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The Catholic Weekly Review.

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

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

Vol. II.

Toronto, Saturday, Aug 25, 1888

No. 28.

CONTENTS.

NOTES	339
CONTRIBUTED—	
The Globe and the New Italian Penal Code	341
The Death of an Idol	J. M. C. 341
In Ireland—III	W. L. S. 340
SELECTED ARTICLE—	
The Burial of General Sheridan	340
EDITORIAL—	
The English Catholic Conference	344
The Programme of the Proceedings	344
The Clergy and Temperance	344
The Globe and the Italian Penal Code	345
The Clergy and Italy	345
THE ENCYCLICAL ON LIBERTY	343
CANADIAN CHURCH NEWS	347
MEN AND THINGS	347
POETRY—	
A Lay Brother Lowly	340

NOTES.

The feature of the Sheridan funeral, an account of which appears elsewhere, was its cold, rigid, military character. The least departure from the wish of the family to confine the display to the routine prescribed in the regulations, would have led to an endless, unmanageable display. There would have been societies, Grand Army and other posts, and such demonstrations which, however expressive of affection toward Sheridan, would at this time of the year and under all the circumstances have been a severe trial. Every suggestion to depart from the regulations was put aside by General Schofield, even to the transport of the coffin on a modest gun caisson. But, while the high appreciation of Sheridan would have made any demonstration probable, there was a significance in the severe, exact, modest ceremony which was in sympathy with his character and genius. It was the funeral of a soldier—and notably a Catholic funeral. Cardinal Gibbons appears to have left undone nothing that the laws of the Church ordained to show the affection in which Sheridan was held by his mother, the Church.

"I have heard many comments," says a writer in a New York paper, "on this circumstance, and the general opinion is that the Cardinal could not have done anything of more advantage to the Church. His Eminence felt that Sheridan was the most illustrious Catholic that ever belonged to the American laity; that he was a sincere Catholic, proud of his faith; that in his person he represented the devotion of a Catholic patriot soldier to the Union, and that he therefore was only too glad to identify the Church in this public manner with the civil glories of the nation. And when you remember that the Cardinal is a Southern man, prelate in a Southern diocese, you will understand the effect of this sermon to-day upon such an audience as surrounded Sheridan's bier, and such a community as that in which he died. 'The Cardinal,' said one 'is a statesman. He has made the Church one with the greatness of the Union. It was a master-stroke and did more to dispel those stories that Catholicism is unfriendly to the institutions of the United States than a hundred thousand sermons. It was the Cardinal's opportunity, and genius really means, seizing the opportunity.'"

Thomas Harrison, the "boy" revivalist, believes that Ingersoll will ultimately be converted. "Perhaps," says the Baltimore *Mirror*, "when Harrison emerges from his state of boyhood, in which he has dwelt nearly half a century, there may be some hope of the professional infidel's conversion."

No more convincing proof could be given of the utter groundlessness and falsity of the cry about separation, and the assertions of the Coercionists, that the Irish people are bent upon the dismemberment of the Empire, than is afforded in the speech delivered by Archbishop Croke a few days ago at the laying of the corner stone of the O'Connell memorial church at Cahireween. "Speaking individually for myself," said His Grace, "and I think I am but voicing in so far the settled opinion of ninety-nine per cent. of the Irish people, I have no hesitation whatever in saying now, especially when we have so many staunch and influential Scotch and English friends at our back, headed by the greatest British statesman of this century, Mr. Gladstone—(cheers for Mr. Gladstone)—and when the people of England generally are showing such unmistakable sympathy for us—I have no hesitation in saying that if we had guaranteed to us the full measure of national autonomy to which we are plainly entitled, I should far prefer British protection to that of any other nation in the world. It would, in my opinion, best secure for us an orderly existence whilst safeguarding us besides, as far as possible, from those wild and latitudinarian views in Church and State which are so widespread and have proved to be so destructive in continental countries." The words of the Archbishop of Caspel, whose sincerity and authority are surely above question, were received by the Nationalists to whom he spoke with neither word nor sign of dissent, but, on the other hand, with enthusiasm. And yet a few days after this testimony, Mr. Balfour assured the people of Kent that Irishmen are seeking not Home Rule but Separation.

The visit of Cardinal Lavigerie to England, on the mission on which he has been specially commissioned by the Pope, namely, the making known to the English public the horrors of the African slave trade, and enlisting their support in the work of its suppression, gave rise to a notable incident and one that appears to have made a great impression on the English journalist mind. At the great meeting held in Prince's Hall at which Cardinal Lavigerie was the chief speaker, that prelate, with Cardinal Manning at his side, sat on the platform surrounded by bishops and clergy of the Anglican Church, and by non-Conformist ministers of the various denominations. The audience, a sympathetic one, was largely composed of non-Conformists. The *Spectator*, commenting on this as a sign of the change which is passing over Christendom, observes that thirty years ago, or even later, "the apparition on a common platform of two cardinals, specially commissioned by the Pope, with Anglican bishops and canons and representative Nonconformists, would have alarmed, beyond all bounds, the aggressive and obscurantist Protestantism, of which the Church Association is now the expiring champion."

IN IRELAND.

III.

LIMERICK, July 16.—The people of Limerick are generally wide awake and intelligent—I think a great deal more so than the people of Cork. The city is kept in splendid condition, the streets being clean and in perfect repair. Some of the buildings which have been erected in recent years for commercial purposes are up to those in the average European city in point of architecture. The large dry goods establishments, of which there are several, as Limerick supplies not only the middle classes but the aristocracy of a large district, have as a rule tasteful and sometimes elegant fronts, while their interiors are arranged after the manner of dry-goods stores all over the world.

The salesmen are called "shop-boys" in Ireland, and the salesladies are called "shop-girls." But these appellations, I am told, are not agreeable to them. They like to be called "clarks." A clerk is a clark in Ireland, a clawarke in England, and a clark in Scotland.

The Irish papers, daily and weekly, have improved wonder fully since my last visit. They are still behind the age, as are all the newspapers of Europe, with a few notable exceptions. They don't appear to be particularly anxious to obtain the latest news over here, and such a thing as enterprise in journalism is unknown outside the larger cities. They have queer notions, too, as to what constitutes news. Columns are given to art, scientific and social matters; the movements of the nobility are closely followed; everything that concerns the queen or their various highnesses is presented in detail, and the proceedings of the land, civil and criminal courts are reported almost verbatim, but the main stand-by of them all, liberal, conservative, and nationalist, is the parliamentary report. I am beginning to wonder what these papers will do when parliament adjourns. Four, five and six columns of debate daily, sometimes an entire page, frequently two pages, are given up to the proceedings of the House of Commons, most of which is dry and commonplace.

In Great Britain and Ireland every newspaper reader reads the parliamentary proceedings, as all power is centralized in that body. It meddles with everything. It deals, indeed, so much in little things that it has not had for years (or until Parnell arose and confronted it with the fact) time enough to deal with big things. One of the strongest arguments now in favour of Home Rule for Ireland is that it will give the English people a chance to legislate for themselves. Since Parnell took the leadership in Irish affairs the country he represents has monopolized the business done at Westminster.

But I said the Irish papers had improved. They have. I mean in tone, in spirit, in boldness, in audacity. Their editorials now are worth reading. They talk pretty plainly about each other, too, at times. The nationalist papers are not afraid to call Balfour a liar in these days. A few years ago such an epithet applied to the Irish secretary would be considered down right treason.

We have visited the ancient and glorious ruins at Newcastle, Rathbane, and Adare, and have passed over the fertile "golden vale" of Limerick, a stretch of agricultural country as beautiful as any I ever laid my eyes on. We see noble mansions and squalid huts everywhere, sometimes so near each other that the effect of each is spoiled. We have driven out to many country seats which have not been occupied by their owners for years. At one place the housekeeper told us her master had never seen the place—as beautiful a spot as there is on earth.

The lakes of Killarney are to the south of us, not far away. Shall we go toward Dublin or visit the lakes? This is the question before the house as I mail this

TOWN OF KILLARNEY, County Kerry, Ireland, July 19 — We are back from the enchanting scenery of the lakes. It was my second visit. The rest of our little party had never beheld them before. I believe I enjoyed the delight expressed on the faces of my companions, as view after view opened up before us like the beautiful transformation of a kaleidoscope, as much as I did the gorgeous scenery itself. The most brilliant descriptive writers of the age have failed to do justice to the Lakes of Killarney. Poets have fallen short in their efforts to portray. The golden tongue of eloquence has been silenced in the presence of these beautiful scenes. Fancy lags behind.

The imagination is, so to speak, handicapped. I most certainly will not undertake the impossible. All that I can say is that no description you have ever read could have exaggerated the wild grandeur of the mountains or the placid beauty of the waters. Saints may have seen such places in their vision of a better world; the child may form in its mind some idea of the Garden of Eden from its mother's teachings which might be likened to it, but only saints and children can lure up pictures here below that can have any semblance to the perfect beauty of the Lakes of Killarney.

"Angels fold their wings and rest
In this Eden of the west—
Beauty's home—Killarney,
Ever fair Killarney."

To those who have "been over the ground" I will say that our footsteps have followed theirs. We have been silent with amazement in the Gap of Dunloe; we have gone into ecstasies over the green-capped mountain peaks, the old red sandstone cliff, the stately and forbidden dignity of the Reeks and the Purple mountains. The valley of Kenmare has been to us as fair a scene as the vale of Cashmere could ever have been to Lalla Rookh—

"With its roses the brightest that earth ever gave;
Its temples and grottos and fountains as clear
As the love-lighted eyes that hung over their wave."

And why did not Tom Moore describe this valley as he has described the other? He has given us but a small remembrance of Killarney in all his poems, that which sings of "Poor Innisfallen."

Moore never saw India, but in his own time and mine the description which he gives in "Lalla Rookh" of that land have been pronounced as correct as though he had lived there half his life. That he had seen Killarney before he wrote the "Light of the Harem" is certain, and that he drew from the scenery round about the inspiration which gave us the following not to be questioned. However much it may fit the Vale of Cashmere, all that is necessary is the change of a few words and we have as beautiful a description of Killarney as ever was penned:

"Oh! to see it at sunset—when warm o'er the lake
Its splendour at parting a summer eve throws
Like a bride, full of blushes, when lingering to take
A last look at her mirror at night ere she goes;
When the shrines through the foliage are gleaming half-shown
And each hallows the hour by some rites of its own.

Oh, to see it by moonlight—when mellowly shines
The light o'er its palaces, gardens, and shrines;
When the waterfalls gleam like a quick fall of stars.

Or at morn when the magic of daylight awakes
A new wonder each minute as slowly it breaks;
Hills, cupolas, fountains, called forth every one
Out of darkness as if just born of the sun."

We have been thrilled by the sublime beauty of the shrub-topped summits of the hills that rise from the waters of Loch Learn, and have gazed in rapture at the varying colours of the heath and the arbutus that fringes the waters. We have stood as if enchanted on the mossy banks of Ross Island and clambered over the fallen steps of that grand old Ross Castle. We have traversed "Sweet Innisfallen," and perhaps sent up a silent prayer for the old monks long since passed away in the ruined Abbey of St. Finan. We have sailed over the Torc and wandered through the old Franciscan abbey of Muckross, and we have sailed through the "long range," and from the boat beheld the mountains rising one above the other until they looked, in all their majestic splendour, like steps to heaven. We have sung "Home, Sweet Home" upon the waters, and have heard the echo of every line reverberated from Eagle's Nest, repeated seven times around the lakes. In a word, we have seen Killarney.

To those who have had the good fortune to spend the day among these Kerry mountains this will be sufficient. To those who have not no words can convey an idea of the delights, the charms, the satisfying influence of the place.

The town of Killarney is a stirring little place during the tourist season. It has been greatly improved within a few years.

THE *GLOBE* AND THE NEW ITALIAN PENAL CODE.

In its issue of 16 August, the *Globe* published an article on "The New Penal Code" in which assertions were made which would tend to mystify those of its readers who are not up in the Italian history of the last twenty years. We will therefore state a few of these facts and leave the inference to our readers.

1. The popes for a thousand years were the legitimate sovereigns of certain portion of Italy—no less, no more—acknowledged by their subjects and by the other European States, who always sent and kept resident envoys at the Papal Court.

2. The King of Sardinia about twenty years ago seized upon the Papal territory without any provocation whatever.

3. Knowing that the laws of nations do not justify such a title to sovereignty, a *plebiscit* was ordered when Rome was seized. It resulted favourably to Victor Emmanuel's Government; but it was not a free vote, as imported ruffians and soldiers intimidated the respectable citizens.

4. One of the first acts of the government of "United Italy" was to pass the "law of guarantees," by virtue of which the Church was declared free and the Pope's person sacred; "A free Church in a free State" was the catchword at the time.

5. No European government has sanctioned the seizure of the Roman States by the Savoy dynasty, which stands therefore in the face of the world as an unlawful aggressor and a possessor without a claim.

In view of these facts, how are honest men to interpret the new "Penal Code" which deprives a man, lay or cleric, of the right (so well recognized in this country) to say publicly or privately that he would prefer another government or a modification of the existing system. "Desperate diseases require desperate remedies," says the *Globe*. Interpreted in the light of the facts this means "the thief who steals your purse, has the right to knock you down and put his foot on your mouth lest you cry out to recover it."

Since the seizure of the Papal States, their lawful sovereign, the Pope, has forbidden his subjects "to vote or be voted for." Consequently the deputies in Parliament are not what the world takes them to be and what their name implies. They represent only a minority of Italians. Hence the *Globe's* "fact beyond all reasonable contradiction," that the Italian people have voluntarily chosen to serve the king, resolves itself into thin air. The Pope, as an Italian, might be in favour of an Italian unity which would recognize Humbolt as King of all Italy except the little plot called the "estates of the Church." The penal code is aimed especially at the Roman, who, almost to a man, hold fast to their allegiance to the Pope, and until the *Globe* is prepared to sanction usurpation and call it right, it should join in denouncing any attempt on the part of such a government to force men to obey its unjust laws. The parity it endeavours to institute between Canadian statutes and the Code is fanciful. The cases it cites, if such should ever occur, would be dealt with severely by Canon law. The children of a sinful man are never deprived of sacraments unless in as much as they approve his sin.

As a matter of fact, the Italian clergy, hounded as they have been by secret society agents, and hampered in the most tantalizing manner by the government of Emmanuel and Humbert, have been remarkably patient and reserved, much more, we fancy, than we would be, who are brought up under more democratic influences. Far from reviling them and stigmatizing them as instigators to sedition, therefore, the *Globe* should, it seems to us, admire men who cling with an allegiance that we little understand to a monarch who, though fallen and imprisoned, has not thereby lost the right to rule and still proclaims it.

The *Globe* regards the Code as a merely defensive measure; it cannot see anything aggressive in it. Of course it may amuse Pope-eaters to see priests in Italy "toe the mark" for putting the law of the Church, in spirituals, before any foolish precept of the State. Though St. Pau

tells us that the power of the State is from God, yet St. Peter told the civil authorities, who strove to hinder his preaching distasteful truths, that God must be obeyed rather than man. The Saint suffered for that declaration, and myriads of his successors in the Sacradotal office have been his faithful imitators, regardless alike of the sneer of the unbeliever and the taunt of the ephemeral victor. Unbiased readers of history will account men martyrs who suffer in such a cause, and if even those who are victims of political violence and misgovernment command our respect, how much more they who, while they uphold the very arm that suites them, know how to rebuke its assumption of a divine prerogative.

THE DEATH OF AN IDOL.

Few, even of those who are most familiar with the history of the French Revolution, are aware that one of the most frightful products of that period of blasphemy and delirium, lived until a recent date. A woman, who, though she had no moral influence upon the terrible upheaval of society that took place in France towards the end of the last century, and was, in fact, a mere cipher as regards its cause, still was the chief actor in one of the most appalling scenes of that ghastly drama, lived to see the Revolution finally subdued, to behold the rise and fall of Napoleon I, the restoration of the Bourbons and their new expulsion, the establishment of the monarchy of July and its collapse, the ephemeral Republic of 1848 and its death at the hands of the Prince President, and only succumbed to the fate of all mankind when the "nephew of my uncle" had been for twelve years seated on the throne of France. Our historical readers will impatiently exclaim, "To the point! Who is she? Charlotte Corday back from the dead, or an alleged wife of Talleyrand, or Madame de Staël, or the *dévil*?" Listen then. You have all read descriptions of the worship of Reason. The gentlemen who conducted the great French Revolution did not take kindly to dry metaphysical abstractions, and so they presented Reason for the worship of the people, in a form that all, even the most obtuse, could understand and appreciate the hint which such an idol conveyed. Literally upon the High Altar of Notre Dame, the great cathedral of Paris, a beautiful opera singer, twenty years of age, was placed. This woman, whose reputation was infamous even in that evil day, was incensed and adored by the mayor and council of Paris, by members of the national government, men whom excess of impiety had rendered maniacs. What an awful scene! On the very spot where for so many centuries the all holy Victim had been offered to the Eternal Father, from which the Sacrament of His Love had blessed the assembled faithful, now stood impurity personified. The abomination of desolation at length stood in the holy place.

No wonder indeed that many thought that the last days were now at hand, and that this woman was but the forerunner of the man of sin. When the mad whirl of the revolution began to throw its own idols into the dust, the government sought for the "Goddess of Reason," who fled in guilty fear. They say that years afterwards the unhappy goddess still dreaded capture, though no such danger need to have been apprehended, and that the morbid, haunting fear of the guillotine had produced a certain malady, a contraction of the nerves in the neck, and that she was frequently seen to tremblingly clasp her hands around her throat as though in dread of the crashing knife. For years no one knows how she lived, but finally she took up her residence in a small hut in a village of southern France, where she lived like a hermit, her only visitor being the parish priest. She begged her food and was occasionally observed furtively gathering twigs from the hedges or picking up chips from the roadside for fuel. Whenever she met any person, especially if they were of the male sex, she strove to avoid notice, and had always a scared hunted expression upon her countenance. Who could recognize in the horrid old crone past eighty, the gay young beauty of the altar of Notre Dame! The unhappy woman died, let us hope, penitent and forgiven in the month of September, 1864, in her ninety-first year. Such was the end of the Goddess of Reason, apt type of what man's reason, unassisted by faith, secures for those who trust themselves to its unaided guidance.

J. M. C.

ENCYCLICAL LETTER OF OUR HOLY FATHER,

BY DIVINE PROVIDENCE

POPE LEO XIII.

ON

HUMAN LIBERTY.

IV.

This same liberty, if it be considered in relation to the State, clearly implies that there is no reason why the State should offer any homage to God, or should desire any public recognition of Him: that no form of worship is to be preferred to another, but that all stand on an equal footing, no account being taken of the religion of the people, even if they profess the Catholic faith. But, to justify this, it must needs be true that the State has no duties towards God, or that such duties, if they exist, may be abandoned with impunity; both of which assertions are manifestly false. For it cannot be doubted that, by the will of God, men are united in civil society; whether its elements be considered; or its form, which is authority; or the object of its existence; or the abundance of the services which it renders to man. God it is Who has made man for society, and has placed him in company of others like himself, so that what was wanting to his nature, and beyond his attainment if left to his own resources, he might obtain by association with others. Wherefore civil society must acknowledge God as its Founder and Parent, and must believe and worship His power and authority. Justice therefore forbids, and reason forbids, the State to be Godless; or to adopt a line of action which would end in Godlessness, namely, to treat the various religions, as they call them, alike, and to bestow upon them promiscuously equal rights and privileges. Since then the profession of one religion is necessary in the State, that one must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, graven upon it. This religion, therefore, the rulers of the State must preserve and protect, if they would provide, as they should do, with prudence and usefulness for the good of the community. For the public power exists for the welfare of those whom it governs; and although its proximate end is to lead men to the prosperity which is found in this life, yet, in so doing, it ought not to diminish, but rather to increase, man's capability of attaining to the supreme good in which his everlasting happiness consists, which never can be attained except through religion.

But this We have explained more fully elsewhere. We now only wish to observe that liberty of such a kind is greatly hurtful to the true liberty both of rulers and of their subjects. Religion, moreover, is of wonderful advantage. For, deriving the first origin of power directly from God Himself, with grave authority it commands rulers to be mindful of their duty, to govern without injustice or severity, and to rule their people kindly and with an almost paternal charity; it admonishes subjects to be obedient to lawful authority, as to the ministers of God; and it binds them to their rulers, not merely by obedience, but by reverence and affection, forbidding all seditions and attempts that would disturb public order and tranquillity, and cause greater restrictions to be put upon the liberty of the people. We need not mention how greatly religion conduces to pure morals, and pure morals to liberty, for reason shows, and history confirms the fact, that the better the morality of States, the greater liberty, and wealth, and power do they enjoy.

We must now consider a little the *liberty of speech*, and the liberty of the press. It is hardly necessary to say that there can be no such right as this, if it is not used in moderation, and if it passes beyond the bounds and ends of all true liberty. For right is a moral power which, as We have said, and must again repeat, it is absurd to suppose that nature has given differently to truth and falsehood, to justice and injustice. Men have a right freely and prudently to propagate throughout the State whatsoever things are true and honourable, so that as many as possible may possess them, but false doctrines, than which no mental plague is greater, and vices which corrupt the heart, should be diligently repressed by public authority lest they insidiously work the ruin of the State. The excesses of an unbridled intellect, which really end in the oppression of an ignorant multitude, are not less rightly restrained by the authorities of the law than are the injuries inflicted by force upon

the weak; and even more so, because by far the greater part of the community either absolutely cannot, or can only with great difficulty, avoid their illusions and subtleties, especially such as flatter their own passions. If unbridled license of speech and of writing be granted to all, nothing will remain sacred or inviolate; even the highest and truest judgments of nature, the common and noblest heritage of the human race, will not be spared. Thus, truth being obscured by darkness, pernicious and manifold error, as often happens, will easily prevail, and license will gain what liberty loses; for liberty will be more free and secure, in proportion as license is more restrained. In regard, however, to such matters of opinion as God leaves to man's free discussion, full liberty of thought and speech is naturally within the right of every one; for this liberty never leads men to suppress the truth, but leads often to its discovery and manifestation.

A like judgment must be passed upon what is called *liberty of teaching*. There can be no doubt that truth alone should imbue the minds of men; for in truth are found the well-being, and end, and perfection of intelligent nature; and, therefore, truth alone should be taught both to the ignorant and to the educated, so as to bring knowledge to the former and preserve it in the latter. For this reason it is plainly the duty of those who teach to banish error from the mind, and by sure safeguards to exclude all false opinions. From this it follows, that greatly opposed to reason, and tending absolutely to pervert men's minds, is that liberty of which We speak, in so far as it claims for itself the right of teaching what it pleases—a liberty which cannot be granted by the State without failing in its duty. And the more so, because the authority of the teacher has great weight with his hearers, who can rarely decide for themselves as to the truth or falsehood of the instruction given to them.

Wherefore, this liberty also, that it may be just, must be kept within certain limits, lest the art of teaching be turned with impunity into an instrument of corruption. Now truth, which should be the sole object of those who teach, is of two kinds, natural and supernatural. Of natural truths, such as the principles of nature and what is deduced from them immediately by reason, there is a kind of common patrimony in the human race. On this, as on a firm basis, morality and justice and religion, and the very bonds of human society rest; and to allow it to be with impunity violated or destroyed would be impious and foolish and inhuman. But with no less religious care must we preserve that great and sacred treasure of the truths which God has taught us. By many convincing arguments which the defenders of Christianity have often used, certain leading truths have been laid down, namely, that some things have been revealed by God; that the Only-Begotten Son of God was made Flesh, to bear witness to the truth; that a perfect society was founded by Him, that is, the Church, of which He is the head, and with which He has promised to abide till the end of the world. To this society He entrusted all the truths which He had taught, that it might keep and guard them, and with lawful authority explain them; and at the same time He commanded all nations to hear the voice of the Church, as if it were His own, threatening those who would not with everlasting perdition. Thus it is manifest that man's best and surest teacher is God, the source and principle of all truth, and the Only-Begotten Son, Who is in the bosom of the Father, the way, the truth, and the life, the true light which enlightens every man, to Whose teaching all must submit: "And they shall all be taught of God" (St. John 6: 45). In faith and in the teaching of morality, God made the Church a partaker of His Divine authority, and through His Divine help she cannot be deceived. She is therefore the greatest and most safe teacher of mankind, with inviolable right to teach them. Sustained by the truth received from her Divine Founder, the Church has ever sought, above all things, to fulfil the mission entrusted to her by God; undeterred by the difficulties surrounding her, she has never ceased to assert her liberty of teaching, and in this way, the superstition of paganism being dispelled, the world was renewed unto Christian wisdom. Now, reason itself teaches that the truths of revelation and those of nature cannot really be opposed to one another, and that whatever is at variance with them must necessarily be false. Therefore the Divine teaching of the Church, so far from being an obstacle to the pursuit of learning and the progress of science, or from retarding in any way the advance of civilization, in

reality brings to them the guidance of a shining light. And for the same reason it is of great advantage for the perfecting of human liberty, since Our Saviour Jesus Christ has said that by truth is man made free. "You shall know the truth and the truth shall make you free" (St. John 8 : 32). Therefore, there is no reason why genuine liberty should be displeased, or true science feel aggrieved, in having to bear that just and necessary restraint by which, in the judgment of the Church and of reason itself, man's teaching has to be controlled. The Church, as facts have everywhere proved, while she chiefly and above all looks to the defence of the Christian faith, is at the same time careful to foster and promote every kind of human learning.

Learning is in itself good, and praiseworthy, and desirable, and all erudition which is the fruit of sound reason, and in conformity with the truth of things, serves not a little to illustrate what God has taught us. The Church, indeed, to our great benefit, has carefully preserved the monuments of ancient wisdom; has opened everywhere homes of science; and has urged on intellectual progress, by fostering most diligently the arts by which the civilization of our age is so much adorned. Lastly, We must not forget that a vast field lies freely open to man's industry and genius, containing all those things which have no necessary connection with Christian faith and morals, or as to which the Church, using no authority, leaves the judgment of the learned free and unrestrained. From all this may be understood the nature and character of that liberty which the followers of *liberalism* so eagerly demand and proclaim. On the one hand they demand for themselves and for the State a license which opens the way to every perversity of opinion; and on the other, they hamper the Church in many ways, restricting her liberty within the narrowest limits, although from her teaching there is nothing to be feared, but very much to be gained.

Another liberty is greatly proclaimed, namely, *liberty of conscience*. If by this is meant that every one may, as he chooses, worship God or not, it is sufficiently refuted by what has been already said. But it may also be taken to mean that every man in the State may, from a consciousness of duty, and without obstacle, follow the will of God and obey his commands. This indeed is true liberty, worthy of the sons of God, which nobly sustains the dignity of man, and is stronger than all violence or wrong—a liberty which the Church has always desired and held most dear. This is a liberty which the Apostles claimed for themselves with intrepid constancy, which the defenders of Christianity confirmed by their writings, which the Martyrs in vast numbers consecrated by their blood. And rightly so; for this Christian liberty bears witness to the absolute and most just dominion of God over man, and to the great and supreme duty of man towards God. It has nothing in common with a seditious and rebellious mind: and it in no way derogates from liberty to public authority; for the right to command and to require obedience exists only so far as it is in accordance with the authority of God, and is within the measure that He has laid down. When anything is commanded which is plainly at variance with the will of God, there is a departure from this divinely constituted order, and a conflict with the Divine authority; and then it is right not to obey.

But the patrons of *liberalism* who make the State absolute and omnipotent, and proclaim that men should live altogether independently of God, this liberty of which We speak, which is joined to virtue and religion, is not acknowledged, and whatever is done for its preservation, is held to be an injury and an offence against the State. Indeed, if they spoke truly, there would be no tyranny, no matter how cruel, which we should not be bound to endure and to obey.

The Church would most earnestly desire that [this Christian teaching, of which We have given the heads, should in reality and in practice penetrate every rank of society. This teaching would be of the greatest efficacy to heal the evils of our day, which are neither few nor light, and are the offspring in great part of the false liberty which is so much extolled, in which the germ of salvation and glory was supposed to be contained. The hope has been disappointed by the result, the fruit, instead of being sweet and wholesome, is tainted and bitter. If a remedy is desired, let it be sought for in the restoration of sound doctrine, from which alone the preservation of order and the defence of true liberty can be expected. Yet, with the discernment of a true mother, the Church weighs the great burden of human weakness, and she knows what is the

course in which the minds and affairs of men are now borne along. For this reason, while not conceding any rights to anything that is not true and honest, it does not forbid public authority to tolerate what is at variance with truth and justice, for the sake of avoiding a greater evil, or for obtaining or preserving a greater good. God Himself, in His providence, though he is of infinite goodness and power, allows evil to exist in the world, partly that greater good may not be impeded, and partly that greater evil may not follow. In the government of States it is well to imitate the Ruler of the world, and, as the authority of man is powerless to prevent every evil, it has (as St. Augustine says) "to overlook, and leave unpunished, many things that are punished, and rightly, by Divine Providence." But in such circumstances, if, for sake of the common good (which is the only just reason), the law of man may and ought to tolerate evil, it may not or ought not to approve or desire evil for its own sake; for evil of itself, being a privation of good, is opposed to the common welfare which a legislator must desire and defend to the best of his power.

BOOK REVIEWS.

The Catholic World for September is an interesting number. The articles are of much merit; the poetry, usually the weak section, is this month rather better; the literary criticisms able and outspoken, and a little bitter in flavour. The principal articles are "How to Obtain Congregational Singing," by Rev. Alfred Young; and "The Priest and the Public," by Rev. Edw. McSweeney, D.D.

In the department "With Readers and Correspondents" the editors have collected an interesting assortment of short articles.

The Sunday School Computation, New York. Benziger Bros. Under the above title has been issued a most useful manual for the use of Catechism classes and teachers. It may also be used as an everyday prayer book, comprising as it does all the prayers for Mass and the other public ceremonies of the Church, for Confession and Communion, the Way of the Cross, etc. The principal feature is the Catechism approved and adopted for use in the United States by the Third Plenary Council of Baltimore. It is an invaluable companion to all interested in Church work. The price is 25 cents.

Novels and Novelists, by Maurice F. Egan. Toronto and Montreal: D. & J. Sadlier & Co.

Mr. Egan has given us in his book, which, by the way, has been turned out by the publishers in an especially attractive form, a capital volume made up of criticisms of the most popular and current fiction. His purpose, as he explains, has been to provide his young friends—"wandering in gardens of romance which in these days are pleasant and alluring"—with a guide who will warn them against the weeds which grow among the flowers of the fictive art, and who will teach one lesson thoroughly, that thoughtless and indiscriminate novel reading is to the soul what opium is to all the faculties. The author has done his work not only cleverly but thoroughly. Balzac, Besant, Black, Braddon, Broughton, Wilkie Collins, Haggard, Stockton, James, and Stevenson are among those whose writings are reviewed,—indeed no modern novel writer of any note appears to have been omitted. Mr. Egan's criticisms have the merit of being directed from a Catholic standpoint, and are vigorous, independent and healthy in their character. In a novel-reading age like the present, when young people are apt to become impregnated with ideas which can work them no good, the need of such a work as Mr. Egan's is obvious.

In the register of wills in York it is recorded that Thomas de Farnylaw bequeathed at his death, in 1378, a Bible and Concordance to the Church of St. Nicholas, at Newcastle, "there to be chained for a common use, for the benefit of his soul." Ceolfrith, Abbot of Wearmouth, having caused three copies to be made of the entire Bible, sent one as a present to the Pope, and placed the others in two different churches, "to the end that all who desired to read any chapter in either Testament might be able to find at once what they desired." And King Edgar transmitted to every country in his kingdom copies of the Holy Scriptures for the instruction of the people.

The Catholic Weekly Review.

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

Published Every Thursday

Offices: Hon Accord Building, 34 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 \$2 per line per annum 10 cents per line for ordinary insertions. Club rates: 10 copies, \$15.
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LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 29th Dec., 1885.

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, lalls 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 LYACH,
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, AUG 18, 1888.

A garden party in aid of St. Paul's new church will be held at Moss Park Rink on Tuesday, the 28th inst. The new church, work on which is going on rapidly, will, beyond doubt, when completed, be one of the most substantial and beautiful church edifices in the city. The opportunity of co-operating in such a work is always to be accounted a privilege, and the great efforts which the Rev. Father Morris is putting forth for its furtherance.—and which the illness of the venerated Bishop O'Mahony has only served to redouble—will, it is earnestly hoped, be substantially and heartily seconded.

As announced in another column, a garden party in aid of the Sisters of the Precious Blood will be held on Thursday, the 30th inst., on the lawn of St. Michael's College. This is the first public appeal that has been made on behalf of these Sisters for some time, and it is, we feel, unnecessary for us to do more than announce that such an appeal is being made, in order to ensure a prompt and generous response on the part of the Catholics of this city. The work of the Precious Blood Nuns, quiet and unassuming though it is, as becomes the spouses of our Lord, is too well-known and appreciated to admit of any doubt that all and more than they require will be forthcoming. The blessings which Toronto has received by reason of the presence in our midst of these holy women will probably never be fully known until the great day of reckoning, but that they are many is well-known to all who have the least knowledge of the lives of mortification and prayer which they lead, not so much for their own sakes, perhaps, as for ours. We remember to have heard the late Archbishop remark that the numerous conversions which have occurred of late years in and about Toronto,

are in large measure to be attributed to the prayers and good works of these nuns. And, as the Very Rev. Provincial of the Basilian Congregation remarked in the course of his sermon on Sunday morning last, his difficulty as their confessor for the past fifteen years has been rather to keep their zeal within bounds than to stimulate it. An appeal, then, on their behalf, should not be made in vain. "Freely ye have received; freely give."

At the recent annual convention of the Catholic Total Abstinence Union of America, several telling addresses were delivered on the great and all-absorbing question. Several of these, from men high in the Church, we shall take occasion to lay before our readers at an early date. The zeal displayed by Catholics in the United States, clergy and laity alike, in the matter of Temperance, puts us to shame. How long are we in Canada to drag a weary existence, beset with this evil of drink, without an effort being made to stem the torrent. It is a reproach to us, and a shame; by reason of drunkenness Catholics crowd our courts, where, but for it, they would never be seen; many promising young men are ruined; families are broken and dispersed; innumerable souls are lost; and yet such a thing as a temperance sermon is not heard in a Catholic pulpit in Toronto from one year's end to another. It is time we realized our position and some determined effort were made to rid us of this reproach. The clergy must lead; the people will readily follow. Leo, the Vicar of Christ, has said: "Nor can it at all be doubted that this determination (to abstain totally from every kind of intoxicating drink) is the proper and the truly efficacious remedy for this very great evil; and that so much the more strongly will all be induced to put this bridle upon appetite, by how much the greater are the dignity and influence of those who give the example. But greatest of all in this matter should be the zeal of Priests, who, as they are called to instruct the people in the Word of Life, and to mould them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let Pastors, therefore, do their best to drive the plague of intemperance from the fold of Christ, by assiduous preaching and exhortation, and to shine before all as models of abstinence, that so the many calamities with which this vice threatens both Church and State, may, by their strenuous endeavours, be averted." These are the counsels of the Head of the Church, the Bishop of Bishops; why are they not acted upon?

An article on "the new penal code in Italy," which appeared in the *Globe* of the 16th inst., calls for some comment. The *Globe* puts the state of the question fairly enough when it says that the Italian people are called upon to solve the problem as to who shall be king, Leo XIII. or Humbert. To which must the people do homage? to the Quirinal or the Vatican? There cannot be two kings. No man can serve two masters. The question is not, however, precisely, who shall be king of Italy? but who shall be king of the Roman States? The Pope has no objection to the unification and consolidation of the rest of Italy, provided that he can secure the independence of his own States. The law lately passed, which declares that any minister of religion who, by preaching or otherwise, speaks against the King or the unity of Italy, shall be liable to fine or imprisonment, should hardly meet with the approval of those who claim that liberty of speech is one of the most sacred rights of man. The *Globe* goes on

to say that "this law evidently strikes at political sermons. Hitherto, priests in their discourses have been directly or indirectly sowing the seeds of disaffection towards King Humbert, by advancing the claims of the Pope to the temporal power." Unfortunately this last statement is untrue. The *Globe* gives the Italian clergy credit for more courage than they really possess. We appeal to those who have lived in Italy since 1870, and ask them if they have ever, in any part of the peninsula, heard the sacrilegious usurpation of the Holy City denounced from the pulpit. On the contrary, many foreign Catholics have been pained and disgusted to hear the most nauseous protestations of love and patriotism towards "*la cara Italia*" spouted out in the course of a sermon, without any accompanying hint that the relations between the Church and the said "*cara Italia*" were not of the most cordial description. The priests have in general been content with wringing their hands in private and saying "Oh, dear!" at each new act of the tyrannical revolution.

It seems ungenerous to remind the Italian clergy that they are now reaping the whirlwind which they themselves helped to sow. Carried away by the absurd dreams and wild vagaries of Gioberti, many of the priests, especially in the north, entered heart and soul into the movement for the "redemption" of "sacred Italy" from the barbarous Austrian. Cæsar Cantu, the famous historian, answering, in 1866, those who claimed that the clergy of Italy were hostile to the national movement, stated in parliament that from his own personal knowledge such was not the case. He called attention to the fact that in 1848, during the five days' revolution of Milan, the students of the Archiepiscopal seminary had not only assisted but had formed barricades in the streets with their school desks and benches. How little they could foresee what the result of driving conservative Austria from Lombardy and Venice would be! It was only when the priests saw that the unification of Italy would cause the destruction of the temporal power of the Pope that their eyes began to open.

We fear that the statement of the *Globe* "that it is a fact which is beyond all reasonable contradiction that the Italian people have voluntarily chosen to serve the King" is but too true, notwithstanding the assertions of the Catholic journals of Italy to the contrary. The Italians are now free from foreign interference, masters of their own destinies. If, then, as the Catholic journalists of Italy claim, the majority of their nation is opposed to the present state of affairs, why does it not make itself felt? The Italians must bear the reproach of ingratitude and treason to the Pope, or that of imbecility. Let them make their choice. From one last remark of the *Globe* we must dissent. "The law is looked upon as a strictly defensive one, not aggressive." In Italy this law is looked upon as decidedly aggressive. If what we have already said about the meek, tame spirit of the modern Italian clergy be admitted as true (and it will, by those acquainted with the facts), it is plain that no such restraint as this law provides is necessary. Why, then, did Signor Zarnadelli bring this bill before the chambers? To those who know Italy, the reason is clear. Behind the comparatively moderate party now in power is a strong radical element, which is habitually clamouring for new and more stringent laws against the Church. The moderate revolutionary party, whose best representative was the late Signor Depretis, and who are now headed by Crispi, Zarnadelli, Cappino & Co., can only keep itself in power by constant

sops thrown out to the radicals, of which the present penal law is the latest.

An important Conference of English-speaking Catholics is to be held in London in October, under the auspices of the Catholic Truth Society, and the immediate patronage of the Cardinal Archbishop and Bishops of England. The objects of the Conference, as set forth in the programme of proceedings, a copy of which we have been favoured with, is to promote the four great objects for which the Catholic Truth Society was established and to take steps to extend more widely the work of that Society. These four great objects are: (1) To disseminate among Catholics small and cheap devotional works. (2) To assist the uneducated poor to a better knowledge of their religion. (3) To spread among Protestants information about Catholic truth. (4) To promote the circulation of good, cheap, and popular Catholic books.

Some idea may be gained of the wide scope which the discussions will take by setting down a few of the sub-headings, under the different sections. Under the heading of how best to meet the objections of Protestants and sceptics, the principle discussion will be on the Holy Father's direction on Philosophy and on the Christian Constitution of States, and then the best method of controversy—attack or defence? statement of truth or argument? should the first aim be to instruct Catholics or convince Protestants? In the domain of Literature, endeavour will be made to arrive at some conclusion as to how to provide and how to cheapen Catholic literature—to our mind one of the most important subjects of the whole Conference. Everybody reads now-a-days, and most people—even Catholics—read trash, or worse, and if anything tangible comes out of this discussion the Conference will have been a success. Under this heading, too, will be discussed the best way of inspiring a love for Holy Scripture, especially of the Gospels. Another important subject which will demand the attention of the Conference is Colportage and Mission Repositories, and in connection with it, Societies of laymen. Most people—Catholics—in this country will smile on reading the following: "Laymen as catechists, instructors, and lecturers in streets, squares, private houses, halls, etc., on religious controversy, history, etc., etc." To us, street preaching is almost inseparably connected with the Salvation Army, or the numerous bawling sectarians who from almost every corner proclaim the gospel of wind. Yet the practice is Catholic, and in other days (perhaps even yet in other countries) was the ordinary means of making known God's revelation to man. Is it possible to restore it? are we aggressive enough? It is a subject beset with difficulties, yet not insuperable, and we shall await with much interest the outcome of the Conference's discussion of it. If our Lord proclaimed His Gospel from the hill-sides, and His Apostles did likewise, and all though the ages of faith a St. Vincent Ferrar and a St. Dominic preached by the wayside, why should Catholics of the present day abandon to sectarians who know only how to degrade it a practice so eminently Catholic and Christian? Why? Finally, and as the concluding work of the Conference, will be discussed, how to raise funds for the furtherance of the Apostolate of the various works suggested. A feature of this gathering of Catholics from the four quarters of the world will be sermons by Cardinal Manning and the Bishops of Southwark and Salford. The latter is the mov-

ing spirit of the Conference; he is the founder of the Catholic Truth Society, and its president; he is conspicuous for his practical zeal, his courage and his earnestness; and—a great element towards success in these days—a liberal man towards the laity. Under his auspices and Cardinal Manning's—a name revered by Catholic and Protestant alike—we look for great results from this most important gathering. It is to be hoped Canada will be well represented.

A LAY-BROTHER LOWLY.*

Only "a Brother dead"—
A lay-Brother lowly;
Only a narrow bed
On the hill-side holy.

Only a cross and beads
His earthly possession,
Only the humblest
His funeral procession.

Only a coffin plain
His Order supplies,
Only a wooden cross
Marks where he lies.

Only his brethren
By his grave may pray,
In the far-off cloister
At Sault-au-Récollet.

Only a Brother dead—
His dust to earth given;
But who of us can tell
His soul's rank in heaven?

* These lines were written after attending the obsequies of Brother Dwyer, S. J., who for so many years showed visitors through the far-famed Gesu of Montreal. The reader is asked to breathe a prayer for his soul. Many who knew him well speak of him as a very holy religious, and declare that his rank will be high in the other world, lowly though his office was in this—*A. M. P., in Ave Maria.*

THE BURIAL OF GENERAL SHERIDAN.

The sermon ended, Cardinal Gibbons, assuming the elaborate robes of his office, caped and mitred, the cross borne before him and priests holding his train, took his place at the foot of the coffin and read the prayers of the Church in Latin and then in English. The whole assembly listened in sympathy, as with a singularly sweet, sincere voice the Cardinal commended to God the soul of "our dear brother Philip Henry," praying that the angels would guide him into Paradise and give him everlasting rest. The President, who sat almost at the side of the Cardinal, bent his head reverently during the prayers, and the priests who had formed into line along the aisle chanted the responses. And then by one of those odd phenomena in nature—out of which faith and perhaps fancy might draw an omen of consolation at this moment the hazy, sultry summer air suddenly flushed with sunshine—clear, lucid sunshine—for there came through an oval window over the altar a sudden burst of light, illuminating the chancel, paling the candle gleams, suffusing the scarlet decorations of the episcopal throne with a deeper hue—a strange, striking effect—causing a manifest movement among the congregation, for it seemed as if the consenting heavens were answering in very truth the prayer of the church, and sending a glow of light and hope and peace over the proud manes of Sheridan.

And while the sweet, entreating voice of the Cardinal voiced these tender offices of the dead, and from the trained company of priests and musicians came the answering entreaty that God would be with the dead and have mercy for evermore, through the windows came a quick, instant sound of command, the bugle note, the tramp of armed men moving into column, the crash of the muskets as they came heavily to the ground. It was a strange unison—peace and war, repose and action. The Church and the State seemed to blend and combine to do honour to the memory of the dead.

The offices of the Church and the weird, mournful chant rose and fell as the martial notes of preparation fell strangely,

but not harshly, on the ear. For it was fitting that the bugle notes should be heard in such a ceremony. The Cardinal slowly moved back to the chancel, and passed into the sacristy. The last word before the altar had been spoken, and at a signal a body of grizzled, brown soldiers marched up the aisle with firm, military tread to the coffin. The pall-bearers formed in line, Sherman and Carlisle leading. The coffin was lifted to the soldier's shoulders, and as it moved away the President arose, and the congregation with him, and stood with bowed heads as it was borne to the door.

The grave of Sheridan is on a slope almost immediately in front of the historic Arlington mansion, not a hundred paces from the door. Here on the brow of the hill, where you have one of the most beautiful views imaginable, even in picturesque Virginia, Sheridan finds rest. As you stand at the grave, Washington lies unrolled as a panorama; the Capitol, the Washington monument, the national buildings, form a background to a scene of surpassing beauty. There is no place of public vantage in Washington from which the grave and the future monument of the illustrious General may not be clearly seen. I never understood the wisdom of the federal government in selecting this site for the great war cemetery as clearly as to-day, when, standing amid the graves of so many thousands of our soldiers, one could see the Capitol of the nation, the symbol of that unity which they gave their lives to preserve. It seems fitting that the spirit of Sheridan should stand forever, as it were, keeping watch and ward over the Capitol he defended and saved.

The artillery were massed at the foot of the hill, the guns ready to fire. The infantry drew up in line, extending down the slope. The grave had been covered with rude scantling, which was torn away as the procession advanced. The police and the soldiers formed a square, and around the edges of the square was a crowd of two or three thousand adventurous men, women, and children, who had tramped all the way over the red, dusty roads to do honour in their humble way to Sheridan. The caisson bearing his coffin was slowly drawn up to the front of Lee's ancient Arlington House. Pall-bearers and friends advanced, Sherman, Colonel Grant and Governor Alger standing at the side of the grave. A few paces back were the President and Mrs. Cleveland. Near the President were George W. Childs, Hawley and the group of staff officers, Forsyth, and standing nearer the bier, Crook in full uniform, with the face and bearing of one of Louis XIV.'s marshals, and at the head of the grave the General's family. The priest, Father Foley, with a large number of responding priests, recited the offices of the Church, chanting the "De Profundis."

Tenderly the coffin was laid in its place. The flag was lovingly removed. The gloricus sword of the dead hero, which seemed rusted and worn with service, was reverently taken from the coffin by an aide. Then the company were pressed back while the batteries saluted and the infantry fired three volleys. A bugler, one who had served under Sheridan, came to the grave and played the old bugle notes of "taps." It was the good night he had heard as a boy at the Military School, as an officer during his whole army life—meaning that the day was ended and the work was done. As at the grave of Grant, so at the grave of Sheridan, was the same felicitous thought—that the ceremony should end with the old bugle notes. The day was ended and the work was done, and we could not but feel as the music died away, and we looked into the new-made grave of this Captain, whose name will live far on in ages that we may not see, that his day was among the days of noble deeds and his work was well done—*N. Y. Sun.*

Archbishop Fabre, of Montreal, accompanied by the Rev. Abbe Bruchesi left for Rome on the 22nd inst. Besides giving the Holy See an account of the administration of his diocese, His Grace will attend the opening of the Canadian college in September. The college was established some years ago by the authorities of the Seminary of St. Sulpice, for the purpose of giving to Canadian ecclesiastics a thorough knowledge of theology and philosophy. The ceremony will be an imposing one, and will be presided over by the Cardinal Protector of Canada. The Rev. Abbe Colin, superior of the Seminary in Montreal, will also be present at the ceremony.

The new Roman Catholic church in Belleville, which will cost about \$80,000, will be dedicated on Sept. 30th.

MEN AND THINGS.

Attached to "C" Company, Royal Infantry Corps, at New Fort Barracks, Toronto, during the summer, have been three Catholic officers, Capt. J. A. Macdonell, 59th Batt., Glengarry; Capt. James Mason, Royal Grenadiers, and Lieut. Gerald Fitzgerald, Royal Grenadiers, Toronto, Capt. Mason, at the examinations, taking a 1st class certificate, and Lieut. Fitzgerald a 2nd class A.

The uniform of the Order of St. Gregory the Great has just been forwarded to Mr. Mercier from Rome. The uniform includes a sash to be worn over the right shoulder and a jewel and star. The sash is about four inches wide, of scarlet colour, watered and corded silk, edged in orange, while the jewel to be worn on the breast is of solid silver to represent a diamond found upon which is a Maltese cross in red enamel. The uniform also includes white trousers with a wide gold stripe, dress coat, and sword.

"Atlas" (Mr. Edmund Yates) in the *World* writes:—The appearance of Lord Granville, on Tuesday, between Cardinal Lavigerie and Cardinal Manning, cannot fail to have reminded many in the audience who possessed a sense of humour of "Garrick between Tragedy and Comedy." The "good Father Cardinal" has a portly presence, stands over six feet high, and wears a goodly beard; his eye has a merry twinkle, his rich bass voice might almost be heard in whispers. There is no need to point the comparison to the English Prelate, whose aspect is so well known. Cardinal Lavigerie might have been the lion of the ecclesiastical season, in spite of the lights of the Pan—no, the Lambeth Conference, had he arrived a few weeks earlier. As it is all lovers of fine oratory should certainly endeavour to hear him, and the object of his visit may well command universal approval and sympathy.

The London (Eng.) *Weekly Register*, says that Cardinal Newman, who paid, about a month ago, an unrecorded visit to London, was encountered a few days ago in Wales by a correspondent, who writes:—

Cardinal Newman who occasionally visited Tenby during the lifetime of one of his brothers who resided there, has just been to Llandudno—not on any special mission nor even as an intentional tourist. The truth is that His Eminence and Father Neville got into a wrong train at Birmingham, which brought them both to Chester. So, to make the best of their case, they went a little further afield and spent the night at Llandudno, where the next day, His Eminence enjoyed a ride in a bath chair. I am glad that, by happy accident, the great and beloved Englishman, whose name will ever be a sweet sound in Ireland in her "inevitable day," should also leave footprints and memories in "gallant little Wales," although only in his old age, and when, like the great Evangelist whose name he bears, *inter manus discipulorum efferbatur*.

On some few occasions in Washington, said Cardinal Gibbons in his funeral sermon, I had the pleasure of meeting General Sheridan socially in private circles. I was forcibly struck by his gentle disposition, his amiable manner, his unassuming deportment, his eye beaming with good nature and his voice scarcely raised above a whisper. I said to myself, "Is this bashful man and retiring citizen the great general of the American army? Is this the hero of so many battles?"

It is true, General Sheridan has been charged with being sometimes unnecessarily severe toward the enemy. My conversation with him strongly impressed me with the groundlessness of a charge which could in no wise be reconciled with the abhorrence which he expressed for the atrocities of war, with his natural aversion to blood-shed and with the hope he uttered that he would never again be obliged to draw his sword against an enemy. I am persuaded that the sentiments of humanity ever found a congenial home, a secure lodgment, in the breast of

General Sheridan. Those who are best acquainted with his military career unite in saying that he never needlessly sacrificed human life and that he loved and cared for his soldiers as a father loves and cares for his children.

CANADIAN CHURCH NEWS.

The Grey nuns whose convent at Hull was destroyed in the late fire will return there shortly to resume teaching at the public schools.

A garden party in aid of the sisters of the Precious Blood will be held in the grounds of St. Michael's College on Thursday, 30th inst.

Four gentlemen have joined the order of the Dominicans, at St. Hyacinthe, Rev. David Lebel, of Rimouski; Rev. Jos. Allard, of Montreal; Rev. Thos. Gill, of Nicolet, and Rev. Alcide Brosseau, of Montreal. Rev. F. Raymond was promoted to minor orders.

Miss Annie Robertson MacFarlane, of St. John's, N.B., is in Quebec, collecting notes for her book, "The French in Canada," which will appear in the course of next year.

It was stated in a Toronto paper that the affairs of the Church corporation are in a muddle, and that there has been a disappearance of \$14,005 from the funds of the church. Vicar-General Laurent says the story is utterly untrue and without foundation. He added: "There is no diocese in a better financial standing than the archdiocese of Toronto."

The annual changes in the staffs of the convents under the management of the well known educational Order of la Congregation de Notre Dame, whose headquarters are in Montreal, are now being made. Late yesterday afternoon a rumour reached a representative of the *Citizen* (Ottawa) that these changes involved the removal, to some other sphere of usefulness, of the universally esteemed Rev. Mother Superior of the house of the Order in this city, on Gloucester street; and a short interview which the lady accorded him proved the rumour alluded to be but too true. It is exactly six years this present month, since the Rev. Mother St. Cecilia was transferred from Waterbury, Conn., U.S., to take the place in Ottawa of the late lamented Rev., Mother St. Gabriel, who succeeded her in the former place. During that period it is not too much to say that the reverend lady has made hosts of warm personal friends, nor that the Ottawa house has prospered in a very marked degree under her control; and in this connection it may be in place to remark that, during vacation time, the establishment has just undergone a complete renovation at the hands of painters and other tradesmen. The news of the reverend lady's departure will carry sorrowful regret to many to whom these lines will be the first intimation of it, as well parents and guardians as the hundreds of young people who have been under her charge. Questioned as to her own feelings in the matter, the reverend lady, frankly admitted that she regretted leaving the many friends from whom she had received so much kindness during her sojourn in Ottawa, but that, of course, was a matter entirely beyond her control. The Rev. Mother only received intimation of her transference yesterday; nor could she give the slightest idea of which of the numerous convents of the daughters of the Venerable Margaret Bourgeois, extending from Prince Edward Island to Chicago, Ills., she was to be sent to. That she will learn on her arrival in Montreal, and "that," she said, "is in the hands of God, who speaks to me through my religious superiors." The name of the lady who is to assume charge of the Ottawa house has not yet been made public. Rev. Mother St. Cecilia will leave here for Montreal by the Canada Atlantic Railway this morning, accompanied by Rev. Mother St. Paula who has spent a portion of her vacation time with her here.—*Ottawa Citizen*.

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 lustrations and maps
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 mary short course
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LIST OF PRIZES.

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1 Real Estate worth	2,000 00	2,000 00
1 Real Estate worth	1,000 00	1,000 00
4 Real Estates	500 00	2,000 00
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 volume, \$2.50. Price List sent on application

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 Ottawa, February, 1888

SAULT Ste. MARIE CANAL

Notice to Contractors.

SEALED TENDERS addressed to the under-
 signed and endorsed "Tenders for the Sault
 Ste. Marie Canal," will be received at this office
 until the arrival of the eastern 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 of
 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; con-
 struction 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 care-
 fully 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 re-
 ceipt 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 return-
 ed 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.

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 ted and put in order for the summer season.
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SEALED TENDERS addressed to the under-
 signed, and endorsed "Tender for Hot-
 water Hoisting Apparatus, Drill Hall, Hamilton,
 Ont.," will be received at this office until Thurs-
 day, 23rd instant, for the erection and comple-
 tion of a Hot-water Hoisting Apparatus, at the
 Drill Hall, Hamilton, Ont.

Plans and specifications can be seen at the
 Department of Public Works, Ottawa, and at the
 office of Mr. C. W. Mulligan, Hamilton, Ont., on
 and after Thursday, 9th instant.

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

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

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

By order,
 A. GOBELL,
 Secretary.

Department of Public Works, }
 Ottawa, August 8th, 1888. }

ST. LAWRENCE CANALS.

Notice to Contractors.

SEALED TENDERS, addressed to the under-
 signed and endorsed "Tender for the St. Law-
 rence Canals," will be received at this office un-
 til the arrival of the eastern and western mails
 on TUE DAY, the 23th day of September next,
 for the construction of two locks and the deep-
 ening and enlargement of the upper entrance of
 the Galops Canal. And for the deepening and
 enlargement of the summit level of the Cornwall
 Canal. The construction of a new lock at each
 of the three interior lock stations on the Corn-
 wall Canal between the Town of Cornwall and
 Maple Grove; the deepening and widening the
 channel way of the canal; construction of
 bridges, &c.

A map of each of the localities together with
 plans and specifications of the respective works,
 can be seen on and after TUESDAY the 11th
 day of September next, at this office for all the
 works, and for the respective works at the fol-
 lowing mentioned places:—

For the works at Galops at the Lock-keeper's
 house. "atops. For deepening the summit level
 of the Cornwall Canal, at Dickenson's Landing,
 and for the new locks, &c., at Lock-Stations Nos.
 18, 19 and 20 at the town of Cornwall. Printed
 forms of tender can be obtained for the respective
 works at the places mentioned.

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 \$5,000 must accompany the tender for
 the Galops Canal Works, and a bank deposit
 receipt for the sum of \$2,000 for each section of
 the works on the summit level of the Cornwall
 Canal; and for each of the lock sections on the
 Cornwall Canal a bank deposit receipt for the
 sum of \$4,000.

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 receipts 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,
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Department of Railways and Canals,
 Ottawa, 8th August, 1888.

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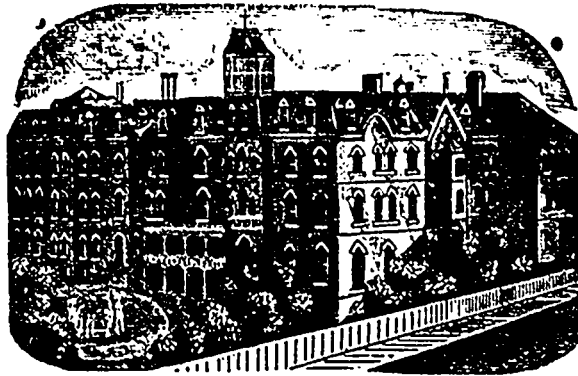
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