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The Catholic Weekly Review.

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

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

Vol. II.

Toronto, Saturday, July 7, 1888

No. 21.

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NOTES.

The Isle of Thanet, Division of Kent, a veritable stronghold of Toryism, gave a refuge and a constituency to Col. King-Harman when Ireland became too hot to hold him. With his landlord record and his treason to the Irish cause before their eyes, the electors of the Isle of Thanet sent him to Parliament with a majority of 2,088. His death left a vacancy in this most Tory district of Tory Kent, and the election to fill it came off on Saturday. But mark the difference in the result from that of the previous contest. Harman's majority of 2,088 is reduced to one of 658 for his successor, James Lowther, and the falling off of over 1,400 votes is not due to any inferiority in the character of the candidate, for he is immeasurably the superior of his predecessor. It simply means that the tide has turned and that the people *en masse* are rapidly coming round to Mr. Gladstone's way of thinking. The end can not be far off.

Apropos of the celebration on Monday last of the twenty-first anniversary of this fair Dominion of ours, "Laclede" writes in the Montreal Gazette:

"In the lobby at first, at the head of the grand stairway leading to the House of Commons, and, since, in the Library of Parliament, facing the main door, was hung and hangs a large painting that represents the Fathers of Confederation. The picture was paid for by public money. It is not a great work, but the likenesses are fairly good, the grouping is natural enough, and the whole is a record of an historical event.

"This painting should be photographed and spread among the people by engraving. The scene is one that ought to be familiar to every Canadian. In the midst sits Sir John, the master-mind through it all; and he is surrounded by such men as every province has ground for being proud of, because every province was represented by its best men. The Quebec Conference of 1864, where the foundation of the scheme was laid, consisted of more members than the definitive one at London in November, 1866.

"The eye rests complacently on George Brown, George Cartier, Alexander Galt, Charles Tupper, Leonard Tilley,

Hector Langevin, William Henry, Adams Archibald, Hamilton Gray, Edward Chandler, William McDougall, Edward Palmer, Peter Mitchell, and poor D'Arcy McGee. Most of them sit, and a few stand at a long table, littered with papers that shall go to make up the British North America Act. Through a large window, in the back ground, is a view of Canadian scenery fit to inspire these statesmen who are working for the future of their country."

And he goes on to sketch the events which culminated on the 1st July, 1867, in the federation of the various provinces of British North America, remarking, as a spur no doubt to young Canadians of to-day to remember that they are Canadians, and to be proud of the fact, that:

"Thus on the 1st July, 1867, the two provinces of Old Canada joined the two Maritime Provinces, Nova Scotia and New Brunswick. And thus, as D'Arcy McGee put it, 'a new nation was made.' In June, 1870, Rupert's Land and the Northwest Territories were bought from the Hudson's Bay Company for \$1,500,000. In view of what that land has turned out to be, it was the greatest bargain Canada ever made. By map measurement Canada has to-day a broader surface of acreage than the United States, to the skeptical amazement of our American friends."

"Westward the Star of Empire," and the rest of it, is as true to-day as it was in Berkeley's time. There is nothing to fear in this, but rather is there ground for rejoicing. The great Northwest will be as loyal, as devoted to Canada, and as ambitious of her progress as we are to-day. And we may ask for no more. On this twenty-first anniversary, the young people shall pledge themselves to keep their birthright whole, free from the harm of visionaries and demagogues and revolutionists, and strong with the union of all forces against the inroads of the wretched spirit of discord, arising from race and creed." These words have the true ring. They proclaim that Canada has a future and a destiny, and that that future and that destiny depend upon ourselves. Canadians we should be first and last, loving our country, proud of her, and labouring like true sons for her with all our hearts. This is too often forgotten now-a-days.

The Jesuit's Bill has passed its third reading in the Quebec Assembly and will doubtless become law without further opposition. No opposition in the House there has been next to nothing, mainly, we suspect, because the non-Catholic members could not find any just ground on which to oppose the Bill. It is a mere matter of restitution and as such few men would care to stake their reputation in seeking to defeat it. The Mail's Ottawa correspondent raises the question of disallowance by the Dominion Government, but what we have said as to opposition in the Provincial Legislature applies with equal force to the Federal authorities. It is also said that the Orange Lodges are going to interest themselves in the matter, but that is their own concern. If they wish to expend their energies and their finances for nothing Catholics have no serious objection. The Lodges have ceased long since to have any weight upon the councils of the nation, and the Dominion Government is not likely to lend itself to an act of injustice, merely to satisfy a faction whose motto, whatever else it may be, is certainly not fair-play.

The Church in Canada.

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

THE SOCIETY OF ST. VINCENT DE PAUL IN TORONTO.

(An address read before the Society.)

II.

The Conference attached to the Church of St. Patrick, and now known by that title, was organized 20th April, 1862, the late Mr. James Nolan was its first President; it was aggregated 28th February, 1864. The Church was burned in 1865, and the Conference suspended in consequence; it was revived in 1867, under the Presidency of Mr. Martin Murphy, and continued in his charge until his death in May, 1887, when Mr. William Burns was elected to succeed him and has continued to hold office up to the present time.

In October 1879, measures were taken for the formation of a Conference near Scaton Village, Bloor Street. On the 26th of that month a Conference was organized there under the title of St. Peter, Mr. Michael Ryan President. It was aggregated on May 23rd, 1887. The present President is Mr. Remi du Lude, and under his careful supervision this Conference gives promise of great usefulness. Mr. John Rodgers also was President for a short time.

In 1887, the French-Canadian citizens of Toronto having organized themselves into a parish under the pastoral supervision of Rev. Father Lamarche, a Conference of the Society was speedily evolved from it. Mr. Felix Jobin was elected the first president and still continues to hold office.

Conferences have also been organized at St. Helen's Church, Brockton, and at St. Joseph's Church, Leslieville.

One of the most important works of the society in Toronto of late years is that of visiting the Catholic patients in the General Hospital. For this purpose a Hospital Committee, composed of representatives of all the city Conferences, was formed, and the project having received the approbation and blessing of his Grace, the late Archbishop, it has been pushed with great vigour by those in charge and has been productive of immense good. The following is the Archbishop's letter of approbation:

"We are extremely gratified, and thank God for all the good you are doing for the Catholic patients in the General Hospital. The sick look forward to your visits and words of consolation with anxiety, as they would to some remedy prescribed by their physicians; and receive with grateful hearts the books and papers which you provide for their amusement and edification.

"Besides the pleasure and spiritual profit you give to the poor patients, you exhibit to our Protestant neighbours a beautiful example of Catholic charity. We trust that our good Catholic people will sustain your efforts in so noble a work."

In addition to the hospital, the members of this Committee also visit the House of Providence and the Toronto Gaol, ministering to the afflicted inmates of the one and the unfortunate of the other. Mr. Patrick Hynes of St. Paul's Conference has been president of the Hospital Committee since its formation, and Mr. J. J. Murphy of St. Basil's Conference is the indefatigable treasurer and librarian.

Having given this brief notice of the several Conferences of this circumscription, I may be permitted to state what experience demonstrates: that the Society flourishes best where the clergy take an active interest in its welfare; they are not expected to be present at all our meetings; perhaps it is not advisable that they should be; but their occasional visits to the Conferences stimulate the members and are always productive of good effect.

In 1875, the Society had, it was thought, attained sufficient importance to warrant its incorporation under the "Act respecting Benevolent, Provident and other Societies" (Ont. Stat., 37 Vic., ch. 34.) The project was opposed by the Superior Council of Quebec, as an innovation, but the President-General at Paris, to whom the question was referred, decided that, under the circumstances, our Society would be justified in availing itself of any privileges to be obtained by compliance

with the requirements of that Act. The necessary steps were accordingly taken and the incorporation effected; being a matter of some moment, all the papers concerning it are carefully preserved among the records of the Society.

In our early days, when the Society was limited to one Conference, its general meetings were held in the Cathedral, or in some building adjacent thereto; in the course of time, as Conferences multiplied, it was deemed advisable to hold these meetings in each church alternately, following a certain order. This system was continued for many years; it had its advantages; but the growth of the city and the inconvenience of assembling the members at distant points, contributed to its abandonment. It is now thought that the objects contemplated can be secured equally well by holding the general meetings at a fixed central point; for this reason the meetings were held for some time in St. John's Hall, Bond street, now the Notre Dame Institute. The want of a suitable house on the Society's property, Queen street, where its meetings could be held and the records properly cared for, had long been sensibly felt; initiatory steps were taken to this end, when in the year 1880, the property on the corner of Shuter and Victoria streets, now known as St. Vincent's Hall, was offered for sale, and purchased by the Society for \$6,040; the proceeds of the Queen St. lot (\$2,640) being applied on same. Since then the debt has been considerably reduced and will, it is hoped, ere long be wiped out entirely. All the general meetings of the Society are now held in this hall.

Such, briefly sketched, is the past career of the Society of St. Vincent de Paul in Toronto. It has been a silent, though not inactive, accessory to the work of the Church, and if its progress has been hardly commensurate with the growth of the Catholic population, it can, at least, look forward with hope to the future.

W. J. MACDONELL.

THE COLONEL'S STORY.

IV.

If the ignorant people feared Villafana as a sorcerer or blessed him as a saint, polite society felt a positive dread of his mysterious power. If he read so surely the hidden ills of the flesh, might he not also read the secrets of the soul? Few were willing to stand the test; a spotless soul is even more rare than a perfectly sound body. The ladies, especially, feared the doctor's penetrating gaze; not for their mental blemishes, poor lambs, but think of a man reading them through!—a man for whom, as he told one of them once, "the milliner's art and the hair-dresser's cunning devices had no secrets."

I could tell you many instances of this extraordinary power of mind and body reading, were I not afraid to tire you. I will close with one extraordinary manifestation which, overstepping the bounds of actual reality, went so far as to remove the veil of futurity.

One evening, the family being assembled as usual in the drawing-room, Villafana sat moodily in a dark corner, taking no part in the conversation, and his gaze fastened on my grandfather with a strange expression of sadness. My grandfather, at last noticing his moodiness, asked him:

"What is the matter, doctor? You look very gloomy this evening. Is anything wrong with you?"

"With me, no," replied the old man, with a deep sigh. "Would to heaven that I could divert the blow from your head and bring it on mine!"

"You speak in riddles, my friend; what danger threatens me?"

"Alas! you cannot see it. You are rich, rich in worldly treasures, rich in heavenly blessings; you are happy and make others happy. For what inscrutable design will God strike one of his most faithful servants? I know not, but I see the storm coming. You are like a noble and mighty oak spreading its branches afar; many find shelter under its protecting shade; even I, the poor wandering dog, have found my place there; but the storm is coming, I tell you. The oak shall be stricken down, and the branches scattered to the winds. As for me, poor outcast, after seeing the wreck of all I love, I shall die alone as I have lived."

Having spoken these ominous words, the old man rose, and, bowing silently to the awe-struck family, retired to his room.

My grandmother cast a look of alarm on her husband, who,

shaking off the involuntary gloom caused by this mysterious prophecy, laughed pleasantly, saying: "The old gentleman is in one of his moods to-night, and has gone too far; no man can read the future."

A few weeks after this incident the leading commercial firm of Kingston failed under most disastrous circumstances, the resident partner having died suddenly and the cashier absconded, leaving everything in dire confusion. My grandfather had endorsed the firm's paper to the amount of nearly a million of dollars. He found himself involved in interminable law-suits. Finally the whole matter was thrown into chancery, and his estates were sequestered. It was comparative ruin. Soon after this my grandfather was taken sick, and in a few days he was lying at the point of death. Villafana remained night and day by his friend's bedside; anxious and gloomy, his careworn face no longer wore that serene expression, the result of conscious power. He doubted. He assembled the family and told them, the big tears coursing down his face the while.

"God has withdrawn from me! I, who have picked up dying paupers, the victims of vice and crime, and restored them to life—I can do nothing for my best friend, for the man I love better than brother or father. I see the disease, alas! but I no longer see the remedy. I have tried all that human science can do, but science is unavailing. The father's disease is a strange, unknown disease, of which I can find no precedent in our medical annals. I am going to call in consultation the leading members of the faculty. God grant that they may find my diagnosis wrong!"

The three most famous physicians in the town met near the sick man's bed; they examined him, they scrutinized the treatment that had been followed—their unanimous verdict was, "All has been done that could be done. There is no hope."

My grandfather died. A few days later my grandmother followed her husband to the grave. The household was broken up, the family dispersed. By a strange fatality all went different ways, some to the United States, some to Cuba, others to Europe. My uncle remained in Kingston to look after the chancery suit.

During the confusion caused by these deaths Villafana disappeared and nothing could be learned of his whereabouts.

About six months after this a former servant of the family, the same old nurse Sophy I mentioned before, met my uncle and told him she had discovered the Spanish doctor, in an almost dying condition, in a miserable hut on the edge of the town. It was late in the evening, but uncle started at once for the place indicated, taking Sophy along with him. He found the old man lying on a wretched bed, feeble, fearfully emaciated, dying.

"O doctor!" cried my uncle, grasping his old friend's hand "how could you be so cruel? You, my father's dearest friend, you in this condition! Why did you hide from us? Do you doubt our love and respect?"

"No, no, my son; but I could not stay there. He was gone, gone for ever! I could not save him. God had punished me for not using properly, perhaps, his great gift. Since that day I have been praying for death to relieve me of a burdensome life. The merciful Judge has heard my prayer; to-day I receive the last sacrament. I am ready to die."

"But you cannot stay here. You must come home with me. I am going to have your room made ready for you, and early in the morning I shall be here to fetch you. In the meantime you must see Dr. B—— and have a nurse to stay with you."

"It is useless," said the old man, smiling feebly; "do you remember the prophecy? The old dog shall die alone. . . . But I grieve you; pardon me, my son. I have already seen a brother physician; for the rest, do as you wish, but remember that the decrees of Heaven cannot be set aside by the will of man."

Notwithstanding this protest, Dr. B—— was called in, who prescribed for the patient, but gave my uncle little hope. Old Sophy—the best of nurses—was installed for the night, in the sick-room, and my uncle left at a late hour, to make preparation for receiving his father's old friend next morning.

Just before dawn the doctor, who seemed quite collected and free from pain, bade Sophy go to the kitchen and prepare him some hot drink. When the woman returned Juan de Villafana was lying dead, his hands crossed over his breast, an ineffable smile upon his wan features.

"And you say this story is true, colonel?"

"Upon my honour as a soldier, every word of it."—P. F. de Gournay, in *Catholic World*.

THE SCOTTISH CATHOLIC PILGRIMAGE TO IONA.

AN HISTORIC EVENT.

The pilgrimage to the shrine of St. Columba was accomplished under the most favourable auspices. Most of the pilgrims were astir as early as four o'clock in the morning, attending service in the Pro-Cathedral previous to embarkation. From five to half past five the streets of Oban were alive with strangers hurrying from the hotels to the quay where the Grenadier was lying, which was to convey the party to the island. The sodden condition of the roads told of heavy rains overnight, and the feelings of the company were rather damped by a drenching shower which fell as the boat was making up its complement.

Less than an hour, however, had been spent upon the water when the heavy banks of clouds were broken up; the thick mist on the surrounding hills was dispelled, and a brilliant sun in a bright blue sky shone down on an azure sea. The passage was greatly enjoyed, though several of the ladies were somewhat disturbed by the heavy swell rolling in from the Atlantic. Devotions were twice engaged in on the way, the pilgrims forming themselves into groups on deck and reciting the rosary, followed by the singing of the hymns "Look down, O Mother Mary," and "Hail, Queen of Heaven." Monsignor Persico, who was recognized as the Papal representative in the pilgrimage, sat in the cabin during the earlier part of the passage, and many of the pilgrims sought him out and paid their respects to him on bended knee. Among others on board were Lord Lovat, who is a pupil at the Benedictine Monastery of Fort Augustus, Lady Lovat, and family; Lord Ralph Ker and Lady Ann Ker, of Woodburn, Dalkeith; Archbishop Smith, Edinburgh; Bishop Macdonald, Aberdeen; the Very Rev. W. Clapperton, administrator of the diocese of Dunkeld; the Rev. Lord Archibald Douglas, Annan; the Committee of Management, consisting of Canon Maguire, Glasgow; Canon Smith, Stirling; Father M'Ginnes, Alloa; Father Turner, Dumfries; and Father Colin Grant, Eskdale. The clergy of Edinburgh were represented by the Rev. Canon Hannan and Father Stewart, St. Patrick's; Father Easson and Father Hoban, St. Mary's; and Father Gray, Lauriston. As the boat neared its destination a sharp lookout was kept for the ruined monastery, and as soon as it was sighted the pilgrims, with heads uncovered and faces turned towards the island, joined in singing "Faith of our Fathers," and their voices, pealing over the waters, were heard by Bishop Macdonald in the monastery, giving timely intimation of their arrival.

The party were disembarked with the greatest expedition, each boat load on landing forming in processional order, and marching slowly along the winding paths, reciting decades of the rosary as they went. The ruins of the nunnery and Maclean's cross, which are among the objects of interest pointed out to visitors, arrested attention only for a moment, and the procession did not halt till it reached the ruined monastery, where it had been arranged the ceremony should take place. Here, in the chancel familiar to all tourists in the Western Highlands, a temporary altar had been erected, and the first arrivals on the scene found the Bishop of Argyle and the Isles busily engaged giving a few finishing touches to the work. He was receiving indispensable assistance from several young ladies, whose deft fingers were suitably arranging on the altar the flowers and candelabra. Though roughly constructed the altar, which occupied the site of the original high altar, was artistically draped, and the mouldering walls in the vicinity were hung with carpets. The portion of the chancel in which the altar was situated was roofed over, and the ground had been warmly carpeted. As each succeeding boat-load made their appearance on the scene, the chancel soon became crowded to overflowing, and the officiating clergymen found themselves confined in a very limited sphere. All of them who took part in the services were vested in surplice and soutane, and wore birettas. Benedictine, Franciscan, Vincentian, Carmelite and other monks were represented, thirteen of the first-mentioned order, under the leadership of the Prior,

furnishing a choir. When all the pilgrims had assembled within the precincts of the ancient building, solemn Pontifical High Mass—*In Coram Archiepiscopis*—was celebrated by Bishop Macdonald of Argyle and the Isles, with the Very Rev. Dean Clapperton, administrator of the diocese of Dunkeld, as assistant priest. Among others present were Monsignor Persico, wearing the Papal cross, purple biretta, and brown robes of office; Archbishop Smith, attired in full pontificals, within the sanctuary, the Rev. Canon Grady, vicar-general, Falkirk, and Canon Caven, rector of Glasgow Seminary, deacons in attendance on the throne, Father M'Almaic, Knoydart, and Father Woods, Newton-Stewart, the deacon and sub-deacon of the Mass, respectively, Father Angus Macdonald, Oban, and Father Colin Mackenzie, masters of ceremonies. The music, which was a Gregorian chant, was led by the Benedictine choir from the Monastery of Fort Augustus. During the progress of the service the rays of the sun were falling upon the pilgrim band, and lighting up the crumbling wall and decaying stone of the ancient monastery.

Archbishop Smith preached upon the words, "How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace," and in the course of his sermon he sketched the history of the Saint at whose shrine they had come to kneel in holy reverence. Sprung on both the father's and the mother's side from the noblest races of the Irish kings, Columba, he said, would have had much at his command had he chosen to spend his life in his native country. Setting out in his frail craft with twelve companions from the coast of Antrim to begin his missionary labours among the heathen Picts, he touched at various islands on the way; but finding that the hills of his dear Ireland were still visible, he put off to sea again, fearing lest the sight of his beloved country would make him falter in his great purpose. On the 12th May 563 he landed upon Iona, whence Ireland in the distance could no longer be discerned. From that day the little speck on the ocean grew into a mighty power. It flamed out into a beacon of glorious light that for centuries flashed across the ocean a steady blaze. Soon after Columba arrived on the island there arose on the spot selected a humble monastery and a church constructed of rough planks, covered with boughs of trees and weeds, and also the humble cell of the Abbot himself. When Columba carried his mission into the mainland the powerful Pictish king shut his gates against him, but at the sign of the cross the gates flew open, and in the presence of the barbaric monarch stood the commanding figure of the Saint, of more than ordinary stature, of angelic countenance and with a sonorous voice. The king, overawed, gave Columba permission to preach in his dominions, and the cross soon triumphed over all that country. Whatever influence the miracles might have had on the conversion of Caledonia and the Pagan Picts, there was little doubt that the example of Columba's pure and ascetic life, joined with his preaching and his constant prayer, wrought the conversion of the whole country. In this way Columba converted the nation of the Picts, and in the thirty years during which he busied himself in the great work, the form of Christianity was found to be precisely the same as that which the Catholic Church still believed.

At the conclusion of the sermon High Mass was again proceeded with, the Benedictine choir singing the *Credo* and *Agnus Dei*; after which Bishop Macdonald of Argyle and the Isles preached in Gaelic from the words, "Be merciful of your prelates," observing that the text was especially appropriate on such an occasion as that, when they were gathered to honour the Saint to whom the Highlands owed their Christianity. He concluded by alluding to the well-known prophecy of Columba, and said that that day was looked upon as a partial fulfilment of it. Then, before bringing the ceremony to a conclusion, he, as bishop of the diocese, welcomed the pilgrims to the shrine, expressed his obligations to the members of the Clerical Committee, to whom they owed the success of the pilgrimage, and conveyed his thanks to the sons of St. Benedict for their assistance in the choir. He also expressed, in name of the pilgrims, the pleasure they experienced in having among them Monsignor Persico, and publicly conveyed to the Duke of Argyll their thanks for the courtesy with which he had endeavoured to place every facility in their way. These complimentary references concluded, Dean Clapperton read the petition which had been forwarded to the Vatican, asking permission to administer the Papal Benediction, and the reply, couched in very

few words, granting the request. The *Confiteor* having been recited, the Bishop of Argyle and the Isles administered the Apostolic Benediction, which brought the ceremony to a close.

While leaving the chancel and dispersing themselves throughout the ruins, the pilgrims joined in singing the hymn "Faith of our Fathers." The entire service was of a most beautiful and impressive character, the effect of which was deepened by the knowledge that it was being conducted on historic ground, within sight of the spot where the Saint, whose memory is now revered alike by Catholic and Protestant, first placed foot on Scottish soil, and where his restless relics have now found a peaceful shrine. Having still two hours at their disposal, the pilgrims—clergy and laity alike—viewed with interest the many curious remains of centuries long gone by, and were shown the various places made memorable by the life of St. Columba. In order that a fitting souvenir of the pilgrimage might be obtained, photographs of the party were taken amid the ruins, each diocese forming in itself a distinct group.

Shortly after two o'clock the re-embarkation commenced, and at three o'clock the vessel weighed anchor. The return journey was made in the most delightful weather that has been experienced on the coast this summer. On entering the bay of Oban, singing was recommenced, and just before reaching the quay, in response to several calls on the part of the clergy for "Three cheers for the Pope," a lusty cheer from five hundred throats was raised from the deck of the steamer, proclaiming to the inhabitants of Oban, who were out in hundreds to witness their arrival, the successful issue of the pilgrimage. All were delighted with their experience, and were loud in praise of the officials on board the Grenadier for the means taken to provide for their comfort, and of the inhabitants and the custodian of the island of Iona for the kindness and courtesy they showed to the pilgrims.

THE BLESSED VIRGIN MARY.

The discussion of the Virgin Mary's statue at Montreal gave occasion to so many extraordinary letters and articles on one view of the question that I trust you will kindly allow me space to ventilate another view. In the petition of the Anglican clergy of Montreal to the City Council, praying that a site be not given for the erection of a statue to the Blessed Virgin, we find the following statement:—"The proposed statue represents a dogma which Protestants everywhere positively reject, and against which their forefathers have always earnestly protested." What is this dogma? Is it the divine maternity or Mary's intercession with God for mankind? On the former one Toronto paper spoke as follows—"Most Protestants believe, with Nestor of Antioch, that she is to be considered not as the mother of God, but as the mother of the human portion of Christ." How does this dogma affect that fundamental dogma of Christianity? Of Nestor of Antioch, or rather Nestorius of Constantinople, more anon.

From the tenor of most of the published letters and articles, I surmise that the writers do not know or do not realize the attitude of the Catholic Church towards the Blessed Virgin Mary for nearly nineteen centuries. The blind iconoclasm of the sixteenth century following the trail of the serpent, in a semi-torpid state, has come down to our own time; hence the lack of honour and reverence due to the holy mother of our Redeemer. Many really look upon the Blessed Virgin as a symbol of Popery. In the book of Genesis, 3: 15, the Lord, speaking to the serpent, said:—"I will put enmity between thee and the woman and thy seed and her seed, and she shall crush thy head and thou shalt lie in wait for her heel." These words of the Lord came to pass when the Blessed Virgin Mary brought forth the infant Messias, the Son of God, thus triumphing over the infernal serpent, the arch-enemy of mankind. The Blessed Virgin is again pointed out by the Lord, Isaiah, 7: 14, "Behold a virgin shall conceive and shall bring forth a son, and his name shall be called Emmanuel." We know, therefore, that in the Divine economy of the Incarnation the Blessed Virgin was chosen from the beginning to be the mother of the Redeemer, and was therefore qualified by the godhead for that supereminent position and sacred function, with all the peculiar and extraordinary graces which the nature and fitness of things demanded. Consequently we regard the Blessed Virgin Mary as "a mother of whom none but God was worthy

to be the son, because he created her for himself." As the flesh of Mary became the flesh of Jesus, and as it was impossible for God to assume a nature sullied by sin, it is self-evident that Mary was immaculate from her conception, and that the shadow of the original stain rested not on her pure soul.

Saint Irenæus and Origen teach that she was not contaminated by the breath of the serpent, and St. Ephrem, "To her the serpent had no access." St. Anselm says:—Freedom from original sin was necessary to her dignity, therefore God conferred it—*Deceit, potuit, ergo fecit*. The evangelist, St. Luke, describing the interview between the angel Gabriel and the Blessed Virgin, tells us that the heavenly courtier saluted her thus:—"Hail, full of grace, the Lord is with thee, blessed art thou amongst women * * * Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shall bring forth a son, and thou shall call his name Jesus, and he shall be great, and shall be called the Son of the Most High." Mary, whose virginal innocence was troubled at this salutation, answered, "How shall this be done for I know not man?" The angel replied:—"The Holy Ghost shall come upon thee, and the Power of the Most High shall overshadow thee, and therefore, also, the Holy thing which shall be born of thee shall be called the Son of God." Then Mary said:—"Behold the handmaid of the Lord, be it done unto me according to thy word." The destinies of the human race hung upon Mary's assent to the proposition thus made to her. The Omnipotent stands on ceremony with His feeble, finite creature, and by her consent the Blessed Virgin Mary becomes co-operatrix in the redemption of mankind. Saint Irenæus in the third century teaches that as Eve by disobeying became for herself and the human race the cause of ruin, so Mary by obeying became the cause of salvation for herself and mankind. (Iren. Liber. III.) Saint Jerome tells us: "Death [came by Eve, life by Mary." The first who gave the title "Blessed" to the Virgin Mary was the Eternal God by his messenger Gabriel; the second was the Holy Ghost by the mouth of Saint Elizabeth, who, filled with the Holy Ghost, cried out: "Blessed art thou amongst women and blessed is the fruit of thy womb," while the Holy Ghost again inspires Mary to use the same term a third time of herself in the *Magnificat*. "Behold henceforth all nations shall call me blessed." All Christian nations for almost two thousand years have accorded that title to the Holy Mother of the Redeemer with the exception of those who join the serpent in his enmity towards her.

Next to the prayer of prayers, the Lord's prayer, we place the *Ave Maria* or Holy Mary. These two prayers are the most valued and the universal prayers of the Catholic Church. When Catholics say the Hail Mary they unite with the salutation of the Angel Gabriel and commemorate the mystery of the Incarnation. They are aware that the Hail Mary is of Divine origin as well as the Lord's Prayer, while the Holy Mary, though long in ordinary use, was approved of by the Church A. D. 431, to combat the heresy of Nestorius, Bishop of Constantinople. Nestorius taught that Mary should not be called the Mother of God. A council, convened at Ephesus A. D. 431, was attended by 200 bishops and presided over by Saint Cyril, Patriarch of Alexander and legate of Pope Celestine. The council condemned the error of Nestorius, which was anathematized. Acting on this decision of the council the Church, wishing to place her children under the protection of the Mother of God and to secure her intercession, approved and ratified the addition to the angelic salutation:—"Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen." The heresy of Nestorius attacked the Hypostatic Union, and in effect, of course, the whole system of human redemption, for, of course, if Mary was not the Mother of God the Holy One born of her was not God. The Hypostatic Union is a fundamental doctrine of the Christian religion. We pay to the Sacred Heart of our Lord and His Precious Blood, that is to His sacred humanity, precisely the same adoration as to the Most Holy Trinity, because His divinity communicates to His humanity its own worth by virtue of the Hypostatic Union. Although the two natures of Christ are uncommingled and unconfused, and His two wills—human and divine—are quite distinct, yet His two natures are united in one person, and that person is divine. The union of the two natures takes place not by the blending of the two, but in the unity of the person. This is the Hypostatic Union. Saint Anselm, who died A. D. 1086, speaks thus of the intercession

of the Blessed Virgin Mary:—"We invoke the aid of Mary though Jesus is the source of all grace, looking upon our own unworthiness, and believing that the prayers of such a mother must have infinitely more power than ours." (D. ex. Virg. Can.) The Almighty God, by His messenger Gabriel, declared ed the Blessed Virgin 'full of grace;' but how sanctified and hallowed must she have become when, surrounded by the angelic host, in blissful silence the Eternal Spirit overshadowed the young Virgin and the mystery was accomplished. The august majesty of the Most High lay furled within her. What of the nine months during which Mary was a living tabernacle of the Lord—the ark of the new covenant, when the Little Flower bloomed in Bethlehem at midnight, and the strains of angelic music flowed in waves of celestial harmony over the earth; when Mary held in her arms her newborn babe, the flower which had blossomed of her virginal blood, and when she remembered that He was the Eternal God, what holy joy was hers—the joy of presenting to God what was equal to Himself, one who would secure for her fellow-creatures new and wonderful graces! Mary gazed at that beautiful face, kissed those lips that will once speak the doom of all men, she can even discover in that little face a likeness to herself, that same face which is one day to lie white, blood-stained and dead upon her lap. "As at the moment of the Immaculate Conception, as at the hour of the Annunciation, so it was at the Nativity, the Blessed Virgin began for the third time a new life of gigantic sanctities." (F. W. Faber.) The Blessed Virgin is called the Queen of Martyrs, for never did mother or holy martyr suffer more painful martyrdom. The prophecy of Simeon: "Thy own soul a sword shall pierce," was literally fulfilled when she beheld her Divine Son in the hands of His enemies suffering patiently and meekly the tortures inflicted upon Him; while the sacred writers apply to her the words of the prophet Jeremiah, as she stood at the foot of the cross, "All you that pass by the way attend and see if there be any sorrow like unto my sorrow" (Lam.) The Blessed Virgin Mother suffered in proportion as she loved, and as she was exalted far above the condition of our fallen nature, her sensibilities were proportionately increased. No mother ever loved a son as Mary loved Jesus. Her maternal affection partook in some degree of the infinite character of its object. As such was her love, such were her sufferings and martyrdom, which the handmaid of the Lord united to the sufferings and sacrifice of her own dear Jesus.

Thus again the Blessed Virgin becomes the co-operatrix in the work of redemption, yet there are found amongst us some who call themselves Christians who attack us, and say hard things of us because we wish to honour the mother of our Redeemer with a statue, though Cartier or Nelson or William may have one in any city of the Dominion. As these remarks are principally addressed to Protestants, I consider it not inopportune to remind those who speak irreverently about the Queen of Heaven of the fate of Oxa. (I. Paral.—13.) Surely it is not too much to expect that Christians should treat with respect the Virgin Mother of God. Even pagans feared to profane sacred things. "With desolation is all the land made desolate, because there are none that considereth in the heart." —M. V. Sartoris, in *Toronto Mail*.

SILK RIBBONS.

Those of our lady readers who would like to have an elegant large package of extra fine, Assorted Ribbons, (by mail), in different widths and all the latest fashionable shades, adapted for Bonnet Strings, Neckwear, Scarfs, Trimming for Hats and Dresses, Bows, Fancy Work &c., can give an astonishing big bargain, owing to the recent failure of a wholesale Ribbon Manufacturing Co., by sending only 25 cents (stamps) to the address we give below.

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LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 29th Dec., 1886.

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 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.

I believe me, yours faithfully,

JAMES J. CANNERY
Bishop of Hamilton.

TORONTO, SATURDAY, JULY 7, 1888.

His Grace Archbishop Walsh has returned to Dublin and has met with an enthusiastic welcome. While in London he visited the House of Commons and had consultations with various members of the Home Rule party. He also called on Cardinal Manning. Meanwhile he was twice interviewed, and his statements to a correspondent of the *Dublin Freeman's Journal* may be thus summarized: "The Papal decree was a decision strictly and exclusively a question of morals. The point was the moral lawfulness of the Plan of Campaign and boycotting. The decision was negative. The Church had no more to do with the advantages or disadvantages of a given line of action than Parliament with its morality. In this case no new law had been made by the Church or Pope. The Pope had the Irish cause fully placed before him. The Archbishop declined to say how the decree would be promulgated and enforced. He regarded the Irish political situation as most satisfactory, the cause winning all along the line. The fact that the earliest intelligence of the decree was communicated to a paper hostile to the Irish movement has given great pain to the Holy Father. It was the result of a conspiracy between two persons, one of whom was an official who betrayed his trust. Ireland ought to have shown more confidence in the Pope. His Holiness feels that he has been treated with mistrust. Some things have recently occurred in Ireland which were not consistent with the feelings that ought to exist towards the Holy See."

Reference was made in these columns a week or two ago to the great pilgrimage of the Catholics of Scotland to the island of Iona. The great event, fraught with the most momentous consequences to the future of the Church in

that country, is now an accomplished fact, and one cannot reflect upon the circumstances of the pilgrimage itself, or upon the days it was intended to recall, without the most hopeful anticipations for the future. Scotch and English exchanges to hand contain very full and graphic accounts of the event, and private correspondence brings us many interesting details. The Superior of one of the principal Religious Orders in Scotland writes us: "You will I am sure be pleased to see the absence of bigotry in the Scotch papers. The whole country has been interested in this pilgrimage, Protestants and Catholics alike; the former did not take the trouble to join in it, because it was not for them, nor in their style to take such trouble for any religious object, but they owned to seeing in it the fulfilment of prophecy, and they had at the same time the audacity and inconsistency to say that St. Columba was a Presbyterian. They are now, however, reading up his history, and many whose minds are straightforward will have the truth forced upon them."

"The pilgrimage has been the most important event in the history of the Scottish Catholic Church since the re-establishment of the Hierarchy, and it cannot fail to do much good.

"You will see that Mgr. Persico was amongst the pilgrims, and that he was the object of great veneration to his fellow passengers. He assisted at the High Mass celebrated on the island, wearing the Papal cross, purple biretta and brown robes of office."

Elsewhere we have culled from our exchanges a fairly complete account of the pilgrimage, which will, we are sure, be received with interest by our readers.

One may still find, says the *London Weekly Register*, the old guileless humour in the unconscious Roman correspondent. Cheerful in an ignorance of surrounding conditions that would disqualify any man for any other post in the world, he writes, on the eve of the Municipal Elections, to the *Daily News*: "Count Pianciani, the head of the former Pontifical army, has ordered all his followers to vote for the Clerical list. Next Sunday the services at the Vatican will be suspended, in order to allow the priests to see that their parishioners give their votes." It is piquant to imagine the clergy of the city being dispensed from reading prayers before the Pope on Sunday morning, so so that they may drive their flocks to the urns.

He who signs "M. V. Sartoris" has written to the *Mail* an exquisite apology for Catholic veneration of the Blessed Mother of God.

The writer had an excellent opportunity in the wording of the petition against the erection of a statue of the Blessed Virgin in Mount Royal Park. The petitioners (Anglican) complained that "the proposed statue represents a dogma which Protestants everywhere positively reject, &c." What dogma? The Divine Maternity? As they hope for salvation they dare not say so. For either she was Mother of God, or God has not redeemed the world. We reproduce a portion of the letter in another column.

When Rev. J. W. Sparling, a member of the Montreal Methodist Conference, next presides as a "patriotic sermon" (he is stated to have preached one on last Sunday night) he would do well to have something better for his audience

than poor Burchard's now historical outburst against "Rum, Romanism and Rebellion." As Mr. Sparling had no rebellion handy against which to launch his invective, he substituted for it "Party politics," and gave them a vigorous shaking. Sillier things have been said by cleverer men, but not much sillier by the most silly of them.

The funniest thing we have read this year is the letter addressed by Protestant Bishop Cleveland Coxe to the Archbishop of Paris, asking him to give him (Bishop Coxe) faculties to confirm Pere Hyacinthe's people. It will add another to the countless inconsistencies of the Pan-Anything Synod, when Bishop Coxe takes his seat there to declaim against the abominations of Popery, after having in this letter declared that he is "one who has long studied and admired the doctrines of a Church so ancient and so glorious in the past."

The *Mail* has taken up its parable against the restitution of the Jesuit Estates to the Church. "What are termed the Jesuit Estates are public property." So? Christian folk would like to see some better title to public property than a mere act of confiscation. "But the Holy See extinguished the Jesuit Order and thereby extinguished all their right to the Estates." That, *mon cher*, is for the Holy See to say. And herein we commend the prudence, if nothing else, of the present Prime Minister of Quebec. The property reverts to the purposes for which it was originally intended and the difference of opinion between the Bishops and the Jesuits is left to the only tribunal competent to deal with either of them in such a matter, the Holy See. Whereupon the *Huntingdon Gleaner*, an English Liberal paper,—(the *Mail's* word for it)—says: "All this sounds as a tale told in a dream. That the Premier of a British province should go to Rome and offer to surrender a portion of the Crown domain to the Pope, and to divide the proceeds not according to the will of the Legislature but of the Holy See, is one of the most extraordinary transactions recorded in modern history." When people beg premises in that fashion conclusions are cheap. How did it become "Crown domain"? By such process as would to-day shock Canada. By simple confiscation. If to-morrow St. James' were turned into a barrack and the Metropolitan into stabling for troopers' horses we would have a parallel for it. If, for the moment, the Anglicans or the Methodists were powerless to assert their rights, would the *Mail* or the *Gleaner* cease to contest the justice of the transaction? But that's another man's ox. *Le clericalisme c'est l'ennemi*, shrieked the *Mail* last fall, and, if the interpretation serves to enlighten the text, it meant Catholicity.

The Holy Office granted a general dispensation from abstinence on last Friday, 27th June, Feast of SS. Peter and Paul. Official information of this peculiar favour did not reach Toronto in time to allow its publication. A dispensation so unusual as that is apt to cause some surprise in the minds of our Irish people, to whom persecution and fanatical ridicule have made "eating meat on Friday" and "turning Protestant" almost synonyms. But abstinence from meat on Fridays is merely an ecclesiastical law, and, like any other precept of the Church, depends on the will of the Sovereign Pontiff, the source of all Church authority, and is, therefore, subject to dispensation, or even abrogation, by him.

The London *Chronicle's* Roman correspondent is very clever. He telegraphs that "Cardinal Moran, in a lengthy conversation with the Pope, while supporting the condemnation of the Plan of Campaign and boycotting, advised the Pope not to take too stern a view of the National movement, lest the Catholic Irish and their sympathizers in America adopt an attitude of defiance towards the Vatican, and the Pope appears to have been influenced, and it is probable that he will be publicly neutral in future while secretly enforcing his views upon the Irish episcopacy." What an exquisite, pro-English twist he gives his phrases! The Pope on the Irish question is just precisely where he was a year ago, the firm friend of every fair effort for Irish relief. His rescript decided a case of conscience which may or may not occur in Ireland. The Bishops of that country will decide, in individual cases, the matter of fact involved, and there the affair ends.

The Rev. F. M. Geudens, C.R.P., has translated a little book called "Sister Rose and the Mass of Reparation" (Burns and Oates), written by a Norbertine nun, the Prioress of the convent at Bonlieu, in France. It gives an account of the Mass of Reparation, with a short life of the foundress of this good work, who was a lay sister in the same convent. An exceptional character, Sister Rose, in turn wife, mother, widow and nun, led a life of self-sacrifice and renunciation in all these states, more easily admired than imitated. The publication of this little book will doubtless assist in spreading the devotion she had so much at heart. We are glad to announce that our esteemed contributor, G. M. Ward, is preparing a series of articles on this devotion, which will be published in the *Review* at an early date.

BOOK REVIEWS.

The *Messenger of the Sacred Heart* for July with its recent enlargements and improvements is certainly little, if at all, inferior to the best edited of the secular magazines. The American tale, complete in one number, of which it now makes a specialty, should alone secure it a large number of readers. "The Son of Bob Augustine," by Mr. Manuel Kennedy, is a stirring story of the Texan frontier shortly after the close of the late war. Its author is evidently at home in the life he describes.

The "Illustrated Varieties" is also of unusual excellence; but the *Messenger* has already won its right to style itself the only illustrated Catholic magazine in America. "To Montserrat" is a recent pilgrimage in the footsteps of the great St. Ignatius of Loyola.

The second and concluding instalment of the biography of "Father Peter Beckx" is given, covering the entire period of his long generalship of the Society of Jesus in a time of unusual persecution. A full exposition of the "Apostolic Schools"—a work bound up with the *Messenger* from the start—is presented; and there is a charming bit of travel, "Old Corpus Christi Customs in Poland." Besides the usual Sacred Heart articles, which the *Messenger* publishes as the official organ of the League of the Sacred Heart, called the Apostleship of Prayer, and which are unusually popular this month, "The Reader" has some pointed notes on current ideas concerning "Authority and Liberty in America." The poetry of the number is good, and the ballad—"The Lost Oblate"—recounts a touching and true incident of life on the Texan frontier again, where, as in the *Messenger* itself, truth is often stranger than fiction.

THE CATHOLIC UNIVERSITY AT WASHINGTON.

The following we print from advance sheets of the *Catholic World* for August :

The idea of Catholic higher studies in this country took its first step from aspiration to visible reality in the city of Washington on the 24th day of May last. On that day Cardinal Gibbons blessed the first stone of the Divinity building of the Catholic University of America. The rain poured down in torrents from first to last, but the President of the United States and his Cabinet attended the ceremonies throughout, greeting an assemblage of Catholic prelates and ecclesiastics and representative Catholic laymen such as is never, save for the furtherance of the very highest interests of religion, brought together in any country. All who were invited—and the invitations were sent everywhere—seemed to recognize that the occasion, being the beginning of an American institution of the highest character, was worthy of their presence, even at every possible sacrifice of interest and convenience.

To John L. Spalding, Bishop of Peoria, is due the credit of first breaking ground, figuratively speaking, for this University. It was done in his well-known address, delivered some five years ago at St. Francis' Seminary, Milwaukee. He called loudly and vehemently on that and subsequent occasions, and always with great force of reason and eloquence, for the pursuit of the highest scholarship by American Catholics, carried on in the environments of American life. It was his own intense conviction that gave him earnestness, but it was the evident need of the work and the ripeness of the times and of men's minds that brought him the response of assent and encouragement. It was given in unison from the throne of the Sovereign Pontiff, the unanimous vote of the third Plenary Council of Baltimore, and the voice of every organ of enlightened Catholic opinion.

The amount paid down in cash and now in the possession of the Board is nearly \$700,000; in addition to this sum nearly \$100,000 more have been subscribed by persons of unquestioned reliability. The property, consisting of sixty-five acres, is paid for and held with a clear title; the divinity building, estimated at \$175,000, ready to be paid for as the contracts call for payment, a really splendid chapel and library room, attached to the main building, provided for by one of the donors, and eight divinity chairs endowed in perpetuity. When the Board has secured ten endowed chairs it will consider the divinity faculty complete. What is looked for and will doubtless be shortly forthcoming, is an additional hundred thousand to stock the divinity library and to commence the beautification of the grounds.

The reader will see that the divinity department is, so far as its pecuniary and material needs are concerned, a success. It may be well to say that some of the professors are already engaged and arrangements about to be made to stimulate a supply of students. The endowment of a divinity scholarship in perpetuity is \$5,000. We have little doubt that the clergy of the country will shortly have secured for their respective dioceses scholarships enough to partly if not wholly fill the institution. However that may be, the financial condition of the University bids fair to be such as to enable the Board to fix the fee low enough to make it an easy matter for any promising young ecclesiastic to pay his way.

Just as soon as the divinity faculty begins its work—and its inauguration is to be a feature of the Centennial of the Catholic hierarchy in the autumn of 1889—steps will without delay be taken to add on the chairs in the faculty of philosophy and letters, which will open the avenues of the highest education to the laity. It is the calculation of the rector that in four years from the present time there will be assembled at the national capital a large body of lay students enjoying the advantages of the highest education which can be offered by the science of the nineteenth century. The Catholic laymen of America will, when all is done, enjoy the best fruits of the University. The lawyer, the physician, the politician, the merchant, the civil engineer, the journalist, the man of elegant leisure will here learn how to hold their own as practical Christians and be at the same time men among men of these critical times.

That the academical departments can be established within the time above named we have no manner of doubt. It is mainly a question of securing funds; and by the time the reader peruses these words the divinity department will have probably secured a grand total of a million of dollars. The endowment

of the other departments will not be more difficult; there are signs that it will be less so.

Of course it would be absolutely impossible to have a university or any single department of it without a generous endowment; nor is there any danger of an over-supply of means. But the prelates and gentlemen in charge have found that the opportunity of assisting a great, national, Catholic undertaking of the plainest utility and of the highest character has acted of itself as a stimulant to the generosity of our wealthier people. For example, ten days' work in the city of Philadelphia, by the rector of the University and the archbishop of that city, secured \$96,000, and they did not go beyond the limits of two parishes. The reader can see that the real resources of the country are untouched. Not a single collection has been made in any church, nor any personal canvassing that can be called thorough made among rich Catholics in any locality whatever.

We have said in this article some words showing the advantages of the political centre of the country for the site of the University: to the effect that as man must have, even for the universal truth, some local surroundings, he should choose such as his country offers of the strictly national, the Catholic American being Roman in his doctrine and discipline and American in local colouring. But the local and the personal, the traditional and the racial, and the national are, after all, but accidental circumstances. It is the study itself, and the spirit of the study, that make the University of value. That study is free, is subsequent to the routine of text-books, is absorbent rather than mechanical.

The pursuit of real learning, the high prize of finished scholarship, will then be within reach. Hard-working minds will find education in the University as they found instruction in the college. These men will become, some the disputants in great controversies, some the arbiters of public opinion, and some the investigators of departments of knowledge yet unsearched.

ST. JEROME'S COLLEGE, BERLIN, ONT.

The distribution of medals and premiums at St. Jerome's College, on June 28, 1888, was a pleasant affair. In spite of an all-day-long rain, a large number of distinguished guests from the town and from a distance attended. We have space to mention only: Very Rev. Eugene Funcken, Cons.-Gen. C. R., St. Agatha, Ont.; Very Rev. Chancellor Keough, Dundas, Ont.; the Revds. J. J. Gehl, St. Clements, Ont., B. Horny, Columbus, O., F. O'Reilly, Moncton, Ont., Jos. Wey, Formosa, Ont., F. A. Laforest, Natchez, Miss.; Messrs. I. E. Bowman, M. P., Waterloo, Ont., W. Riddell, secretary Ont. Mutual Life Insurance Co., Waterloo, Ont., Wm. Lang, Chicago, Ill., A. Foerster, Doon, Ont.; and of Berlin, Messrs. L. Bruthaupt, Mayor, H. Kranz, ex-M. P., J. Motz, Geo. Lang, Jos. Spetz, I. Travers.

An elaborate programme of vocal and instrumental music, with speeches and recitations, was extremely well rendered in the tastefully decorated new study hall.

A fact worthy of mention in regard to the distribution of prizes is this, that of the ten exceedingly beautiful and valuable medals eight are founded by former students of the College. These were awarded as follows:

Rev. Jos. Wey's *Good Conduct Medal*, Mr. John Eckart, Beechwood, Ont.
 Rev. F. Breitkopf's " " " Mr. S. Rogalski, Chicago, Ill.
 Very Rev. E. Funcken's *General Proficiency Medal*, Mr. John Eckart.
 Dr. Kaiser's *Philosophy Medal*, Mr. John Gnam, Port Huron, Mich.
 Rev. G. Brohmann's *Rhetoric* " Mr. T. Delaney, Troy, N. Y.
 Rev. S. Wadel's *English* " Mr. T. Delaney.
 Rev. J. J. Gehl's *German* " Mr. Wm. Motz, Berlin, Ont.
 Rev. G. Tarasiewicz's *Polish* " Mr. A. Supplicki, Cleveland, Ont.
 Rev. F. A. Laforest's *History* " Mr. Wm. Mctz.
 Dr. C. M. Droste's *Chemistry* " " "

Besides these medals a large number of very valuable books were awarded as premiums to the most successful students of each class.

The most affecting incident at the distribution was, certainly,

the address and presentation of a gold-headed cane of great value to Mr. Wm. McColl by his fellow-students. This excellent young man, himself a student, filled the difficult position of prefect during the past year, to the delight of his fellow-students, and the utmost satisfaction of the college authorities.

After the distribution, the professors, guests and students sat down to a splendid repast prepared in the new large recreation hall. This being over, interesting and instructive speech-making was indulged in for about an hour and a half.

Very Rev. Chancellor Keough congratulated Father Louis upon the success of his college; expressed regret that the place, so often occupied by the kind hearted Bishop Carbery, of pious memory, was vacant; and proposed the health of the Very Rev. Rector, Father Louis. This toast was honored with great enthusiasm.

Father Louis responded in a happy little speech, referring with feeling terms to Rt. Rev. Bishop Carbery and Most Rev. Archbishop Lynch, who, in former years, never failed to grace this occasion by their presence. He gratefully acknowledged that the success of the college was in great part due to their useful advice and timely encouragement. He also thanked the priests of the diocese and province for their continued sympathy and assistance.

The past year's success of the college was such that it surpassed the most sanguine expectations of its founder and rector. This encouraged him to put up another very large addition to the handsome building put up last year. With the completion of buildings now in course of construction St. Jerome's will rival the best institutions on the American continent.

Among the new branches on the programme of studies will be found classes for *Typewriting* and *Shorthand*.

Considering the past and present state of the college we can safely predict for it an era of still greater progress and usefulness in the near future; and we would recommend intending students who are anxious to pursue a college course of studies, to consider the advantages offered by St. Jerome's College, and to write for particulars to the Very Rev. Rector, L. Funcken.

CATHOLIC AND LITERARY NOTES.

Archbishop Ireland expects to have the pallium conferred upon him in about three weeks.

A Cologne journal asserts that a Sister of Charity was summoned from Potsdam for service during the last night of the late Emperor's illness.

East Indian papers announce that the body of St. Francis Xavier will be exposed to the veneration of the faithful in December, 1889. This is an event recurring only once or twice in a century.

At the final session for the season of the Academia of the Catholic Religion, at Archbishop's House, Westminster, His Eminence, Cardinal Manning, read a paper on "Mr. R. H. Hutton as a Religious Thinker." The paper was prepared by Mr. Wilfrid Ward.

It is the intention of the present president of Maynooth College, Very Rev. Dr. Browne, to procure the portraits of all the alumni of the institution who have been elevated to the mitre in any part of the world. He has already in Bishop's Hall, Maynooth, those of twenty-seven Archbishops and Bishops who have gone forth from Erin to plant the Faith in foreign lands or to mature it at home. They have been painted in Rome by celebrated artists, and have received much praise from all who have seen them.

CANADIAN CHURCH NEWS.

The Priests of the Basilian Order are this week making their annual retreat at St. Michael's College.

The Church of Our Lady, Guelph, is rapidly approaching completion, and will, it is expected, be opened some time in August. It is an ornament not only to Guelph, but to Ontario, and an enduring monument to Catholic faith and piety.

The large pilgrimage under the immediate auspices of Rev. Father Lefebvre, O. M. I., which left Montreal for St. Anne de Beaupré, had a most pleasant trip. Father Lefebvre states that on his way down a lady, whose name is said to be Casgrain, from Montreal, and who for a long time past could not walk through inflammatory rheumatism, took passage with them on Tuesday. At St. Anne de Beaupré she had to be carried to the Church, but after communion she felt a sudden change in her legs, and although not entirely cured, she has been greatly relieved, so much so, that this morning she could walk about the boat without the least assistance.

St. Patrick's conference of the St. Vincent de Paul Society will hold its annual excursion on Monday, July 16th, to Montebello gardens, St. Catharines, per steamer "Empress of India." The committee in large promise this to be the excursion of the season. One of the best brass and quadrille bands of the city has been secured. There will be games and amusements of all sorts and a great number of valuable prizes contested for. Refreshments will be furnished on the grounds. The steamer will leave Geddes' wharf at 7.10 a. m. and 2 p. m. Tickets, 75c. children 40c., may be procured at Mr. Wm. Burns' office, 137 Richmond St. west, E. G. Lemaitre, 256 Queen St. west, W. K. Murphy 353 Queen St. west, and at the wharf.

FATHER DANIEL'S LAST MASS.

JULY 4TH, 1618.

By Charles E. Jakeway.

Alone in the forest's verdant shade 'neath a towering pine he stood
Erect and agile and strong of frame, with a visage mild and good,
One hand to his broad, low brow was raised, in the other was clasped
A book,
On which his half-closed eyes were cast with a dreamy, absent look.

Did a vision pass before his brain of the life he had left behind,
Of lofty hopes in glorious France! the love of the Lord resigned?
Or wore his thoughts of the peril night, for the wolf prowled near the
fold,

Those hungry wolves, the Iroquois, blood-thirsty, fierce and bold?

Then he lifted his head and a tender light shone forth from his radiant eyes,
As he looked through a rent in the foliage green at the blue, unclouded skies,
And murmured, "Father, Thy will be done. I have driven the world from me,
Without reserve my naked soul I humbly offer Thee."

With a gesture meek he turned away, and walked with a solemn air,
Up the tangled wild-wood path that led to the rustic place of prayer,
Where his faithful flock of Hurons had assembled, young and old,
To worship God at their pastor's feet in the shelter of the fold.

In gentle, loving tones he told, in words they could understand,
The story of Christ, the Infant God, to that simple reverent band,
And though full oft the wondrous tale he had told to them before,
With abated breath and willing ears they heard it o'er once more.

Then lowly they all knelt down to pray, and the birds and trees
around
Seemed to hush their songs and still their sighs as if filled with an awe profound
But, hark! What was that? "The Iroquois!" rang the warning
wild and shrill,
And at once the dreaded battle-cry re-echoed from vale and hill.

Pero Daniel sprang erect to his feet, and a moment gazed around,
There were none could fight, for the braves had gone to a distant
hunting ground,
And only the women and aged men and children met his gaze,
As horror-stricken they turned to him with looks of blank amaze.

His eyes flashed fire. He lifted his hands, and his voice, like a trumpet clear,
Rang out o'er the din of approaching strife: "My children, do not
fear!

This day we shall be in Heaven with Christ! Flinch not from the
chastening rod!"
And in tones of triumph baptised them all in the name of the Triune
God.

Then wrapping his vestments round his frame, that seemed to increase in size,
He strode to the door with a smile on his lips and a luminous gleam
in his eyes,
And facing undaunted his fiery foe, unflinching he braved the shock,
And died with the name of his God on his tongue at the front of his
little flock.

—Orillia Packet.



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CLASS D The thirteenth monthly drawing will take place on Wednesday, 20th June 1888, at 2 p.m. Prizes value, \$60,000.00.

First Series Prizes value\$50,000 00
Principal Lot—One Real Estate worth..... 5,000 00

LIST OF PRIZES.

1 Real Estate worth	\$5,000 00..	\$5,000 00
1 Real Estate worth	2,000 00 ..	2,000 00
10 Building Lots in Montreal	300 00..	3,000 00
15 Bedroom or Parlor-room Suits to choice.....	200 00..	3,000 00
20 Do do do.....	100 00 ..	2,000 00
101 Gold Watches	50 70..	5,000 00
1000 Silver do	20 00 ..	20,000 00
1000 Do do	10 00..	10,000 00

2147 Lots, worth

TICKETS - \$1.00.

Second Series Prizes value\$10,000
One Real Estate worth

LIST OF PRIZES.

1 Real Estate worth	\$1,000 00..	\$1,000 00
100 Gold Chains worth	40 00 ..	4,000 00
1000 Toilet Sets worth	5 00 ..	5,000 00

1161 Lots worth

TICKETS - 25 CENTS.

Offers are made to all winners to pay their prizes cash, less a commission of 10 per cent. Winners' names not published unless specially authorized.

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Toronto.....17th " Thurs	18th " Friday
*Barnia.....24th " Thurs	25th " Friday
*Oregon.....30th " Wed.	31st " Thurs
Montreal.....7th June, Thurs.	8th June, Friday

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Ottawa, February, 1888

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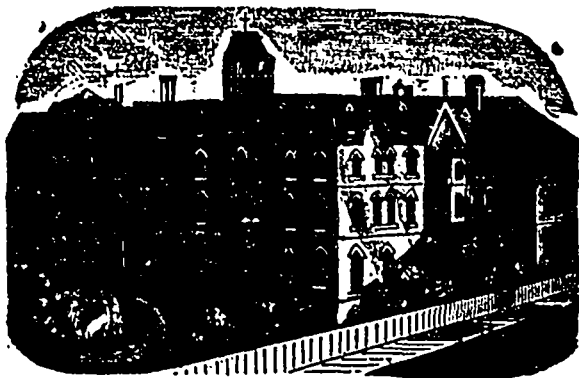
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The Department does not bind itself to accept the lowest or any tender.

By Order,

A. GOBEIL,

Secretary.

Department of Public Works,
Ottawa, 6th June, 1888.

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