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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. III

Toronto, Saturday, July 27, 1889.

No. 24

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Notes.

The announcement of the appointment of Bishop Walsh of London to the Archbishopric of Toronto is, we believe, correct.

We published in a late issue of this REVIEW the last of the able series of letters in which the Rev. Father Egan of Thornhill replied to the attacks of a Presbyterian clergyman, the Rev. Mr. Percival, upon the teachings of the Jesuits and the doctrines of the Catholic religion. The readers of the REVIEW, so many of whom followed these letters with interest, will be glad to know that the whole series will shortly be put before the public in an attractive pamphlet, and that acting under instructions from Father Egan, THE REVIEW PRESS is now engaged in its publication. The letters of both disputants will have an equal place, and so far as our observation goes, the public, non-Catholic as well as Catholic, will find nothing half so good, so instructive, or so effective, in the whole sea of stuff that has been written anent the Jesuit question. Father Egan's handling of the subject is throughout most brilliant and scholarly, and the Catholic public are sensible of the great service that he has rendered to the cause of Truth and religion.

We publish elsewhere a full translation of the Allocution recently delivered by the Holy Father before the Consistory of Cardinals. A pronouncement from the Holy Father is, at any time, an event of the first importance; but not often of such special importance as at the present, when the rights of the Holy See, and the independence of the Sovereign Pontiff are so menaced, and the peace of Europe so threatened as to give rise to a belief that the Sovereign Pontiff may find himself compelled to leave the Eternal City. In view of the circumstances of the hour the exact words of the Allocution become of supreme importance; and a careful perusal of them leaves little room to doubt that the Holy Father is considering the possibility of the necessity arising, in the present revolutionary temper which is dominating the Italian nation, of his seeking asylum for a time amongst some other Catholic people. Secret societies seem to have honeycombed that once great Catholic land; the revolutionists and infidels are in the ascendant; and they teach, in the words of the Pontiff, "that war to the death is to be waged against the Catholic name." All the signs are that Europe is on the eve of a terrible conflict, and at the moment when war breaks out Christianity, says the *Irish Catholic* of Dublin, "will fully realize, for the first time, the practical effects of the change by which the Pope has been deprived of his temporal sovereignty, and independence." In the event of war, into which Italy would assuredly be drawn, the Pope would be reduced to the condition of a prisoner, and his freedom of communication impeded, if not entirely ended. It cannot be said that the outlook is not full of seriousness.

The *Halifax Chronicle* of the 22nd says of the late Twelfth of July celebration,—an event which the *Mail* went to painful lengths to describe—that "the demonstration in Toronto was on a large scale, some sixty or seventy lodges marching in the procession, and to the credit of the place everything passed off without bloodshed. This is a matter for congratulation, but the usefulness of a society that perpetuates the religious and social animosities and prejudices of the past may well be doubted, especially in an age and in a country of civil and religious liberty. We ought to all enjoy our freedom and abstain from demonstrations that revive old sores and rekindle old fires and passions."

After a time these views will prevail—even in Toronto. After a time it will come home to these people that men who will walk in such processions, keeping step to ribald and insulting tunes, do not represent the highest type of civilization

One of the provisions of the bill for the prevention of cruelty to children, recently introduced in the English House of Commons, is that children under the age of ten shall not be employed in theatres. An amendment to alter the bill by striking out this provision and to permit the employment of children in pantomimes and like performances, led to an interesting discussion, but was defeated by a fair majority. One of the arguments brought forward by the mover of the amendment was that from this little army of juveniles the great leaders of the stage are recruited, and that in the child of seven in a pantomime may be seen the future Ellen Terry. Miss Kate Terry, it was claimed, had performed in a theatre long before she was ten years of age, and Miss Ellen Terry played the part of the "Duke of York" in *Richard III.* when she was between four and five years of age. Mrs Bancroft, Mrs. Kendal, Miss Bateman and others, were mentioned, who had appeared on the stage before the age of ten. The strongest plea put forward in favour of the continuance of this form of child labour was the need of the parents for the earnings of the children. The theatre, it was urged, offered to hundreds of children remunerative employment and when it was most needed, namely, in the depth of winter, and when their parents were out of work, and when their houses were going to pieces; but not even the most necessitous conditions of parents could justify the placing of the welfare of their children in danger. The *Weekly Register*, commenting upon the discussion, observes that another, and a more cogent plea, might have been advanced, namely, that girls of thirteen, and fourteen, and fifteen, who will impersonate the infants henceforth to be banished from the boards to bed, are more liable to dangers than are their younger sisters. But one evil, it says, must not be made the sanction of another, and the appearance of these young things behind the footlights is itself an evil, "not even the most airy member of Parliament—Mr. Labouchere himself—could be found to deny." That greater evils abound must, of course, be conceded. Other forms of ill-usage of children might better first have been attacked, and made impossible, before dealing with this particular phase of a difficult question. "Nevertheless," adds the *Register*, "we cannot but be glad that Parliament has taken under its protection these weary little fairies of the footlights, and be glad, too, that nearly all the Catholic members were on the side of that elementary principle of humanity which shrinks from the idea of a child coming into contact with the life of the stage, which—notwithstanding all exceptions to the contrary—is accidentally associated in every city with corruption."

THE ROMANCE OF A JESUIT.

From the French of De Beugny d'Hagerne.

CHAPTER XI.

The following year brought about no important event to our hero. On arriving from St. Achoul he had seen his sister and arranged with her to continue her studies at the Convent des Oiseaux and thus capacitate herself for eventually taking some share in their mutual support. As for himself he had employed the leisure left him after the office hours by continuing his law studies and preparing for his degree. Hardly had he time to visit his sister occasionally and to seek for consolation and encouragement from Father d'Aradon, who always received him kindly and guided him in safety along the new path he was treading.

At the end of this time changes took place in the political world and Charles' patron, the Minister, having lost his portfolio, notice had been given to his secretaries that their services were no longer required. It being the custom in such cases to give some compensation to those who thus lose their employment, Charles wrote to the Minister who had succeeded to the portfolio, stating that fresh situations had been found for his colleagues, but that he himself had received no similar mark of favour. It was Mons. Meynaudier who now filled the post of Minister and his reply to Charles was a polite refusal to do anything for him, giving as an excuse that the latter's appointment as under-secretary had been too recent for the holder of the situation to be entitled to compensation on resigning it. He added in a postscript that from that day forward Mlle. Durand's expenses at the convent would not be paid by the Government. Utterly discouraged by this news, and having in his purse but a few hundred francs that he had economised, Charles thought of giving up his law studies and engaging himself as a copying-clerk. Father d'Aradon, however, was by no means of his way of thinking.

God has given you talents, he said to his young friend, and it is your duty to turn them to good account. Therefore, you must make an effort to shake off your despondency and prepare yourself for a brave struggle with adverse circumstances. If some day you should have the happiness of forming part of our Company, you must not enter the religious state as a refuge from an unsuccessful battle with life. The world believes too readily that cloisters are filled principally with the unfortunate and the despairing. Religious life is a renouncement of the world, its joys, its happiness, its hopes. If you aspire to it you should employ all your strength, activity, intelligence and determination to achieve some honourable, independent, even brilliant position so that you may have wherewithal to renounce for God's sake, if you enter religion. Till you attain to a more lucrative position I would advise you to eke out your means by taking young law-students for private study. You might give some two or three of these lessons a day and still have time for your own studies. And now about your sister. For the moment, I can easily prevail on the good Sisters "des Oiseaux" to give her a home till we shall have found some suitable situation for her. This I think we can manage through Mlle Moissac, a lady whose whole life is spent in doing good to others. I know you will not be able to help laughing when you see her. She is an old maid, under-sized, deformed, and dressed in a most preposterous way; but beneath this somewhat unprepossessing exterior are hidden rare intelligence and a noble heart. Though having but very small means, she manages to meet her own personal expenses and also to do an amazing amount of charity. To render service to another, to alleviate the sufferings of some poor, miserable wretch, to snatch a soul from perdition, to serve others in any way, she displays the utmost zeal and talent whilst she carefully hides from all eyes the amount of good she performs. It is to this lady that I have entrusted the delicate mission of finding a suitable situation for your sister and I am certain she will succeed in doing so.

Mlle. Moissac did indeed succeed admirably in her mission and Marguerite could not have fallen into better hands. Strangely enough, too, the lady with whom the young girl was to reside was a relation of her brother's former *belle noire* at St. Achoul, Father de Kerdec.

Mme. de Plelan, for such was the name of the lady with whom Marguerite was to reside, generally passed her summers in Brittany and her winters in Paris, but for this year she had decided on prolonging her stay in the capital, where her daughter, who had very delicate health, was undergoing a course of treatment. Mme. de Plelan herself was a widow of some fifty or fifty-five years of age, an excellent person and a good Christian woman. Having suffered much in her early life she was always ready to compassionate the sufferings of others and strive to alleviate them. Anna Maria, her daughter, was sixteen years old, but appeared much younger on account of the pallor and feebleness caused by her weak state of health. What Mme. de Plelan sought was a young, joyous and ladylike girl who would enliven the daughter's life and assist her in such studies as her precarious health would allow of, and Marguerite certainly seemed eminently fitted for the task offered her. By the intervention of Mlle Moissac, satisfactory arrangements were entered into, and Charles, on conducting his sister to Mme. de Plelan's, felt he was confiding her to the care of one who would watch carefully over her. In fact the Countess took so kindly to the new inmate of her home and made the young girl so happy that Charles, who likewise was welcomed as a constant visitor, was entirely relieved of all immediate anxiety on his sister's account and was at full liberty to devote his whole time and thoughts to his own studies and lessons.

Thus matters went on for a year, at the end of which time Durand passed his examination brilliantly and took his doctor's degree. Shortly afterwards, through the influence of Father d'Aradon, Mons. B., a leading member of the French bar took Charles as his secretary, and the latter so arranged the hours of his work as to be able to continue assisting young law students in their studies. His emoluments therefore sufficed him to meet all his necessary expenses.

(To be continued.)

MR. GLADSTONE ON '98 AND THE ACT OF UNION.

Mr. Gladstone has a powerful article in the current number of the *Nineteenth Century* on the morality of the Union. The following are some passages in which he deals with the events of '98:—The baseness of the Union policy, and the lack of all claim on the conscience of the Irish as a nation, have been shown, but I have still to hand charges of tyranny and cruelty which made part of my "bad history" and violent declaration. Space will only permit me to produce samples of the truth, but I am much mistaken if even samples do not suffice amply to sustain the language which I endeavoured to apportion with accuracy to the merits of the case. It will suffice for my purpose to select only a narrow area of time and place. I shall refer mainly to events connected with the Rebellion of 1798, and shall rely on the evidence, not of Irish Nationalists, but of a benefited Protestant clergyman. Mr. Gordon's "History of the Rebellion of 1798" contains abundant evidence that he was touched with the strong prejudices of his caste, but he was an honest man, incapable of wilful suppression. He carries us to the scene of war in Wexford. It was marked by the massacres of Scullabogue and the Bridge, the most cruel and wicked acts (so far as I know) to which even the dregs of the population were ever driven by maddening, ferocious, and prolonged oppression. In the Killala rising in 1798, we learn, I think, from the narrative of Bishop Stock, that the insurgents injured no man except in the field. Even in the utmost exasperation of the Wexford Rebellion there is no case known where a woman was outraged by the rebels. Gordon says— "Amid all their atrocities the chastity of the fair sex was respected. I have not been able to ascertain one instance to the contrary in the county of Wexford, though many beautiful young women were absolutely in their power." Not so with the King's forces. He speaks of the retreat of the rebels, "Many of whose female relatives promiscuously with others suffered in respect of chastity, some also with respect to health, by their constrained acquaintance with the soldiery." On the 7th June, after the massacres of Scullabogue, Roche, the Roman Catholic priest, so active in arms, issued a proclamation containing the following passages:—

"In the moment of triumph, my countrymen, let not your victories be tarnished with any wanton act of cruelty. . . . To promote a union of brotherhood and affection among our countrymen of all religious persuasions has been our principal object. We have sworn in the most solemn manner; we have associated for this laudable purpose, and no power on earth shall shake our resolution."

And Bagenal Harvey, then commander-in-chief, on the 6th of June issued general orders, which contained these words:

"Any goods that shall have been plundered from any house, if not brought into headquarters, or returned immediately to the houses of owners, that (*sic*) all persons so plundering as aforesaid shall, on being convicted thereof, suffer death. It is also resolved that any person or persons who shall take upon them to kill or murder any person or prisoner, burn any house, or commit any plunder without special written orders from the commander-in-chief shall suffer death."

And this, be it borne in mind, while plunder, incendiarism, rape, torture, and murder were carried on wholesale in the name of law and order before the Rebellion, during it, and (as Lord Cornwallis has borne witness) after it.

How Irish life was valued wholesale we may judge from the following narrative:—On the 28th May two thousand men collected in arms made a proposal to surrender them and to go home, which was wisely accepted. But one of them said he would only give over his gun empty, and he discharged it with the muzzle upwards. Hereupon the soldiers and a troop of fencible cavalry slew two hundred men, and many more would have perished had not the general recalled his force. So in an early copy (I think) the *Times* dated in September, 1798, which, I have seen, an officer reports to his superior—without shame, and apparently with every confidence of good service—that he met a body of men who had taken arms on the landing of General Humbert, and slaughtered about seventy of them though they made no attempt at resistance! It would be idle to relate the very large numbers of those slain in action.

Every effort was indeed made to prevent the rebels from observing the laws of war, as when they sent a flag of truce it was fired upon. After relating how one Furlong was shot in the execution of such a mission, Gordon adds a note:

To shoot all persons carrying flags of truce from the rebels appears to have been a maxim with his Majesty's forces.

It is not the vast destruction of rebel life which constitutes the gravamen of the case, but the reckless and lawless spirit in which the proceedings, as a rule, were carried on. Assuming then that some idea has been conveyed as to the manner in which rebels, either actual or past or suspected, were treated by a civilized and Christian Government, the case is still open to the remark that, after all there was a rebellion and there were rebels, and that the case is not complete without some endeavour to how and why it was that they became rebels. They became rebels under a course of treatment such as allows of no rational interpretation but one namely, that the Government were determined that there should be rebels. In 1795 a people not, as now, partially at variance, but united in sentiment from South to North, were divided, as Antrim declared in its county meeting of 1797, through the agency of the Government, which diffused among them through the Orange lodges the venom of religious animosities. Secondly, by disarming in a brutal manner the Roman Catholic population they were deprived of the means of self-defence. Thirdly, by suspending the Habeas Corpus Act they were deprived of the means of any and every guarantee for personal liberty. Fourthly, secrecy was promised to all informers against persons suspected of disloyalty, on the plea that if they were known their lives would be in danger. The Insurrection Act of 1796 authorised the Viceroy to proclaim any county or district as disturbed, and thereupon the magistrates might imprison and send into the sea-service any persons attending "at unlawful assemblies or otherwise so acting as to threaten the public tranquility." But even this was not enough, so, fifthly, indemnity from all criminal consequences was promised by law both to magistrates and to others for illegal acts done against disloyal persons, which includes all persons suspected of disloyalty, by the doers of the acts. Finally, even in peaceful parts of the country, like Wexford, provocation was carried to its last extremity by the method of free quarters for the armed forces.

BOOKS AND HOW TO USE THEM.

Should you ask me what to read I could not give you a definite answer. The choice will greatly depend on yourself. Lists of books, except for the pursuit of special lines of study, are valueless. You have before you the whole range of literature and thought, from "Alice in Wonderland"—a child's book which we none of us are too old to profit by—to that late beautiful creation of a mother's love and a woman's genius, "Little Lord Fauntleroy;" from the primers of science to the "*Mecanique Celeste* of Laplace;" from the fairy-tales of boyhood to the great thinkers; historians, poets, orators, philosophers, political economists—all place their wealth at your feet and ask you to make it your own. Before selecting, draw the line between the literature of the hour, that is so much foam upon the current of time, sleeking its surface for a moment and passing away into oblivion, and the literature of time, whose foundations are deeply laid in human nature and whose structure withstands the storms of adversity and the eddies of advents. The literature of the hour we cannot ignore; it has its uses; but we may and ought to guard against wasting more time and energy upon it than is absolutely necessary.

The daily press is flooding us with sensation and distraction. It were the height of un wisdom in us to devote any but the most limited time to our morning paper. The monthly magazine and the quarterly review also claim our attention. The story is told of Madame de Stael, how she asked Fichte to give her in a short quarter of an hour an idea of his philosophy. The philosopher was horrified at the thought that anybody could in so few minutes take in the meaning of a system that had been for him a life-labour. Well, that which caused Fichte to shudder is now of everyday occurrence. The magazines and reviews come to us laden with articles on every conceivable topic, in which the learned of the world condense their life-studies; and within a little more than a quarter of an hour we are enabled to become familiar with issues that it would take us years to master to the degree of our newly-acquired knowledge. Is this a boon? The knowledge thus acquired cannot be rightly apprehended unless we have brought to it previous special training. It is simply a cramming of undigested facts. It is not culture. Culture implies severe mental discipline, continuous training, and methodical study of the best thought and most polished expression. Magazine articles can be of use when judiciously selected and read with care. Do not attempt to read all. Choose those only that are in your line of reading. In these remarks I have in view the secular press. But we Catholics must not forget that there is also a religious press, and that it is an imperative duty upon us to support that press. Much good is done by every well-edited Catholic journal. Now, many of the Catholic weeklies are instructive, edifying, and improving. Their editorials serve as an antidote to correct the poisonous effects of the venom frequently instilled into the daily press. They determine our bearings as Catholics upon the issues of the day. They signal to us the dangers that beset us. This is in a higher degree true of our Catholic magazines. Those published amongst us are few, and are easily enumerated. There is the *Ave Maria*. Weekly does it place at the feet of Mary a bouquet of flowers, rare and choice, contributed by the most graceful Catholic writers. There is the *Catholic World*. Every month it comes upon our tables laden down with strong food for reflection and sweatments for amusement. You cannot pick up a number without finding amid its great variety something to suit every taste. There is the *American Catholic Quarterly Review*, edited by one of the most erudite among scholars, and treating every topic in the light of Catholic theology and Catholic philosophy from an elevated plane of view. It may interest you to know that cultured non-Catholics are among its most constant readers, regarding it as the fullest and most authoritative expression of Catholic opinion in America.

Memoirs and biographies and books of travel and manuals of popular science form the staple of our reading, and instructive and entertaining reading they make; but we must bear in mind that the ninety-nine hundredths of them are books of the hour, satisfying the wants of the hour and

nothing more. They excite a momentary interest, and are then forgotten. Let them not monopolize all your spare time. The only biography in our language which has passed into the literature of all time is Boswell's "Life of Johnson." Autobiography has been recently most disastrous to the writers thereof. Mark Pattison, who seems to have written in order to vent a personal spite, John Stuart Mill, Carlyle—all wrote themselves down overestimated idols with feet of clay. The one exception is that admirable piece of soul dissection, so outspoken, with honesty written on every page, that revealing of a soul to which tens of thousands are bound up by ties of gratitude, love, and admiration—the *Apologia* of Cardinal Newman, a book which will henceforth rank with the "Confessions of St. Augustine."

And here I would ask you to distinguish between the suggestive book that sets you thinking, and after reading which you wish for more, and the book that leaves nothing unsaid, and in a measure does all your thinking. I need scarcely tell you that the suggestive book makes the more profitable reading. It is invigorating, it is of the highest order of writing. All the world authors—Plato, Aristotle, Dante, a Kempis, Shakespeare, Goethe—are eminently suggestive. They exhaust no train of thought, they are content to designate the lines on which the reader should travel in order to attain the goal. Hence the libraries of books that have been written, and that will continue to be written, upon each of those without ever exhausting their infinite suggestiveness. The suggestive book may be great or small. A modern suggestive book should be confined within a small compass. Would that I could bring home to writers the ease with which this may be done! How much weariness of spirit the reading world would then be spared! The process is simple. Let the writer reject from his book whatever there is of padding, of negations, of repetitions of things that have been better said by others, let him eschew all grandiloquent description and what is called fine writing, let him confine himself to his subject, meeting difficulties and objections in the clear light of the predominant idea, condensing whole chapters into paragraphs, whole paragraphs into sentences, whole sentences into single words and phrases. In this manner may books be written in keeping with the busy life men lead and the many claims of the age that press upon them. In this manner would there be less waste of paper, less waste of ink, less waste of labour, less brain-waste, the millennium of the reading world would be at hand. The reading of strong and terse writing fires the soul and strengthens the intellect; the reading of unmasculated books will make emasculated intellects.

I need scarcely tell you that the great bulk of the novels of the day are of the lightest froth. It were intellectual suicide to spend one's time and waste one's energies unravelling improbable plots or watching puppets of the brain—mere wax works—dance before one through page after page and volume after volume, leaving it difficult to determine which is deserving of most censure, the presumption of the writer in rushing into print, his bad taste, or the mongrel language in which he expresses himself. The British Museum recently made a rule to let out no novels to readers till after the expiration of five years. How many of the novels published in this year of grace will be read five years hence? Ask the Mudie or any other circulating library what is the duration of the popularity of books of which the presses, worked day and night, were unable to supply the demand. The popularity of the hour is no criterion of worth. "Ben Hur" lay long months untouched upon the publisher's shelves before men awakened to its beauty and power; "Lorna Doone" was for years struggling into public recognition; and who that has read "Dion and the Sybils" will say that it has yet received a tithe of its full measure of justice? The popularity of the hour is misleading. Among living authors the one that bids fairest to become a classic—I regret that I cannot unreservedly recommend him—is one who worked for years in poverty and obscurity before obtaining recognition; even at the present moment his readers are limited. His prose is as repellent to the casual reader as is the poetry of Robert Browning. But, like Browning, he is a keen analyzer of human motives: every novel is a soul-study, and almost every sentence is an epigram. I allude to George Meredith.

A careful study of his "Diana of the Crossways"—the original of which, by the way, was the Hon. Mrs. Norton—will give you some insight into his great power and unrivalled merit.

But there is no dearth of novels that have passed the ordeal of time and are pronounced classic. Scott is still read, and will continue to be read as long as men will appreciate the spontaneous outpourings of a genius who writes as the blackbird sings. There is about his novels the freshness of the morning dew. We Catholics will pardon him the misrepresentations of our monks and the caricatures of our religious practices that disfigure some of his pages, for we know that he bore us no malice, and had he known better he would have done us more justice. The large majority of his books are wholesome reading.

Though we have no single great national novel, either for America or for England, as Cervantes' "Don Quixote" is for the Spanish, as Manzoni's "I Promessi Sposi" is for the Italians, as Tolstoi's "Anna Karenina," that great prose epic of Russian life in its good and its bad aspects, is for the Russians, still, in Dickens, in several of Bulwer Lytton's—"My Novel," for instance, and nearly all his later ones—in the great modern master of novelists, him of the big heart and the generous sympathy, that great lay preacher and critic of manners, who has written such classic prose and given us such grand character studies in "Vanity Fair" and "Pendennis" and "Henry Esmond" and "The Newcomes"—in all these we can find amusement, instruction, and improvement. It will interest my readers to know that Thackeray was in strong sympathy with the Catholic Church. His bosom friend, William B. Read, of Philadelphia, in a valuable little book, published anonymously and now very scarce, bears witness to the fact; and I quote his words all the more willingly, for the reason that when this essay of Mr. Read's was republished in a series printed in New York the interesting passage was omitted. Bigotry dies hard. "Thackeray," says his friend, "was in one sense—not a technical one—a religious, or, rather, a devout, man, and I have sometimes fancied (start not, Protestant reader!) that he had a sentimental leaning to the church of Christian antiquity. Certain it is he never sneered at it or disparaged it. 'After all,' said he one night to he who writes these notes, driving through the streets of an American city, and passing a Roman Catholic cathedral, 'that is the only thing that can be called a church.'" We will think none the less kindly of Thackeray for this good word. I know no better antidote against a craving for the trashy stuff that is now flooding the world than to make a thorough study of one or other of the great novelists. After one has become accustomed to fare on wholesome food one is not apt to feed on husks and swallow swill.—*Brother Azarias in Catholic World,*

(To be continued.)

DURING THE PRESENT AGITATION AND WITHOUT MEANING TO BE AT ALL PROFANE.

From Dr. Wild's homilies, drawn thro' the nose,
From Charlton and Bunting, and all such as these,
From Goldwin Smith's poems and sententious prose,
Libera nos, Domine.

From the old times revived, when Religion was gain,
And church-plate was seized for relics profane,
From Protestants damning all Papists again,
Libera nos, Domine.

From such reformation when zealots begun
To preach Heaven must by firm bulwark be won
From *Te Deum* sung by each son of a gun,
Libera nos, Domine.

From saucy petitions which seem to inflame us,
From all who belong to a League that's not famous,
From the Devil, Doctor Dawson, and each d—d ignoramus,
Libera nos, Domine.

Toronto.

J. A. M.

ALLOCUATION OF HIS HOLINESS LEO XIII.

DELIVERED AT THE CONSISTORY OF THE 30TH JUNE.

VENERABLE BRETHREN,—What We told you recently when addressing you in this place—that fresh and more serious outrages against the Church and the Roman Pontificate were being prepared in this august city has fully come to pass to the great grief of Our souls and to the scandal of all good men. It is on this account that We commanded the holding of an extraordinary Consistory in order that We might show prominently how this indignity has affected Us, and that such wickedness should be condemned, as is just, in your presence.

Indeed, since the change in the state of Italy and the capture of the city of Rome, We have seen religion and this most holy Apostolic See insulted by a long series of outrages. But wicked sects always tend with bitterness to greater evils than are yet allowed. They have striven to give the chief city of Catholicism a primacy of every degraded habit and wickedness; and they direct the fury of their hatred to this end, that, having attacked the citadel of the Catholic Church, they may the more easily plot the overturning of the corner-stone itself on which it rests, could that be possible. And as though they had not worked enough harm in these many years, they strive to surpass themselves in boldness, and, on one of the holiest days of the Christian year, they set up a public monument, which signalises to posterity their spirit of revolt against the Church, and at the same time proves that they desire to make their chief warfare against the Church. That this is the meaning of the contrivers and defenders of the deed is an obvious truth. They load with honours a man doubly a fugitive, a heretic judicially condemned, whose boldness attacked the Church in his last breath. Nay, for these very reasons they deemed him worthy of honour; for it is not by any means true that there was in his character any reason for it. He had no special knowledge of science; his writings convict him of pantheism, proclaim him a follower of a disgraceful materialism, and a victim to numberless errors; he is often self-contradictory. His virtues were not conspicuous, since in his morality his wickednesses and evil deeds are an everlasting lesson, teaching whither unbridled lusts will lead a man. His deeds were ignoble; he deserved but poorly of the State, his wonted arts were dissimulation, lying, complete selfishness, intolerance of another's opinions, a depraved intellect and a vulgar spirit. The meaning—nay, the living words spoken by the conferring of honours on such a man, cry aloud that it is time that men's lives should be separated from the divine teaching, from the Christian faith, and that their minds should be delivered from the power of Jesus Christ. And this is the clear aim and work of the sects which struggle by every means in their power to drag whole States from God, and they battle with the Church and Roman Pontificate with endless rancour and extreme fury. Moreover, that the insult might be the more marked and the reason of it clearer, they determined that it should be accomplished with great pomp and in the sight of a great concourse of people. Rome saw a large body of men gathered during those days within her walls, saw the evil banners of irreligion boldly carried abroad, and, what was most awful, they flaunted publicly symbols of the most Wicked One, who, refusing to serve the Most High in Heaven, was the chief of rebels, the inciter of all wrong. To their ill-doing they added the impudence of wicked speech and writing, in which the most sacred things were mocked without shame and without measure, and that boundless freedom of thought was loudly preached which is the fruitful mother of degraded philosophy, and which is the death of Christian morality and of the base-ments of discipline and civil order. And this work was permitted by the rulers of the State to grow under long preparation, to be built up and gradually accomplished, not only as by men not ignorant of what was passing, but as applauding openly and loudly, and giving every incitement to it. It is bitter to say it, and it is an equally ominous fact that this raising of the human reason in rebellion against God took place in that favoured city which God has chosen for the home of His Vicar; and on the spot whence the world was wont to seek the undefiled teachings of the Gospel, there, by a wicked reversion, the evil errors and heresy itself are honoured by monuments. The times have brought Us to see the abomination of desolation seated in the holy place.

In such a degradation, since to Us has been committed the guardianship, the protection of the Christian Commonwealth, We declare that the Holy City has been grossly insulted, that the holiness of the faith has been wickedly defiled, and with grief and indignation we denounce the sacriligious deed to the whole Catholic world.

But from this insult We may draw useful lessons. For it becomes more and more evident that Our enemies, having overturned the civil government, will not rest satisfied, but will seek the last possible end, namely, to level to the dust the authority of the Popes, and to destroy the Christian faith root and branch. It can also be seen whether We, in seeking the rights of the Holy See, are moved by any human motive or rather by the freedom of the Apostolic office, by the dignity of Our person, and by the prosperity of the State of Italy most intimately connected with it. Lastly, from these events We may learn only too well what is the worth of the ample promises which have been made and to what they have come, at the hands of men who in the beginning hesitated at no obligation. For the honours and duties of respect with which they said they desired the Pontiff to be surrounded, have come by degrees to be a most heavy weight of insult and contumely; of which this monument to an impure and abandoned man is the greatest, and is placed in the light of day and in the sight of all. Likewise this city which they hesitated not to pledge would be the glorious and safe seat of the Roman Pontiff, they wished to make the capital of new wickedness, where a ridiculous and profane worship offered to human reason as to God is established.

Therefore consider among yourselves, Venerable Brethren, what freedom or dignity is left to Us in Our high office. We are not even without fear of violence to Our person, for none is ignorant of the aims and seeking of men of the worst parties; nor is it hidden from any, that, using favourable opportunities, they increase daily in numbers and boldness, and have determined never to rest until they have brought matters to the last pass. And if in the matter of which we complain, there were not the one deterring reason of interest, and there were not full freedom given to them to work out their wicked aims by force, and with armed hands every man knows that should at any time a chance spring up in their favour they would advance even to this crime, particularly as We are in the power of those who do not fear to accuse Us publicly of harbouring an unfriendly spirit towards Italy. And We cannot but fear that their boldness being prepared for any crime, their heated passions will not be capable of being restrained at all times, if perchance a sufficiently lawless occasion occur, either through unwonted crowds in the city and changes in the State, or through the misfortunes of war. Thus finally it becomes evident what is the condition of the Head, the Shepherd and the Master of the Catholic name. And by this bitterness and by the responsibility of Our cares, worn by age as We are, We should be well-nigh broken down were Our soul and strength not assisted by a most sure trust that Christ will never be wanting to His Vicar, and also by the appreciation of Our office, by which We are sacredly warned that Our attitude in the guiding of the Church should become more secure and firm the more bitterly the storm called up by the powers of hell rages against her. We have therefore all confidence in God. Whose cause We defend, and Our trust is particularly in the ceaseless intercession, which We beg with fervent spirit, of the great Virgin, the Help of the Christian name, and likewise of the Blessed Chiefs, the Apostles Peter and Paul, in whose guard this holy city has ever happily rested.

Now, therefore, as you, Venerable Brethren, are always joined with Us in Our sorrows and in Our prayers to God, the upholder and avenger of His Church, so We do not doubt that Our Venerable Brethren, the Bishops of Italy, will ever be constant to Us, and will use the greater diligence and care, as the times demand more, and that each will be the adviser of his people. We exhort them especially to this, that they should declare and openly warn their flocks of the terrible wrong and treachery undertaken by the enemies of their country and religion; let them warn them that what is bound up in the Catholic religion is of the highest and most necessary good; that for nothing do Our enemies strive so earnestly as to dissociate the Italian people from that faith through which

they for long ages flourished in glory and prosperity of every kind; that to Catholics it is wrong in such perils to sleep or to treat them lightly; but that it is their duty to be steadfast in the confession of their faith, constant in its defence, eager and prepared for every emergency for its sake, if needed. And these teachings more nearly concern the citizens of Rome, since their faith, as is clear, is daily in greater peril of seduction. And they know that the greater the benefit of God's faith to them, from their proximity and connection with the Apostolic See, the more constant should be their perseverance in it, worthy of those fathers and ancestors on whose faith a world-wide fame has attended. Let them, therefore, and all Italians and all Catholics in all places, both by prayers and every kind of good work, not cease to beg from God that He in His mercy would soften His wrath, called up by such wicked plots and mad battles against His Church, and that through the prayers of the just He would rain down in His fatherly goodness mercy, peace and salvation.

CARDINAL GIBBONS ON CHRISTIAN EDUCATION.

What is probably the most important *pro* and *con* discussion that has ever appeared in print of the great question regarding religious instruction in the public schools is published in last week's issue of *Public Opinion*, of Washington. Cardinal Gibbons opens the controversy. The other writers are ex-president Hill, of Harvard, Rev. Minot J. Savage, of Boston, and Wm. T. Harris, editor of the *The Journal of Speculative Philosophy*. Cardinal Gibbons says:

I am persuaded that the popular errors now existing in reference to education spring from an incorrect notion of that term. *To educate* means *to bring out*, to develop the intellectual, moral, and religious faculties of the soul. An education, therefore, that improves the mind and the memory, to the neglect of moral and religious training, is at best but an imperfect and defective system. According to Webster's definition, to educate is "to instil into the mind principles of art, science, *morals*, religion and behavior." "To educate," he says, "in the arts is important; in religion, indispensable."

It is, indeed, eminently useful that the intellect of our youth should be developed, and that they should be made familiar with those branches of knowledge which they are afterward likely to pursue. They can then go forth into the world gifted with a well-furnished mind and armed with a lever by which they may elevate themselves in the social scale, and become valuable members of society. It is most desirable, also, that they should in the course of their studies, be made acquainted with the history of our country, with the origin and principles of its government and with the eminent men who have served it by their statesmanship and defended it by their valor. This knowledge will instruct them in their civic rights and duties, and contribute to make them enlightened citizens and devoted patriots.

But it is not enough for children to have a secular education, they must receive a religious training. Indeed, religious knowledge is as far above human science as the soul is above the body, as heaven is above earth, as eternity is above time. The little child that is familiar with the Christian catechism is rally more enlightened on truths that should come home to every rational mind than the most profound philosophers of pagan antiquity, or even than many of the so-called philosophers of our own times. He has mastered the great problem of life. He knows its origin, his sublime destiny, and the means of attaining it—a knowledge that no human science can impart without the light of Revelation.

God has given us a *heart* to be formed to virtue, as well as a *head* to be enlightened. By secular education, we improve the mind, by moral training, we direct the heart.

It is not sufficient, therefore, to know how to read and write, to understand the rudiments of grammar and arithmetic. It does not suffice to know that two and two make four, we must practically learn, also, the great distance between time and eternity. The knowledge of book-keeping is not sufficient unless we are taught, also, how to balance our account daily between our conscience and our God. It will profit us little to understand all about the diurnal annual motions of the earth unless we add to this science some heavenly astronomy. We should know and feel that our future home is to

be beyond the stars in heaven and that, if we lead a virtuous life, we shall "shine as stars for all eternity."

We want our children to receive an education that will make them not only learned, but pious men. We want them to be not only polished members of society, but also conscientious Christians. We desire for them a training that will form their heart, as well as expand their mind. We wish them to be not only men of the world, but, above all, men of God.

A knowledge of history is most useful and important for the student. He should be acquainted with the lives of those illustrious heroes that founded empires, of those men of genius that enlightened the world by their wisdom and learning, and embellished it by their works of art.

But is it not more important to learn something of the King of kings who created all those kingdoms and by whom kings reign? Is it not more important to study the Uncreated Wisdom before whom all earthly wisdom is folly, and to admire the works of the Divine Artist who paints the lily and gilds the clouds?

If, indeed, our soul were to die with the body, if we had no existence beyond the grave, if we had no account to render to God for our actions, we might more easily dispense with religion in our schools. Though even then Christian morality would be a true source of temporal blessings, for, as the Apostle teaches, "Piety is profitable to all things, having promise of the life that now is, and of that which is to come."

But our youth cherish the hope of one day becoming citizens of heaven as well as of this land. And, as they cannot be good citizens of this country without studying and observing its laws, neither can they become citizens of heaven unless they know and practice the laws of God. Now, it is only by a good religious education that we learn to know and to fulfill our duties toward our Creator.

The religious and the secular education of our children can not be divorced from each other without inflicting a fatal wound upon the soul. The usual consequence of such a separation is to paralyze the moral faculties and to foment a spirit of indifference in matters of faith. Education is to the soul what food is to the body. The milk with which the infant is nourished at its mother's breast feed not only its head, but permeates at the same time its heart and the other organs of the body. In like manner, the intellectual and moral growth of our children must go hand in hand, otherwise their education is shallow and fragmentary, and often proves a curse instead of a blessing.

Piety is not to be put on as a holiday dress, to be worn on state occasions, but it is to be exhibited in our conduct at all times. Our youth must put in practice every day the commandments of God as well as the rules of grammar and arithmetic. How can they familiarize themselves with these sacred duties if they are not daily inculcated?

Guizot, an eminent Protestant writer of France, expresses himself so clearly and forcibly on this point that I cannot forbear quoting his words: "In order, he says, "to make popular education truly good and socially useful, it must be fundamentally religious." "It is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its part. Religion is not a study or an exercise to be restricted to a certain place or a certain hour. It is a faith and a law, which ought to be felt everywhere, and which, after this manner alone, can exercise all its beneficial influence upon our mind and our life."

In this country the citizen happily enjoys the largest liberty, and I should be sorry to see his freedom lessened or infringed. But the wider the liberty the more efficient should be the safeguards to prevent it from being abused and degenerating into license. To keep the social body within its orbit, the centripetal force of religion should counter-balance the centrifugal motion of free thought. The ship that is to sail on a rough sea and before strong winds should be well ballasted. The only efficient way to preserve the blessings of civil freedom within legitimate bounds is to inculcate on the mind of youth whilst at school the virtue of truth, justice, honesty, temperance, self-denial, and those other fundamental duties comprised in the Christian code of morals.

The catechetical instruction given once a week in our Sunday-schools, though productive of very beneficial results, are

insufficient to supply the religious wants of our children. It is important that they should breathe every day a healthy religious atmosphere in schools in which not only is their mind enlightened, but the seeds of Christian faith, piety, and sound morality are nourished and invigorated.

The combination of religious and secular education is easily accomplished in denominational schools. To what extent religion may be taught in the public schools without infringing the rights and wounding the conscience of some of the pupils is a grave problem beset with difficulties, and very hard to be solved, inasmuch as those schools are usually attended by children belonging to the various Christian denominations, by Jews also, and even by those who profess no religion whatever.

May God inspire the guardians of youth to discharge their responsible duties with credit to themselves, with satisfaction to the parents, and with a conscientious regard for the religious rights of the pupils confided to them.

DEATH OF MGR. CORCORAN.

The Right Rev. Mgr. James A. Corcoran, professor of moral theology at the Roman Catholic Seminary of St. Charles Borromeo, near Philadelphia, died on Tuesday, 16th inst., of Bright's disease of the kidneys. The reverend gentleman had been ailing for some time, and his death was not unexpected. Deceased was born in Charleston, S. C., in 1820. He received his primary education at one of the parochial schools of that city, and, when about fourteen years old, was sent to the Propaganda at Rome by Bishop England. Here he distinguished himself and received in the department of science some of the highest honours. After having completed a course of theology he was ordained by Cardinal Franzoni on the 21st of December, 1842. Shortly after his ordination he returned to Charleston, where he laboured for a number of years, and organized the diocesan Seminary, of which he was appointed theological professor in 1844. He held this place till 1851, being also pastor at the Cathedral, and chaplain to the Sisters. For fifteen years he was editor of the *United States Catholic Miscellany*. He afterwards went to Wilmington, N. C., where he remained for some time. He was sent to Rome as one of the delegates from the United States to prepare the theological matter for the Vatican Council. On his return, the late Archbishop Wood secured his services as one of the professors of St. Charles' Seminary, and this position he held until his death. Mgr. Corcoran prepared and supervised the matter for the second and third plenary councils of Baltimore, and was invariably consulted by the hierarchy of the United States on all abstruse questions of theology, and on canon law. He edited the late Archbishop's theological works, and besides being a regular contributor to scientific and literary magazines, was editor in chief of the *Catholic Quarterly Review*. He was regarded as the best Hebrew, Syriac and French scholar in the United States. News of Mgr. Corcoran's death was telegraphed to Cardinal Gibbons and Archbishop Ryan at Cape May. The funeral was a very imposing one, a large number of Bishops and clergymen being present at the solemn obsequies.

Archbishop Ryan was the celebrant of the Solemn Pontifical Mass of Requiem, the music of which was Cascioli's. The assistant priest was the Very Rev. Nicholas Cantwell, V. G., and the deacons of honour, the Very Rev. John A. Fitzmaurice, D.D., rector of the Theological Seminary of St. Charles Borromeo, and the Rev. Valentino Valentini, one of the professors of the same institution. The Rev. William Kieran, D.D., rector of St. Patrick's, acted as deacon; the Rev. Herman J. Hauser, a Seminary professor, as sub-deacon, and the Rev. Daniel A. Brennan, rector of the Church of the Assumption, master of ceremonies. The music was rendered by the clerical choir of the archdiocese, consisting of priests and seminarians, under the direction of the Rev. Joseph O'Keefe. Among those who were present at the ceremonies the *Freeman's Journal* correspondent noticed the Right Rev. Mgr. D. J. Quigley and the Rev. P. J. Duffy, of South Carolina; Bishop McGovern, of Harrisburg; Bishop Phelan, of Pittsburg; Bishop James O'Connor, of Omaha; Bishop Curtis, of Wilmington, Del.; Bishop Northrop, of Charleston, S. C.; Bishop Becker, of Savannah, Ga., and about a hun-

dred other clergymen. In the vault beneath the main altar of the Cathedral the remains of the eminent theologian were placed by the side of others who, in life, were prominent figures in the Church. In 1867 Bishops Egan and Conwell were interred beneath the grand altar; later the Rev. Francis O'Neill, rector of St. James' Church, was buried there. Archbishop Wood was laid in the vault in 1883, and the late Very Rev. Maurice A. Walsh, Vicar-General of the archdiocese, in the early part of the present year.

A clergyman informed me that he considered Mgr. Corcoran one of the most remarkable men who have appeared in the Catholic Church in the present century—a man who united in himself the highest intellectual gifts with the simplicity of a child. "Though a man of remarkable constitution," continued my informant, "he began to fail completely a short time ago, and the skill of his physicians and the watchful attention of the Sisters who were nursing him were of no avail against the progress of the disease. All of his friends became anxious regarding the issue of the sickness. The disease increased and he continued sinking, until a few days ago the last rites of the Church were administered. Though all had given up hope it was thought that he might linger another week. He was visited by the Archbishop last Sunday, but was scarcely conscious enough to recognize him. Quicker than had been anticipated he was called to his reward after a most useful life in the defence of Catholic truth. Monsignor Corcoran was a man who was entirely independent of the things of this world as far as money was concerned. Every penny, even the small salary he received, was distributed in charity, especially to those who suffered from the effects of the late war, as many a family in South Carolina has reason to remember. He really did not appear to know what money meant except to receive and distribute it in charity. There are three characteristics of this great man—the child-like love of the greatest intellect of the Catholic Church in the United States to the Church as his mother, the love of learning, and thorough Christian charity for those who called upon him. Monsignor Corcoran was a man beloved by every one who came under his influence, and the more intimately he was known the more deeply he was revered."

Another prominent clergyman, speaking of the late Mgr. Corcoran, said: "He possessed the most prodigious memory I ever knew. His memory was so retentive that in conversation he could quote from any book he had ever read, and could mention the very paragraph and page on which any passage would be found. A learned man, he was ever studying, and for recreation would frequently work out a proposition in geometry or translate a passage of Syrian."

The *New York Catholic Review*, calling attention to some of the faults of American journalism, alludes especially to certain tricks that are practiced by some innocent journals under the impression that their readers are deceived, and mistake the deception for enterprise:

The patent inside is now known to everybody. Journals too lazy or too poor to make their own selections buy the patent inside, which reads as well on the banks of the Nile as in New York, and can be read a hundred years hence as vividly as to-day. The latest fashion is to print over a letter made to order, or which came by steamer, the magic head line, "By cable to the *Catholic Spotter*," and over a paragraph filched from a late exchange the legend, "By telegraph to the *Catholic Church II. rn*," with other pleasant fictions of the same order. This gives the impression that any amount of money is being made and lavished on Catholic newspapers. It is unnecessary to mention the un-Catholic habit of many so-called Catholic journals of using other people's articles without giving credit to the authors. This is now too common to need reproof, and the only excuse for it is the extreme poverty and moral dullness of those who are so wicked.

There is an urgent need for reforming the Catholic press in the direction indicated by our esteemed contemporary

St. Vincent de Paul United Conferences held a very successful Garden Party on Tuesday evening last, when a handsome sum was realized.

The Catholic Weekly Review.

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

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

LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

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

GENTLEMEN,—

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

I am, faithfully yours.

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

DEAR MR. FITZGERALD,—

I have been very much pleased with the matter and form of THE CATHOLIC WEEKLY REVIEW. The high moral Catholic tone, the fine literary taste displayed make your paper a model of Catholic journalism. May it prosper inuch so long as it keeps to its present line.

Yours very truly.

C. O'BRIEN,
Archbishop of Halifax.

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. CARHERRY,
Bishop of Hamilton.

TORONTO, SATURDAY, JULY 27 1889.

The Catholic Press, says the *Catholic Columbian*, must be of little service to the Church in the opinion of the organizers of the proposed Catholic Congress, since they do not consider it worth while to discuss its condition or the means to improve it. "Holding a Catholic Congress," it observes, "without considering the Catholic Press, is like having a dinner without any meat. You may make out a sort of a meal, but its pretty meagre fare."

THE REVIEW publishes elsewhere in this issue a good portion, though not so much as we should like to give, of the masterly article contributed by Brother Azarias to the *Catholic World* on the subject of "Books and How to Use Them." For the benefit of those who are not familiar with the name of this gifted scholar and writer, we may state that Brother Azarias has been for many years a conspicuous figure in the Church in America, and one of the very foremost, if not indeed the foremost, worker in the cause of Catholic education in the country to the south of us. His article, which is a good specimen of the best style of magazine writing, is continued through two numbers of the *Catholic World*; the part that appears in this number is a portion of the concluding division; the remaining, and the more interesting, portion, in which he speaks of those great names connected with Catholic literature in America, Brownson, Father Hecker, and the late P. V. Hickey, will appear in our next issue. We think it well that we should give our readers, in addition, some opportunity of knowing what Brother Azarias has advised, and contended

for in the section preceding, so that the whole article may be viewed in a little, at least, of its original finish and symmetry.

Brother Azarias puts his view of the advantages to be derived from a familiar acquaintance with books in a few strong simple sentences. "After the grace of God," he says, "flowing to us through the channels of prayer and the sacraments of the Church, I know no greater solace to the soul than the soothing words of a good book. Indeed, is not the good book itself a visible grace? How often has not God spoken to men through the words of the printed or written page? Thus did He speak to Augustine through the random reading of a passage in the New Testament; thus did he speak to St. Ignatius through the almost enforced perusal of the "Lives of the Saints;" thus has He spoken, and does He still speak, to millions the world over, through the loving tender words of that low, sweet voice of humanity "The Imitation of Christ." And so, taking it for granted that his readers all prize books, the distinguished writer proceeds to read a leaf out of his own experience, and the experience of others known to him, as to the best manner of using them. To begin with we must make up our minds that we cannot read everything. "To the making of books there is no end," and the reader must confine himself to a selection of subjects, small in number and limited in range. According to the various stages of one's mental development will one require different grades of reading, and no general list of books will cover every individual case. Let each one in taking up a book, ask himself, says the writer, what special benefit he expects to derive from its perusal.

"Say to yourself," we read, "Why do I take up this book? Is it simply that I may pass the time, or be amused, or rest my weary, over-wrought brain? Be it so. Rest and amusement are legitimate objects, even as the theatre and opera are legitimate. Amuse yourself with your book. Is the book abounding in wit or humour? All the better. Only see to it that the wit instills no poison, that it leaves no sting, that you do not rise from its play of shafts with bitterness in your thoughts or callousness in your heart. See to it that the humor be genuine and kindly and calculated to broaden and deepen your sympathies with your fellow-man. See to it that after having read the book, you can look with greater charity upon human frailty, speak more kindly of your neighbour, and hold his shortcomings in greater tolerance. Such is the sympathizing humour of Hood; such the innocent charm of the *Pickwick Papers*; such the harmless laughter created by that most genial of humorists, Artemus Ward, who always respected whatever man holds sacred in life, and whom God rewarded with the grace of the Sacraments of the Church on his death bed; such the happy thoughts of the present editor of *Punch* Mr. Burnand, who has also been blessed with the grace of conversion to the Catholic Faith. In these and such like boons you sought amusement, and beneath their genial rays you found moral and intellectual growth."

The sum of what Brother Azarias advises in regard to the use of books is briefly this: (1) To read with attention, since attention is the fundamental condition of all study, of all work properly done; (2) to set aside daily, according to leisure or occupation, a given portion of time for reading; (3) to read with method, since the absence of method is a great source of distraction; and (4) to read with a purpose. In that way only will what has been read be remembered. And over and above all this one further condition is necessary,—

thoroughness and honesty in one's researches. "Be honest," he says, "in your researches. Read both sides of every human question under proper guidance. Individual judgments are misleading, and it is only by comparison of various opinions that you can get at the real state of the case. . . . Under no circumstances is the censure of an enemy to be accepted unchallenged and unsifted. Don't be afraid of the truth. It may tell against your favourite author, or favourite principle or favourite hobby. But facts are of more worth than misplaced admiration or misconceived theory. Let in the light, what we want is the truth. . . . It were better from the beginning that we know men as they lived, events as they happened, opinions as they were held. We Catholics fear no truth, have no apology to make for any truth, have no hesitancy in accepting all proven truth. When you find a history, whether of church or state, with its chief characters stalking over the page possessing neither spot nor blemish of character, conduct or policy, perfect in all things, you may set that history down as untrustworthy, misleading and misrepresenting." So much for the ordinary subjects of thought and inquiry. "But there is one subject," says this gifted man, "which I would urge upon you with all the earnestness of my soul to hold in reverence. It is the most precious inheritance that you possess. It is more to you than heaps of gold and broad acres; more than knowledge and power; more than fame and human greatness; more than life itself. It is the heritage of your Catholic Faith, that has been nurtured in the blood of your forefathers and handed down to you as a sacred trust. Put far away from you books calculated to undermine the ground work of that precious heritage. Cherish it within your heart of hearts; guard it there with jealous care. Do I so exhort you because I think your faith cannot bear the light? Far from me be such a thought. . . . During eighteen hundred years and more sophistry in every guise has been attacking that faith, and it shines to-day with greater splendour than ever." But there are popular books disseminating plausible objections that might vex and annoy the reader because he could not answer them satisfactorily. "A sneer," says the writer, "can sap the foundations of a great religious truth in the unwary mind. Any scoffer can raise objections that only a life study could answer." But the Catholic religion dealing with truths and mysteries beyond the grasp of the human mind is not held upon the evidence of reason, or as a matter of private opinion. It is held on the authority of God speaking through His Church.

That is the best reading, Brother Azarias concludes, which tends to growth of character as well as intellectual development. And every good book which deals with human life in its broader phases has that effect. But we Catholics read a certain class of books that are prepared especially for the culture of our spiritual sense. Of these he says in a beautiful passage which we quote in conclusion, that "they remind us of our last end; they probe our consciences and lay open before us our failings and frailties and shortcomings; they reveal to us the goodness and mercy and sanctity of God, the life and passion and merits of our Redeemer, the beauty and holiness of the Church; they teach us how to prepare for the profitable reception of the Sacraments; they place before us for our model and imitation the ideal Christian life. They rebuke our sins, they soothe our anxieties, they strengthen our resolves. With such friends we should become very intimate. And if I may be permitted to give advice upon a subject that belongs more especially to your spiritual director, I would say to you: Whatever you read by way of spiritual

reading, be it little or much, read it slowly and reflectively. Any passage that comes home to you, or stirs your feelings, or moves your will, dwell upon it until you shall have absorbed all its sweetness."

The *Canada Citizen* says of the anti-Jesuit agitation, that while there is plenty of talk about "Equal Rights," in several important aspects the principles involved in this agitation have not been discussed. It refers to its bearings upon the questions of the Separation of Church and State, and the Taxation of church property. The *Citizen* contends that the principle of the entire separation of the State from the Church involves the principle of taxation of church property, as the greater includes the less. "Any church or ecclesiastical corporation," it says, "whether Protestant or Catholic, which is not required to pay taxes on its property, practically gets a grant, a subsidy, to that extent out of the money of the people. . . . Yet all the churches, Protestant as well as Catholic—even the Baptists, who are not supposed to believe in any connection between the Church and State—accept the sop and go free from taxation of their property. Let the Equal Rights Association attack the equal wrongs which are inflicted upon the people by Protestant as well as Catholic ecclesiastical organizations, and their arguments will have the force of logical consistency. But while the equal wrongs are ignored, it is vain to talk of Equal Rights."

The *Citizen* sends a marked copy of its article to this *Review* for the purpose of obtaining its opinion. All we have to say is that when the taxation of church property is determined upon by the province or municipality, it will not encounter its greatest opposition from the Catholic body. Cleric and laic alike will submit with good grace to the principle of taxation, if taxation be willed by the people. Are the ministers of the Protestant body ready to say as much? Or is it not just here that the difficulty comes in in the matter? How, for example, is the proposal received by the Rev. D. J. Macdonnell of "St. Andrew's," who, a year ago, "kicked," (if we may so speak) against the payment of the assessment upon his five thousand dollar income, and who made the memorable declaration that before he would again submit to the assessment he would defy assessor and sheriff and be turned out of doors and deposited with his *Saratoga* on the sidewalk? The Rev. Mr. Macdonnell gave as his reason for refusing to pay his taxes that Catholic priests were not taxed likewise. There happened to be very good reason why they should not be. The reason was, and is, that their salaries (which average about two hundred dollars per annum) do not come up to a taxable figure. But in this larger question of the taxation of church property, in which there could be no such loophole of escape for the Catholics, is Mr. Macdonnell prepared to acquiesce in a movement for the abolition of all exemptions? If so, and his brethren are all of the same accommodating spirit, we are inclined to think that the anti exemptionists will encounter no serious difficulties.

At the anti-Jesuit meeting in Montreal on Monday night last, it was fixed that Sir John Macdonald would not again represent Kingston, nor Mr. Blake West Durham. "This," says the *Montreal Gazette*, "will save the interested constituencies a lot of trouble. A hard election campaign has hitherto been necessary to decide these little questions."

MR. JUSTIN MCCARTHY ON THE ENGLISH MONARCHY.

Mr. Justin McCarthy, M.P., the distinguished Vice-President of the Irish Parliamentary Party, contributes to the current number of the *North American Review* a thoughtful and interesting article, on "The Throne in England." It is written in that keen and impartial, that genuinely historical, spirit, which, added to an enviable charm of literary treatment and expression, has combined to give Mr. McCarthy his conspicuously high place among contemporary critics and writers.

Mr. McCarthy observes in commencing, that he has "often noticed in political life, both at home and abroad, that the very time when society comfortably settles down to the conviction that some particular institution is certain to last forever, is also the very time when prudent friends of the institution would do well to consider seriously whether its future is quite so well assured as society's opinion reports." Mr. McCarthy, however, is far from meaning by these words that there is any immediate danger of revolution in England. His opinion is to the contrary rather. To the question, Is the throne of England in any immediate danger? he answers:—

"So far as I can see, it is in no immediate danger whatever. Nobody threatens it; no popular outcry is raised against it. Indeed, if one were to look only at the surfaces of things, he might be apt to believe that the throne is more firmly fixed in England now than it was some fifteen or sixteen years ago. Then there did seem to be growing up in this country something like a Republican party. Sir Charles Dilke first made himself prominent as one of the leaders, or, at least, one of the heralds, of a Republican party. He went round the North of England and denounced the cost and the parsimony of Royalty with much energy; and a series of little riotings was the consequence, which observers on the European Continent in some instances mistook for the overture to a revolution. At the same period, and in a debate started by Sir Charles Dilke in the House of Commons, Mr. Auberon Herbert, brother of the Conservative Earl of Carnarvon, proclaimed himself a Republican, and a wild scene of excitement followed, and a great many loyal members of the House seemed to have turned themselves for the moment into bellowing madmen. At that time, too, a little school of writers, some of them men of great capacity and distinction, used to proclaim themselves Republicans and to publish articles commending the Republican form of government. At great meetings of London workmen Republican principles were openly avowed, and were applauded to the echo that should applaud again. A very shrewd and self possessed observer from within and not from without told me that he fully expected to see within a very short time an openly Republican party, small, indeed, but intellectual and influential, established in the House of Commons."

No such Republican party has, however, appeared yet; nor is it likely to suddenly spring up. Yet Mr. McCarthy is careful to add that the fact is not in itself sufficient to prove more than "that the subject has been dropped:" "the absence of any organized opposition to an institution, or, indeed, of any unfriendly criticism with regard to it, does not, in English public affairs, furnish any conclusive evidence that the institution is destined to be perpetual."

Mr. McCarthy feels that the truest safeguard of the continued existence of the monarchical system in England will be found to be in the personal popularity of the various members of the present Royal Family; and that any change which would lead to any alteration of the existing feeling, might lead to serious consequences. For example, any such display in England of the neglect and disregard which has characterized the conduct of the Queen and the Royal Family towards Ireland, might lead to results of the most important nature. Speaking of her Majesty, Mr. McCarthy says:

"As regards the present sovereign, there can be no doubt that wherever she is known she is popular. I fully believe that she is, on the whole, the best queen that history has known. As a constitutional sovereign, her conduct has been without praise. In Scotland, where she is well known, she is much loved by the people. In Ireland, of course, she is practically forgotten. The vast mass of the people neither like nor dislike her; they know nothing about her; she never comes into their minds. It could not be otherwise; for, as far as Ireland is concerned, one must admit either that the sovereign has no personal duties toward that country or that the duties have not been discharged."

Even in Ireland, however, marked as has been the coldness which Her Majesty has steadily shown towards that country, there exists no feeling of resentment which the restoration of the Irish Parliament and the establishment of a royal residence would not almost immediately remove. But it is perhaps a lucky thing for the Monarchy that it has made no such mistake in its own country. And it is perhaps a good thing that the Prince of Wales should besides give so many proofs of good sense, and unfailing good nature. Mr. John Morley is a tolerably pronounced Radical, but even Mr. Morley a few days ago felt himself constrained to say some civil things of the Heir apparent. Referring to the Royal grants in a speech delivered at Durham, he said:

"I am all against giving to princes more than their due; but I am, as a Radical, equally bound not to give them less than their due. We should all of us, I suppose, sternly and resolutely oppose the distribution of important military and naval commands with any special favour to the Royal family. But at the same time, whether the trade of a prince is a good trade or a bad trade, it is not a trade that I envy any man carrying on; but whether it is a good trade or a bad trade, we must admit that the Prince of Wales pursues his calling of prince as well as any of you who are miners, or as well as any of my friends who are members of Parliament. And I say the world would be the smoother if all miners and members of Parliament did their work with the same good nature, the same common sense, the same right-mindedness, and the same sense of public duty as the Prince of Wales does."

It is in the existence of such feelings, and in the continuance of such cordial relations between the Prince of Wales and the people that the Monarchy, as has been said, finds its greatest security.

Mr. McCarthy, however, regards even an English Republic as, under certain contingencies, conceivable. "He asks whence is the danger to come? Well, suppose, for example, that we were to have at any time another George the Third—a conscientious, wrong headed, obstinate man, who would insist on interfering in foreign politics; in overruling his Ministers; in directing a foreign policy of his own. It is surely not impossible that such a monarch might come up again in England. Now, let us go on supposing a little more. Let us suppose that a conscientious and popular Minister resigned office rather than carry out the war policy, and knowing that he could not get the King to accept his ideas. Very well, some other Minister is found; England goes into a struggle which her people do not like; and suppose that under some conditions of peculiar disadvantage her armies are defeated at first. Does anyone believe that the throne would be able to withstand this shock? I certainly do not."

Besides this the British Philistine, he adds, does not now believe that a republic means anarchy, battle, murder, and sudden death; he is finding out that people manage to get on pretty well in the United States and that there is no more fear of a revolution in Wall St. or on Broadway than there is in Pall Mall, and all this tends towards diminishing blind zeal for the monarchical system. Mr. McCarthy's conclusions are summed up in the following words, and they are those of a careful observer:—"The glamour of the throne in England is gone. The dread of republican institutions is

gone also. The vast majority of the population care nothing about royalty. There is nothing to hold on to, if from any cause royalty were to make itself unpopular in England at the time of some great national crisis. It is, at least, not impossible that we may one day have a bad king in this country; and in that case it seems to me that a complete change of system would be a more natural and probable event than a mere change in the succession."

Mr. McCarthy, it will be observed, foresees the cause of possible change in the possible incapacity of a future monarch. And there can be no doubt that he is right. But so long as the present relations between the sovereign and the people are not interrupted, so long as the people have no more reason for disaffection than they have at present, they are not likely to cause a revolution.

As far as experience goes, Mr. Walter Bagehot tells us, in his work on "The English Constitution," there is no reason to expect an hereditary series of useful limited monarchs. "When," he says, "there is a select committee on the Queen, the charm of royalty will be gone. Its mystery is its life. We must not let in daylight upon magic." And yet that secrecy is essential to the utility of English royalty, as it now is. It is one of the strong points in favour of the monarchical system that it impresses, dazzles, and excites a sense of reverence in "the vacant many," whilst being perfectly understandable to "the inquiring few;" and that it affords, by reason of the divinity which, to the vulgar mind, hedges in a king, what Mr. Bagehot terms, "a visible symbol of unity to those still so imperfectly educated as to need a symbol."

Book Reviews.

Is one Religion as Good as Another? by the Rev. John MacLaughlin: London, Burnes & Oates; Montreal and Toronto, D. & J. Sadlier & Co.

We have received from the author a copy of the new edition of this valuable book, which is now in its fifteenth thousand. It contains letters from Rome expressing the Pope's approbation of the work, and also the notices of the reviews of the non-Catholic as well as Catholic papers. Father MacLaughlin's volume has already received extended notice in these columns. Among the non-Catholic periodicals in which the book has been reviewed are—*The Whitehall Review*, the *Spectator*, the *Graphic*, the *Daily Telegraph*, *Observer*, *Church Times*, *Leader*, *Weekly Times*, *Scotsman*, and *Echo*.

The Apostleship of Prayer: by Father Henry Ramiero, S. J.; The Sacred Heart Library, Philadelphia. Rev. R. S. Doway, S. J., Publisher.

The above work forms the first of a quarterly series of standard theological works. It is a new translation of Father Ramiero's great work and is an endeavour to present the last thoughts of the author on the high questions treated. The work was written at the founding of the association whose name it bears and which has since spread through the world.

BOOKS RECEIVED.

The Catholic Truth Society Publications, London, Eng.:

The Church Catholic: by B. F. C. Costelloe, M. A.

The Bible and the Reformation: by C. F. B. Allnott.

Archbishop Ullathorne.

Notes on Certain Passages of Holy Scripture, by C. F. B. Allnott.

Archiepiscopal Jurisdiction, by John Morris, S. J.

Mary Queen of Scots, by the Hon. Mrs. Maxwell Scott.

Father Damien, the Apostle of the Lepers.

Retenge, a tale, by B. F. Lord.

Outraged Erin:—Gintlemin, I wud loike to ask thim Amerikins wan thing: Who doog the canals av the coontry, but *furriners*? Who built the railruds av the coontry, but *furriners*? Who worruks the moines in the coontry, but *furriners*? Who does the votin' fur the coontry, but *furriners*? And who the divil dishcoovered the coontry but *furriners*?—*New York Life*.

Current Catholic Thought.

SWINBURNE.

Algernon Chawles Swinburne, a poet of smut, a reviler of Homo Rule and a hater of the "hoary monster" (Gladstone), who champions justice to Ireland, is out in a poem in honour of Giordana Bruno. Algernon Chawles says with reference to the Catholic Church:

"Cover thine eyes and weep, O child of hell,
Gray spouse of Satan, Church of name abhorred,
Weep, withered harlot, with thy weeping lord,
Now none will buy the heaven thou hast to sell
At price of prostituted souls, and swell
Thy loveless list of lovers."

And the Catholic Church seems to go right on, wholly oblivious of Algernon Chawles' fine frenzy. It keeps on building hospitals and schools, sending its Sisters on errands of charity, producing missionaries like Father Damien and intellects like Cardinal Newman's, while Algernon Chawles is writing sonnets of adulation to Irish rack renters with the murder of starving tenants on their hands.

There is obviously something out of joint in the situation, and the lurking explanation is that Algernon Chawles' poetic license is a permit to lie as well as to wallow in the obscurity upon which his notoriety as a freak in literature is chiefly floated.—*Catholic Citizen, Milwaukee*.

LIBERALITY IN RELIGION.

"What shall be thought," writes D. E. Hervey, in the *Christian Union*, speaking of Padre Agostino, "of a Roman Catholic monk who, in an Italian Cathedral and before an Italian congregation, can assert as follows: 'There is no doubt that if a man is born outside the fold of Christ's Church, who in his ignorance of better things believes his religion to be the true one, while no doubt to the contrary enters his mind, if he has conscientiously followed the dictates of his conscience, this man will be saved, for in his soul he belongs to the true religion.' " The *Union's* surprise is no more than we might expect of any Protestant paper, owing to the fact that the Catholic Church is universally misunderstood in her teaching. But if the writer had ever looked at a Catechism or had read any book of Catholic doctrine he would have found that this is just what the Church has always taught. There are two kinds of liberality, one which destroys faith and the other which applies faith in the spirit of love. One is true liberality, the other a delusion. There seems to be a common impression that liberality and laxity are very much alike, and in the usual way of looking at it this may be true. For instance, among the sects the "liberal denominations" are conceded to be the Universalists and Unitarians. But this idea of liberality is altogether a false one. True religion has no need of becoming lax that it may be liberal. The Catholic Church has ever taught that those who by no fault of their own are not convinced of the truth of the Catholic religion will surely not be lost provided that they follow the dictates of conscience. We advise the writer of the article in the *Union* to get a Catechism.—*Brooklyn Review*.

THE SELLING OF BEER FOR CHURCH PURPOSES.

The Archbishop of Cincinnati has taken a firm stand against the selling of beer at church gatherings and festivals, as the following circular letter indicates:

CINCINNATI, July 6, 1889.

To the Clergy and Laity of the Archdiocese of Cincinnati:—You have no doubt been pained nearly or quite as much as I have been by the occurrence of last Sunday. It seems that on the occasion of the blessing of a new church in Cincinnati there was selling of beer in a room opened for a lunch, in violation of both the ecclesiastical and civil law.

The reverend pastor did not indeed, authorize it. He expressly forbade it. Yet he cannot be excused of having failed in the care and vigilance which a pastor is bound to exercise.

Accordingly, I have imposed such a penalty as I deem suitable in the circumstances, a withdrawal from his pastoral charge for a week, the time to be spent in the exercises of a spiritual retreat.

I confidently hope that no such misdemeanor will be attempted in future by any one claiming the name of Catholic. If, unhappily, any similar case should ever arise, it must always be understood by both pastors and people that the reverend pastor has to be held personally responsible. All festivals and gatherings for church purposes ought to be entirely under his control. He should not suffer the interference of any persons but such as he may rely on to observe law without evasion and to respect authority without subterfuge. After this admonition, any new offence would merit a severer penalty—canonical suspension or permanent removal for priest, interdict from the sacraments for the laity, or other pain according to the circumstances.

The reverend pastors will read this letter to their congregations the Sunday after it is received.

I give my affectionate blessing to all.

Your faithful servant in Christ.

WILLIAM HENRY ELDER,
Archbishop of Cincinnati.

ST. BASIL'S CHURCH.

PRESENTATION OF A PURSE AND FAREWELL TESTIMONIALS TO FATHER BRENNAN.

The large study hall of St. Michael's College was filled on Monday evening, last mainly with the parishioners of St. Basil's who assembled to bid farewell to their respected pastor, Rev. Lawrence Brennan, C. S. B., who soon leaves to take the post of superior of the college at Owen Sound. At eight o'clock Rev. Father Teefy, principal of the college, and Rev. Fathers Vincent, Guinane and Buckley ascended the platform. Among the others present were: Hon. Frank Smith, Mr. James P. Murray, Mr. Edward McKeown, Mr. Alexander Robertson, Mr. J. J. Murphy, Mr. H. T. Kelly, Mr. Charles Smith, Mr. William Kiely, Mr. J. J. Franklin, Mr. Peter Ryan, Mr. James Ryan, Mr. I. Kormann.

On motion, Hon. Frank Smith took the chair. Father Brennan was received with thundering applause as he took a seat on the platform.

The Chairman, in suitable words, recounted the circumstances that led up to the gathering. They learned, he said, some weeks ago that Father Brennan had been ordered by the superior of the institution to another station. Steps were at once taken by a committee of the congregation to see if the order could be rescinded, thinking it would be possible to retain Father Brennan, who had labored so long and faithfully amongst them. Father Vincent, however, found the order had already been made and that it was impossible to have it rescinded. The explanation had been nice and kind, and the committee bowed to the judgment of the superior, which they would have done in any case. The committee then did the next best thing—got up a small subscription for their respected pastor. If the time had been longer it would have been more. The feeling had been unanimous in wishing Father Brennan Godspeed.

Major Mason then read an illuminated address in a large gold-gilt frame, which occupied a stand on the platform. The border was beautifully ornamented and colored, and bore the arms of the Community of St. Basil and a photograph of the church with recent additions. The address was as follows:—
To the Rev. Laurence Brennan, C. S. B.:

Rev. and Dear Sir.—We, the members of the congregation of St. Basil's church desire to express our deep and sincere regret at your approaching departure.

During the nine years that you have been our pastor we have learned to admire and love the thoughtful and unselfish care and the unceasing devotion and energy that you have bestowed upon the affairs of the parish.

No testimony of ours is needed to prove how faithfully you have labored in the vineyard of our Divine Master and conscientiously performed the duties of the position you have occupied, the prosperous condition in which you leave the numerous societies and organizations in connection with St. Basil's, among them the Society of St. Vincent de Paul, the Young Ladies' Sodality, the Young Men's Sodality, the St. Basil's Catholic Union, the Apostleship of Prayer, the Society of the Perpetual Rosary, the Adoration of the Sacred Heart, the Ladies' Sewing Society, the Sunday school and catechism classes; many of them owing their existence in the parish to you, and all of which are such important aids in inspiring and maintaining the piety and devotion of the people, and the extensive and useful additions and improve-

ments to the church building and the parish school, which are among the evidences of your zeal and administrative ability.

We hope and trust that you may be long spared to continue the good work to which you have devoted your life. We shall always pray for your welfare and success.

Signed on behalf of the congregation of St. Basil's church.
Frank Smith, W. J. Macdonell,
G. W. Kiely, J. J. Murphy,
Alex. Robertson, H. T. Kelly,
J. F. Kirk, J. J. Franklin,
D. O'Connor, Edward McKeown,
Patrick Boyle, F. G. Taylor,
Charles Smith, James P. Murray,
James Mason.

The chairman then handed over a silken purse, woven by a lady of the congregation, containing \$650, to Father Brennan. The members of the young men's committee sang "For He's a Jolly Good Fellow."

Father Brennan, whose health has not been very good recently, was nearly overcome with emotion when he rose to reply to the kind expressions. This was, he said, a splendid testimony of the generous devotion of the people to the clergy. Looking back over the past ten years, he felt he would have done little if he had not had their generous cooperation and loyal support in the work in hand. The graceful spire of St. Basil's and its memories would speak of these works when they were gone. He hoped they would give to his successor that loyal support which they had given him, and that the works of the future would eclipse those of the past. He looked upon it as the greatest sacrifice of his life to be obliged to say good-bye, but day by day, at the holy sacrifice of the altar, he would pray for the parishioners among whom he had labored so long.

Mr. W. McBrady, assistant prefect, then read a well-worded and appropriate address from the Young Men's Sodality of the B. V. M. and Young Men's Catholic Union.

Mr. H. F. McIntosh, on behalf of the same societies, presented a set of sealskin furs.

Father Brennan, in replying, said one of the regrets he had in leaving St. Basil's was on account of the Young Men's Sodality. The Young Women's Sodality was strong enough, and would make its way, but the young men's had been more difficult to bring to a successful position, as there were many difficulties to fight against. But if the young men attended the sacrament month by month they would have a future in St. Basil's parish which would be looked upon as an example in the city of Toronto. If at any time the parish wanted his services he would come back.

Very Rev. C. Vincent, V. G., afterwards made a few remarks, thanking the parishioners of St. Basil's for the kindly feeling evinced by them towards the fathers of St. Basil.

The audience were then invited to come forward and get a better view of the illuminated address, and many took advantage of the opportunity to say good-bye and have a few words with Father Brennan.

A very pleasing and touching incident took place last Sunday evening in connection with Father Brennan's departure. Since his appointment he held the position of chaplain to the Young Ladies' Sodality, organized a short time before by Father Vincent, and now numbering 80 members. The ladies felt that they must recognize in some way before Father Brennan's departure his kind and patient efforts on behalf of their society. On Sunday evening last the wish materialized, and in Sodality chapel the ladies presented the pastor with a soutane, baretta and surplice, accompanied by an appropriate address. Father Brennan made a suitable response.

The *Catholic Times* of Liverpool says the movement for the beatification of the discoverer of America has found numerous supporters among all classes of Catholics. The petition addressed to the Holy See with the view of obtaining for Columbus the title of "venerable," the first step toward canonization, bears eight hundred signatures, including the names of many archbishops, bishops, and other prelates in various parts of the world. Comte Rosally de Lorgues has been appointed postulator of the cause, thus receiving an honour rarely paid to laymen. The Comte is an aged Frenchman who has devoted many years to the mission of making known the virtues of the heroic navigator.

CANADIAN CHURCH NEWS.

Cardinal Taschereau returned from his annual pastoral tour on Friday last. There was a *Te Deum* at the Basilica, and other religious ceremonies in honour of the event.

St. Mary's Church, Bathurst St., will hold a Garden Party and Concert in aid of the Building Fund of the new church, on Civic Holiday, and for which a very choice list of attractions have been secured. Rev. F. P. Rooney, V.G., Adm., is Chairman of the Committee.

At the Episcopal Council at Winnipeg, on Wednesday last, a cable message was sent to the Pope requesting the Apostolic blessing on the Council and their deliberations. The following answer in Latin, which was read in the service, was received from Cardinal Simeoni, Secretary to the Pope:

"The Apostolic blessing which you asked for is granted by Leo."

High Mass lasted until 10.30, and the other proceedings until noon. In the afternoon the Council commenced its private sittings, which will continue from day to day for two weeks, if not longer. A message from Cardinal Taschereau, of Quebec, and head of the Church in Canada, was received containing an expression of good wishes to the first Provincial Council of St. Boniface, and commending them to the sympathy of the Church in Canada.

The Provincial of the Clerics of St. Viator has chosen Bourget College at Rigaud, P. Q., as the place where the members of that order are hereafter to make their thirty days retreat. Each Religious of St. Viator has to make a thirty days retreat once in his life. Forty of them began this retreat at Bourget College on June 29th, to end on July 31st, feast of St. Ignatius. Rev. Father Fleck, S.J., is the preacher. The remainder of the religious belonging to the well-known community, *The clerics of St. Viator*, are on their annual eight day retreat at Johette, which began on the 24th inst. The Provincial chose Bourget College at Rigaud, P. Q., for the extraordinary retreat on account of its salubrious climate.

CATHOLIC AND LITERARY NOTES.

The Holy Father went down into St. Peter's at nine o'clock on the night of St. Peter's Eve, and spent more than an hour and a half praying at the altar where the relics of the two apostles are kept. The church was, of course, shut, but a Monsignor who was in attendance, says that it was most impressive to hear the Holy Father praying in a loud voice for the forgiveness of sinners.

The Pope gave a reception to the Cardinals and Diplomates on Monday of last week. The reception lasted four hours, and during the entire period His Holiness continued to converse with his guests. The Pope removed on Tuesday to his villa in the Vatican Garden, and audiences will be suspended until further notice. The summer heat is very oppressive, and the Pope wishes rest and change of scene.

The announcement is made of an engagement of marriage between Miss Gwendoline Caldwell, of New York, a benefactress of the new Catholic University, and Prince Murat, a grandson of Marshal Murat. The Prince is 55 years old and a widower. "We trust that American Catholics," says the *Catholic Mirror* of Baltimore, "are not expected to go into ecstasies over the match."

A stream of nearly 300,000 worshippers passing through St. Peter's in Rome during thirty-six hours, on the Feast of Sts. Peter and Paul, is a very effective rejoinder to the claims of some of the atheistic mob who figured conspicuously in the Bruno manifestation, that the people of Rome only wanted an opportunity to abandon the Faith.

Mr. Augustus Birrell, on Monday last took his seat for West Fife, for which he was elected by a majority of 793 over Mr. Wemyss. Mr. Birrell's victory is all the more satisfactory because his Unionist opponent adopted on many points quite a democratic line, and the election was fought and won distinctly on the question of Home Rule.

Men and Things.

Sir Charles Gavan Duffy is at present on a brief visit, with his children, in England. "Sir Charles," says the *Liverpool Times*, "has aged considerably since his last visit to this district, but he is in fairly good health and spirits. Though the visit is of a purely private nature, we understand that the Liverpool Young Ireland Society are desirous of availing themselves of this opportunity of presenting an address to Sir Charles Gavan Duffy, who may be said to have been the father of the Young Ireland movement. Should circumstances permit of the idea being carried out the occasion ought to be of special interest both to the aged patriot himself and to the many ardent young Irishmen who would gather to receive, as it were, a patriarchal benediction."

Mr. Birrell, the new representative, is a Home Ruler who, by his personal accomplishments and abilities, is a living testimony to the falsehood that the educated intelligence of the country is opposed to Home Rule. He was educated at Trinity Hall, Cambridge, and is the author of two series of charming essays published under the title of "Obiter Dicta." He is a distinct accession to the Opposition forces. He is only thirty-nine, and is married to the widow of the Hon. Lionel Tennyson, second son of the Poet Laureate.

The *Catholic Columbian* says of Cardinal Gibbons that he is instructing public opinion through every channel that is open to him to reach the minds of his fellow-countrymen. He uses the pulpit and the press. He preaches sermons and delivers lectures. He writes books. He contributes to reviews and magazines. He even utilizes the columns of Protestant newspapers to spread information concerning Catholic doctrines. His latest papers are: one on moral training in the public schools, which he sent to a Washington weekly journal, and which is reproduced in full in the *Columbian*, and one on the dignity and rights of labour, which is to appear in the August number of the *Cosmopolitan*. His Eminence is doing good work outside of the ordinary field of episcopal activity, and his intense Americanism is making a salutary impression on the public conscience.

A sketch of the Rt. Rev. Mgr. Corcoran, whose demise took place on Tuesday of last week, will be found in another column. Dr. Corcoran was in his seventieth year. He was one of the greatest lights of the Church in America. The *Western Watchman* of St. Louis says of him that "With the exception of Kenrick no name in the American Church is better known than that of Dr. Corcoran and few men have been his equals in knowledge and talents anywhere. Dr. Corcoran was a strong and a manly man, a great ecclesiastic of the Roman-American type, one whom we can ill afford to lose. He is a loss to Philadelphia and to the United States. Born in the Old South, Mgr. Corcoran had strong southern proclivities and boasted of the impossibilities of his own reconstruction. As a theologian he always stood high. He helped prepare the matter for the Fathers of the Vatican Council and had much to do with the Third Council of Baltimore, being its secretary."

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Kitty is witty,
Nettie is pretty,
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Ottawa, May, 1889.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Coal, Public Buildings" will be received until Friday, 2nd August next, for Coal supply, for all or any of the Dominion Public Buildings.

Specifications, form of tender and all necessary information can be obtained at this Department on and after Tuesday, 9th July.

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

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

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

By order,

A. GOBELL,

Secretary.

Department of Public Works }
Ottawa, July 3rd, 1889.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Post Office, etc. Strathroy, Ont." will be received at this office until Friday, 19th July, 1889, for the several works required in the erection of Post Office, etc., Strathroy, Ont.

Specifications can be seen at the Department of Public Works, Ottawa, and at the office of C. Grist, Esq., Strathroy, on and after Friday, 20th June, 1889, and tenders will not be considered unless made on form supplied and signed with actual signatures of tender, etc.

An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,

A. GOBELL,

Secretary.

Department of Public Works }
Ottawa, June 22nd, 1889.

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	CLOSE.		DUE.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.00	7.30	7.45	10.30
O. and Q. Railway ..	7.30	7.45	8.00	9.00
G. T. R. West	7.00	3.20	12.40	7.40
N. and N. W.	7.00	4.40	10.00	8.10
T. G. and B.	7.00	3.45	11.00	8.30
Midland	6.30	3.30	12.30	9.30
C. V. R.	7.00	3.20	9.00	9.20
	a.m.	p.m.	a.m.	p.m.
				12.50
G. W. R.	2.00	8.40	2.00	
	6.00	4.00	10.30	4.00
	11.30	9.30		8.20
	a.m.	p.m.	a.m.	p.m.
U. S. N. Y.	6.00	4.00	9.00	
	12.00	9.30	11.30	5.35
U. S. West States	6.00	9.30	9.00	7.20
	12.00			

ENGLISH MAILS.—A mail for England via New York will be closed at this office every day, excepting Sundays and Wednesdays, at 4 p.m., and will be despatched to England by what the New York Postmaster may consider the most expeditious route.

On Thursdays a supplementary mail for London, Liverpool and Glasgow, will be closed here at 9 p.m., for the Cunard steamer sailing on Saturday, but to insure catch the steamer the 4 p.m. mail is recommended.

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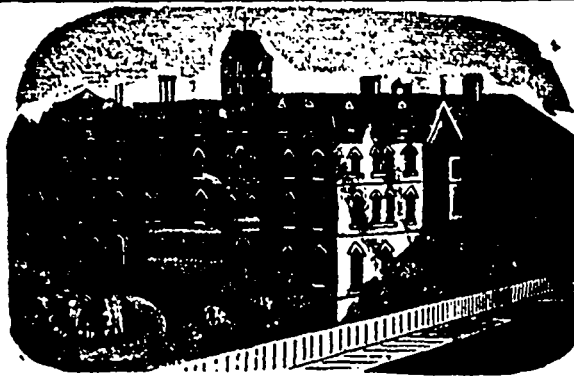
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Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers. Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honorable the Minister of Public Works, for the sum of one thousand dollars (\$1,000), which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. The tender will be not accepted if the cheque will be returned.

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

By order, A. GORELL, Secretary.

Department of Public Works, }
 Ottawa, 4th July, 1889. }

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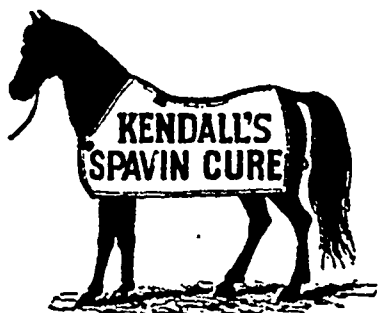
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