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The Catholic Weekly Review.

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

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

Vol. II.

Toronto, Saturday Oct. 20, 1888

No. 36

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NOTES.

Not long ago the English Home Secretary, Mr. Henry Matthews, was regarded as a lucky man. That was when he became a member of the Cabinet and while he had still his Parliamentary reputation to make. But since then his course has been somewhat troubled, and as in the case of the Trafalgar Square riots of last year, so even the Whitechapel murders have become journalistic and political cudgels wherewith to beat the back of the unhappy Home Secretary. A great deal has been said about the refusal of the Home Office to offer a reward for the discovery of the murderers, and said as if only the indolence or indifference of Mr. Matthews stood in the way of success in the pursuit." It is perfectly well known, observes the *Weekly Register* of London, "that Sir William Harcourt abolished the reward system, finding that to pay for the detection of criminals created a supply of crime, and a still larger supply of manufactured evidence to bring home guilt to the innocent. In the opinion of Mr. Matthews, the judgment of his predecessor was sound on this point, and, in view of the amount of perjury to be bought at every street corner, we are glad that he has had the courage of his convictions."

The trouble between Mr. Matthews and the public, as we gather from the same journal, appears to be in this. that the public, or a portion of it, demands from a public man not only works but speeches. He must not only do his work; he must say he is doing it. Attitudes and platitudes are expected from him; "and these," says the *Register*, "are what Mr. Matthews—with the contempt for rhetoric which only a successful wielder of it at the Bar can entertain—has always foregone in responsible public life."

"The visit of the Lieutenant Governor (of Quebec) to Montreal," says "Laclede" in the *Gazette*, "will do 'a heap of good,' as they say down in the States. A superior man is always found out at once. Mr. Angers was well

received everywhere, and everywhere he met his reception in the spirit of a statesman and a patriot. One or two of his speeches will do a world of good, and have drawn attention from several of the leading Ontario papers. When such a man comes forward the Francophobes must scratch their ears and say 'they ain't all alike anyhow.'"

The Rev. Dr. Grant, principal of Queen's University, Kingston, who is on a tour through the Australian colonies for the benefit of his health, was interviewed in Melbourne for the purpose of getting his opinion upon the Canadian school system, which permits religious teaching in the schools, with separate schools for Catholics, while placing the management under locally elected boards, which levy local rates subsidised from the consolidated revenue. His opinion is that the Canadian system solves the religious difficulty, and it is at the same time far more economical than the Victorian system. He says the system of public instruction in Canada is complete, from the primary stage schools through the high schools to the University.

Old country papers are making merry over the appearance of Mr. Balfour at Manchester on a church congress platform as an apostle of Christianity. By invitation, the author of "The Philosophy of Doubt" read a paper on Practical Christianity, and as the *Nation* says "put his solemn imprimatur on the Sermon from the Mount." "When the subject which Mr. Balfour handled is considered," says the Liverpool *Catholic Times* "it must be admitted that there was a certain fitness in his appearance at the Congress. He attacked the doctrines of Positivism with vigour. Now, however great are the philosophic errors of the followers of Comte, humanitarianism is their most cherished practice, and what could be more appropriate than that the man who can joke about the death of a prisoner for which he is responsible should assail humanitarian principles?" The proposal to have Mr. Balfour speak at the Congress did not pass it appears without some little protest, and more than one minister urged that it were a disgrace to the Anglican Church to permit the Irish Chief Secretary to pose as one of its accredited teachers.

The views of a prominent French-Canadian on the question of annexation which will be found elsewhere in this number, may be taken as an indication of the drift of enlightened French-Canadian opinion, and the tendency of the aspiration of the people of Quebec Province. The N.Y. *Freeman's Journal* is but poorly informed on the subject when it endeavours to make out that Lower Canadian opinion is not opposed to annexation. A pronouncement of that sort must be built upon something better than a cock-and-bull story about Gen. Boulanger. The same journal asserts that Sir Hector Langevin and Mr. Chapleau see nothing in annexation to alarm them on account of their race. It had not read Mr. Chapleau's speech at Ottawa last Thursday evening. That at least was explicit.

The Church in Canada.

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



OPENING OF

THE CHURCH OF OUR LADY IMMACULATE, GUELPH.

As briefly announced in these columns last week, the solemn dedication of this church took place on Wednesday, the 10th inst. The event was one of more than ordinary importance, the edifice being not only one of the most imposing in Canada, and the parish the only one in Ontario (except the Lake Superior and Georgian Bay Missions) under the charge of Fathers of the Society of Jesus, but in this new Province, the Catholic mission of Guelph can lay claim to respectable antiquity. We purpose at an early date giving an historical sketch of the mission, from the earliest period, when Father Campion, to whose care was entrusted the greater part of the western peninsula of Ontario, used once or twice in the year to pass through the district, then an almost impenetrable forest, and administer the consolations of religion to one or two isolated Catholic families, who were the pioneers of the Faith and of civilization. But the real founder of the Catholic community of Guelph was Bishop Macdonell, who during a visit in 1827, to the then new settlement, obtained from Mr. John Galt, Commissioner of the Canada Company, the tract of land on which now stands the noble Church of Our Lady. The ceremony of the 10th inst. may indeed be considered a fulfilment in part of the joint prophecy of the two friends—the Bishop and the Commissioner—relative to the building one day to be erected there, to the glory of God and the honour of the Immaculate Virgin.

The mission has been under the care of the Jesuit Father for upwards of thirty years. The present church was projected and begun by Rev. Father Hamel, S.J., (now Provincial of the Canadian Province) and the corner-stone was laid by His Excellency the late Right Rev. George Conroy, Papal Delegate to Canada, just eleven years ago. Only the chancel and transepts were, however, built when work on the building ceased for some years, until at the advent of Rev. W. J. Doherty, S.J., the present rector, work was resumed, and to his indomitable energy is due its completion, in so far, at least, as present purposes require. The two spires are yet to be built, and much work requires to be done to the interior in order to bring it into harmony with the architectural design, but even as it stands it is a credit alike to the architect, Mr. Joseph Connolly, R.C.A., of Toronto, to the Fathers of the Society of Jesus, and to the Catholic people of Guelph, to whom as a monument of faith and piety it will stand for generations.

The ceremony of dedication was carried out with every detail of the ritual. Right Rev. T. J. Dowling of Peter-

borough was the officiating prelate and the sermon was preached by His Lordship, the Bishop of London. There were present also in the sanctuary the following: Very Rev. Fathers Rooney and Laurent, (Administrators) of the archdiocese of Toronto; Very Rev. Father Heenan, Hamilton, Rev. Chancellor Keough, Dundas, Rev. Dr. Funcken, C. R., Berlin, (President of St. Jerome College and Superior of the Congregation of the Resurrection); Rev. Dean O'Connor, Barrie; Rev. Dean Murphy, Dublin; Rev. Dr. Kilroy, Stratford; Rev. Dr. O'Connor, Sandwich; Rev. Father Cushing, C. S. B., Toronto, (President of St. Michael's College,) Rev. Fathers Frank Ryan, S. J., Baltimore; McKinnon, S. J., New York; Chartier, S. J., Sault Ste Marie; Guenther, Niagara Falls, N. Y.; Flannery, St. Thomas; Northgraves, Ingersoll; William, O. S. F. Chatham; McBride, Our Lady of Lourdes, Toronto; Chalandard, St. Michael's College Toronto; O'Connel, Paris; Egan, Thornhill; J. F. Lennon, Galt; P. Lennon, Brantford; Whitney, Caledon; Kilkullen, Port Colborne; Laboureau, Penetanguishene; Cassidy, Adjala; Corcoran, Parkhill; Connolly, Biddulph; Scallop, Windsor; Bardou, Cayuga; Gehl, St. Clemens; Walsh, London; O'Leary, Freeton; Jeffcott, Orangeville; Doherty, Arthur; Cosgrove, Elora and Fergus; and the local priests of the Society of Jesus, Rev. Fathers Doherty, (Superior) Plante, Du Mortier, La Rue, and Cote, also Rev. Brother Odo, Toronto, Superior of the Christian Brothers.

Shortly after half past eleven the procession, consisting of twenty-four altar boys, the priests and bishops, formed in front of the residence and proceeded to the door of the church, the usual ceremony of dedication, walking around the church outside and inside having to be dispensed with on account of Bishop Walsh's lameness, caused by an accident some months ago. The church was here blessed, after which the procession entered the doors and proceeded up the main aisle to the sanctuary, the congregation standing, and the orchestra and choir giving Wagner's beautiful march from *Lohengrin*. After the opening psalms had been sung, solemn Pontifical High Mass was commenced, Bishop Dowling being the celebrant, with Very Rev. Father Heenan, the last Vicar General of the diocese, as assistant priest; Very Rev. Fathers Rooney and Laurent, Deacons of Honour; Dean O'Connor, Barrie, Deacon of Office; and Father O'Connell, Paris, as Sub-Deacon. The music sung during the service was Haydn's Third or Imperial Mass.

After the gospel the venerable Bishop Walsh delivered a plain but eloquent and effective sermon from the words "How awe inspiring is this place; surely this is none other than the house of God and the gate of Heaven," Genesis 28th chapter. After bringing before the people the vision of the patriarch Jacob, which gave rise to these words, the Bishop said he believed the completion and dedication of this temple was a fairer vision than that which Jacob had. There God would be adored in spirit and in truth, there the Holy Sacrifice would be offered up, there the truths of God's Word would be taught, there the ordinances of their holy religion would be observed, and there prayer would be heard and souls rescued and restored. The faithful, holy priests and congregation in Guelph had done a great work, not for man, but for God. Men had but dim ideas of the infinitude, immensity and perfectness of God. The world was His great temple, the firmament proclaimed His majesty and glory; He was higher than heaven, deeper than hell, and broader than the sea. Yet He was present in earthly temples to meet the need that man felt (if he might so speak) of localizing God. The religions of the past whether true or false, reached out after God. The second temple built by the exiled Jews on their return to Jerusalem was far inferior to that of Solomon in point of costliness and beauty, but it had the greater glory on account of the presence in it of God manifest in the flesh. It was their faith and conviction that the presence of God was in His temples in the Eucharistic Presence, and that His glory dwelt there. The temple of old was the place of sacrifice; Christ, by the bloody sacrifice of Himself, had fulfilled the types and figures shadowed forth in the old.

dispensation, had washed away the guilt for all ages and had reconciled guilty earth to offended Heaven. The central point of worship was sacrifice. Christ was a priest forever after the order of Melchisedec; the sacrifice of Melchisedec was one of bread and wine, but Christ by His omnipotent power, changed the bread and wine into His veritable Body and Blood in the Sacrifice of the Mass. It was principally for this sacrifice, commanded by Christ, that their churches were built. All the lines of the church converged to the sanctuary, of the sanctuary to the altar, of the altar to the sacrifice. There were also other great purposes. Christ used the temple for teaching and His words to His Church were: "He that heareth you, heareth me." He dwelt in it, and energized the great truths and ordinance taught in Catholic churches. Baptism redeemed their children from the curse of the fall; confirmation equipped the young Christian athlete, and in penance the prodigal was restored. In the Eucharist Christ fed them with the Living Bread. In matrimony he perpetuated mankind and established their social conditions. In the priesthood He lifted men up to labour with Himself, and at death the last sad rites are performed. The Church entered into every epoch of their lives, and so nerved them to build these temples. In St. John's vision all the voices of heaven call upon the things of the earth to "ascribe glory, honour, praise, power and benediction to the Lamb that was slain," and so the Church summoned all things material, intellectual and spiritual to contribute to her worship. The flowers, grains, woods, etc., of the earth; the poetry, music, architecture, sculpture and painting of men, all ministered to holy things. Pagan architecture had horizontal lines and spoke of repose; the lines of Christian architecture were all upward, all lifting towards heaven. Everything in their Church spoke of God; the hush, the dim light, the interior adorning constantly breathed the spirit of worship. Architect, priest people would soon be gone, but the church would remain, and the mighty heart of the Father would not refuse blessings to them after their sacrifice for His sake. Old cathedrals were built by kings and men of wealth, but the modern churches were raised by the givings of poor, but hard-working and generous men and women. This temple proclaimed the faith of the people before him, and priests and people had done wonders. Twenty-five years ago he had preached at the laying of the corner stone of a church in Guelph which had never been completed. Eleven years ago he had preached at the laying of the corner stone of this church, and now he saw the fruition of their work. In looking back these eleven years there were sad reminiscences. Then there were with him Mgr. Conroy, Papal Alegate, Archbishop Lynch, Bishops Crinnon and Jamot, all now gone to their rest. Their memories should teach them to use the time. Material temples did not give value to souls but souls to the temples. Their bodies were the temples of the Holy Ghost, and they should adorn them with fitting fruits, and one day they would have their reward in heaven.

The musical services, rendered by a choir of fifty voices and an orchestra of thirteen pieces, all under the able direction of Mrs. James Kelleher, were of a high order. The soloists were Mrs. Tapsfield and Mrs. Dickson, of Toronto, Miss Gertrude Johns and Miss Anderson, of Guelph, Rev. Fathers Chalandard, C.S.B., and Macbride of Toronto, and Mr. Egan of St. Mary's Cathedral choir, Hamilton. Among prominent laymen present may be mentioned: James Innes, M.P.; Donald Guthrie, M.P.P.; Mayor Macdonald and the city Aldermen; Joseph Connolly, R.C.A., Toronto; Thos. Coffee, of the *Catholic Record*, London; The Editor of the *CATHOLIC WEEKLY REVIEW*, Toronto, and Messrs. Principal Tytler, James Kelleher, John Harris, James Mays, J. E. McElderry, T. P. Coffee, Thos. Heffernan, Maurice O'Connor, Joseph Heffernan, T. J. Day, J. J. Hazelton, A. A. Baker, Dr. Herod, Dr. Cowan, Col. Higginbotham, Dr. Howitt, J. M. Bond, James Cormack, Edward O'Connor, T. W. Saunders and H. W. Peterson.

At the conclusion of the Mass a banquet was tendered to the invited guests, in the basement of the Church.

In the evening Vespers were sung in the new church,

the building being crowded to its utmost capacity. Rev. Father Flannery of St. Thomas officiated, being assisted by Rev. Father Chartier S. J. of Sault Ste Marie, and Rev. Father Cote S. J. of Guelph. Rev. Arthur Ryan, S. J. of Baltimore one of the best known preachers of the Society of Jesus, delivered an eloquent sermon on the Blessed Virgin, under whose invocation the magnificent temple has been raised.

A PROTESTANT TRIBUTE.

Making editorial reference to the event, under the heading of "Christian Generosity," the *Guelph Herald* says:

The dedication of the handsome Church of Our Lady strikingly brings to notice the generosity of the faithful members of that flock.

To the untiring exertions of Rev. Father Doherty in connection with the construction of the church much credit is due. He has been closely identified with every move taken since he came to this city. When the corner stone was laid some eleven years ago it was not thought by the less enthusiastic that such an imposing structure would be completed in such short time; nor was it anticipated by the majority of the congregation that such an enormous sum of money would be so cheerfully and so generously forthcoming. But the Rev. Father went heartily into the work. He had faith in the liberality of his flock. He believed that an abundance of money would be provided, and we are pleased that his expectations have been fully realized.

MR. FROUDE'S RECOLLECTIONS OF CARDINAL NEWMAN.

When I entered at Oxford, John Henry Newman was beginning to be famous. The responsible authorities were watching him with anxiety, clever men were looking with interest and curiosity on the apparition among them of one of those persons of indisputable genius who was likely to make a mark upon his time. His appearance was striking. He was above the middle height, slight and spare. His head was large, his face remarkably like that of Julius Caesar. The forehead, the shape of the ears and nose were almost the same. I have often thought of the resemblance, and believed that it extended to the temperament. In both there was an original force of character which refused to be moulded by circumstances, which was to make its own way, and become a power in the world; a clearness of intellectual perception, a disdain for conventionalities, a temper imperious and wilful, but along with it a most attaching gentleness, sweetness, singleness of heart and purpose. Both were formed by nature to command others, both had the faculty of attracting to themselves the passionate devotion of their friends and followers.

When I first saw him he had written his book upon the Arians. An accidental application had set him upon it, at a time when he had half resolved to give himself to science and mathematics, and had so determined him into a theological career. He had published a volume or two of parochial sermons. A few short poems of his had also appeared in the *British Magazine*, under the signature of "Delta," which were reprinted in the *"Lyra Apostolica."* They were unlike any other religious poetry which was then extant. It is hard to say why they were so fascinating. They had none of the musical grace of the "Christian Year." They were not harmonious; the metre haltered, the rhymes were irregular, yet there was something in them which seized the attention, and would not let it go. Keble's verses flowed in soft cadence over the mind, delightful, as sweet sounds are delightful, but are forgotten as the vibrations die away. Newman's had pierced into the heart and mind, and there remained. The literary critics of the day were puzzled. They saw that he was not an ordinary man; what sort of an extraordinary man he was they could not tell. "The eye of Melpomene had been cast upon him," said the omniscient (*I think*) *Athenaeum*; "but the glance was not fixed or steady." The eye of Melpomene had extremely little to do in the matter. Here were thoughts like no other man's thoughts.

and emotions like no other man's emotions. Here was a man who really believed his creed, and let it follow him into all his observations upon outward things. He had been traveling in Greece; he had carried with him his recollections of Thucydides, and, while his companions were sketching olive gardens and old castles and picturesque harbours at Corfu, Newman was recalling the scenes which those harbours had witnessed thousands of years ago in the civil wars which the Greek historian has made immortal. There was nothing in this that was unusual. Any one with a well-stored memory is affected by historical scenery. But Newman was oppressed with the sense that the men who had fallen in that desperate strife were still alive, as much as he and his friends were alive.

Their spirits live in awful singleness,
he says,

Each in its self-formed sphere of light or gloom.

We should all, perhaps, have acknowledged this in words. It is happy for us that we do not all realize what the words mean. The minds of most of us would break down under the strain.

Other conventional beliefs, too, were quickened into startling realities. We had been hearing much in those days about the benevolence of the Supreme Being, and our corresponding obligation to charity and philanthropy. If the received creed was true, benevolence was by no means the only characteristic of that Being. What God loved we might love; but there were things which God did not love; accordingly we found Newman saying to us:

Christian, wouldst thou learn to love,
First learn thee how to hate.

Hatred of sin, and zeal and fear
Lead up the Holy Hill;
Track them, till charity appear
A self-denial still.

It was not austerity which made him speak so. No one was more essentially tender-hearted; but he took the usually accepted Christian account of man and his destiny to be literally true, and the terrible character of it weighed upon him.

Sunt lacrymae rerum et mentem mortalia tangunt.

He could be gentle enough in other moods. "Lead, kindly Light," is the most popular hymn in the language. Familiar as the lines are they may here be written down once more:

Lead, kindly Light, amid the encircling gloom
Lead Thou me on.
The night is dark, and I am far from home,
Lead Thou me on.
Keep Thou my feet; I do not ask to see
Far distant scenes—one step, enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on.
I loved to choose and see my path; but now,
Lead Thou me on.
I loved the garish day, and, spite of fears
Pride ruled my will. Remember not past years,

So long Thy power has blest us, sure it will
Still lead us on.
O'er moor and fen, o'er crag and torrent till
The night is gone,
And with the morn those angel faces smile
Whch I have loved long since, and lost awhile.

It is said that men of letters are either much less or much greater than their writings. Cleverness and the skilful use of other people's thoughts produce works which take us in till we see the authors, and then we are disenchanted. A man of genius, on the other hand, is a spring in which there is always more behind than flows from it. The painting or the poem is but a part of him inadequately realized, and his nature expresses itself, with equal or fuller completeness, in his life, his conversation, and personal presence. This was eminently true of New-

man. Greatly as his poetry had struck me, he was himself all that his poetry was, and something far beyond. I had then never seen so impressive a person. I met him now and then in private; I attended his church and heard him preach Sunday after Sunday; he is supposed to have been insidious, to have led his disciples on to conclusions to which he designed to bring them, while his purpose was carefully veiled. He was, on the contrary, the most transparent of men. He told us what he believed to be true. He did not know where it would carry him. No one who has ever risen to any great height in this world refuses to move till he knows where he is going. He is impelled in each step which he takes by a force within himself. He satisfies himself only that the step is a right one, and he leaves the rest to providence. Newman's mind was world-wide. He was interested in everything which was going on in science, in politics, in literature. Nothing was too large for him, nothing too trivial, if it threw light upon the central question, what man really was, and what was his destiny. He was careless about his personal prospects. He had no ambition to make a career, or to rise to rank and power. Still less had pleasure any seductions for him. His natural temperament was bright and light; his senses, even the commonest, were exceptionally delicate. He could admire enthusiastically any greatness of action and character, however remote the sphere of it from his own. Gurwood's "Dispatches of the Duke of Wellington" came out just then. Newman had been reading the book, and a friend asked him what he thought of it. "Think?" he said, "it makes one burn to have been a soldier." But his own subject was the absorbing interest with him.

With us undergraduates, Newman, of course, did not enter on important questions. He, when we met him, spoke to us about subjects of the day, of literature, of public persons, and incidents, of everything which was generally interesting. He seemed always to be better informed on common topics of conversation than any one else who was present. He was never condescending with us, never didactic or authoritative; but what he said carried conviction along with it. When we were wrong he knew why we were wrong, and excused our mistakes to ourselves while he set us right. Perhaps his supreme merit as a talker was that he never tried to be witty or to say striking things. Ironical he could be, but not ill-natured. Not a malicious anecdote was ever heard from him. Prosy he could not be. He was lightness itself—the lightness of elastic strength—and he was interesting because he never talked for talking's sake, but because he had something real to say.

Thus it was that we, who had never seen such another man, and to whom he appeared, perhaps, at special advantage in contrast with the normal college don, came to regard Newman with the affection of pupils (though pupils, strictly speaking, he had none) for an idolized master. The simplest word which dropped from him was treasured as if it had been an intellectual diamond.

Personal admiration, of course, inclined us to look to him as a guide in matters of religion. No one who heard his sermons in those days can ever forget them. They were seldom directly theological. We had theology enough and to spare from the select preachers before the university. Newman, taking some Scripture character for a text, spoke to us about ourselves, our temptations, our experiences. His illustrations were inexhaustible. He seemed to be addressing the most secret consciousness of each of us—as the eyes of a portrait appear to look at every person in a room. He never exaggerated; he was never unreal. A sermon from him was a poem, formed on a distinct idea, fascinating by its subtlety, welcome—how welcome!—from its sincerity, interesting from its originality, even to those who were careless of religion; and to others who wished to be religious, but had found religion dry and wearisome, it was like the springing of a fountain out of the rock.

The heart of men vibrate in answer to one another like the strings to musical instruments. These sermons were, I suppose, the records of Newman's own mental experi-

ence. They appear to me to be the outcome of continued meditation upon his fellow-creatures and their position in this world; their awful responsibilities; the mystery of their nature strangely mixed, of good and evil, of strength and weakness. A tone, not of fear, but of infinite pity, runs through them all, and along with it a resolution to look facts in the face; not to fly to evasive generalities about infinite mercy and benevolence, but to examine what revelation really has added to our knowledge, either of what we are or of what lies before us. We were met on all sides with difficulties, for experience did not confirm, it rather contradicted, what revelation appeared distinctly to assert. I recollect a sermon from him—I think in the year 1839; I have never read it since; I may not now remember the exact words, but the impression left is ineffaceable. It was on the trials of faith, of which he gave different illustrations. He supposed, first, two children to be educated together, of similar temperament and under similar conditions, one of whom was baptized and the other unbaptized. He represented them as growing up equally amiable, equally upright, equally reverent and God-fearing, with no outward evidence that one was in a different spiritual condition from the other; yet we were required to believe not only that their condition was totally different, but that one was a child of God and his companion was not.

Again, he drew a sketch of the average men and women who made up society, whom we ourselves encountered in daily life, or were connected with, or read about in newspapers. They were neither special saints nor special sinners. None seemed good enough for heaven, none so bad as to deserve to be consigned to the company of evil spirits, and to remain in pain and misery forever. Yet all these people were, in fact, divided one from the other by an invisible line of separation. If they were to die on the spot as they actually were, some would be saved, the rest would be lost—the saved to have eternity of happiness, the lost to be with the devils in hell.

Again, I am not sure whether it was on the same occasion, but it was in following the same line of thought, Newman described closely some of the incidents of our Lord's passion; he then paused. For a few moments there was a breathless silence. Then, in a low, clear voice, of which the faintest vibration was audible in the farthest corner of St. Mary's, he said: "Now I bid you recollect that He to whom these things were done was Almighty God." It was as if an electric stroke had gone through the church, as if every person present understood for the first time the meaning of what he had all his life been saying. I suppose it was an epoch in the mental history of more than one of my Oxford contemporaries.—*Short Studies in English History.*

THE POSITION OF CATHOLICS.

Now, of course, a great number of persons will not easily allow the fact, that the English animosity against Catholicism is founded on nothing more argumentative than tradition; but, whether I shall succeed in proving this point or not, I think I have at least shown already that tradition is, in itself, quite a sufficient explanation of the feeling. I am not assigning a trifling and inadequate cause to so great an effect. If the Jews could be induced to put to death the Founder of our Religion and His disciples on tradition, there is nothing ridiculous in saying that the British scorn and hatred of Catholicism may be created by tradition also. The great question is, the matter of fact, is tradition the cause?

I say it is; and in saying so, observe, I am speaking of the multitude, not dwelling on exceptions, however numerous in themselves; for doubtless there is a certain number of men, men of thought and reading, who oppose Catholicism, not merely on tradition, but on better arguments; but, I repeat, I am speaking of the great mass of Protestants. Again, bear in mind, I am speaking of what really is the fact, not of what the mass of Protestants will confess. Of course no man will admit, if he can help it, even to himself, that he is taking his views of the Catholic Church from Bishop Newton, or buckling on his sword

against her preachers, merely because Lord George Gordon did the like; on the contrary, he will perhaps sharply retort, "I never heard of Bishop Newton or of Lord George Gordon—I don't know their names;" but the simple question we have to determine is the real matter of fact, and not whether the persons who are the subjects of our investigation will themselves admit it. To this point, then, viz., the matter of fact—Do Protestants go by tradition?—on which I have said something already, I shall now proceed to direct your attention.

How then stands the matter of fact? Do the people of this country receive their notion of the Catholic Church in the way of argument and examination, as they would decide in favour of railroads over other modes of conveyance, or on plans of parish relief, or police regulations, and the like? or does it come to them mainly as a tradition which they have inherited, and which they will not question, though they have in their hands abundant reasons for questioning it? I answer, without a doubt, it comes to them as a tradition; the fact is patent and palpable; the tradition is before our eyes, unmistakable; it is huge, vast, various, engrossing; it has a monopoly of the English mind, it brooks no rival, and it takes summary measures with rebellion.

When King Henry began a new religion, when Elizabeth brought it into shape, when her successors completed and confirmed it, they were all of them too wise, and too much in earnest, not to clinch their work. They provided for its continuance after them. They, or at least the influences which ruled them, knew well enough, that Protestantism, left to itself, could not stand. It had not that internal consistency in its make, which would support it against outward foes, or secure it against internal disorders. And the event has justified their foresight, whether you look at Lutheranism or Calvinism, you find neither of those forms of religion has been able to resist the action of thought and reason upon it during a course of years; both have changed and come to nought. Luther began his religion in Germany, Calvin in Geneva; Calvinism is now all but extinct in Geneva, and Lutheranism in Germany. It could not be otherwise; such an issue was predicted by Catholics, as well as instinctively felt by the Reformers, at the same time that Protestantism started. Give it rope enough and any one could prophesy its end; so its patrons determined that rope it should not have, but that private judgment should come to a close with their own use of it. There was enough of private judgment in the world, they thought, when they had done with it themselves. So they forcibly shut to the door which they had opened, and imposed on the populations they had reformed an artificial tradition of their own, instead of the liberty of enquiry and disputation. They worked their own particular persuasion into the political frame-work of things and made it a constitutional or national principle; in other words, they established it.

Now, you may say that Catholicism has often been established also. True, but Catholicism does not depend upon its establishment for its existence, nor does its tradition live upon its establishment, and often dispenses with it to advantage. A Catholic nation, as a matter of course, establishes Catholicism because it is a Catholic nation; but in such a case Catholicism and its tradition come first, and establishment comes second; the establishment is the spontaneous act of the people; it is a national movement, the Catholic people does it, and not the Catholic Church. It is but the accident of a particular state of things, the result of the fervour of the people; it is the will of the masses; but, I repeat, it is not necessary for Catholicism. Not necessary, I maintain, and Ireland is my proof of it; there Catholicism has been, not only not established, it has been persecuted for three hundred years, and at this moment it is more vigorous than ever; whereas, I defy you to bring any instance of a nation remaining Lutheran or Calvinist for even a hundred years, under similarly unpromising circumstances. Where is the country in the whole world, where Protestantism has thriven under persecution, as Catholicism has striven in Ireland? You might, indeed, allege in

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LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 29th Dec., 1880.

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all tides as her Divine Founder was, bails 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,

JAMES J. LYNCH,
Archbishop of Toronto.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887

MY DEAR MR. FITZGALD.—
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. CARREY,
Bishop of Hamilton.

TORONTO, SATURDAY, OCT. 20, 1888.

FATHER MULLER'S BOOK, "OUTSIDE THE CHURCH NO SALVATION."

We have received from the author's publishers, Messrs. Benziger Bros., a copy of Rev. Father Müller's new work, "Outside the Catholic Church no Salvation," the outcome of a controversy which arose some time ago between Father Müller and the Rev. Mr. Coxe of Buffalo who, in the Episcopalian communion, is denominated Bishop of Western New York. The Rev. Mr. Coxe took exception to one of Father Müller's statements respecting exclusive salvation in his familiar "Exposition of Catholic Doctrine," as harsh, severe and unchristian, to which Father Müller, refusing to take account of the Christianity professed by Dr. Coxe, replied that faith was impossible outside of the Catholic Church, and since salvation was impossible without faith, so therefore outside of the Church salvation was likewise impossible. But the absoluteness of his language and the general violence of the manner of his treatment of a grave subject came in for both exception and censure in Catholic quarters, especially from the clerical editor of an American Catholic paper, from Fathers Walter Elliott and Alfred Young of the Paulist Community, and from another writer "S. O"—said to be one of the most prominent priests in the United States. In the book before us, which is his reply to these critics, Father Müller fortifies his position by extracts from the writings of Dr. Brownson, Bishop Hay, Cardinal Manning and citations from earlier Catholic teaching, and characterizes his critics as "soft, weak, timid, liberalizing Catholics who labour to explain away all points of Catholic faith offensive to non-Catholics and make it appear that there is no question of life and death, of heaven and hell, involved in the differences be-

tween us and Protestants." Since then he has gone farther even and declared, we presume in the heat of polemics, at least one of his critics to be a blasphemer and heretic.

To pronounce upon questions of this sort, or adventure the meaning of the Church, is beyond the province of laymen. The definition of the 4th Lateran Council reads *extra Ecclesiam nullus omnino salvatur*,—"outside of the Church there is no salvation." Brownson, if we remember rightly, when asked what the Church meant by this, used to answer that she meant just what she said. It was always a question with him whether the state of mind possessed by many Protestants and understood among theologians as the state of "invincible ignorance," was enough unto salvation. Though it would prevent their being damned, would it secure their salvation? But the spirit of his opinions was very different from that which fills Father Müller's polemics. Speaking with everything of caution, we should judge that there was room for a more merciful and liberal spirit.

"Of all the slanders attributed to us," said the Rev. Father Russo, S. J., speaking on the salvation of Protestants, at St. Francis Xavier Church in New York a few Sundays ago, "one of the worst is that we Catholics assert, beyond the shadow of a doubt, that all Protestants will be damned! We do nothing of the kind. This is not the teaching of the Catholic Church. It is anti-Catholic teaching. It must be distinctly understood that we distinguish in the Church two elements. One of these elements can be seen, such as the administration of the sacraments, the preaching of the word of God, the offering up of the Holy Sacrifice of the altar; in a word, all the exercises of our religion, the exterior practice of our faith. All these constitute what we term the body of the Church. But, besides this, there is also the soul of the Church, by which the body is kept alive. This is the second element, and it consists of the sanctifying grace of God, the very life which sustains, as I said, the body of the Church. In this we do not, for a moment, admit the existence of two Churches, for there is only the one Church with the body and soul united, the same as in the individual, who has also a body and soul. We do not, we cannot call him two men; we call him one man. Otherwise, we would be laughed at. It is the same way with the Church of Christ.

"What then is the doctrine of faith? It is simply this, that, in order to be saved, we must at least belong to the soul of the Church. Therefore we must have the grace of God, and if we appear before God without it we are lost. If our Protestant friends, then, belong to the soul of the Church by being in a state of sanctifying grace, God will not suffer them to be lost when they are in invincible ignorance, for invincible ignorance will never be punished by God. If they are in *good faith*, and lead sinless lives, they belong to the soul of the Church, and if they die in that condition they are saved. Or if, having sinned, they make an act of *perfect contrition*, and thus recover the grace of God, they are also secure of their salvation, and God will not take into account their errors of faith when they happen to be in a state of invincible ignorance, or when they are in good faith regarding their religion."

Certain it is that this view of the Church's position is that taken by very many of her most illustrious children, men who would not sacrifice, any more than would Father Müller, a grain of Catholic truth in order the better

to fit in with the liberalizing tendencies of the times, or reduce the teaching of the Catholic Church to the latitudinarian theology of the non-Catholic bodies. And this much further we venture to think:—whether Father Müller's position be, in the doctrinal sense, inexpugnable, or the reverse of it, the manner of his book is open to the gravest objection, and should never have been passed by, or been printed with the permission of, his religious superiors. The grave nature of the subject demanded discussion in, at least, polite and dignified language.

LORD SELBORNE ON DISESTABLISHMENT.

Just about this time two years ago a champion of no ordinary might stepped into the lists to defend the Church of England against Disestablishment. He brought with him to his task a wealth of historical and legal learning, one of the keenest of judicial intellects, and the reputation and wisdom of a veteran Parliamentarian. This was none other than Lord Selborne, a former Lord Chancellor. His work, "A Defence of the Church of England against Disestablishment" was an attempt to establish the title of the Church of England historically, legally and practically, by the most powerful of English advocates, and was read with eager gratitude by all who had an interest in the maintenance of the Anglican Establishment. Nor was this surprising. To do him justice, Lord Selborne has always been a consistent churchman. When he declined to join an administration pledged to the disestablishment of the Irish Church, he let go promotion which it then seemed he might not again have an opportunity of grasping. He committed his political chances to the chapter of accidents; but he displayed disinterestedness and firm principle. The fact is, as was said of Lord Selborne in one of the series of political sketches which first appeared in the *Daily News* of London, and were afterwards embodied in book form (the work it is understood of a well-known journalist, Mr. Lucy) Lord Selborne is a type of a new political species in England. Formerly it was complained that there were ecclesiastics who were churchmen in little more than costume. But within the last generation a phenomenon the reverse of this has disclosed itself in English politics—"a class of statesmen and lawyers who exhibit the peculiar virtues and foibles of ecclesiastics—men who seem to be laymen only in profession and in costume, but who are churchmen at heart. The succession of Lord Selborne to the Woolsack carries us back to the time when ecclesiastics were our Lord Chancellors." "His churchmanship," continued this critic, "is the essence of the man; his profession of statesmanship or of law is little more than a secular avocation that does not engage his heart. Such Chancellors as Lord Hatherley, the author of the 'Continuity of the Scriptures,' and Lord Selborne, the compiler of the 'Book of Praise,' are attached to the Church of England as a sort of home of their religious life and affections." Beyond question the difference between them and such Chancellors as Lord Thurlow, who cared for nothing but the establishment, and who is said to have told a deputation of Unitarians whose application for civil relief he repulsed, that "if they could get their d——d thing established he would support it;" or Lord Eldon, who humorously compared himself to a buttress which propped up the Church without ever being inside of it—the difference is immense.

Lord Selborne's book we have said enters into the question both historically and legally. On the historical part of the question we remember a High Anglican paper observing that it seemed to it "though very interesting not very useful to dwell." Apparently it realized that the status of the Church in the Middle Ages is of history. There was then but one Church, whose existence, divinity, and infallibility were as the sun in the heavens. The State in those days did not presume to "establish" the Church, for it was bound by the law of God, as it is still, to recognize, uphold and, in the sphere of morals and spirituals, obey her. It seems superfluous to say that the Church then in England was not to-day's Church of England, a religionism whose doctrine and ritual was the creation of the Eighth Tudor. And it is curious that, although Lord Selborne does attempt to identify Anglicanism with the religion of our forefathers, yet his really strong arguments, his best defence of the Establishment, is not of a legal or historical character, but an utilitarian argument contained in the following passage:—

"Law and political changes may shift burdens from man to man, from class to class, and may in a greater or less degree affect the accumulation and distribution of wealth. But they cannot produce among men generally, equality of bodily strength or intellectual gifts or moral qualities and characters. Poor, absolutely or by comparison, the greater number always and everywhere will be, dependent for no small part of their happiness and well-being upon their relations to other men;—most of them will unavoidably fail below the average level of intellectual power and attainment, and also of moral strength. If a law-giver were devising ideal institutions for a nation, I do not think he could imagine one more beneficial than that, in every place where any considerable number of people have settled habitations—in every such place as our parishes are—there should be at least one man, educated, intelligent, and religious, whose life should be dedicated to the especial business and duty of doing to all the people of that place all the good he can—ministering to their souls, and ready always to be their friend and counsellor; setting before rich and poor a higher standard of good and evil, happiness and misery, than that of the world; helping them to understand the value of those best gifts which are open to all, divine and human love, and true elevation of character; organizing about him all practicable and instrumental means of self-improvement and mutual help; instructing the young and ignorant; alleviating the necessities of the aged, infirm, sick, and needy; comforting, strengthening, and encouraging the unhappy and the weak; warning against evil example, corruption and crime; and as far as may be without impairing the force of those lessons, showing mercy and extending succour to the fallen. Such an idea, in principle and in general intention, is the institution of the parochial ministry of the Church of England. Such, in that degree which is compatible with human weakness, and with the necessity of working on so large a scale by a great number and variety of instruments, it is in practice."

Looking at the question in this light we fail to see how the force of Lord Selborne's argument would be at all diminished had the "one man, educated and religious," in the parish the merit of being, in addition to his other virtues, in touch with historical Christianity. Their usefulness cannot be enhanced by the knowledge of the fact that they are only endowed heretics, in their corporate character.

Lord Selborne's other claim for the Anglican Church, that it is in continuity with the ancient Church once in England has been disproved in detail in a recently published book which lies before us, "The Alleged Antiquity o

Anglicanism," by Rev. Sydney F. Smith, S. J., of London, being a reply to Lord Selbourne, from the point of view of strict history.

Disestablishment will come with disillusion. "If a man is no believer in the doctrine of a visible and authoritative Church," to quote Father Sydney's conclusion, he may no doubt say: "I grant that Anglicanism is a mere child of the Reformation. Nevertheless I shall continue to adhere to it for it represents the Truth, which the ancient system did not." But this position is not intelligible in those (and there are many in England) who do believe that our Lord founded a Church with the indefeasible right to teach, and that he endowed it with attributes which must secure it through all time in the faithful delivery of its message. The voice of such a church as this can hardly be recognized in that of a religious community isolated from the rest of the Catholic world and unable to trace its parentage further back than the sixteenth century."

The strongest argument for the establishment has been that advanced by Catholics, namely, that in the present religious condition it perhaps serves as "a serviceable bulwark," as Cardinal Newman has said "against errors more fundamental than its own." It is to be hoped that when it goes by the board the religious life of the nation will not be involved in the ruin.

The Rt. Rev. Bishop O'Mahony left Toronto on Wednesday for California, where he will spend the winter months in the hope of obtaining the restoration of his health.

Continued from page 448.

explanation of the fact, that persecution binds a body together; but I do not think that even persecution would, for any course of years, bind Protestants together in one body; for the very principle of private judgment is a principle of disunion, and that principle goes on acting in weal and in woe, in triumph and disappointment, and its history gives instances of this. But I am speaking not of what is supposable under certain circumstances, but of what has been the fact; and I say, looking at the subject historically, Protestantism cannot last without an establishment, though Catholicism can; and next, I say, that that establishment of Protestantism is not the work of the people, is not a development of their faith, is not carried by acclamation, but is an act of calculating heads, of state policy, of kingcraft, the work of certain princes, statesmen, bishops, in order, if possible, to make that national which as yet is not national, and which, without that patronage, never would be national; and, therefore, in the case of Protestantism, it is not a matter of the greater or less expediency, sometimes advisable, sometimes not, but is always necessary, always imperative, if Protestantism is to be kept alive. Establishmentism is the very life of Protestantism; or, in other words, Protestantism comes in upon the nation, Protestantism is maintained, not in the way of reason and truth, not by appeals to facts, but by tradition, and by a compulsory tradition; and this, in other words, is an establishment.

Now, this establishment of Protestantism was comparatively an easy undertaking in England, without the population knowing much what Protestantism meant, and I will tell you why: there are certain peculiarities of the English character, which were singularly favourable to royal purpose. As I have just said, the legitimate instruments for deciding on the truth of a religion are these two, fact and reason, or in other words, the way of history and the way of science; and to both the one and the other of these, the English mind is naturally indisposed. Theologians proceed in the way of reasoning; they view

Catholic truth as a whole, as one great system, of which part grows out of part, and doctrine corresponds to doctrine. This system they carry out into itsfulness, and define in its details, by patient processes of reason; and they learn to prove and defend it by means of frequent disputations and logical developments. Now, all such abstract investigations and controversial exercises are distasteful to an Englishman; they suit the Germans, and still more the French, the Italians, and the Spaniards, but as to ourselves, we break away from them as dry, uncertain, theoretical, and unreal. The other means of attaining religious truth is the way of history; when, namely, from the review of past times and foreign countries, the student determines what was really taught by the Apostles in the beginning. Now, an Englishman, as is notorious, takes comparatively little interest in the manners, customs, opinions, and doings of foreign countries. Surrounded by the sea, he is occupied with himself, his attention is concentrated on himself; and he looks abroad only with reference to himself. We are a home people; we like a house to ourselves, and we call it our castle; we look at what is immediately before us; we are eminently practical; we care little for the past; we resign ourselves to existing circumstances; we are neither ecclectics nor antiquarians; we live in the present. Foreign politics excite us very little; the Minister of Foreign Affairs may order about our fleets, or sign protocols, at his good pleasure, provided he does nothing to cripple trade, or to raise the price of wheat or cotton. Much less do we care to know how they worship, or what they believe, in Germany or in Spain; rather, we are apt to despise their whole apparatus of religion, whatever it is, as odd and outlandish; and as to past times, English divines have attempted as little for ecclesiastical history as they have attempted for theological science.

Now you see how admirably this temper of Englishmen fits in with the exigencies of Protestantism; for two of the very characteristics of Protestantism are, its want of past history, and its want of fixed teaching. I do not say that no Protestants have investigated or argued; that no Protestants have made appeals to primitive Christianity; such an assertion would be absurd; it was a rule of the game, as it may be called, that they should do so; they were obliged to say what it was that they held, and to prove it they were obliged to recur to ecclesiastical history; certainly, but they have done so because they could not help it; they did so for the moment; they did so for a purpose; they did so as an *argumentum ad hominem*; but they did as little as they could, and they soon left off doing so. Now especially the Latitudinarian party profess to ignore doctrine, and the Evangelical to ignore history. In truth, philosophy and history do not come natural to Protestantism. It cannot bear either; it does not reason out any point; it does not survey steadily any course of facts. It dips into reason, it dips into history; but it breathes more freely when it emerges again. Observe, then, the very exercises of the intellect, by which religious truth is attained, are just those which the Englishman is too impatient, and Protestantism too shallow to abide; the natural disposition of the one most happily jumps with the needs of the other, and this was the first singular advantage of Protestantism in England. Catholics reasoned profoundly upon doctrine, Catholics investigated rigidly the religious state of other times and places, in vain,—they had not found the way to gain the Englishman; whereas their antagonists had found a weapon of their own, far more to the purpose of the contest than argument or fact.

That weapon is, what is so characteristic of our people, loyalty to the Sovereign. If there is one passion more than another which advantageously distinguishes the Englishman, it is that of personal attachment. He lives in the present, in contrast to the absent and the past. He ignores foreigners at a distance; but when they come to him, if they come recommended by their antecedents, and make an appeal to his eyes and his ears, he almost worships them. We all recollect with what enthusiasm the populace received Marshal Soult on his visit to London a few years ago; it was a warm and hearty feeling, elicited by the sight of a brave enemy and a skilful com-

mander, and it took his own countrymen altogether by surprise. The reception given to Louis Philippe, who was far from popular among us, was of a similarly hospitable character, nay, Napoleon himself, who had been the object of our bitterest hatred, on his appearance as a prisoner off the British coast, was visited by numbers with an interest, respect, and almost sympathy, which I consider (*mutatis mutandis*) would not at all have been shown towards Wellington or Blucher, had they been prisoners in France. Again, I suppose the political principles of the Emperor Nicholas are as cordially hated in England as his religious principles are in disrepute in Rome; yet even he, on his successive visits to the two places, encountered a far less flattering reception from the Roman populace than from the people of England. Who so unpopular, thirty years ago, as that remarkable man, Lord Londonderry? yet, when he appeared at George the Fourth's coronation, the sight of his noble figure and bearing drew shouts of applause from the multitude, who had thought they hated him. George himself, worthless as he seems to have been, for how many years had he been an object of popular admiration! till his wife, a more urgent candidate for the eye of pity and sympathy, supplanted him. Charles the Second, the most profligate of monarchs, lived in the hearts of his people till the day of his death. It is the way with Englishmen. A saint in rags would be despised; in broadcloth, or in silk, he would be thought something more than ordinary. St. Francis of Assisi, barefooted and bareheaded, would be hooted; St. Francis Xavier, dressed up like a mandarin, with an umbrella over his head, would inspire wonder and delight. A Turk, a Parsee, a Chinese, a Bonze, nay, I will say, a chimpanzee, a hippopotamus, has only to show himself in order to be the cynosure of innumerable eyes, and the idol of his hour. Nay, even more,—I will say a bold thing,—but I am not at all sure, that, except at seasons of excitement like the present, the Pope himself, however he may be abused behind his back, would not be received with cheers, and run after by admiring crowds, if he visited this country, independent of the shadow of Peter which attends him, winning favour and attracting hearts, when he showed himself in real flesh and blood, by the majesty of his presence and the prestige of his name. Such I say is the Englishman, with a heart for many objects, with an innate veneration for merit, talents, rank, wealth, science, not in the abstract, however, but as embodied in a visible form; and it is the consciousness of this characteristic which renders statesmen at this moment, of whatever cast of politics, so afraid of the appearance of cardinals and a hierarchy in the midst of the people they have to govern.—*From Cardinal Newman's Lectures on the Present Position of Catholics in England.*

A FRENCH-CANADIAN'S VIEWS.

A Quebec correspondent of the New York *Herald*, reports the following interesting interview:

There are educated Frenchmen in the Province of Quebec who dream of the progress of their race to a scale of grandeur which is far beyond the limits of simple chimera. I met a gentleman of this description on the steamboat between Montreal and Quebec. His conversation, which became specific only after the mission of the writer was fully understood, proved highly interesting. He quoted DeTocqueville in saying a people should be judged from the standpoint of what they can do rather than what they actually perform.

"There were sixty-nine thousand French-Canadians in the year 1765, when the English took possession of the colony by conquest," he said. "To-day, in spite of the English control and of English hostility to our race and religion, we have increased to eleven hundred thousand souls. The French Canadian follows the divine injunction and increases and multiplies. Do you know that the average number of children of our people is ten? The English population averages four to a family. We are stretching out over the country. The four eastern counties of Quebec, which were settled by the loyalists

exiled from New England, are being pushed out by the French. These counties were once English mainly; now the French are rapidly taking their places. The northern portion of Maine is filling up with our own people. Whole towns and cities in New England are becoming French. In Manitoba and in the Northwestern Territories we are gaining hand over hand. The eastern counties of the English Province of Ontario are sending French members to the Provincial Parliament. I look forward to the gradual extension of the noble race and our religion throughout Canada. Not in my days, of course, or in the time of my grandchildren. But the great future will do the work of rehabilitation. We are the descendants of the ancient rulers of the world, the Romans of the days of Julius Caesar. The laws of Quebec are a direct inheritance from the Roman code. There is no reason why Canada should not lead instead of being led. We have only to persevere. The first great advance must be in education. Without it there is no hope."

"How about the priesthood?" was asked. "Will they favour the scheme of universal education or of education of the order deemed essential across the border in the States?"

"We have no need to copy the States. They are godless; given over to the pursuit of money without concomitant grace. The Canadian people—the English people as well as the Roman Catholics—have a keener perception of the necessity of religion than the people of the United States. You can stand by the Windsor Hotel in Montreal and see more handsome stone churches than you will behold in any city in the Union, not excepting New York. There are more fine churches in Montreal than in Boston, with twice her population. Religion and progress must go hand in hand."

"Then you can scarcely favour annexation in the States?"

"Never. It is treason to Canada to consider it even. Union with the States would destroy our nationality. We would become merely mongrels. We see how the peculiar republicanism of the States works in the case of our French-Canadians who go to New England. There are nearly a half million of them scattered about there. They return on visits, and they terrify their good fathers and mothers by their reckless ways. They no longer salute the cure save in an off-hand manner. They lose their respect for the Church and become flippant and profane. I think annexation would prove a curse to our people and a direct, terrible blow to the Church."

THE JOY OF GRIEF.

For the CATHOLIC WEEKLY REVIEW.

However murk, however deep

The gloom of night, some peerless star

Will cast her radiance from afar;

And grief has ever some alloy.

The object that in high noon-day

Seems sombre, when the darkness comes

A softer semblance often dons,

And lays its pristine grimness down.

Were we not sent a master grief,

To better forge the plastic heart,

'Twould falter at the slightest smart

And break before a puny ill.

M.

Oct., 1888.

The attention of the superiors of our Convents and Colleges, and of the Review's readers generally, is directed to the advertisement of Mr. S. R. Windrum, Jeweller, 31 King St. E. Mr. Windrum has special manufacturing facilities, and a large stock from which to choose presents or prizes.

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SCHOOL BOOKS for Catholic Children

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Sadlier's Child's Catechism of Sacred History—
Old Testament—Part II
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Notice to Creditors.

NOTICE is hereby given, in pursuance of Sec. 36 of Cap. 110 of the Revised Statutes of Ontario, that all creditors and other persons having claims against the estate of EDWARD FOX, late of the City of Toronto, in the County of York, deceased, who died on or about the 7th day of June A.D. 1888, are required, on or before the 10th day of November next, to send by post prepaid to D. A. O'Sullivan, Barrister, etc., 18 and 20 Yonge St., Toronto, a statement in writing of their names and addresses and full particulars of their claims duly attested, and the nature of the securities (if any) held by them. And further take notice, that on and after the said 10th day of November next, the assets of the said deceased will be distributed amongst the parties on file thereto, having regard only to the claims of which notice shall have been received, and the administratrix shall not be liable for the assets or any part thereof to any person whose claim shall not have been received at the time of the distribution of said assets.

D. A. O'SULLIVAN,
Solicitor for the Administratrix Mrs. Fox.

Dated Toronto, Sept. 10, 1888.

EXECUTORS NOTICE.

All persons having claims against the estate of the late

The Most Rev. John Joseph Lynch,

Archbishop of Toronto, are hereby required to forward the same to the Executors, the Right Reverend Bishop O'Mahony, and the Very Reverend Father Rooney, or to their Solicitor, the undersigned, on or before the

First day of November next

The Executors on that will distribute any money come to their hands, with regard only to the claims then received.

D. A. O'SULLIVAN
Solicitor for the Executors

Toronto, Sept. 13, 1888.



STATUTES OF CANADA AND OFFICIAL PUBLICATIONS

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Ottawa, February, 1888

SAULT STE. MARIE CANAL

Notice to Contractors.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the autumn and western mails on TUESDAY, the 23rd day of October, next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections one which will embrace the formation of the canal through the island; the construction of locks, &c. The other, the deepening and widening of the channel-way at both ends of the canal; construction of piers, &c.

A map of the locality, together with plans and specifications of the works, can be seen at this office on and after TUESDAY, the 9th day of October next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and further, a bank deposit receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a bank deposit receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, &c.

The respective deposit receipts—cheques will not be accepted—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 deposit receipt 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, 8th August, 1888.



SAULT STE. MARIE CANAL

NOTICE TO CONTRACTORS.

THE WORKS for the construction of the Canal above mentioned, advertised to be let on the 23rd of October next, are unavoidably postponed to the following dates:

Tenders will be received until

Wednesday the 7th day of November next

Plans and specifications will be ready for examination at this office and at Sault Ste. Marie on and after

Wednesday the 24th day of October next.

By Order,

A. P. BRADLEY,
Secretary.

Department of Railways & Canals,
Ottawa, 27th September, 1888.

GRAND LOTTERY!

With the approval of His Grace, the Archbishop of Ottawa

For the rebuilding of the Church of the Rev. Friend Fathers O. M. I. of Hull, P. Q., destroyed by fire on June 5th, 1888, together with the Convent, the Rev. Fathers' Residence and a large part of the city of Hull.

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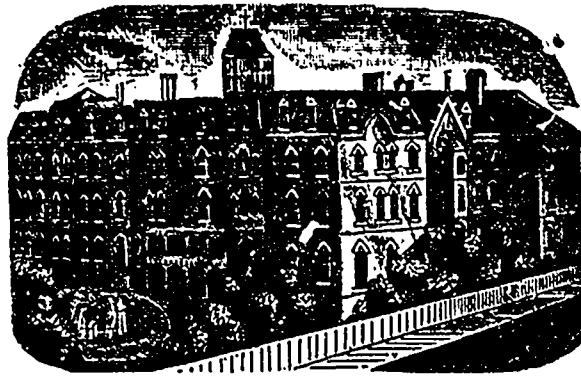
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SEALED TENDERS, addressed to the undersigned and endorsed "Tender for the St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 30th day of October instant, for the construction of two locks and the deepening and enlargement of the upper entrance of the Galops Canal.

A map of the locality, together with plans and specifications will be ready for examination at this office and at the Lock-keeper's house, Galops, on and after TUESDAY, the 16th day of October instant, where forms of tender may be obtained by Contractors on personal application.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a bank deposit receipt for the sum of \$1,000 must accompany the tender for the works.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering does not enter into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipt 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, 11th October, 1888.

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