

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

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

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

Cover title missing/  
Le titre de couverture manque

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

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

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

Showthrough/  
Transparence

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

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

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

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

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

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

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

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

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

# The Catholic Weekly Review.

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

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

Vol. II.

Toronto, Saturday Dec. 15, 1888

No. 44

## CONTENTS.

NOTES.....	530
THE LOGIC OF FAITH.....	R. F. O. Conwiler 533
THE YOUNG SEIGNEUR.....	533
HOW TO MAKE A PROTESTANT SAINT.....	533
AT THREE RIVERS.....	Lois Raine 537
PROTESTANTISM AND FREE INSTITUTIONS.....	543
EDITORIAL—	
Science and Faith.....	540
Mr. Curran, M.P.....	540
Will the Pope Leave Rome?.....	540
The Effect of the De Cripis Code.....	541
The Trials of the Papacy.....	541
CANADIAN CHURCH NEWS.....	543
MEN AND THINGS.....	539
CURRENT CATHOLIC THOUGHT.....	543

## NOTES.

Anglican preaching is not a bad paying business with some parsons it seems. The following is an extract from a letter in the *City Press* (London):—"Sir,—I notice a statement about my American fees, which has been going the round of the papers. The highest fee I received for a lecture in America was for one on 'Wagner,' given at the Nineteenth Century Club, New York, in 1885, for which I was paid exactly one pound a minute. My highest Boston fee was half-a-guinea a minute; and Mr. Ward-Beecher telegraphed from Brooklyn to me at Boston offering me twenty pounds for a sermon in his church, which I declined, having that day to preach before Hartford University—the university fee was seven pounds. My Cornell University fee was twenty pounds for two sermons. I was not in the hands of any agent, but lectured and preached only in response to private invitations, accepting any fees offered me by the American institutions or universities. Had I been farmed out like Charles Kingsley, Archdeacon Farrar, Mr. Proctor, Augustus Sala, and others, I should have, of course, expected much larger fees; but I was not travelling to make money, but to see the people and the country. I am, &c., H. R. HAWEIS, Incumbent of St. James's Marylebone." To "Go ye, teach all nations," Mr. Haweis has added, "and charge a good price for it."

The *New York Herald* happily remarks: "Professor Goldwin Smith, just elected President of the Toronto Commercial Union Club, and author of many magazine articles and newspaper letters, has decided to withdraw from active politics. This will be a severe blow to many newspaper readers, who have hitherto had the comfortable feeling that whatever appeared over his name could be safely left unread."

The *Globe* of Saturday last referred in an article on "The Evangelizing of the Masses" to the complaint about the widening gulf between the work classes and the Church, meaning thereby, as we take it, the Protestant Churches. A conference, we learn from it, has lately been held in New York on the subject. The population of New York, it states, is, from a Protestant point of view, antagonistic to missionary effort. "The membership," we read, "in all the Protestant churches is alarmingly small and does not at all increase as the city grows. Nor is this because no effort is made or money expended to bring round a better

state of things. On the contrary, missions are maintained in all directions, and wealthy men contribute in no stinted measure to the work. But somehow the desired results do not follow and a good deal of discouragement is the result."

It concludes that somehow, in Canada, as well as in the States, the Church is "out of touch" with a considerable portion of the population, and that a formidable amount of practical heathenism and indifference has still to be dealt with. Toronto, for example, gets credit for being as church-going a city as can be found on the continent, and yet the *Globe* thinks it unquestionable that a considerable portion of her inhabitants are neither connected with any church nor much influenced by Christian principles. Why this is so it does not pretend to say, and how the remedy is to be applied, it adds, it is not for it to suggest.

The *Globe's* remarks recall what Bishop Spalding wrote in the *Forum* some months ago about the dangers which threaten the moral tone and vitality of our social life. The Bishop held that the greatest of these dangers was not Anarchism, which was the outcome of foreign social and political conditions, not Mormonism, since there was no fear of its progress, and not even intemperance, but in the condition of the wage earners. "Laws," he wrote, "beyond the reach of legislative enactments control the price of labour, but laws beyond the reach of the whole human race make intellectual, moral and physical degradation inevitable when the workingman is not paid sufficient hire." The modern industrial system, in spite of the philanthropic efforts of individuals, churches, and governments, is a sacrifice, as he states, of human beings to capital, "a consumption of men which by the breaking up of families, by the ruin of morality and the destruction of the joyousness of work, has brought civilized society into imminent peril." Might it not be well, he asked, to consider whether it were wise to pursue a policy "which fosters centres of revolutionary turbulence, intellectual darkness, and moral degradation, the only obvious result of which is an increase of paupers and millionaires?"

The outlook does not seem any too hopeful. It is indeed hard to see how great masses of the people are to be moral and religious whose life and energy is exhausted in the effort to obtain the bare necessities of existence. It is the office of the Christian civilization, in theory at least, to lighten the burden, and sweeten the bitter bread of those who toil with their hands; and it was a belief of Bossuet's that the rich are received into the Church on condition that they become servants of the poor.

One is at times reminded in reading the *Mail's* articles against the Church and the French Canadians of what Brownson in one of his essays said of those who devoted themselves in his own day and in his own country to the work of stirring up prejudices of race and religions. "The only man for us, as Catholics," he wrote, "to mark and avoid, is he, whether native-born or foreign-born, who labours to stir up prejudices of race or nation amongst us, draws odious comparisons between, and seeks to divide us according to the race or nation from which we have sprung. Such a man is an emissary of Satan, and no Catholic, no lover of his country, should bid him good morrow."

## THE LOGIC OF FAITH.

In matters of controversy, the strength of any position depends upon how far arguments in its favour can be reduced to one central proposition which underlies all dependent issues, and to which they are relative and subordinate. That this truth applies to the discussion of those matters which form the ground of dispute at the present day between Faith and Intellect, it is the object of the following pages to show. The analysis of all the objections which are urged by her enemies against the claims and doctrines of the Catholic Church, reduces the points at issue within the area of the discussion of a single proposition, on the acceptance or rejection of which their separate belief must logically rest. It is with the hope of gaining conciseness in our argument that it has thus been confined entirely to one point of inquiry, which will be found to involve all the secondary questions which may be raised.

Different ages necessarily manifest different methods of attack in the warfare which is ceaselessly carried on between Catholicism and those outside its pale. But the accusation which is urged with most vehemence at the present day against the Church, and which is prompted by the special spirit of the age, is, that she claims dominion over both reason and intellect, and teaches the superiority of faith over both. The result of such teaching is, it is maintained, that, if true, it would oblige man to abuse the noblest capacity that is implanted in him, and that it would lead to a mental paralysis which must necessarily be fatal to all scientific progress. Such a demand apparently leads to the surrender of his chief prerogative, that is, the use of his individual judgment, in favour of what appears to be an intangible and indefinable unreality. The Church's command, *Subjugate intellectum tuum*, which may be seen written by his own hand beneath some of the portraits of her late Pontiff, and which she utters with the same unfaltering voice in this century of science as she did in past ages of ignorance and credulity, seems to those who refuse to examine its real meaning to erect a barrier fatal to all future intellectual progress. That an authoritative faith can override or replace the keenness of trained intellect, is to such minds a theory as hostile to the attainment of ultimate truth as it is unworthy of any intelligence that has kept pace with modern methods of scientific knowledge.

This, then, is the real question at stake. To begin disputing as to separate doctrines of faith while this main point remains untouched, is like the conduct of the general of an attacking force, who spends his hours in anxiety as to how he is to break down the street barriers of a besieged city while as yet he has made no impression on the solidity of its outer wall. On this battle-field, in which issues are to be decided which from their nature concern not merely this life but relate to the possibilities of a future, we see the serried ranks of faith and reason drawn up in opposition, and we would fain behold some messenger advance, bearing a flag of truce, to bid these foes shake hands, and confess themselves friends in disguise.

The characteristics, therefore, of the present day engender on the one hand a not unnatural suspicion on the part of Intellect, and also necessitates on the other, the clearer explanation of the true meaning of the Church, as the representative of Faith. During her long history of nearly two thousand years, her never-ceasing warfare has necessitated the concentration of her attention, first on one, then on another fresh method of attack. And now in the nineteenth century the obligation rests upon her to do the same anew, even if the reiteration of her meaning involves much that has been said before, but which has hitherto not reached the fair hearing of ears none too eager to listen to her claims. As she has survived the troublous epochs in which she battled with internal heresies and endured physical persecution, so now she finds her mission has to be carried on in an age that has never been rivaled in historic time for the rapidity of the progress of experimental science in every direction. The growth of such definite scientific knowledge, the apparently un-

limited extent of discovery and research, are bringing matters hitherto deemed mysterious within the domain of every day experience. Human intellect seems to be dragging forth from nature herself the very secrets of her existence, and uncovering the motive causes of all the varied phenomena she exhibits. It can girdle the world in a few moments of time with an interchange of thought, or project the human voice so that men can converse together as if no intervening space separated them. It has converted the lightly-floating cloud of steam into the mightiest force man has at his command. It has unravelled the mysteries of the book of nature, penetrated the laws of matter, bridged over the spaces which separate the inhabited globe from the rest of the universe of which it forms part. It claims to assign natural causes for the phenomena once regarded as supernatural, and to explain the origin of man's very nature and existence itself. It has compelled the most destructive forces of nature to be subservient to the human will, and in short never was there an age when intellect seemed more to be fulfilling the ancient command: "Fill the earth and subdue it." How, in the midst of all this triumph, can any system dare to think its voice will adduce obedience or anything else than contempt when it says *Subjugate intellectum tuum*, and when it speaks ever and anew of the mysterious faculty of Faith?

Two natural consequences result from this advance of the human race in intellectual progress. The first is, that the very grandeur of the dimensions it has reached has induced the most blind trust in its infallibility as to all subjects both at present and in the future, and has engendered a spirit of depreciation of all matters which do not come within its scope. The second result is, that the tendency which exists in the human mind to lose sight of principles when concentrating its power on the details of scientific research is sometimes increased to such a degree, that even the great underlying truth on which all nature depends, and to which it points, is forgotten in the close study of the separate phenomena she presents. It is well known that to be a specialist on any subject has a direct tendency to warp the mind in one direction, and to produce development of one faculty, often at the expense of all the rest. Can we say that students of natural and physical science at the present day alone escape this danger?

The fact, however, that the Church has numbered within the pale of her obedience some of the greatest intellects, and that she still continues to receive the submission of the ablest men in every branch of scientific knowledge, is evidence that her claim is not one to be dismissed lightly or without examination. Men of high ability, or even men of ordinary common sense, do not make large sacrifices, undergo self denial, or adopt and obey a system which entails restraint on some of the strongest instincts in human nature, without adequate reason for such a choice of action. Minds that have advanced far along the various paths of scientific knowledge, and have learnt to prove and demonstrate each step of the road they have trodden, would not be likely suddenly to relapse into puerility where before they exercised the full force of their reasoning powers, or to confess themselves dependent for any truth upon a faculty which, if unreal, is but imagination under a different name. And although the assent, when given by some of the most cultivated intellects of the present day, should at least warn men that it is worth their while to examine its basis before passing judgment upon it.

What then is the real ground of antagonism which is supposed to exist between intellect and Faith? Its real origin is to be found in those individuals who manifest that want of respect each towards the other, which from time to time has led them on either side to intrude into the true province of the other. Thus, in the name of Intellect it is said to Faith: "You profess to teach matters for which you can produce no adequate demonstration, and to compel my will to own, as true, propositions which lie altogether outside the possibility of human knowledge." Faith replies: "Your very accusation proves that your resources have their limit, and that human knowledge, so

far as it is capable of experimental demonstration, is finite: but because there exist these barriers which you cannot surmount, this in itself affords no proof of your assertion as to the impossibility of their removal, through some other power which you do not possess." It is when individuals mistake the true limits of the proper sphere of each that peace can no longer reign between them. When Faith intrudes without authority, and endeavours to lay a finger on absolute scientific knowledge, it exceeds its own domain, and must expect to meet failure and rebuff. When Intellect is arrogant enough to say it can raise its head, and, looking over the barrier it cannot pass, claims to speak of objects which it possesses no faculty of eye-sight to describe, not only is its assumption resented by Faith, but it is contrary to the very laws by which it claims to govern its own methods of research. Let each remain without unauthorized trespassing on the other's property, and they may shake hands across the border line as friends.

When, then, the Catholic Church demands the submission of Intellect to Faith, what she does *not* mean is this. She does not command men to stop their efforts in every branch of improvement and discovery. She would not lay a finger upon anything they can evolve from the study of nature which may benefit the human race or lead to further stages in its progress. She would not bid her children turn a deaf ear to the voice of true science, where it elucidates facts that concern the universe, so long as students of science confine their conclusions to what is absolutely to be demonstrated. But she does exclaim against the elevation of any hypothesis, however probable, into the place of absolute scientific dogma, and the teaching of anything which is as yet only theory as if it were indisputable truth. And in so doing she is the friend of true science, since she opposes too hasty generalisations from incomplete premises. All that she means is this, that there is a limit to all such advance, and a boundary beyond which science itself confesses it cannot penetrate. There is a shore on which the restless waves of intellectual knowledge are ever breaking, carrying back small pieces of its sands only to cast them up again. And high on the cliffs above, the Church looks down on the turmoil, and says that the same power that restrains the ocean keeps back the rising tide and threatening storms of merely human knowledge, and has fixed the limits of both by the command: "Hitherto thou shalt come and shalt go no further, and here thou shalt break thy swelling waves."\* Safe on the rocks, that no thunder of the surf beneath can shake, stands Faith. With one hand she points to the fair expanse of country where the storm waves can never reach: with the other she seeks to save those barks which she sees slowly drifting towards shipwreck on that very coast which affords the ground of her stability.

So far again from Intellect being an infallible guide, there remain mysteries closely connected with man's whole condition, which it has been as yet quite unable to touch. It cannot explain *what* life is, however carefully it investigates the various forms of its manifestation: as to whence it comes, by what laws it is connected with matter, and what becomes of that wonderful essence which may be liberated from its embodiment by the thrust of a needle's point and yet can never be recalled, science gives no information. As to what is the meaning of that inevitable change which is the lot of all created matter, and which we call death; still more whether or not there can be a future continuation of that life when freed from the body, are questions which present points for consideration on which no absolutely certain ray of light has yet been cast by experimental science, but of which the importance is immense in its bearing on humanity. Faith then comes forward and argues thus: Let Intellect confine itself to its own proper province, and there will exist no ground for quarrel between us. Let it rest satisfied with saying "I know nothing about these matters:" but let it not proceed to the further assertion, "Nothing can be known about them," which in no way is dependent upon the first. And if the complaint of Intellect is that

Faith dogmatizes upon matters which lie outside the pale of human knowledge, and seeks to move the world while possessing no fixed point as a fulcrum, let it in turn refrain from dogmas outside its proper sphere of experimental knowledge which it advances at times with greater intolerance than that which it condemns in the Catholic Church.

RENE F. R. CONDER in *The Logic of Faith*.

#### IN A PICTURE GALLERY AT THREE RIVERS.

An exhibition of ancient works of art in a modern building is by no means uncommon even in this Canada of ours, but to find a collection of pictures upon which the varnish is scarcely dry, on view in a house that at the very latest was built a century and a half ago, one must, I think, come to Three Rivers.

For the past few weeks the tri colour has been floating over the old manor of the Niverville, in this town, and an *affiche* at the gate has made known to the public the fact that Mr. Rho, of Bécancour, has his pictures on view within the ancient mansion. Moreover, the town crier has proclaimed the fact at the street corners, notwithstanding which publicity visitors to the exposition are apparently few and far between.

Candidly, the manor was more attractive than its contents to your correspondent, who had for months sighed for an opportunity of invading its time honoured precincts.

Imagine a long low stone house, one storey and a half in height, and about a hundred feet in length by sixteen in width, its massive walls sheathed in stucco of a soft dove colour, and its latticed windows looking upon a verdant lawn whereon stand three of those ancient elms for which Three Rivers has so long been famous. It turns its gable end to the street, this old mansion, as if it would contemplate naught but its own immediate surroundings and scorned even the subdued frivolity of a Trifluvian highway.

In the first apartment, upon which the front door opens, stood Mr. Rho, ready to do the honours of his really creditable collection. There are several large and ambitious pictures, which the artist claims as his own compositions entirely, there are some stations of the Cross, there are some ideals of Faith, Hope and Charity, there are portraits in oil and portraits in pastel and portraits in crayon. No. 1 is a picture which will become, in a certain sense, historical, it being destined as a gift from the French Canadians to the Basilica of St. John in the Holy Land. It is a large canvas and contains twenty-four figures. The subject is the baptism of our Lord in the Jordan—the grouping and composition is entirely Mr. Rho's own work. Next to it we have No. 2, "Our Lord in the Garden of Gethsemane," a picture which carries with it the force of its sacred subject. The attitude of our Lord, the pathetic loneliness of Him who was "A man of sorrows and acquainted with grief," is well portrayed, the drapery is well drawn, and the gloom of the Garden good, but the spell which the picture might cast is broken by the artist's having placed in the hand of our Lord a most realistic wine-glass filled with an amber fluid. In spite of the materializing of the chalice, however, the painting is one that does credit to Mr. Rho, were it only in that he has given our Lord a sad grey gown in place of the glaring red or blue in which in so many churches we see Him decked. Surely if artists were to give a moment's thought to this matter they would realize that the Saviour, in His apparent position of the carpenter's son, was not clad in raiment dyed with the costly dyes of Tyre, and that He did not change His toilet on that awful night but wore the soiled white robe of the Passion right on to the consummation of the tragedy on Calvary.

Among the portraits are those of the founders of the Seminary of Three Rivers, Monseigneur Couke, and the late Honourable J. E. Turcotte. Then comes a painting in oils of Mgr. Lafèche, which is not by any means as

\*Job, 38.

faithful a likeness as one hanging below it and done in crayon. The Very Rev. Grand Vicaire Caron is certainly not flattered in his portrait, and the same may be said of Rev. Mr. Baril, the Superior of the Seminary. Cardinal Taschereau on the contrary, is portrayed without any wrinkles or signs of age, and with a benign and bland expression which is decidedly foreign to His Eminence. The kindly yet quizzical look of Monseigneur Fabre is faithfully reproduced, and the portrait of the Bishop of Nicolet is a good one, and well painted.

By far the most interesting picture in Mr. Rho's collection is a small study in oils of a group of French-Canadian pilgrims picnicing on the banks of the Jordan, on the spot whence our blessed Lord with St. John went down into the water. The background of this painting is filled by the river winding among its wooded banks and stretching away to the distant hills of Judea. In the foreground is a gigantic sycamore tree and under its spreading branches a crimson and blue oriental rug has been spread for dinner. On the rug, among the *débris* of the meal, we see in various attitudes five tourists, a Franciscan, Frère Benoit, in his "gown of ginger brown," and a guide resplendent in a red Turkish fez. These tourists you would not guess to be reverend Abbé, but such indeed they are, with two exceptions, the one being the artist, the other a manufacturer of Montreal.

Near to the group on the rug an Arab holds a small wiry looking steed upon which is mounted a reverend Abbé, clad, tell it not in the streets of Montreal, whisper it not in the squares of Quebec—a white *decoler*, a grey hat and a scarlet puggree. Behind him on the smooth white sand are more of his confrères, all bearded and brown, and at one side on a fallen tree trunk sit the artist and another learned abbé, both provided with white puggrys and green umbrellas.

In the far distance are two palanquins and a boy with some donkeys, and in the water a young Arab is cooling himself, standing up to the neck in the rippling waves.

The grouping of this picture is admirable; it is perhaps lacking in warmth, but it displays an originality and strength that is for the most part wanting Mr. Rho's paintings. The bathing Arab is not well executed and the background is rather colourless but the foreground with its groups of pilgrims is certainly interesting to contemplate. The second room is chiefly devoted to portraits, with, however, some exceptions. One is an exquisite sketch in water colours of the large picture of the Baptism of our Lord. Another is a little gem; it is entitled: "La Sortie du Maître" and represents the interior of the *studio Buzzi* where Mr. Rho worked when in Rome. In the absence of the master two little Roman models are amusing themselves—one in playing with a dummy, the other sprawling on a rug, looking at a picture book.

This interior is rich in colour and is, I fancy, correctly and tastefully painted. The palm for excellence lies between it and a half length figure of Madame Viger Lebrun, which Mr. Rho painted from a small study and afterwards retouched beside the original in Florence. He has been successful in reproducing the rich warm tints of the old master, and has faithfully copied the light of laughter in the radiant brown eyes, and the almost speaking expression of the lovely face framed in its wreath of sunny curls, above which is tied a white handkerchief after the manner of a turban.

Apart from these there is not much of interest to a stranger. Family portraits, either by the dozen or singly, are not calculated to inspire rapturous admiration in the bosom of the average outsider. And there is a newness and garishness of colour in the pink cheeks and red lips and white foreheads and nineteenth century jewellery that is apt to become monotonous by the time one has gradually inspected a family from the grandfather down to the youngest olive branch. One of Mr. Rho's portraits speaks solemnly to the heart. It is of a fair young girl, tall and stately, radiant with life—but alas! the lustrous eyes that we see on the canvas are now closed, and a costly mausoleum, out on the hillside, covers that once regal form.

Mr. Rho has several very creditable specimens of his

own engraving. He is also a sculptor, and has on hand a fine allegorical design, richly carved in wood, destined as a frame or background for an escutcheon, to be placed in the dining-room of a Boston gentleman. On my expressing surprise at a democratic American going in for anything so "European" as a coat of arms, Mr. Rho made answer, "But, then, you see he is part Iroquois!" After this explanation nobody will be justified in calling that Boston gentleman, with heraldic tastes, a *parvenu*.

LORRAINE.

## HOW TO MAKE A PROTESTANT SAINT.

*How to Make a Saint; or, The Process of Canonisation in the Church of England.* By "The Prig." London: Kegan, Paul, Trench & Co.

This is another addition to the series of humorous ecclesiastical sketches for which we are indebted to "The Prig," and it must be acknowledged that his latest production is in no way inferior to any of those which have preceded it. The humour is as choice, the scenes as graphic, and the dialogue as sparkling as ever. It opens with a discussion in the clergy house between the Rev. Kentigern Maniple and the members of St. Betsy's Sisterhood over the recent canonization of the English Martyrs, which has suggested the idea of the Church of England following suit, and the happy thought has occurred to all assembled, why should not we too add to the list of saints in the Book of Common Prayer? The idea is voted an excellent one, and the only difficulty which presents itself is the simple yet practical one, how is it to be done? The Rev. Mother sees no reason why "the father should not come down this evening and proclaim some new blessed ones from our altar." Mr. Maniple, however, thinks that certain formalities are generally observed in so important an affair, and that it would be better on the whole to move in the matter with caution and deliberation. The sisters suggest that a member of their body lately deceased might be canonized by acclamation, which would get over all difficulties. It is, however, ultimately agreed that before taking any decisive step Mr. Maniple should consult a few brother priests and abide by their opinion. A clerical meeting is accordingly convened at which various learned and edifying suggestions are made, in which some one discovers that according to Canon Law a bishop ought to move in the matter. It appears doubtful, however, if any member of the episcopal bench would be willing to encourage the idea, much less to take the initiative. Colonial Prelates, the Primus of Scotland, and Dr. Reinkens are in turn suggested, but it appears that none of them have jurisdiction in England. At last some lady observes, "Why not one of the Order of Corporate Reunion Bishops? They invoke the saints." "Yes. They would do very well. But then they are so terribly afraid of being found out that they would not proclaim the canonization publicly. They might perhaps canonize a few saints for private use among members of the Order of Corporate Reunion, but they would not let any one else know whom they had canonized." Ultimately, it is resolved that application should be made by the party in the room to the diocesan, the Archbishop of Mercio, in writing, the question as to whom it was proposed to beatify being reserved for a later period as a mere matter of detail.

In due time the reply of His Grace is received, but though courteous in the extreme, the worthy prelate refuses to commit himself further than to express a wish to ascertain what public opinion might be upon the subject. The committee accordingly form themselves into the Society for the Propagation of Anglican Saints, and resolved that the first thing to be done is to call a meeting. Exeter Hall and Willis' Rooms having been rejected, the former on Evangelical and the latter on Papal grounds, it is finally decided that St. James' Hall shall be the *locals*. A most edifying meeting takes place, which is graphically described in the text, and sundry suitable suggestions are made, amongst others that the illustrious dead to be selected for public veneration should in life have belonged to the Conservative party (this was by a

Tory M. P.), and should have all been University men and gentlemen. The sufferers in Foxe's Book of Martyrs, Tate and Brady, St. Thomas Cranmer, Dean Swift, and Ritualistic clergy who had suffered persecution in the secular courts at the instance of the Church Association, are in turn suggested as suitable candidates for canonization, but as some slight differences are apparently manifesting themselves amongst the promoters, it is agreed that it will be sufficient for the present to affirm the desirability of the practice being introduced, and that all these details should be referred to a sub-committee. Meetings are subsequently held in the provinces, with a view of ascertaining the feelings of the country, after which the committee have an interview with the Archbishop, to report progress, in House of Commons phraseology. His Grace listens cautiously to the proposals which are made, and which would appear to be chiefly supported by a number of maiden ladies who regularly attend the daily service in certain cathedrals, and the most advanced of the High Church clergy, but somewhat damps the ardour of his listeners by pointing out to the Judicial Committee of the Privy Council as the body which must have the most to say in any transaction of the kind. Finally he announces his intention of "consulting counsel," with which national remedy for all human ills the perplexed committee are *nolens volens* compelled to be contented. Some three months after this memorable interview, the Society for the Propagation of Anglican Saints are invited to again present themselves before their respected diocesan, to hear the opinion of counsel as to the legality of Anglican canonisation, and the way, if any, in which it could be constitutionally carried out. It appears that Convocation might legally perform the Act, providing that the Crown or its representative confirmed it, and that letters patent were also issued. Pressed however to discover some more orthodox process, counsel goes on to suggest that it might be done :

First, by an Act of Parliament canonizing some particular individual. Second, By one authorizing a certain person to perform the ceremony. Or, third, By an Act of Parliament attaching the power of canonization to a certain office or offices. As this, however, would probably lead to the power being placed in lay hands, counsel is of opinion that a stained glass window or statue, with an inscription underneath describing the person whom it is intended to honour as "Saint John Doe" or "Saint Richard Roe," should be placed in some church where hymns and prayers in his or their honour might be duly performed. Action should then be taken against the incumbent, with the consent of the bishop, by three parishioners in the Arches court, and an appeal to be subsequently made from the decision to the Privy Council. If the ultimate decision of the latter tribunal should not be unfavourable to the incumbent in question, the statue or window should remain in its place, and the canonization of the new saint would then become law. The Archbishop judiciously declines to advise his somewhat bewildered auditors as to which of those various processes, if any, should be adopted, but kindly promises that if they like to get up their typical in his own diocese, he will give leave to the parishioners to prosecute. The Committee withdraw, and after mature deliberation, finally resolve that the last suggestion of counsel is the best and most suitable, and accordingly proceed to put it into practice. Richard Hooker, William Laud, Samuel Johnson, and Hannah More are selected, as representing the sixteenth, seventeenth, eighteenth and nineteenth centuries, and some old engravings and copies of pictures are dispatched to Bavaria, whence, in due course of time sundry images of the new saints are received :

Saint Richard Hooker was dressed up in a simple but gracefully flowing black gown and white Geneva bands edged with gold. Over his right shoulder appeared the mask of an angry female face (his wife's) as an emblem of his martyrdom. A plain gold aureole surrounded his head, and at the base of the statue was the inscription: "Saint Richard Hooker, Conf. Doct." Saint William Laud was dressed in his rochet and lawn sleeves. He carried his head under his left arm. Beneath him was

inscribed: "Saint William Laud, Bishop and Mart." Saint Samuel Johnson was portrayed in his usual and well known costume. He was represented in the act of performing his celebrated penance, the rain-drops being typified by crystals here and there upon his clothes. He stood with both feet upon his own Dictionary, to show the vanity of all earthly learning. His inscription was: "Saint Samuel Johnson, Conf. Doct." In Saint Hannah More's statue, the female costume of the early part of this century was faithfully followed. Her large black bonnet was surmounted by an aureole of her usefulness as a schoolmistress. Her inscription was simply: "Saint Hannah More, Virg."

Nothing can be more edifying or graphic than the description of the inauguration and benediction of the images, and the eloquent panegyric of the new Anglican saints in Mr. Maniple's church on the following Sunday, which we regret that space prevents us from doing justice to. The functions appropriately closed with the establishment of the Confraternity of St. Hannah More, the Guild of St. William Laud, the Order of Hookerites and the Oblates of St. Samuel Johnson. The neighbourhood soon became justly celebrated in the ecclesiastical world, and the church was crowded with a stream of sightseers and pilgrims. Statuettes, medals, lives, and copies of the new Saints' writings, were extensively sold, and St. Samuel's "Dictionary" was only procurable at premium. So great was the rush of people that a special line of omnibuses was put on to take pilgrims to the church. Booths were erected in the neighbourhood for the sale of oranges, ginger beer, and other refreshments for the inner man. So popular did the newly canonized soon become that sandwich men, dressed up in their effigies, ere long paraded the streets with advertisements of theatres and soaps, while "Hooker hair wash," "Laudian scarfs," "Johnsonian braces," and "Hannah More handkerchiefs" were sold in the shops. The final act in the drama was the historic case of *Muggins v. Maniple*, for the particulars of which we must refer our readers to the pages of the "The Prig." Nothing can be more imitable than the description of this grand constitutional ecclesiastical trial, second only in importance and interest to the earlier case of *Bardell v. Pickwick*. Suffice it to say that one decision was given in the Court of Arches, and another totally different one in the Judicial Committee of the Privy Council, which latter illustrious tribunal happily succeeded in hitting on that just and equitable *via media* which has ever been the pride and glory of the Established Church at all periods of its history. We earnestly recommend our readers to procure the work for themselves, and can assure them that it will prove an infallible remedy for the most obstinate cases of melancholia and liver complaint, even when all the resources of the pharmacopeia have been tried to no purpose.—*The Tablet*.

#### MEN AND THINGS.

Mr. William Henry Hurlbert's book—"Ireland Under Coercion"—has been published in America. The *Boston Pilot* says that as the work of a man who has neither standing nor respect in his own country, it is not worthy of serious notice by Irish-Americans or any one else.

Bishop Cleary, of Kingston, was a life long personal friend of the late Vicar-Gen. Walsh of Philadelphia; and when the latter was stricken with his fatal illness the simple dispatch was sent to him: "He whom thou lovest is sick." He hastened to his bed-side and after his death preached his funeral oration.

Major Purcell O'Gorman, late of the 60th Light Infantry, and for many years the representative of Waterford city in Parliament, died on Saturday night at his residence, Springfield, near Waterford, after a little over a week's illness. He will be remembered as the most facetious, if not the most active of the late Mr. Butt's party. He was very much liked in "the House," where his geniality and humour, thoroughly racy of the soil, were alike appreciated by political friends and foes.

# The Catholic Weekly Review.

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

Published Every Thursday

Offices: Bon Accord Building, 32 $\frac{1}{2}$  Church-street, Toronto.

Terms: \$2.00 per annum, payable strictly in advance. Advertisements unexceptionable in character and limited in number, will be taken at the rate of \$3 per line per annum—10 cents per line for ordinary insertions. CLUB rates: 10 copies, \$15.

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

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

## LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

St. MICHAEL'S PALACE, Toronto, 29th Dec., 1888

GENTLEMEN,—

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

I am, faithfully yours,

†JOHN JOSEPH LYNCH,  
Archbishop of Toronto.

## FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887

MY DEAR MR. FITZGERALD,—

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

Believe me, yours faithfully,

†JAMES J. CANNERY  
Bishop of Hamilton.

TORONTO, SATURDAY, DEC. 15, 1888.

THE REVIEW for next week, being the week before Christmas, will contain a number of specially written articles on Christmas subjects.

Now that the New Year is at hand we beg to remind all our readers of the service they can render to us by sending us new subscribers and discharging their indebtedness to THE REVIEW. Accounts have been forwarded to all the subscribers remaining in arrears. We should be obliged if those receiving them would remit the amount of their subscription at once.

We direct the attention of the reader to the article in this number on "The Logic of Faith." It is a strong and clear piece of writing, and is taken from the work of that name lately received by us from the publishers, The Catholic Truth Society, of England. The writer replies in the portion we publish to those who charge the Church with demanding the submission of Science to Faith. "She would not," he says in a fine passage, "lay a finger upon anything men can evolve from the study of nature which may benefit the human race or lead to further stages in its progress. She would not turn a deaf ear to the voice of true science where it elucidates facts that concern the universe, so long as students of science confine their conclusions to what is absolutely to be demonstrated. But she does declaim against the elevation of any hypothesis, however probable, into the place of absolute scientific dogma, and the teaching of anything, which is as yet only theory, as if it were indisputable proof."

MR. J. J. CURRAN, M.P.

In last Saturday's issue of the Montreal Star, the following article appeared relative to the rumoured retirement of Mr. J. J. Curran, Q.C., M.P., from the political arena:—

"The public, and particularly Mr. Curran's constituents, will be glad to know that there is no foundation for the rumour that the member for Montreal Centre is to retire from politics and be elevated to the Bench. He is the right man in the right place to-day. His political career has been a marked success and it would be a blunder to allow so able and conscientious a member to retire while he is doing such good work. Mr. Curran's political promotion can only be a question of time, and while there is no doubt that he would make a good judge, it is no less certain that his services are worth more to the country in making laws at Ottawa than they would be in administering the law at Sorel."

The Montreal Star is a paper independent in politics, and its tribute to Mr. Curran's worth and to the value of his services to the country, is in something more than the conventional language of compliment. We venture to think that is simply the unstudied expression of the respect in which Mr. Curran is held by all classes in that city, a testimony to simple worth, and such an acknowledgment as only the narrowest partizanship could refuse to make to several years of unselfish and substantial work in the public service of the country.

The Star does no more than echo the opinion which obtains on all sides in its city. While, we need scarcely say, Mr. Curran's elevation to the Bench would be welcomed by his friends as a promotion for which his position at the Bar, his reputation and talents all preëminently fit him, none the less they feel keenly, as the Star observes, that his retirement would be a mistake, and his withdrawal from Parliament a distinct loss to the public life of the nation. Mr. Curran's political status was long since established, and, as our contemporary observes, his political advancement is a question only of time. He represents in Parliament the wealthiest, and we believe, the largest single constituency in the Dominion; and that constituency had never in Parliament a stronger representative nor one that worked harder for its multifarious interests. The influence of a man of his public spirit and principle, could not be confined to one city, and it is only natural that many far beyond the limits of his own constituency—especially we of his own race and creed—who have followed his course in Parliament and who know something of the straightforwardness and unselfishness of his conduct should hope for Mr. Curran that he may be long spared to devote himself to the service of the country, and that he may long occupy a prominent place in the representations of the people.

It indicates an improved tone in the public life of the nation, when there becomes distinguishable a desire that our best men and our best thought should have a chance to rule. The farther a people depart from that idea the nearer do they approach to government by Demagogism. The proper place for our best men to be is in Parliament. In time we shall have more of our best Catholic men there, men, let us hope, of both heart and of principle.

## WILL THE POPE LEAVE ROME?

To the Catholic world the position of the Holy Father is one of the gravest and most critical of the many questions of the hour. While it is well that we should warn

our readers that in the whole discussion of the probability or possibility of the Supreme Pontiff's departure from Rome there has not been a word from authoritative sources, yet it is the opinion of even such cautious and well-informed journals as the *Catholic Times*, for example, of Liverpool, that the statement of the *Moniteur de Rome* that the departure of the Holy Father from Rome offers a solution of the Roman question not only possible, but probable, need not take any one by surprise. The *Moniteur de Rome*, of course, is not an official paper; the Holy Father has said nothing; while *L'Osservatore Romano*, the only official paper, has declared that it has no information whatever, and that its conjectures are all its own. It is certain that the bare suggestion of such a step will be scouted, at first sound, as absurd and impossible, but it is to be remembered that the difficulties of the Sovereign Pontiff's position—so long fraught with embarrassment—have been increased to such an extent by the passing of the recent Penal Code of De Crispi, that the situation may be said to have been completely altered.

Previously to the adoption of that measure the position of the Sovereign Pontiff was this. He was deprived of his natural freedom in the capital of the Catholic world; he was a prisoner within the Vatican, and could not move outside the precincts of the Vatican Garden. Even within the Vatican he found himself continually subjected to petty persecution by the Government and its officials. Expedients of all sorts were practised to humiliate him and to minimise his personal independence. But one power he possessed in common with his Catholic subjects in Italy, and that was the power of protesting. That power the Penal Code has since taken away. "The object of the law," says the *Liverpool Times*, "is to make the Church in every respect a mere creature of the State. In formulating it, Crispi and Zarnadelli would appear to have had before their minds the coercive legislation enforced in Ireland for the suppression of free speech. As in Ireland, so in Italy, every public utterance against the Government and the existing state of things exposes its author to penal consequences. The Penal Code converts the clergy into a body of 'suspects.' It creates a series of crimes for which it prescribes the most severe punishments, and it declares that in guarding against the commission of these crimes the authorities must keep particularly under surveillance the sacred ministers of religion. In future pilgrims who may raise in the Eternal City the cry of 'Long live the Pope-King,' will probably be expelled from Italy, and Italian Catholics who shall proclaim the Pontiff's right of temporal sovereignty will be convicted of high treason and suffer the penalty decreed for that crime. Thus King Humbert and his Prime Minister hope to consecrate accomplished facts, to render Rome "intangible," and to bury for ever the Roman question. Under these circumstances, it is not singular that the Holy Father should contemplate leaving Rome, and taking up his residence in a State where he would enjoy personal freedom and where the dignity of his high office would be respected."

But even if the Holy Father were forced to leave the Eternal City, it would not be, as our readers know, the first time that such an event has occurred in the history of the Papacy. Other, and great Pontiffs, had to fly from Rome, but in the end evil never prevailed, and the triumphs of the enemies of the Church have ever been temporary. "The rogues of this hour," said Bishop Patterson, in an article written some years ago in the

*Contemporary Review* recording the exiles and imprisonments of the Popes, "are mere pettifogging thieves compared with many of their predecessors from Alaric and Geneseric down to Napoleon I." According to Bishop Patterson's calculation the aggregate absence of the Popes from their See during eleven centuries and a half of temporal sovereignty—an absence not to be traced in all cases to violence—amounted to nearly four hundred years.

Some time ago we began in these columns, what we were afterwards interrupted in, a series of papers describing the memorable events of some of these historic pontificates. We began with the pontificate of Gregory VII., by many regarded as the most interesting epoch in the history of the Papacy. After the new year it is our intention to continue them. The pontificate of Gregory VII. has furnished the world with a memorable picture, one that has seized strongly upon the popular imagination—the picture of a monarch who had driven into exile, and had sought to take the life of the Pontiff standing bare-footed in the snow at Canossa, the refuge of the unhappy Pontiff, and sung for pardon. The persecution of the Papacy has continued on through the present century, and Leo XIII. may be perceived to be only treading in the path which his predecessors have gone.

In the year 1800, as the *Times* relates, there was no pontiff on the throne of Peter. The Pope had died the preceding year at Valence, after having been torn from his See, and hurried over the Alps at the age of eighty. The members of the Sacred College were unable to meet in conclave till towards the close of 1800 and it was not until the ensuing year that they elected Pius VII. to the Papal Chair. His Holiness entered Rome on the 3rd July, 1801, but twice during the course of his pontificate he became an involuntary exile from his beloved city. His treatment by Napoleon constitutes the darkest blot on the memory of the great conqueror. Forcibly carried off from the Eternal City, incarcerated as a prisoner, and made the victim of threats and shocking outrages, his Holiness was again restored to his patrimony, when fate began to prove unpropitious to "the last of the Cæsars." On Napoleon's return from Elba, the venerable Pontiff found it necessary to leave Rome, but after the defeat of Murat here-entered the city, and in it he spent the remainder of his days. Again, his Holiness Pius IX. was an exile from the Eternal City for a period of over sixteen months. During the Revolution of 1848-49, to save his person from outrage and his servants from certain death, he fled to the Neapolitan frontier, carrying on his breast the Body of Christ in a silver pyx. In April, 1850, he returned to the seven-hilled city and entered again into possession of the temporal power. He was once more deprived of his sovereignty on the 20th of September, 1870, when the troops of the King of Sardinia entered the city through the breach at Porta Pia; and now his immediate successor finds that his position in Rome has become insupportable.

Leo XIII. has shown no less fortitude throughout his afflictions than was displayed by his predecessor. Pius IX. replied to all threats with a quiet "*Non possumus.*" The interests of the Church must not suffer, the Pontiffs have held, no matter how much the Pope may be persecuted.

It is gratifying to know that the hardships and indignities to which the Pope is subjected, excite indignant protests from the Christian world. It is to be hoped they will have the effect of impressing upon the Christian governments of Europe the importance of securing for the Peacemaker among the Nations a position of freedom and independence. "If the Italians," says the *Liverpool Times*, "were wise in their



generation they would quickly take their government to task for ostracising the Holy Father. The economic condition of Italy is admittedly deplorable. Taxation is crushing; emigration is proceeding on alarming proportions; and, owing to an agricultural crisis, the farming classes are steeped in misery. The people of the Peninsula ought, then, to understand how damaging to the country is a policy which deprives them of a dignitary who not only confers honour upon them, but who is, from a material point of view, their greatest benefactor."

### "THE YOUNG SEIGNEUR."

[2nd Notice.]

In our first notice of Mr. Wilfrid Châteaclair's Canadian tale, "The Young Seigneur," we said that with the general spirit and motive of the book it would be difficult to find question, and that the good intention of the author was everywhere evident. His chief aim, as he tells us in his preface, has been "to map out a future for the Canadian nation; a lesser purpose to make the atmosphere of French Canada better understood by those who speak English." And while we were free to confess that he had acquitted himself well in these praiseworthy purposes, yet, it will be remembered, we added that in dealing with Lower Canadian life, and describing, as he had to do, the conservative action of the Church upon affairs, and the influence in the parish of *Monsieur le Curé*, the author, while not open, we feel sure, to any suspicion of bigotry, had been led, none the less, into some little exaggeration, and had treated us to a picture or two just a trifle off colour. At this part of his work we promised to glance later. A few extracts will enable the reader to judge for himself of the question.

One of the principal characters in the book is a very unorthodox young spirit named Quinet, an explosive sort of a character who is forever going off at half-cock. The author describes him as follows:—"Most of his years of study had been spent, as a precocious youth, in that great Seminary of the Sulpician Fathers, the *Collège de Montréal*. The close system of the seminaries, however, being meant for developing priests, is apt to produce two opposite poles of young men—the Ultramontane and the Red Radical. Of the bravest and keenest of the latter Quinet was. If newspapers were forbidden to be brought into the College, he had a regular supply of the most liberal. If all books but those first submitted to approval were *tabu*, Quinet was thrice caught reading Voltaire. If criticism of any of the doctrines of Catholic piety was a sin, there was nothing sacred to his enquiries, from the authority of the Popes of Avignon to the stigma miracle of the Seraphic St. Francis. He was an *enfant terrible*; Revolutionist Rousseau had infected him, Victor Hugo, the Excommunicate, was his literary idol, hidden and forbidden sweets made their way to his appetite; he was the leader of a group who might some day give trouble to the reverend gentlemen who managed the 'Nation Canadienne.'"

Just what the author means by this reference to the gentlemen of the Seminary as the "managers of the nation Canadienne" is a matter for surmise: the upshot in the case of the interesting youth, however, was that when an article appeared in *La Lanterne du Progrès* discussing the defects of the Seminary system of education, making a flippant allusion to a circular of the Archbishop, who prided himself on his style; and signed openly with the boy's name at the bottom, he was very summarily kicked out of the college. We are told that he left one there who was his friend, though, good old Father St. Esprit—oldest and humblest of the order in the College—whom everybody and especially Quinet, venerated, and who had a private word with him before he left the institution. "My son," he said, "I see the quality of thy mind, and that the Church of God will not be able to contain thee; yet carry thou at least in thy heart ever love of what thou seest to be good, and respect for what is venerated by

another. Put this word away in thy soul in memory of thy friend the Père St. Esprit."

Whether he did so and carried in his heart this love of what he saw to be good we do not see enough of him again to tell. He blossomed forth into a full-blown anti-clericalist, and drops in the most harmless way out of the story.

It is in the chapter on "Social Pleasures" that we come across a passage which is altogether unpardonable. At a ball at somebody's house Havilands meets a strikingly handsome and engaging young girl, a graduate of the convent at Sault au Recollet, with whom he strikes up a conversation.

"You seem very fond of society?" I advanced.

"I adore society,—it is my dream. I waltz, you see. I know it is wrong and the Church forbids it; but,—I do not dance in Lent. After all, shrugging her shoulders, "we can confess, you know, and when we are old it will suffice to repent and be devout. I shall begin to be excessively devout" (toying with a jet cross on her necklace) "the day I find my first gray hair."

Now, the impression produced by these flippant remarks is unpleasant. Only a very common young woman would talk in that way. The allusion to Confession is shocking, and the inference that Catholic girls who so think and talk are to be found moving in refined society, is neither justifiable or truthful. It would not take away from the dignity of the work were the passage expurgated from any future edition.

The great central fact of Dormilliere, where the story is laid, was the parish church. "Messire l'Archeveque of Dormilliere," we are told, "was in most respects an unimpeachable priest. He ministered to the sick faithfully, he gave to the poor, he rendered unto Cæsar. But he hated Liberalism. On this point he was rabid, and as his reverence was a stout, apoplectic person of delivery and opinions not accustomed to criticism, it sometimes laid him somewhat open to ridicule."

The author gives us a sample of the sort of sermon preached by the Curé:

"My brothers, when the Priest commands you, it is the Church which commands you; and the voice of the Church is the voice of the Eternal. Look at France. Remind yourselves what she was in the centuries of her faith, devout and glorious, the lily among the kingdoms of the earth, because she was the eldest daughter of the Church. Behold her at this time among the nations, dying in the terrible embraces of Freemasonry! Take warning by her, brethren. Follow her not. It is the Liberals who have done this. Crush out the seeds of that doctrine. Let the spirits which call themselves by this name never have peace among you. Avoid them! Distrust them! Have nothing to do with that people! May the wrath of our Father descend upon them, the damnation of the infernal dungeons! and—' he brought down his book's edge loudly on the pulpit,—' the excommunication of the Church of God, Catholic, Apostolic and Roman!' The book was taken up once more and slamming it down again with all its force, the good curé turned and waddled from the pulpit."

We pass this by and come to where the author pronounces a panegyric on the condemned Institut Canadien:

"A few young men of Montreal," he says, "were banded into a society for mutual advancement, to hold debates at which all races were to be free to contribute opinions, to open the library of useful books, and to seek truth without any conditions, that was the Institut Canadien!"

"These noble young enthusiasts soon attracted chosen spirits, a precious essence of the race. They sprang into fame; fourteen were returned to Parliament in one year. They called all the world freely to their discussions, and created eclat by the brilliancy of their programme. The province kindled—every village had its Institute. . . ."

"Gradually it excited the jealousy of certain ecclesiastics by its free admissions and the liberality of the researches. What is known as the 'struggle' commenced a series of combined assaults by episcopal summons, a pulpit crusade, ex-communication, refusal of burial, and the establishment of rival Institutes bearing names such as

'Institut Canadien Francais,' most of which existed only on paper, finally succeeded in crushing the movement."

These are the portions in which, as we think, the author has been led into some exaggeration. With all respect to him, his understanding of the causes which led to the condemnation of the Institute is as inadequate as the notion of the way in which a Catholic lady would speak of a sacrament, is absurd and erroneous. We think, too, that in writing of the Church in Quebec Province, about which surely he has seen much that is tranquil and beautiful, the author has not presented us with some less grotesque picture than that which he draws of the priest, and the parish excitements of Dormilliere. These are the only points though that can be fairly objected to; they are not numerous, enough nor are they pertinent enough to the main purpose of the story to prevent us from appreciating its genuine merit.

#### PROTESTANTISM NEITHER ORIGINATED NOR DEVELOPED ANY FREE INSTITUTIONS.

We notice in our Protestant exchanges a revival, during the last few weeks, of this old, worn-out cry that "Rome would destroy, if it could, those free institutions which the (so called) Reformation developed."

Now, so far as the political institutions of our own country are concerned, or those of any other country in which representative, constitutional government exists, every one of the institutions which are properly characterized as "free," "popular," or representative, were known and were in practical operation long before Luther was born or became an apostate from the Catholic faith.

This is an historical fact, which even the most shallow historical tyro should be acquainted with, and is acquainted with unless religious bigotry so entirely blinds him that he cannot see what is immediately before him.

Every legal and constitutional provision (without a single exception) which the people of the United States cherish and hold to as a safeguard of personal rights and freedom, and a defence against tyranny, was known and was employed in Europe, and was approved of and sanctioned and encouraged by the Catholic Church, long ages before Luther sounded the signal of revolt against civil and ecclesiastical authority.

"Trial by Jury," "Representative Governments," "Constitutional Rights," "Municipal Rights," "Confederation of Free Cities and States," limitations either by written constitutions or compacts or by traditional usage, of the authority and powers of monarchs, kings, and other temporal rulers—all were known, all were employed, and all were approved and nurtured by the Catholic Church long ages before the sixteenth century.

In proof of this it is only necessary to read intelligently and discriminatingly the constitutional history of England, of Germany, of France, of Spain and of Italy.

The so-called Reformation not only did not develop any institution that promoted or defended legitimate personal rights or liberties, but opposed, and so far as its power extended, it destroyed such institutions.

To narrate how, in England and Scotland, Episcopalians and Presbyterians, and various other Protestant sects, as each attained ascendancy, disfranchised, oppressed and persecuted each other; and how, in Germany, Holland, Switzerland, and Bohemia, Lutherans, Calvinists, Zuinglians, Anabaptists, and other sects denied each other civil and religious freedom, would be to relate an oft-told tale, the truth of which all candid non-Catholic as well as Catholic historians declare.

It was the Protestants of those countries who adopted and carried out the principle "*cujus regio, ejus religio*,"—whosoever rules a country it is for him to determine its religion.

But it is unnecessary to refer to the fact that Protestants of almost every sect, when they were in power, have constantly denied, to other Protestants and to Catholics, the exercise of fundamental political rights.

It is the simple truth that not one of the political

institutions which the people of the United States most highly value was derived from any Protestant source. So far as our political institutions are akin to those of England, they embody principles and pattern after institutions which existed long before Protestantism became a power in England. It was Catholics, animated by the spirit of the Catholic religion, who not only laid the foundations of English constitutional liberty, but who erected the walls and buttresses which furnish the strongest safeguards against the abuse of power by civil rulers.—*Catholic Standard, Philadelphia*.

#### CURRENT CATHOLIC THOUGHT.

##### MISREPRESENTATIONS OF DOCTRINE.

The dislike of the average Protestant for the Catholic religion is a source of constant wonder to some Catholics. Yet the fact is that the mass of well-meaning Protestants do not dislike the Catholic religion, but only what they wrongly suppose to be that religion. Whoever has conversed much on religion with Protestants, or who has read their writing on Catholicity, must have been convinced of this. The truth is that the religion which most Protestants inveigh against under the name of the Catholic religion, is a religion which Catholics themselves would detest most cordially—if such a religion really existed! Is this an exaggeration? By no means. When the most talented Protestant preachers are constantly making the most grotesque and, no doubt, unconscious misrepresentations of Catholic doctrine, ought one to be astonished that there is still so much antipathy for the Catholic religion exhibited by men, who in most respects are apparently upright and God-fearing men? What most of them seem to stand greatly in need of is light!—*N. Y. Freeman's Journal*.

##### TOPICS FOR THE PREACHER.

The *New York Independent* suggests that preachers find their themes in the Bible rather than in the chit chat of politics and fiction. But the *Independent* can scarcely control a tendency which has obtained so much headway. No preacher has his theology *en règle* unless he announces a discourse on "Robert Elsmere," or some kindred craze. His congregation will begin to feel that he is not quite up to the times. The cartoon, representing a young man and woman canvassing the relative merits of their pastors, is timely. The lady is enthusiastic over the delightful "course of reading" outlined by her minister; the young man is correspondingly displeased with his religious teacher, who is constantly preaching the truth of eternal punishment and the necessity of faith. He adds: "We are looking around for an agnostic." This comes of making church-going a means of amusement rather than a matter of duty. The function of the preacher is narrowed to that of imparting a superficial culture to people who are too indolent to get it by reading or study.—*Milwaukee Citizen*.

#### CANADIAN CHURCH NEWS.

The vacancy in the Board of Trustees of the Toronto general hospital caused by the removal to Ottawa of Mr. Justice Patterson has been filled and two new members appointed. Dr. D. A. O'Sullivan is the representative named for the Catholics.

From the *London Weekly Register* we learn that Monsignor Lorrain, Vicar-Apostolic of Pontiac, who has been staying with the Oblates of Mary Immaculate in London and Liverpool, has gone on a short visit to Dublin and Cork, prior to taking the steamer at Queenstown.

The latest Canadian sensation is published by the *Ottawa Free Press*, to the effect that Cardinal Taschereau is a probable successor of Pope Leo XIII. The authority given is that of ex-Congressman Michel Vidal of Louisiana, who must enjoy a monopoly of information and a knowledge it was supposed belonged to the College of Cardinals.

The drawing of prizes postponed from September in aid of the building fund of the Church of our Lady, Guelph, will take place at a bazaar beginning on the 17th December in the City Hall, Guelph. Readers of the REVIEW who have received tickets will oblige the committee by returning the duplicates as soon as possible. The winning numbers will be published in the REVIEW.

"Lacde" in the Montreal Gazette prints the inscription on the Brownson monument soon to be placed in Central Park, New York, and adds:—"Why do I recall this tribute? Because I hold that the two Americans who were the greatest masters of English written speech were John C. Calhoun, once Vice-President of the United States, and, for long, senator from South Carolina, and Orestes A. Brownson, for over thirty years a publicist on theological, philosophical, political and literary subjects. The style of these two writers is simply pure English undefiled and strong."

A grand concert and readings will be given in aid of the

Sunnyside Orphanage in St. Michael's College Hall some day during the Christmas holidays. A variety of musical talent will be secured. Miss Lizzie Higgins, the distinguished pianiste, has offered her services gratuitously, and Mr. O'Hagan, the well-known elocutionist, has volunteered to give a couple of recitations. A circular has been issued by the committee in regard to the work done in the house and it is worth preserving. We hope the concert will be generously supported.

The translation of Bishop Dowling from the See of Peterborough to that of Hamilton has given the greatest satisfaction to the Catholics and Protestants of the latter city. The Hamilton Times welcomes His Lordship in these words:—"In returning here, he comes among friends, for it was in this city he entered the Church, and it was here, too, that he was consecrated to the Bishopric. Bishop Dowling will prove a worthy successor to the able men who preceded him in the high office, and it is not difficult to prophesy that his return to Hamilton will be warmly endorsed by the people at large."

## Almanacs for 1889

### The Catholic Home Almanac

Beautifully and profusely illustrated.

The Chromo Frontispiece given this year is one of the richest specimens of color printing ever exhibited and as a work of christian art should find a place in every Catholic Home. Price 25 cts.

The Illustrated Catholic Family Annual  
Price 25 cts.

The Best Family Reading for the long Winter Evenings.

### AGENTS WANTED

#### JAMES A. SADLIER,

Catholic Publishers, Booksellers and Stationers, Church Ornaments and Religious Articles

115 Church Street, TORONTO | 1620 Notre Dame Street, MONTREAL

### McShane Bell Foundry.

Finest Grade of Bells, Chimes and Pells for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. J. H. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

# DROPSY

TREATED FREE.

## POSITIVELY CURED

With VEGETABLE REMEDIES. Having cured many thousand cases. Curved patients pronounced hopeless by the best physicians. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. Send for free book of testimonials of miraculous cures. Ten days treatment furnished by mail. If you order trial, send 10 cents in stamps to pay postage. **FREE**  
Dr. H.H. Green & Sons, Atlanta, Ga



## STATUTES OF CANADA AND OFFICIAL PUBLICATIONS

The Statutes and some of the publications the Government of Canada, are for sale at this office. Also separate Acts. Revised Statutes price for 2 Vols., \$5.00, and of supplementary volume, \$2.50. Price List sent on application.

B. CHAMBERLIN,

Queen's Printer and  
Controller of Stamps

Department of Public Printing  
and Stationery.

Ottawa, February, 1888



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Hot Water Heating Apparatus, Cayuga, Ont." will be re-untill Tuesday, 23rd instant, for the construction of a Hot Water Heating Apparatus at the Cayuga, Ont., Post Office Building.

Plans and specifications can be seen, and form of tender and all necessary information obtained at this Department and at the Office of Messrs. Snyder & Snyder, Cayuga, on and after Friday 9th inst.

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

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

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

By order,  
A. GONHEIL,  
Secretary.

Department of Public Works,  
Ottawa, November 5th, 1888.

NOTICE is hereby given that application will be made to the Parliament of Canada at its next session for an Act to incorporate a Company to be called "The Assets and Debenture Company of Canada," with power to buy, sell and guarantee, and advance money upon debentures or other securities; to buy and sell and advance money upon stocks, shares and assets of any description, and to guarantee payments of principal or interest or both and to act as agents in all such matters, and for such other powers as may be incidental to the business of such corporation.

F. H. CHRYSLER,  
Solicitor for Applicants.

Dated December 20th 1888.

## CHURCH PEWS

### SCHOOL FURNITURE.

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

BENNETT FURNISHING COMPANY,

London, Ont., Canada

References.—Rev. Father Bayard, Farnia, Lenton, Brantford, McElphy, Ingersoll, Toronto, Parkhill, Kingston and Rev. Bro Arnold, Montreal.

## NATIONAL COLONIZATION LOTTERY

Under the patronage of the Rev. Father Labelle

Established in 1844, under the Act of Quebec 32 Vict., Chap 36, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

Class D The seventeenth monthly drawing will take place on Wednesday, Nov. 21st, 1888, at 2 p.m. Prizes value, \$50,000.00.

Principal Lot—One Real Estate worth \$5,000.00

### LIST OF PRIZES.

1 Real Estate worth	\$5,000.00	\$5,000.00
1 Real Estate worth	2,000.00	2,000.00
1 Real Estate worth	1,000.00	1,000.00
4 Real Estate	500.00	2,000.00
10 "	300.00	3,000.00
50 Furniture Sets	700.00	6,000.00
60 "	100.00	6,000.00
200 Gold Watches	50.00	10,000.00
1000 Silver do	10.00	10,000.00
1000 Toilet Sets	5.00	5,000.00
2307 Lots worth		\$50,000.00

TICKETS - \$1.00.

Offers are made to all winners to pay their prizes cash, less a commission of 10 p.c. Winners names are published unless specially authorized. Drawings on third Wednesday of every month.

S. E. LEFEBVRE, Secretary  
Ottawa, 19 St. James St. Montreal

## CANVASSERS

FOR THE

CATHOLIC WEEKLY REVIEW

WANTED

**A** LICE McLAUGHLIN, M. D., C. M.  
2-3 Church St. (opp Normal School)  
Office Hours 8 to 10 a.m. 1 to 4 p.m.  
Telephone 1443

**S**TANTON & OHEIR  
BARRISTERS, SOLICITORS IN SUPREME  
COURT, NOTARIES PUBLIC.  
OFFICE—Spectator Building, 18 James St south  
HAMILTON, CAN.

**F**REDERICK C. LAW,  
ARCHITECT.  
Office and Residence—463 Sherbourne St.  
TORONTO.

**O**'SULLIVAN & ANGLIN,  
BARRISTERS, SOLICITORS, NOTARIES, &c.  
OFFICES—Medical Council Building, corner of  
Bay and Richmond Sts.  
Near door to the Registry Office,  
TORONTO.

**F**OY & KELLY,  
BARRISTERS, SOLICITORS, &c.  
Offices—Home Savings and Loan Co's Buildings  
74 CHURCH STREET  
Toronto.

**J. J. FOY, Q.C. H. T. KELLY.**

**S**T. JEROME'S COLLEGE,  
BERLIN, ONT.

Complete Classical, Philosophical and  
Commercial courses, and Shorthand and  
Typewriting.  
For further particulars address,  
REV. L. FUNCKEN, C.R., D.D.,  
President



**DOMINION**  
**Stained Glass Co.,**  
FACTORY.  
77 RICHMOND ST. WEST  
TORONTO.  
**MEMORIAL WINDOWS**  
ART GLASS,  
and every description of  
Church and  
Domestic Glass.  
Designs and Estimates  
on application.  
W. WAREFIELD & HARRISON  
Proprietors.

**S**T. MARY'S COLLEGE, MONTREAL, CAN-  
ADA. Under the direction of the Jesuit  
Fathers. Best Classical and French education.  
Board, tuition, washing, per year, \$180. For  
full particulars address REV. A. D. TURGEON,  
S.J., President.

**JOHN McMAHON**  
MERCHANT TAILOR,

39 King Street West, - Toronto

**Rubber Boots, Coats,**  
and other Rubber Goods Repaired  
**H. J. LA FORCE**  
Fine Boots and Shoes made to order  
117 CHURCH STREET  
S. E. Cor. of Queen.

**MAGIC LANTERNS**  
and STEREOPIGONS. All sizes. Views illustrated  
and every subject for PUBLIC EXHIBITIONS, etc.  
By a profitable business per 10 views with small capital. Also  
Lenses for Home Amusement. 112 page Catalogue free.  
McALLISTER, Optician, 49 Nassau St., N. Y.



**ST. JOSEPH'S ACADEMY, ST. ALBAN STREET, TORONT**

This imposing Educational structure is quite in keeping with the noble work to which it is dedi-  
cated. It is pleasantly situated near the Queen's Park, in the neighbourhood of the University and St  
Michael's Col. go.  
For particulars call at the Academy or send for a prospectus.

Address, MOTHER SUPERIOR, St. Joseph's Convent, Toronto.



With a remarkably beautiful frontispiece in  
Gold and Colors.

Price, free by mail, 25 Cents  
Per doz. \$2.00, Per doz., by mail, \$2.35  
The best writers The best illustrations  
The best Family Reading for Winter Nights.

**The New Sunday school Companion**

Containing the Catechism: Devotions and  
Prayers for Church, School and Home: Hymns,  
and Simple Music for Mass and other Solemnities.  
16mo. cloth. Beautifully and profusely il-  
lustrated.

25 Cents.—Per 100 \$15.

Sold by all Catholic Booksellers and Agents.

**BENZIGER BROTHERS.**

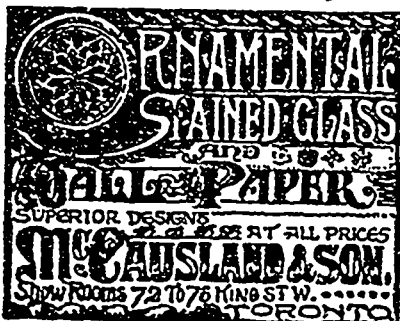
Printers to the Holy Apostolic See, Manufact-  
urers and Importers of Vestments and Church  
Ornaments, New York, Cincinnati and Chicago

**PLUMBING.**

STEAM AND HOT WATER HEATING.

W. J. BURROUGHS,

315 Queen St. West.



**GARSWELL & CO.**

BOOKBINDERS

26 & 28 ADELAIDE ST. EAST,  
TORONTO, Ont.

Telephone No. 451.

**GEO. GUEST**

Practical Plumber

**GAS, STEAM AND HOT WATER FITTER**  
Dealer in Hot Water, Steam and Gas Fixtures and  
Hydraulic Machinery,  
**59 & 61 Queen Street East**  
TORONTO (opposite Metropolitan Church).

**Nervous Debility,**

Sciatica, Neuralgia, Catarrh, Indigestion, Rheuma-  
tism, and all Nervous Diseases are immediately  
relieved and permanently cured by

**NORMAN'S Electro-Curative BELTS**

which are warranted to be the best in the world.  
Consultation and Catalogue free. Batteries, Suspens-  
ories, Shoulder Braces, and Crotchets kept in stock  
A. NORMAN, 4 Queen street E., Toronto, Ont.

**TEETH WITH OR  
WITHOUT A PLATE**

Best Teeth on rubber, \$8.00, on celluloid, \$10.00.  
All work absolutely painless. Vitalized Air.  
C. H. RIGGS, D.D.S., South east corner King  
and Yonge streets, Toronto. Telephone 1,170.

**Grand Trunk Railway.**

**Christmas and New  
Year's Holidays.**

Return Tickets will be issued between all  
stations east of the Detroit River as follows:

**SINGLE FIRST CLASS FARE -**

on Dec. 24th and 25th, good for return un-  
til 26th, and on Dec. 31st to Jan. 1st, good  
for return until Jan. 2nd.

**FARE AND ONE THIRD**

from Dec 21st to 25th, and Dec. 28th to  
Jan. 1st, good for return until Jan. 3rd.

**FOR SCHOOLS & COLLEGES**

Fare and one-third on presentation of  
certificates from the principals, good going  
Dec 15th to 31st and returning until Jan  
20th.

**JOSEPH HICKSON,**  
General Manager

# ROYAL BAKING POWDER Absolutely Pure.



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

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

**THE BOILER INSPECTION** And Insurance Company of Canada. Consulting Engineers and Solicitors of Patents.

HEAD OFFICE: QUEBEC BANK CHAMBERS, TORONTO. G. C. Robt., Chief Engineer. A. Fraser, Sec.-Treas.

**SPILLING BROTHERS,** Manufacturers of **FINE CIGARS** 115 Jarvis St., Toronto, Ont

## NESTLÉ'S FOOD.



For Infants and Invalids. Is a compound of **MILK, WHEAT & SUGAR.**

Chemically so combined as to resemble most closely the **MOTHER'S MILK.**

It requires only water in preparation. It is the **Most Economical and Convenient**

preparation in the market, besides doing away with the **DIFFICULTY and UNCERTAINTY** of obtaining pure milk of a suitable and uniform quality.

It is recommended by the highest medical authorities. It is especially adapted as a **Summer Diet for Infants.**

Sample on application to **THOS. LEEHNG & CO., Montreal.**



June 26, 1888. Messrs JAMES GOOD & Co.: Gentlemen--I have great pleasure in recommending **St. Leon Water,**

having used it on occasion since its introduction in Toronto.

When weary and tired with trying exercises and prolonged hours of pastoral duty, I always find St. Leon very soothing and refreshing.

I firmly believe St. Leon possesses all the virtues to purify and build up the system attributed to it by so many of our expert scientists.

Very Rev. J. M. LAURENT, Administrator, Bishop's Palace.

**James Good & Co.**

Solo Agents for Ontario, 220 and 67 YONGE ST., Also 101 1/2 KING ST WEST, TORONTO

Agents wanted for all the Provinces

## Dominion Line Royal Mail Steamships

Liverpool Service--Sailing Dates  
From Portland From Halifax  
\*Vancouver, Thurs. 6th Dec. Sat. 8th Dec.  
\*Sarnia ..... Thurs. 20th Dec. Sat. 22nd Dec.  
\*Oreg. n. .... Thurs. 3rd Jan. Sat. 3rd Jan.  
Vancouver... Thurs. 17th " Sat. 19th "

\*These steamships have Cabin Staterooms, Music-room, Smoking-room and Bath-rooms amidships, where but little motion is felt, and they carry neither cat's nor sheep.

The Vancouver is lighted throughout with the Electric light, and has proved herself one of the fastest steamers in the Atlantic trade.

Rates: Portland or Halifax to Liverpool, \$50, \$65, and \$75. Return \$100, \$125 and \$150, according to position of stateroom with equal saloon privileges. Second Cabin \$30. Steerage \$12.50.

Special Rates for Clergymen

Apply a Toronto to GZOWSKI & BOCHAN 24 King St. East, or G. W. TORRANCE, 18 Front St. West, or to

**DAVID TORRANCE & CO.,** General Agents, Montreal

Alexander, & Cable

Lithographers

Engravers

&c.

"Mail" Building

TORONTO

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balm." Cutler Bros. & Co., Boston. For the large bottle sent prepaid.



**BUCKEYE BELL FOUNDRY.** Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogues sent Free. WINDUEN & TIP, Cleveland, O.

## The Father Mathew Remedy.



Radical and speedy cure for intemperance. Destroys all appetite for alcoholic liquors.

For sale by all druggists. Price \$1.

Proprietor,--The Father Mathew Temperance and Manufacturing Co.

1538 St. Catharine St., Montreal.

## S. B. WINDRUM THE JEWELLER

Holiday Gifts & Wedding Presents

New and beautiful designs in Silverware, Clocks and Bronzes, Gold and Silver Watches, Gold Headed Canes, Presentation Goods. For repairing Watches and Jewellery it will pay you to call and inspect prices.

Foot-Balls and Boxing Gloves.

**31 KING STREET EAST.** (Up Stairs)

**S. T. LAURENT COLLEGE,** Near Montreal. (Affiliated to Laval University, Quebec.)

Fathers of the Holy Cross.

Course--Classical and Commercial.

TERMS:

Board and tuition, per year ... \$130  
Bed, bedding, and washing ..... 29  
Doctor's fees ..... 3

The only complete classical course in Lower Canada, taught through the medium the English Language.

The commercial course is so thorough. Classes will be resumed September 1.

For further particulars call on Rev. E. Meehan, C.S.C., 113 East Twelfth Street, near Fourth Avenue, New York, or address REV. G. A. DION, C.S.C., President.



U.S. Address--P.O. Box 1, Fort Covington, N.Y.  
Canada Address--40 Bleury St. Montreal

**Castle & Son** Stained Glass FOR CHURCHES

Sacred subjects and symbols a specialty. Designs free. Correspondence invited. Reference, by permission, Cardinal Taschereau