Morrisburg, and the deepening and enlargement of the Rapide Canal. The work will be divided into three sections, each about a mile in length.

A map of the locality, together with plans and specifications of the respective works, can be seen on and after Wednesday, the 9th day of July next, at this office, and at the Resident Engineer's Office, Morrisburg, where printed forms of tender can be obtained.

In the case of firms there must be attached to the tender, the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and, further, an accepted cheque on a chartered bank in Canada for the sum of \$6,000, must accompany the tender for Section No. 1, and an accepted cheque on a chartered bank in Canada, for the sum of \$2,000 for each of the other sections.

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

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

By order.

A. P. BRADLEY,

Secretary.

Department of Railways and Canals, Ottawa, 13th June, 1890.

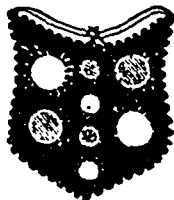


**CLIMAX OF ABSORPTION**

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, 106 King w., Granulated Eye Lid; cured in 4 weeks.

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

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

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

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

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

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

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

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

Chas. Cosens, P.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 Imp. enoy, 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.



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

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

Mention this Paper.

Illustrated Book and Journal FREE.

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



Canada France  
Quebec

# ROYAL BAKING POWDER

**Absolutely Pure.**



A cream of Tartar Baking Powder. Highest of all in leavening strength.—U. S. Government Report, Aug. 17, 1839.

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

Liverpool Service—Sailing Dates

	FROM MONTREAL.	FROM QUEBEC.
Vancouver.	Wed. July 2	
Toronto.....	" " 10	
*Sault.....	" " 17	
Oregon.....	Thur. " 24	
Dominion.....	Thur. " 31	

Bristol Service, for Avonmouth Dock. SAILING DATES. FROM MONTREAL.

Idhao..... July 19th  
**Great Reduction in Cabin Rates.**  
Per. Steamships.

Oregon, Sarnia, Toronto & Dominion.  
Cabin to Liverpool \$40 to \$80; return \$80 to \$110, according to steamer and accommodation.

\*These Steamers have Saloon, State-rooms Music room and Bath-rooms amidships, where but little motion is felt, and carry therein Cattle or Sheep.  
G. W. TORRANCE, D. AVID TORRANCE & Co  
18 Front St. W. Gen. Agts.  
Toronto. Montreal & Portland

# ALLAN LINE

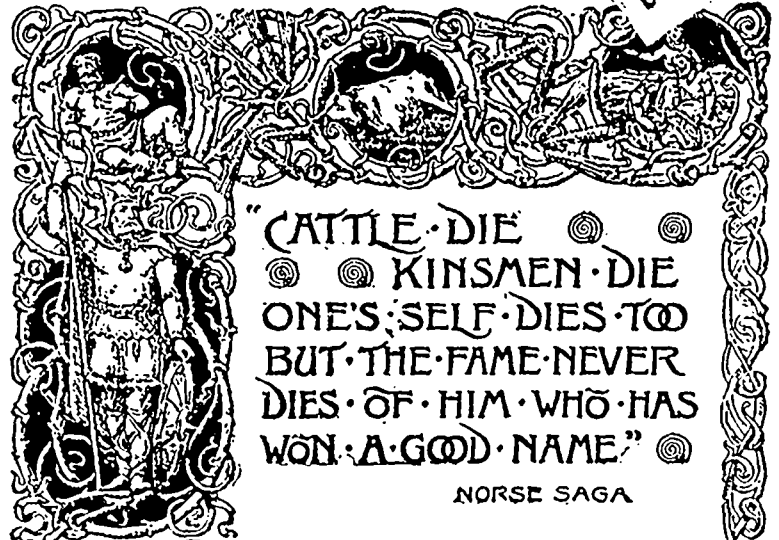
SUMMER ARRANGEMENT, 1890.

Reduction in Cabin Rates  
Liverpool, Londonderry, Montreal and Quebec Service.

STEAMER	From Montreal At Daylight.	From Quebec 9 a.m.
Circassian ..	9 July .....	10 July .....
Sardinian ..	16 " .....	17 " .....
Polynesian ..	23 " .....	24 " .....
Parisian.....	30 July .....	31 " .....
Circassian..	13 August .....	14 August .....
Sardinian... 20 " .....	21 " .....	
Polynesian .. 27 " .....	28 " .....	

**RATES OF PASSAGE.**  
Montreal or Quebec to Liverpool.  
Cabin, from \$15.00, to \$30.00, according to accommodation. Intermediate, \$30. Steerage, \$20.00. Return Tickets, Cabin, \$35.00 to \$150.00.

Passengers are allowed to embark at Montreal, and will leave Toronto on the Tuesday Mornings Express, or if embarking at Quebec, leave on the Wednesday Morning Express.  
**H. BOURLIER,**  
GENERAL WESTERN AGENT  
Corner King and Yonge Street  
TORONTO



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

NORSE SAGA

# THE FAME OF NESTLE'S FOOD WILL NEVER DIE

IT HAS WON FOR ITSELF A GOOD NAME

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

A sample will be sent to any mother mentioning this paper.

**THOS. LEEJING & CO.**  
25 St. Peter Street, Montreal.

## 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 Sunday) at 7 a.m., for Niagara and Lewistown, connecting with trains on New York Central and Michigan Central Railways for Falls, Buffalo, New York, etc.  
Tickets at all principal offices.  
**JOHN FOY, MANAGER.**

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



CHICAGO, October, 1837.  
I, the undersigned, C. Schwenck, suffered from a nervous trouble for eight years, and after having tried some of the leading physicians of Germany, they could give me no relief, but advised an ocean voyage, even this however, did not improve the trouble and my condition became daily more hopeless. I was about this time advised to try Pastor Koenig's Nerve Tonic. I freely state that since using it three years ago, I have had but two very mild attacks, while formerly I had an attack every week.  
**CONRAD SCHWENCK, 145 Montauk St.**

Our Pamphlet for sufferers of nervous disease will be sent free to any address, and poor 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 \$5.  
Agents, Lyman & Co Toronto