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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, Mar. 9, 1889.

No. 4

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Notes.

We tender our congratulations to the New York "Freeman's Journal" on the occasion of its golden jubilee. The "Freeman's Journal" is a great power, and has had a great history. Under its present Editors, the Messrs. Ford, it has been conducted with ability and with dignity, and its usefulness certainly has been greatly increased.

At the opening of the March term of the Court of Queen's Bench in Montreal a few days ago, Mr. Justice Cross, in addressing the grand jury, explained that they were met with a formidable array of accusations, some of them of the gravest character, including murders, wounding, commercial frauds, forgeries, and assaults.

"This heavy calendar," said his Lordship, "might be partially explained by the rapid growth of the population in this important district. Still the volume of crime for the current term seems extra large. Notwithstanding the laudable efforts of our philanthropists and statesmen, intemperance continues to be a fruitful source of crime. It cannot be seriously doubted that if a thorough check could be applied to the uses of intoxicating drinks, and the effective suppression of drinking places secured, a great amount of misery and degradation periodically exposed in the proceedings of our criminal courts would be wiped out, and a vast gain secured to the peace, comfort and well-being of society."

There is an organization in Montreal, the Citizen's League, in which Protestants and Catholics find a common ground of uniting. The organization has for its object the limiting of the number of liquor licenses within that city, and the control of the license power. A large meeting was held on Tuesday last for the purpose of petitioning the Quebec Government to make certain changes, for this end, in the existing law. Rev. Cure Sentenne, in the absence of Archbishop Fabre, presided, and on the platform were Bishop Bond, Mayor Grenier,

Dean Carmichael, Canon Henderson, Archdeacon Evans, Sir A. T. Galt, and many representative citizens. A resolution was passed approving of the petition submitted, and "authorizing His Grace, the Archbishop, to sign and forward the same to the Legislature." It is an encouraging thing to see the Catholic clergy, supported by their Protestant brethren, taking the lead in these moral and social movements.

Now that the "Times" has apologized to Mr. Parnell, its agent has suicided, and the exposure has been made complete of its vast structure, as Mr. Gladstone termed it, of conspiracy and of falsehood, it is encouraging to notice that there is apparent a desire, even upon that part of the press which is politically opposed to Mr. Parnell, to acknowledge the extent of the injustice that has been done him, and the mental and physical suffering it must have entailed him. Acting in collusion with a perjurer and blackmailer the "Times" published daily against him, for two years, the most terrible charges that could be made against the good name of a public man. After two years time they are proved to be calumnies, and the "Times" stands convicted of an infamous attempt to blacken the reputation of a political opponent. "Englishmen," says the "Daily News" speaking of this, "will remember the patient dignity, gentle forbearance and unflinching courage with which the greatest living Irishman has borne himself under a storm of calumny which would have broken many a brave spirit. He will forever rank among the most devoted, sagacious, loyal and unselfish statesmen that ever steered a country through storm and peril to honour and safety."

The same honourable feeling found expression in the leading Tory journals of London. "We are extremely glad to say," observes the "Daily Telegraph," "that Mr. Parnell stands free and innocent of the damning charges attributed to him, with what we are sorrowfully compelled to call reckless and rash imprudence."

"Whatever else is proved" the "Standard" said, "the fact remains that a deep injustice has been done Mr. Parnell, and a blow equally to be deplored given to the character of English journalists."

As for the "Times" the feeling is that it is not enough that it should retract its groundless charges. "Besides the amplest apology," says the Montreal "Gazette," "that it owes to Mr. Parnell for the wrong which it tried to do him, it is in the interests of morality that it should confess its culpability in undertaking work which no newspaper could touch without degradation. We ventured to condemn the course of the "Times" at the very outset, on the simple ground that in playing the detective it was dishonouring the profession of journalism; nor would that condemnation be less deserved if itself and its hireling allies came off with flying colours. It is deplorable that the "doyen" of the British press should have soiled its hands with such a business, and the disgraceful and tragic upshot is a lesson by which journalism everywhere may profit.

THE CENTENNIAL OF GEORGETOWN UNIVERSITY.

The centenary celebration of the founding of Georgetown University was remarkable in more ways than one. It is the oldest and most celebrated Catholic institution of learning in the United States; it was founded by Archbishop Carroll, the father of the American Hierarchy; and the one hundredth anniversary of its celebration drew together one of the most distinguished assemblies of prelates, priests and laymen in the annals of the Church on this continent. It was remarkable also, as a spontaneous testimony from men eminent in every walk of life, to the beneficence and distinction of the Society of Jesus, under whose care the University has been from the beginning; a fact which should not be without instruction to a certain element here in Canada at the present time. From personages so opposite as Cardinal Gibbons and President Cleveland, who, if any, are entitled to speak for the democracy of America, came words of the highest praise of the scholastic attainments and eminent virtues of the Jesuit Fathers. The latter in the course of a very interesting and practical address, said:

"Another thought, born, I suppose, of the solemn trust which I have held for the American people, prompts me to say a word concerning the relation which such an institution as this should bear to American citizenship. Men of learning we at all times need; but we also need good citizenship. There should not be that selfishness in education which leads its possessor to live within himself, and to hug his treasure with sordid satisfaction. The least an educated man should do is to make himself a good, true American citizen; and he fails to do his entire duty if he does not also improve the citizenship of others. His love of country should be great, his interest in public affairs should at all times be active, and his discharge of the duties of citizenship should be guided by all the intelligence he possesses, and aided by all the learning he has acquired.

"Georgetown College should be proud of the impress she has made upon the citizenship of our country. On her roll of graduates are found the names of many who have performed public duty better for her teaching, while her alumni have swollen the ranks of those who in private stations have done their duty as American citizens intelligently and well. I cannot express my friendship for your college better than to wish for her in the future, as she has had in the past, an army of alumni, learned, patriotic, and useful, cherishing the good of their country as an object of loftiest effort, and deeming their contributions to good citizenship a supremely worthy use of the education they have acquired within these walls."

It is quite evident that President Cleveland, the chosen ruler of sixty millions of people, has no sympathy with that spirit, un-Christian as it is intolerant, which would brand the Jesuits as the enemies of free institutions and good citizenship. The testimony of such a man is worth more than countless volumes of abuse from ignorant fanatics, whose highest purpose at all times is to foment discord and strife between man and man.

Another eulogy, from a man of very different stamp to the President is also worth recording. Mgr. Preston, of New York, one of the ablest and best known of the American clergy, said:

"It had been his privilege to sit at their [the Jesuits] feet during all his Catholic life, indeed during all his intellectual life, for they had been his masters in learning before he had the happiness of entering the household of the faith. They are the vanguard of the Church, the right arm of the body of Christ, their blows are ever aimed at error with certainty and fearlessness, and their voices seem inspired by the One Whose children they are. Dignity creates responsibility, and those who have been so highly honoured by their *alma mater* are bound to labour hereafter for the glory of God and in the cause of truth. They have taken anew their oath of humble obedience to the Church of God and to the Vicar of Christ, the successor of Peter, the rock upon which the Church was built. They are soldiers engaged to battle under the great Captain of salvation in the warfare of truth against error."

The entire celebration was, in fact, what President Cleveland termed a "universal testimony of love and affection and towards Georgetown from the outside world."

One event of the Centenary was the conferring of degrees upon graduates and a few distinguished outsiders. The degrees in theology were conferred by Cardinal Gibbons; the honorary degrees by President Cleveland. Among those who received the latter were Hon. Honore Mercier, Premier of the Province of Quebec, who was made a Doctor of Laws, as a token, no doubt, of gratitude for his services to the Society of Jesus. Another event was the striking of three gold medals in honour of the centennial of the University, which were awarded as follows:

One to Dr. John Gilmary Shea, the historian of the Catholic Church in America, for his work, "The Life and Times of Archbishop Carroll;" a gold medal, struck by the Alumni Association, presented to Cardinal Gibbons, and a gold medal like the preceding to President Cleveland.

Among those from Canada who took part in the proceedings of the celebration may be mentioned, Rev. George Kenny, S.J., of St. Mary's College, Montreal, and Rev. W. J. Doherty, S.J., Rector of the Church of Our Lady, Guelph.

The celebration will rank not only as a great landmark in the history of the University of Georgetown, but in that of the American commonwealth also.

NERI.

Feb. 25th, 1889.

REMARKS.

I see that Dr. Potts has been down to Ottawa and that Sir John confided a good story to his inner ear. The ponderous doctor likes good stories and is in need of them to beguile the wealthy Methodists towards subscribing for the new Victoria College in the Queen's Park. The *London Times*, when it was more humorous and less out of joint than it is at present, used to call O'Connell the "Big Beggarman," but if Dr. Potts has half a million dollars by the first of May he might claim that distinction and the charter of Victoria might be amended to confer the degree of B.B. on him. There would be no difficulty in the Methodists getting that privilege from the Ontario Government—especially when they are to get a big grant of land in the choicest part of the Park for a college site.

When the Baptists took their slice of land in the Park and entered into some unknown relations with the University it was believed they would remain part of the confederation of colleges; but after building McMaster Hall they applied to the Government and got a charter of their own with independent university powers. It does not seem to me that paying rent for their site will re-instate them in equity, or be a fair return for what many consider a breach of faith. The Methodists have had all along University powers and the proposal is that these be held in abeyance so long as confederation will be a success. Keeping in mind the present violent opposition to Dr. Potts' scheme one might prophesy that after Victoria Hall is built confederation will *not be a success*,

Wyckliffe Hall was another slice of University grounds and that institution—erected to be a reproach to Trinity College—is likely to go to pieces. The Wyckliffites have clung as a burr to Toronto University for many reasons—a minor one being that Trinity College and the Toronto University are always supposed to be in battle array against each other. When the Anglican Church could not maintain Kings College as a Divinity school for themselves they shook the dust off their feet and went up Queen street; and Kings College then became the University of Toronto, with no divinity taught therein.

The Presbyterians have made the best use of the Provincial University, and Dr. Caven of Knox College is careful and canny. The next denomination to ask for a slice of the Park will probably be the Congregationalists, who may be induced to remove their college from Montreal. And so all the Protestants will be settled comfortably on the public property—because the University of Toronto is a state institution now—and indeed efforts have been made in and out of reason, to induce all sorts of creeds and all sorts of professions to enter into the Provincial round-house.

If the Jesuits appealed to-morrow for a slice of the Park and for affiliation how would they be received? and what would revive Mr. Mowat from the dead faint that such an application would superinduce? The state does nothing in Ontario for higher education for the Catholics. It provides High Schools and Collegiate Institutes and a University, just as the British Government used to provide a state church in Ireland. The answer to the Catholics here is virtually the answer of Dean Swift to the Catholics in Ireland--that the churches were there open for them and it was their own fault if they didn't go to the established legal service! and whether they went or not they must support it. I wonder if the Basilian fathers applied to the Government for something for St. Michael's College towards higher education for Catholics, whether the Government of the day would ignore their right to be heard? The separate school system stops short at primary schools, and while the state does everything for public education up to endowing the University of Toronto, it does not give one dollar to the support of an intermediate school for Catholics. Where is the fairness in this? and if every splinter of Protestantism is to get free ground in the Park what equivalent do the Catholics get? The state professes to keep in view the education of Protestants as Protestants--or, if this be denied, then it certainly professes to allow the Catholics to be educated as Catholics. And how far? As far as the common school system will go--reading, writing and arithmetic--and after that the state takes the money of the Catholic tax payer, the revenues that is represented by Catholics, and it gives nothing in return. Not one dollar is given to a Catholic high school or to a Catholic collegiate institute or to a Catholic College in the Province. The thing is unjust and ought to be remedied. It leaves us bare indeed and gives us nothing but the multiplication and establishment of seats of education hostile to Catholics and in which no Catholic has any chance of gaining a foothold. I don't know if there is one Catholic head master in a High School in Ontario, and I don't know of any position worth five hundred dollars a year that any Catholic could count on getting in the University of Toronto. There are, perhaps, over a hundred persons employed in the University of Toronto in the different faculties but there is not one Catholic amongst them to my knowledge. It is untrue to say that there are not Catholics well fitted for the positions. There is no chance for a Catholic to get any position in the public educational system of Ontario. In High School sections, as has been experienced, the people are too bigoted, and there the Catholics have comparatively no voice; in places where the appointments are political the friends of the Government must be taken care of first of all. If a Catholic is useful in that way he might, of course, be appointed even if he were not so noted in the arts and sciences as in practical politics. But the truth is that the Government cannot be blamed for not making appointments wherein the religion would be an unpardonable objection. That being so the Catholics ought to get a fair chance to build up their own institutions, and with anything like a fair chance they would be satisfied. I hope they will not be satisfied with less.--OBSERVER.

THE CANADIAN SEPARATE SCHOOL SYSTEM.

The right which is enjoyed by Catholics, and by Protestants also, in parts of the Dominion of Canada respecting the appropriation of their own taxes to the support of their own schools, is a very important one and worthy of being well understood. It is a concession, a privilege, the dominant party may say; but the Catholics acknowledge it simply as a right, as a legislative sanction to the underlying principles of true education. They contend that the control of education cannot be rightfully divorced from the conscience of the parent; that the State with no conscience and with no conception of religion cannot undertake to impart religious instruction. A State School System, like an Established Church, has certain fascinations for the man in office as well as for the expectant politician; it affords him patronage, it offers him a chance to make a name for himself, and most of all it gives him a wonderful grip on the future generation. If to be the founder of a splendid State Church is likely now to be a dream of the past, there remains that appurtenance of it, a State School,

which is hard to be relinquished. If we cannot be expected to go to the National or State Church, we must be very narrow if we object to go to the National School. And so the energies of those who govern us, being diverted from the higher course, or what they deem the higher course, are the more strongly exerted towards that which remains. The State takes up education as the last stronghold of Caesarism, and takes it up, at least in Canada, with a vengeance. Every one must be well educated in the arts and sciences, he must be enabled to enter the universities; he must learn an astonishing number of things whether or not they will ever be of the slightest use to him. The mind must be formed, the intellect must be trained. And so we have public schools, and high schools, and colleges, and universities, all, except a few struggling colleges, supported by the State, and presided over by a State official. The intellectual part of the youth being provided for, the moral training does not seem to be very important. It consists chiefly in inserting a few well-rounded platitudes--Pagan or Christian--wherever they could be conveniently worked in with the literary selections in the school books. But religious training is necessarily ignored. Some of the denominations, following the example of the Catholics, are striving to educate their own children in their own way; but their efforts are discountenanced and they work under great disadvantages. The Juggernaut of the State rides over them. The State has money, and the appeal for general and higher educational facilities is one that is popular and patriotic. It is a drawing us out of the dark ages, it is enlightenment, it is the progress of the age. But there is no appeal for a higher or indeed any sort of religious training. The State itself, having no religion and naturally but a very heterogeneous conception of it, cannot be expected to teach religion any more than a joint-stock company could teach it. Its whole undisputed theology may be comprised in less than a page; and so it would not be worth while attempting to formulate any doctrine. A few, and these not "glittering generalities," must suffice. The Atheist and the Unitarian, the High-Churchman and the Methodist, the Ingersollite and the Catholic, may sit down at the common council of the nation and come to a conclusion as to the public works department or as to revenue, but they cannot make such headway with religious education, or even with highly diluted moral instruction in the schools. They wisely gave it up, protesting, however, that it is not essential; and even if it is, that it is sufficiently taught. At all events, whatever lack or deficiency there is in teaching the Divine science, there is a credible overlap on the side of the human.

The writer is not concerned with the public or other State schools except in so far that they do not and cannot afford any guarantee to a parent of the religious instruction he may and ought to deem necessary for his child. The justness of this to all denominations was the origin of the Separate School System. This system is not, as is commonly supposed, even in Canada, an exclusive right or privilege for Catholics. It is extended to Protestants as well. There are separate schools for Protestants and for Catholics, making religious belief the line of separation; and separate schools for the coloured people, making colour the line of separation. The law is a little, but very little, in favour of the Catholic separate schools; as will be seen presently, the law inclines towards making public schools the vanishing point of Protestant separate schools. There are very few of these latter schools, for obvious reasons. It is rare that one form of Protestantism is so objectionable to another form as to superinduce an estrangement in the school-room; it is rather the fashion now in some parts of Canada for the different denominations to exchange pulpits on a Sunday. The week-day points of difference may be set down as a very slight divergence. This united front, or almost united front, of Protestantism, sufficed for the legislatures in times gone by to assume that there were only two religions so far as matters educational went; and they probably foresaw that it was a very poor specimen of a Protestant that would not fall in one line where the Catholics were all on the opposite side.

And so, though it is convenient at times to rank Catholics with Methodists and Baptists and Anglicans and Presbyterians, as for instance, representatives in public offices and so on, yet in this matter of schools the population is to be regarded as Protestant and Catholic, and the legislation follows that sup-

position. Leaving out the coloured schools as affording no special feature for our purpose, there are three sorts of elementary schools. The public school of no religion, the Catholic separate schools, and the Protestant separate schools for their churches respectively. The first of these is non denominational, the other two are denominational by statute law.

The law as it now stands, for instance in the rather Protestant Province of Ontario, is the result of a good many hard fought battles in which it was difficult to avoid religious strife. It would be impossible to do more than sketch the history of it here, and even were it otherwise, it is not a pleasant task.

In the year 1810 the Eastern and Western Provinces of Canada were united under one government. In population they were nearly even in point of numbers; one was British and Protestant, the other was Catholic and French. Responsible government, such as at present prevails in England, had just been secured, and the people were in a fair way towards governing themselves. One of the first Acts of the year 1811 was a School Law by which in rural districts separate schools, for either Protestants or Catholics, could be established; in cities and towns a joint board of trustees was supposed to be able to manage educational affairs. During the succeeding ten years a number of legislative experiments were made; in 1813 the Act was repealed as to Western Canada, and four years later an unsatisfactory Act was passed which in its turn was superseded by an Act of the year 1819. This latter one was never put in force. A complete School Law was enacted in 1851, but it was not for two years afterwards that the basis of the present law was constructed, nor till the year 1855 that anything satisfactory was reached. In the general election of 1857 the propriety of having separate schools was one of the chief issues at the polls, and the result was that the Catholic party from Canada East was in a position to rule the House.

The Catholic Separate Schools in Western Canada numbered sixteen in the year 1851, increasing during the preceding decade from a solitary school in 1811 to the number mentioned. In the succeeding decade, or rather in 1862, there were 109 schools with an attendance of 13,631 pupils. In 1863 the law was settled, such as with very slight modifications it exists at the present day. Under the Act of this latter year it was provided:

"Any number of persons, not less than five, being heads of families, and freeholders or householders, resident without any school section of any township, incorporated village, or town, or within any ward of any city or town, and being Roman Catholic, may convene a public meeting of persons desiring to establish a separate school for Roman Catholics, in such school section or ward, for the election of trustees for the management of the same."

The trustees so elected formed a body corporate, and had power to enforce and collect rates and contributions towards the support of the school, and they had and have all other necessary powers in that regard.

The Protestant and coloured separate schools are now brought into existence in this way:

"Upon the application in writing of five or more heads of families resident in any township, city, town, or incorporated village, being Protestants, the Municipal Council of the said township, or the Board of School Trustees of any such city, town, or incorporated village, shall authorize the establishment therein of one or more separate schools for Protestants; . . . and in every such case, such council or board, as the case may be, shall prescribe the limits of the section or sections of such schools."

The chief point of difference in the Protestant and Catholic schools is that in regard to the former there is this clause:

No Protestant separate schools shall be allowed in any school section, except when the teacher of the public school of such section is a Roman Catholic."

There is no corresponding clause to this in the Act as regards the Catholic schools. The supporters of the schools have to reside within a radius of three miles from the site of the school-house, otherwise, if not so situated, they can attend the public schools. So long as the separate schools exist they must be supported by those desiring to support them, but the Catholic can withdraw his support and allow his taxes to fall into the public schools.

The protection which the Separate School Act affords is of two kinds: it exempts from the public school tax and it secures a share of the public school fund. This is provided for by two sections.

Taking the Province of Ontario as a fair sample of the working of a denominational elementary school system a few statistics may be of some value. In round numbers the entire population is 2,000,000; the population between the ages of five and sixteen 500,000. The grand total of schools of every description reaches about 5300, and of this number 200 are Roman Catholic separate schools. The entire Catholic population is between one fifth and one sixth of the whole, and the school children upwards of 90,000.

The cost of pupils to the rate payer is shown to be less, and generally a good deal less, to the separate than to the public school supporter. Here is the cost per pupil for the year referred to:

	Counties.	Cities.	Towns.
Public schools.	\$5.70	\$9.30	\$6.20
Separate schools.	1.70	4.78	5.66

It will be seen from this that, while in rural sections the cost per pupil is much the same, in the cities, where the religious orders do the work, the expenses are kept nearly one-half lower than in the public schools. Out of a total number of 151 teachers, 218 belonged to religious communities.

(Here follows the clause of the B. N. A. Act governing Separate Schools):

It will be seen from this (the article concludes) how safe the Separate School Law is from any local encroachment. It stands with the Canadian Constitution, but it may fall with it. It is unaffected by local agitation or by local legislation in the Province, though it may be, and has been, amended at the instance of the proper authorities. Being a law for a "denomination," to use the word of the statute, no government would proceed to enact any amendment to it unless at the request of the heads of that denomination. This secures the law from any hasty or ill-considered changes, and leaves to the ecclesiastical authorities the proper guidance in educational affairs.—D. A. O'Sullivan, in *American Catholic Quarterly*.

FATHER HAND ON THE JESUIT QUESTION.

SERMON AT ST. MICHAEL'S CATHEDRAL ON SUNDAY LAST.

St. Michael's Cathedral was crowded to the doors last Sunday evening when Rev. Father Hand preached on the Jesuit Question. He took as his text:

"Why have the Gentiles raged and the people devised vain things? The kings of the earth stood up and the princes met together against the Lord and against His Christ." Psalm 2: verse 1-2.

After a short introduction he said:

It is not my purpose this evening to show that the members of the Company of Jesus are included in this beatification. ("Blessed are ye when they shall revile you and persecute you and speak evil against you, untruly, for my sake: be glad and rejoice, for your reward shall be great in heaven.") Day after day we find columns of foul calumnies and filthy libels against the good and saintly fathers in the journals of this city. Wild and frenzied harangues have been hurled from the pulpit like the burning embers from a forged furnace. Language, which must sound strangely in a place of worship, has flowed from lips that can only pollute the name of Jesus like the muddy freshets through the sewer channels. Men unaccustomed to control the animal appetites of the soul, unable to reason calmly, have ventured to offer to the public through the medium of the press and pulpit their heated opinions on the local question of indemnifying the Jesuit Order. It is one that concerns, if at all, very remotely the people of Ontario. However, some busy-bodies have been good enough to bestow their attention upon the management of Quebec affairs; they have brought the matter on the tapis, and are not slow in dealing out summary destruction to a measure that has given entire satisfaction to all parties and creeds in the Province of Quebec. I need hardly say that dense ignorance of the question at issue has been exhibited by the expounders of pulpit instruction and by the correspondents who have been inflicting their confused ideas in illiterate form on suffering subscribers to certain journals in this city. I may go further and state that few of those parties have exhibited an inclination to understand the principles of justice which underlie the restitution made to the Jesuits. It is a rather dry subject; one of an historico-legal character in

which right and justice sometimes are ignored. I shall not attempt to

APPEAL TO YOUR PASSIONS.

The parties who oppose the grant to the Jesuits do so upon one or both of these grounds: 1st, That they have no right to such indemnity. 2nd, Admitting that such a right existed, it has been forfeited by the nature and character of the society. The champions who vociferate so wildly pay as little attention to the rules of logic as they do to the accurate statement of historical fact. If they reason at all it is in this wise. The Jesuits should not receive anything from the Government of a country but that to which they have a just right; but they have no right to remuneration for the loss of their ancient estates: therefore this grant or part of a grant of \$100,000 should not be given to them. I shall speak upon the question of the Jesuits' right to remuneration this evening. Two weeks ago, in terms more elegant and graceful than I can employ, you heard of the arrival and early struggles of the Jesuits in Canada.

Their only object in life, the end of their mission was the conversion of the Indian and salvation of his soul. With an enthusiasm beyond the power of description and above the excess of praise, they set about their arduous task. It was a slow and disagreeable job. There were many pathetic and deeply interesting phases to the Indian character, which the learned and refined fathers made known to their countrymen through the *Relations des Jesuits*; the French heart was moved by the touching incidents narrated in the plain unvarnished annals. A new race was discovered. Prince and peasant were alike attracted by the chivalrous heroic efforts of their ecclesiastical countrymen mid the snows and forests, in the wigwam and on the chase, with the dusky savages of New France. Those who were unqualified to personally take part in the trying life of a missionary desired to render him material assistance: through the gratitude of Christian hearts, who longed for the conversion and education of the mysterious red man, we are introduced to the property of the Jesuits. When missionaries go abroad to Japan or some other distant country, leaving heathens in their own land, and others still worse, it is a pious custom to supply the messengers of good will with a means of sustenance and place at their disposal some financial account that they may draw upon during six or twelve months absence in taking general observations of the habits of life of the Hindoo or Japanese. So it was in the time of the Jesuit fathers.

ACQUISITION OF ESTATES.

1. I find registered in the *Archivum Romanum* a donation from a private individual, registered Paris, August 14th, 1646. M. Damian, in favour of the mission of St. Mary to the Hurons of 25,000 livres for the building of a college at Quebec for the education of Indian children.
2. The signory of Notre Dame des Anges, Charlesburg, was given to the Fathers and their successors forever to enjoy as their property in consideration of the services which they rendered to the French inhabitants as to the savages of the country, March 10, 1626.
3. The signory of St. Gabriel, by Madame and M. Giffard, 16th April, 1647.
4. The signory of Sillery, October 13, 1699.
5. The signory of Cape Magdalen, May 20, 1651.
6. The signory of Batiscan, March 13, 1639.
7. Isle of St. Christopher, October 20, 1654.
8. Signory of La Prairie, April 1, 1647.
9. Isles of Kuaux, March 20, 1638.
10. Fief Pacherigny in the town of Three Rivers, March 20, 1658.
11. Lands near the town of Three Rivers, February 16, 1634.
12. Vachelie, near Quebec, March 10, 1626.
13. Lands at Point Levis, August 1, 1648.
14. Tadousac, July 1, 1656.
15. Twelve lots for a college in Quebec, July 24, 1646.

Other lands and properties and innumerable donations were given by French Counts and Countesses for the propagation of the Holy Faith among the savages of New France by the devoted Jesuit Fathers. The opponents of the Jesuits seem inclined to deny every just claim that may be put forth in

their behalf. It would be a serious setback to the arguments in support of the contention of a right to remuneration if they should be met with the assertion that the Jesuits never possessed any land in Canada. Such a denial would not be more directly opposed to the truth of historical documents than many of the statements published within the last month in the journals of *Toronto*. In every case of bequest the intention of the donor is clearly expressed in the instrument of conveyance. Invariably it is directed that the proceeds of the land and interest of the capital shall go to the evangelizing of the Indians and educating of the children of the French inhabitants.

CONFIRMED BY LETTERS PATENT.

This corporation of the Society of Jesus was confirmed by letters patent on May 29, 1680, and again on June 15, 1717. Canada passed from France on the 18th September, 1759. By the right of nations that sacred and inviolable *jus gentium* to which tyrants and conquerors bow with meek submission the victor has no right to private properties of citizens or of authorized corporations of the vanquished nation.

"The conqueror who takes a town or province from his enemy cannot justly acquire over it any other rights than such as belong to the sovereign against whom he has taken up arms. War authorizes him to possess himself of what belongs to his enemy; if he deprives him of the sovereignty of that town or province he acquires it such as it is with all the limitations and modifications. One sovereign makes war upon another sovereign and not against unarmed citizens. The conqueror seizes upon the possessions of the State, the public property, while private individuals are allowed to retain theirs. They suffer but indirectly from the war and the conquest only subjects them to a new master." (Chitty on the Law of Nations.) I could cite authorities *ad infinitum*. English and French authorities unanimously agree upon the capital point that private individuals should be undisturbed in their rights and possessions.

THE QUESTION DEBATED.

This question of conquest was warmly debated in the British House of Commons on this very Canadian issue. Widderburne, then Solicitor-General, made a report to the King in 1772 on the Canadian question. In it he says: "No other right can be founded on conquest than that of regulating the political and civil government of the country, leaving to the individuals the enjoyment of their property. Thurlow, the Attorney-General, subsequently in his report says: "The Canadians seem to have been strictly entitled by the *jus gentium* to their property, as they possessed it upon capitulation and treaty of peace." Speaking upon the question in debate in Parliament the same gentleman affirms: "You acquired a new people, but you do not state the right of conquest as giving you a right to goods and chattels; that would be slavery and extreme misery. In order to make the acquisition either available or secure this seems to be the line that ought to be followed. You ought to change those laws only which relate to the French sovereignty, and in their place substitute laws which should relate to the new Sovereign, but with respect to all other laws, all other customs and institutions whatever, humanity, justice and wisdom, equally advise you to leave them to the people just as they were." Strong is the law of nations in favour of the preservation of the estates of the Jesuits.

THE GUARANTEE AND TREATIES

ensured still more firmly the inviolability of the property. In the capitulation of the city of Quebec, 18th September, 1759, article 6, it is agreed that the exercise of the Roman Catholic Apostolic religion shall be conserved, that protection shall be extended to ecclesiastical and religious houses. Article 34 of the capitulation of Montreal, and of the whole colony, 8th September, 1760: "All the communities and all the priests shall preserve their moveables, the property and revenue of the signories and other estates which they possess in the colony, of whatever nature soever they be, and the same estates shall be preserved in their privileges, rights, honours and exemptions.--Granted." Thurlow, afterwards Lord Chancellor, made a subsequent report to His Majesty the British monarch, 22nd January, 1773: "On the 8th September, 1760, the country capitulated on terms that gave

to your Majesty all that belonged to the French King, and preserved all the property, real and personal, in the fullest extent, not only to private individuals, but to the corporation of the West India Company and to the missionaries, priests, canons, convents, etc., with liberty to dispose of it by sale if they should want to leave the country." I think now I have shown that a change of monarchs did not change the legal status of the Jesuits anent their estates and incorporations. Their rights were recognized, but a means was devised to eventually wrest their property from them. When a man possessed of property dies intestate, leaving no legitimate heirs after him, his possessions revert to the Crown by what in legal phraseology is called escheat. What term should we apply to the Government which would prohibit the last male scion of an illustrious and wealthy line of ancestors from entering into the holy state of wedlock in order that at his death his rich lands and vast domains might revert to the royal exchequer? It would certainly be

AN INIQUITOUS AND WICKED PROCEEDING.

No evildoer should be enriched from his misdeeds, whether he be prince or pauper. The Jesuits were allowed to remain in undisturbed possession of their estates and houses, but they were forbidden to receive candidates or novices to recruit the society in Canada, so that in a few years at most the society would become extinct and its wealth fall to the Crown. The extinction of the Jesuits was a terrible and cruel blow, it was a deliberate social murder. The hearts of Loyola's sons were not attracted to land or property. Toil, hardships, persecution and death had no terror for them. Personally they cared little for the smile or the frown of Louis XV. or George III. But the harvest ready for the gleaning, the abundant crop of Indians that was prepared for the reception of faith, touched the tender fibres of their devoted souls. The labourers were few, the grain fell back to mother earth ungathered and ungrained. The savages cried out for the bread of faith and there was not one to break it to them. *Parvuli peterunt panem et non erat qui trangeret eis.* The inhibition of the British monarch fell heavily on the Jesuits, but a thousand times more disastrous was it to the poor half-tamed savages that roamed through the depths of the forests. No one that knows anything about the early history of our country will deny that in the loss of the "black robe" the poor Indian bade adieu to the only class of white man towards which his heart ever warmed with confidence, love and affection. The effect of King George's inhibitions was to throw thousands of Indians back to the

DENSE DARKNESS OF BARBARISM

and savage life, back to the horrible orgies of pagan worship. On the 16th September, 1791, the last coup was dealt the Jesuit order. A royal instrument of that date declares: "It is our will and pleasure that the Society of Jesuits shall be dissolved and suppressed, and no longer continued as a body corporate or politic, and all their possessions and property shall be vested in us for such purpose as we may hereafter think fit to direct or appoint." Hence we infer that up to that time the Society of Jesus was a body corporate and politic. Hence the Jesuit Society in Canada was not suppressed by the bull, "*Dominus ac redemptor noster*" of Clement XIV. in 1774. The correspondence which passed between Monsigneur Briand, Bishop of Quebec, and Lord Dorchester, Governor of the colony, who besought the bishop not to promulgate the decree of the Sovereign Pontiff, establishes that fact. The bishop had recourse to Cardinal Castelle, and the document was never published.

WHEN THE LAST DIED.

Pere Casot died in 1800. It is commonly stated that the Crown, through escheat, took hold of the properties. It is an historical fact that after the conquest no new members were received into the Society of Jesus. On the 15th November, 1772, Mgr Briand, Bishop of Quebec, thus wrote to Cardinal Castelle: "The English have not molested the Jesuits in Canada, and, together with the Recollets, they here serve the Church with great edification. But neither the former nor the latter have leave to receive new subjects. I have asked that permission of the King of England in an address signed by the clergy and people. I fear much that I shall not obtain it, for two years have already gone by and I

have received no answer." The final answer given to the petition was the sweeping document of 1791. According to Chitty, an authority on law, "it is beyond the mere prerogative of the Crown to diminish or destroy immunities once conferred on corporations." Might is not always right. In 1800 the Jesuit Estates passed to the Crown, not without a protest by the Catholic clergy of the colony. It was stoutly maintained by able English lawyers that the action of the Imperial authorities in preventing accession of new members to the society was ultra vires, and in consequence they could not claim the Jesuit properties in right by escheat. Neither could the British Crown obtain the properties by proscription, for the conditions are good faith in the beginning and undisturbed possession for a certain number of years. The quality of faith of the Imperial authorities with regard to the Jesuits' Estates must appear evident from the foregoing explanation, while the possessions were contested year after year by the hierarchy and people of Quebec.

HOW DISPOSED OF.

I will now explain how the proceeds of the Jesuits' Estates have been disposed of. From 1812 to 1815 \$24,487 went for purposes unknown; 1827-31, \$3,288 went for pensions comprising certain allowances; 1829-30, \$3,932 to Rev. E. Sewell, minister of Trinity chapel, Quebec; \$28,372 to the Protestant Episcopal church, Quebec, and to the following Protestant churches: 1820, Aubigny \$400, Sorel \$1,200, Chambly \$800; in 1824, Three Rivers \$800, Montreal \$4,000, Nicolet \$400, Hull \$2,000, up to 1827 making a total of \$39,172; and to the Royal Institution up to 1831, \$3,770; to the Royal grammar schools of Quebec, Montreal and Kingston up to 1831, \$49,481; 1831, \$4,878 was paid for services not specified and \$1,218 to Hon. J. Sewell.

THE OXONIAN GRINDER.

Before concluding it may be appropriate to say something of the origin of this cry against the Jesuits of Ontario. The Oxonian grinder of the No-Popery organ has succeeded in his pernicious efforts. In an inflammatory appeal he called on the leaders of the various sectarian denominations to deliver themselves of their heart-burnings on the Jesuit question. "The chaff caught. He has been playing "Yankee Doodle" under the title of Commercial Union to an unsympathetic audience for the last couple of years. Not even the society of his own countrymen would place him at their head a month ago, but by manipulating the strings of religious prejudices he has succeeded in fetching ministerial associations to unwittingly play his annexation game. His applauders have gone into an ecstatic frenzy, they invoke the shades of George Washington to deliver them from Jesuitical thralldom and Catholic domination. 'Tis well to understand that in no country in the world are the Jesuits more numerous and powerful than in the United States. The last 22nd of February President Cleveland and his Cabinet assisted at the grand celebration of the centenary of the Jesuit University of Georgetown, D.C. President Cleveland spoke in the highest terms of the professors and pupils of the university. He bade them progress and prosper in the land of liberty under the flag of freedom.

WHOM ANNEXATION WOULD DESTROY.

Annexation will not destroy Jesuitism or Catholicity, but there is one society that has reason to fear the eagle's claw. Wherever Orangeism has shown its head in the Union it has been ruthlessly struck down. We have no quarrel with the Orange body, in fact, we should deplore the absence of its antics on the 12th of July, but the States will have none of it. They draw the line at its fantastic dress and unseemly exhibitions. It has been stated that the Jesuits were incorporated in the North-west under the name of Oblates. This is indignantly denied by the Provincial Secretary of Manitoba. Archbishop Tache characterizes it as a slanderous falsehood. The Superiors of the Jesuits and Oblates repudiate it as a malicious calumny. One of the Ministers at Ottawa asserts that such a thing never existed, save in a debased imagination of a bewildered maniac.

The author of this fabrication has a very low idea of the dignity and majesty of the British law when he asserted that the murderer of a Jesuit could walk forth with impunity. It required only a hint from Henry II. to have the blood and brains of Thomas a Becket scattered around the sanctuary

and altar rails, a little urging induced the Parisian rabble to assassinate Archbishop Darvois. No doubt the recollection of those horrible deeds was in the mind of the man who gave utterance to the opinion that it would be lawful to murder a Jesuit. From the abundance of the heart the mouth speaketh. We have no Jesuits in Toronto. There is a very small distinction between them and the secular priests. It would be only a slight mistake to confound the venerable gentleman who presides over the cathedral with the Jesuit habit. The audience of that reverend gentleman were not as ignorant or debased as the sycophants of Henry or the Parisian mob, or we would ere this have blood on the lamp-posts and brains on the altar.

In conclusion he appealed to the Catholics to continue to promote good-feeling and charity towards their Protestant fellow-citizens, and not allow themselves to be carried away by inflammatory appeals from the press or the pulpit.

The discourse will be continued next Sunday evening.

Events in Ireland

FRIDAY'S DEBATE.

The debate on Mr. Morley's motion on Friday condemning the Government's policy in Ireland was not a particularly good one, so the New York *Herald's* correspondent, "A Member of Parliament" cables. His account is as follows:

"The honours were carried off by Mr. Gladstone, who made a truly amazing speech of two hours and a quarter in length; full of animation, studded all over with sharp points against his adversaries, abounding with dramatic touches, which the most consummate actor in the world might have envied. It is wonderful that a man in his eightieth year should be able to endure the physical fatigue of delivering so elaborate a speech, not taking into account at all his marvellous faculty of composing extemporaneously over so long a time, for he used very few notes. In the grand parliamentary manner of old days there is no one to approach Mr. Gladstone. His face is as full of expression as his words. As a rule, too, there is a dignity in his bearing and manner which assuredly the new school can never hope to rival. Differing widely from him as some of us may, we must all feel that when he is gone we shall never see his like again."

The next greatest impression was undoubtedly produced by the short but remarkable speech of Mr. Parnell. He rose a few minutes after eleven, and delivered, with much more emphasis than is usual with him, a pungent, forcible, but withal a singularly moderate address. He evidently had the general election, whenever it may come, well before his mind, hence his declaration that a scheme may be devised to give Ireland the management of her own affairs in which, while leaving England to adopt such safeguards as she might see necessary for her own protection and security, there need not be the slightest shadow of danger or risk to the interests of the empire. All this is well calculated to produce the greatest effect on the popular mind, especially at this moment, when Mr. Parnell stands vindicated from an abominable charge, concocted by a professional blackmailer and forger. A most dangerous speech, said the Unionists one to another, when Mr. Parnell sat down, and doubtless it is so for them.

But the most striking incident after all in connection with this debate was the extraordinary reception Mr. Parnell met with when he rose to speak. To see Mr. Gladstone get up in his place and bow to the Irish leader, followed by nearly all his party, was indeed a curious spectacle. If the Queen had entered the House Mr. Gladstone and his friends could not have done more. Sir George Trevelyan, Mr. Fowler, and one or two more remained seated. Otherwise the whole Gladstonian party made obeisance to the uncrowned king. Mr. Gladstone bowed low and repeated it more than once. Lord Hartington never moved an eyebrow or a muscle. His head reclined on the back of his seat as usual, and he seemed entirely unconscious of what was going on. It takes a good deal to arouse him from his lethargy. In fact I have never seen it done. He is the embodiment of British *sans froid*. Certainly if anything could astonish him it would be to see the aged leader of the Liberal party making reverence to Mr. Parnell such as is reserved for a sovereign. The whirligig of time does verily bring round its revenges. Mr. Parnell himself seemed utterly unconcerned. All receptions seemed to come alike to him. He has endured calumny and can put up

with adulations. No doubt, however, he has his feelings like other men, only he never lets them be seen. He is a sort of Lord Hartington in his way, the only two men in the House whose countenance tells no tales. Mr. Chamberlain goes in for the same line of business, but he can only supply an imitation article. With the others it seems to the man not born. Fire off a canon in their ears and they would no-budge. Thus the parliamentary week ended, and what a week it was! One *Times* witness died mysteriously in his bed, another flies from the country and puts an end to his life with his own hand. The whole case of the *Times'* letters collapses. Mr. Parnell receives the honours of a monarch from the Liberal party, and Dr. Tanner goes to gaol. Truly, the fates have mixed together a great variety of ingredients to stimulate the jaded palate."

Lenten pastoral letters from the bishops, read on Sunday in the Catholic churches in Ireland, expressed sympathy with the Pope's position. They denounced both the action of the Italian Government regarding the Vatican and the tyrannous Government in Ireland. The letters also contained counsels from the bishops to their flocks against committing illegal acts.

"Every day," writes Miss Rosa Mulholland to the London *Weekly Register*, "fresh relays of coercion criminals are drafted into our prisons. Every class of the community is represented behind the bars. An enumeration of the sufferers is impossible: priest, peasant, Member of Parliament, farmer, trader, editor, woman and child are all under the ban from one month's end to another, and each comes forth more than ever convinced of the injustice of the law that has punished him."

Mr. Carew, the young member for North Kildare, who was arrested in Scotland a few days ago, was the guest, up to the time he was taken into custody, of Sir John Kinloch in Perthshire. His host was a candidate for the East Division of the county, and his Irish friend lent him all the aid of his oratory and his personal knowledge of the events transpiring in the distressful country. A warrant was served upon Mr. Carew after breakfast at Kinloch Castle, and he was taken off in custody to Ireland to stand his trial for one of the sham offences created by Coercion. The verdict of East Perth on this latest piece of Balfourism was prompt and emphatic. Sir John Kinloch was returned at the head of the poll that evening by a majority of over *seventeen hundred*. Thus to the catalogue of Ayr, Govan, and West Edinburgh a new victory is added.

At a recent demonstration held in Hackney to protest against the treatment of Mr. Wm. O'Brien, M.P., and other prisoners, Sir Charles Russell was one of the speakers. Sir Charles said he confessed that his feelings towards Mr. Balfour—his feelings of indignation towards Mr. Balfour—had been constantly tempered by the reflection that he regarded him as far and away the ablest advocate of Home Rule that we had seen in our later days. Because Mr. Balfour, beyond any man, had revealed the wide chasm that stood between the law and sympathy with the law administered in Ireland, and the great bulk of the people for whose benefit the law was intended. Let him remind that audience—largely democratic as it was—of what they hardly needed to be reminded of: that kingships, republics, and every form of Government known to the world could only justify its existence not for the sake of the interests of the governors, but with reference to the interests of the governed (cheers). What was the state of things which was revealed in Ireland by the occurrences of these times? That the men who were amongst the most honoured in the land were thrust into prison as criminals offending against the law—sought to be degraded as criminals, and yet in the eyes of the people amongst whom they lived, that degradation carried with it no condemnation—but made a new claim and a stronger claim to their affection and to their support. They had a significant illustration in the case of such men as Mr. O'Brien. Personally his (Sir Charles') acquaintance with Mr. O'Brien was very little; but he knew him to be a man of noble and cleanly life (hear, hear)—a man frugal, temperate, self-denying, and thoroughly in sympathy with any cause of the oppressed in any part of the world. That was the estimation of Mr. O'Brien in Ireland; but according to the views of the Executive, he was a man fit only for a plank bed, unless in the face of a loud outburst of indignation throughout the land, the plank bed was softened and the infirmity couch substituted.

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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 literary taste displayed make your paper a model of Catholic journalism. May it prosper much so long as it keeps to its present line.

Yours very truly, J. 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. CARBERRY,
Bishop of Hamilton.

TORONTO, SATURDAY, MAR. 9, 1889.

RULES FOR LENT 1889.

The regulations for Lent continue as in past years as follows:

1st. All days of Lent, Sundays excepted, are days of fast and abstinence for those who are obliged by the law of fasting.

2nd. By a special dispensation of the Holy See, 1875, for ten years, and lately renewed for ten years more, the use of flesh meat is allowed at every meal on Sunday, and once a day on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and the Saturday before Easter.

3rd. The Church exempts from the law of fasting—

1st. Those who have not attained their 21st year, though persons who have not attained that age are exhorted to mortify themselves and subdue their passions by fasting and prayer.

2nd. The sick and the infirm from old age, and the weakly, those who are obliged to hard work, which they could not perform if they fasted, women bearing or nursing children, and, in fine, those whose health would be seriously impaired by fasting. All should abstain from flesh meat on those days prescribed, unless lawfully dispensed by their pastors, and those who are thus dispensed with the law of fasting or abstinence are still enjoined to redeem their sins by prayer and alms deeds. We exhort them to say each day three times the Our Father and Hail Mary, and to make an offering in the poor-box during Lent for the orphans.

3rd. Persons unable to fast on account of age, delicate health, hard labour, or other legitimate cause, should abstain as much as possible from meat, except when it is allowed by general dispensation.

4th. Custom has permitted in this severe climate a small collation, about one-fourth of a meal at night, and a cup of coffee or tea with a morsel of bread in the morning. The use of fish is not allowed with meat at the same meal. Eggs, butter and cheese are permitted at the night collation; also fasting food may be fried in lard, where butter cannot be easily procured.

Intolerance, if the *Mail* and its correspondents were to be believed, is the law of a Catholic's being. The Catholic Church, we were lately told, only tolerates heretics where she is obliged to do so; that in reality she hates them with a deadly hatred; and uses all her powers to annihilate them. "If ever the Catholics become a considerable majority," it was stated, "then will religious freedom in the United States come to an end." A sufficient answer will be found to all such worthless assertions in the following extract from the Act of the first Colonial Assembly of Catholic Maryland. It was a Catholic colony, and at that time the only colony in America whose Constitution guaranteed perfect religious liberty.

Whereas, the enforcing of the conscience, in matters of religion, hath frequently fallen out to be a dangerous consequence in those commonwealths where it has been practised, and for the more quiet and peaceful government of this province, and the better to preserve mutual love and amity among the inhabitants, no person within this province, professing to believe in Jesus Christ, shall be anyways troubled or molested or discountenanced for his or her religion, or in the exercise thereof.

To come down to our own day. *The Mail* and its correspondents maintain that Catholic bishops and priests are always to be found on the side of the repression of heterodoxy in any form, and by the heaviest weapons. As a matter of fact Catholics are as ready as Protestants to recognize the inutility, to say nothing of the positive wrongfulness, of having recourse, in questions which are to be determined by the light of conscience and of the reason, to repressive measures. Thus we find Cardinal Gibbons, at this very day, speaking in favour of the toleration of, in point of fact, an anti-Christian propaganda, and in so doing placing himself in opposition to a number of American Protestant ministers who advocate its suppression. An infidel "Sunday School" was lately organized in Baltimore, and several clergymen of various denominations petitioned the local authorities to forcibly close it. Cardinal Gibbons has not only taken no part in the petition, but, preaching a few Sunday's ago, in St. Paul's Church, Baltimore, expressed in very plain terms his opinion of their policy.

"Waiving the question," he said, "as to how far the civil authorities can interfere in such matters, I do not believe that any radical cure of this religious distemper can be affected by repressive measures. It is not by coercion, but by the voluntary surrender of the citadel of the heart that man is converted. Coercion only drives the poison into the social body, where it secretly ferments. For my part, I would be sorry to see the arm of the civil law used towards the suppression of this school. Coercion is not conversion. Our Divine Saviour never had recourse to the arm of the law or the sword in teaching His doctrine. The only weapons we ought to use are the weapons of argument and persuasion in dealing with this school. The only sword I would draw against the enemy of Christ is the sword of the spirit, which is the word of God."

Is Cardinal Gibbons not a fair type of a Catholic churchman, and is there any unchristian or intolerant ring about this?

The death, which we announce with deep regret, of Mr. Patrick Valentine Hickey, removes a foremost figure from the ranks of American Catholic journalists. He was the founder, editor, and chief of the *Catholic Review* of New York, and its allied publications, and his death at the early age of forty-two, deprives the Church in America of one of her truest sons and one of her most devoted and brilliant defenders. Mr. Hickey was born in Dublin and educated at Clonliffe College and Maynooth, at the latter of which he pursued the higher courses of philosophy and theology. Gifted with exceptional natural abilities, grounded and formed in Christian knowledge under the highest tuition, he was well equipped for the work to which he had decided to devote his

knowledge and his life—the service of the Church in the Press, and the promotion of wholesome and sound Catholic reading. His services to the Church were formally recognized by both Pius IX. and Pope Leo XIII. He was created by the Holy Father a Knight of St. Sylvester, and Commendatore of the Order of St. Gregory. “He was a loyal Catholic,” his co-labourers write, “a loyal American, a loyal Irishman. All that he would ask for is prayer for the repose of his soul, and that his work may not die with him.” *May he rest in peace.*

IRELAND AND ROME.

His Grace Archbishop Walsh in a letter read in the churches of the Dublin archdiocese lately, made some severe comments upon the action of the London *Tablet* in sending out a circular stating that it was authorized by the Holy See to circulate the Encyclical Letter with which the Holy Father closed the Jubilee year. The publication of this Letter of His Holiness, the archbishop explained, had been delayed for some weeks as the result of a strange proceeding resorted to in connection with it by “a certain newspaper in London.” The official copies of the Letter had scarcely been received by the Bishops of Ireland when a circular from the office of the *Tablet* was forwarded through the post to numbers of the Bishops and other prominent ecclesiastics, notifying them, in a form of unusual emphasis, that the circulation of the Encyclical had been undertaken by that newspaper “at the request of the Holy See.”

“In the painfully excited state of the public mind (thus commented the Archbishop) which has unhappily for some time past existed amongst our people, it was not difficult even for so manifestly unfounded a statement as this to find credence in many quarters, and in the minds of those who in their credulity put faith in it, much soreness of feeling was not unnaturally the result. The very intensity of that devotion to the Holy See which, more potently perhaps than any other influence, has kept our people through centuries of persecution and of martyrdom, unshaken in their fidelity to the Catholic faith, leads them to resent with special earnestness the instructions of those who from time to time mischievously assume to themselves the office of intermediaries between the Holy See and the Church of Ireland.”

Therefore it seemed advisable to the archbishop that the publication of this Letter of His Holiness should be accompanied by a formal statement assuring the clergy and faithful of the diocese that the intrusion in this instance was altogether without warrant. In such circumstances His Grace felt it to be a duty to speak plainly. “It must not be left possible,” he said, “for anyone to sow the seeds of dissension between the Catholics of Ireland and the Holy See. The claim so mischievously set up in reference to the circulation of this letter of His Holiness is absolutely groundless. No request of any kind in reference to it was made by the Holy See to the newspaper in question.”

Another statement had recently been put in circulation, manifestly with the intention of exciting in Ireland a feeling of distrust towards the Holy See. It had been industriously circulated that St. Isidore's, the historic old house of the Irish Franciscan Fathers, one of the most venerable homes of Irish Catholicity in Rome, had been taken by the Holy Father from the Irish Franciscans and transferred to their religious brethren of the Province of Germany. He had received a telegram from Rome, requesting him, in the name of the Secretary of the Sacred Congregation of Propaganda, to give a public contradiction to the statement. This story, too, said the Archbishop, was simply false. It was suggested by

an arrangement of a purely domestic, and indeed temporary, character, made recently at St. Isidore's, and the opportunity of making mischief was skillfully turned to account by one of the many enemies of Ireland, or of the Holy See—or rather, of both—whose activity in the wicked work of disseminating falsehood had been so apparent. “Let us hope,” said the Archbishop, “that the official contradiction of this story may put some check upon these unscrupulous men in their mischievous career. As a rule, the ecclesiastical authorities at the Holy See do not condescend to notice the falsehoods circulated against them. It is for the sake of Ireland, rather than for their own, that they have now felt called upon to break through their usual reserve.

They have come to see that a conspiracy is actively at work in the newspaper press of more than one country to undermine, if that were possible, the feelings of devoted loyalty on the one side, and of paternal tenderness on the other, which have existed through so many centuries between the See of St. Peter and the children of St. Patrick. The policy of that conspiracy is plain. Ireland is to be brought into disfavour at the Holy See. The Holy See is to be brought into odium in Ireland.”

By such methods as these is it hoped to weaken the attachment of the faithful Irish people to the Holy See and the Holy Father. There is no room to doubt that the organizers of this policy of mischief counted upon, as an aid to their evil work, the known unwillingness of the Sovereign Pontiff, and of the heads of the great ecclesiastical offices, to stoop to notice the mistakes or inventions of newspaper correspondents. But any such delusion that may have existed is now dispelled. The Sovereign Pontiff has himself set the example, and the authorities of Propaganda shown that, when the occasion arises they are not less ready to come forward in vindication of the honour of the Irish Catholicity. It only remains, as His Grace pointed out, for the Irish people, on their part, to stand firm, not only in their attachment to the old faith that came to them from Rome, but also in the fervour of their old loyalty to the Holy See, “which neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor danger, nor the sword, has ever yet been able to weaken.”

THE MAIL AND THE JESUITS.

Religious alarms are not the efforts of great or comprehensive minds; they originate in low cunning, and operate on ignorant irritability; they are not founded on religion; they are generally expedients of the depraved; they are hatched with the hope of delusion, and are the worst political vices baptized; there is nothing intelligible, nor coherent, nor profound, nor high, nor comprehensive in their reasoning; they strike no legitimate public fire; they command no great passion; they call forth none of the strenuous qualities of their country, and embattle on her side neither the great virtues, nor even the manly vices of the subject. —Henry Grattan.

We trust that the renewed attack on the Jesuits in the *Mail* of last Saturday is not to be taken as the product of Professor Goldwin Smith's labours of a week or two past in the Parliamentary Library. We trust not; because one is reminded in reading it of Carlyle's description of Swinburne as “a man sitting in a cesspool, which he was continually enlarging.” The writer in the *Mail*, it is obvious, is endowed with a fine genius of abuse. He scorns anything that could be called moderate or kindly in language, preferring, as more effectual, foul and slanderous invective. He assails the Society of Jesus and the characters and aims of its members, with all the garbage that hate and prejudice could collect, with all the stench that the sewers of literature could contribute, overlaying them with a heap of profuse dirt, and holding them up in one mon-

strous, villainous, and ridiculous description. It is encouraging to know that the members of the community in Canada whose reputations have been thus traduced—honest, useful and respectable citizens, whose lives are spent in study or in the spread of religion—have taken steps, as citizens, enjoying the same rights and protections as other subjects of Her Majesty, to vindicate their good name and to hold accountable those who calumniate them. The writ for libel issued in Montreal on Monday against the *Mail* by the members of the Society of Jesus, was served on the managers of that paper in this city on Monday. The damages are fixed at \$50,000. The Fathers of the Society in making their action a civil, instead of a criminal one, as was open to them, prove themselves to have been actuated by no vindictive motive. It only remains for us to hope that the cause of the Society will be contested to the end, and carried, if need be, to the highest courts in the Empire. At least no consideration of expense should be permitted to prevent this.

If funds for this purpose are needed, the Catholic public should be allowed to contribute. We venture to think that any intimation to that effect would be answered with spirit. It is proper that the point be determined how far the *Mail* can with privilege level calumny, and to what extent it is licensed to take away characters.

It is obviously the purpose of the *Mail's* article to fan into a flame every latent spark of fanaticism, although it "is not against religion," we are told, "even though it be like that of Ignatius Loyola, a religion of obscurantism and cretinism, that our people are called upon to stand on their guard. It is against an anti-national and anti-social conspiracy, the object of which is by intrigue, and whenever force can be commanded, by force, to bring humanity again into bondage to a power of darkness, and which has filled with the fruits of its machinations the darkest and bloodiest pages of European history."

"They are responsible for the murder of Henry IV., for if they did not instigate Ravallac, their doctrines of regicide inspired him." "They have schemed," we further read, "to establish seminaries of fanatics and assassins," "all falsehood and blasphemy proceed from them." "On ignorance rests their power and truth is mortal to them. They are the ruin of good literature and wholesome doctrine by their pitiful pretence of learning and their machinery of false teaching." "Education in their hands was a powerful instrument of intrigue." Their empty educational system corresponded well, we are told, "with the tawdry show of Jesuit church architecture and decoration, and with the sickly incense which enlists the bodily senses of the worshippers, as the Spiritual Exercises of Loyola enlists the mental sense in the service of organized hallucination!" Their morality, their history, their services to education are alike assailed; we are told that in whatever relation they are viewed they are "a deadly conspiracy" formed for the destruction of all human freedom and progress.

It would be an idle task to attempt to follow up all these wicked and unsupported assertions. One looks in vain for proof or calm argument; he finds only invective and passion. An infinity of facts is grouped and confounded, and the whole of a great history traced in a single line. The *Mail* argues that a Jesuit is not a moral being; that he is bound to obey the will of his superior even in matters which his conscience revolts against as sinful; and quotes by way of proof a sentence in the Spiritual Exercises of Loyola. It takes no account of the clauses following from the Exercises, which threw a flood of light on the matter.

(1). Preserve your freedom of mind and do not relinquish by the authority of any person or in any circumstance whatso

(2). In all things *exceptum*. I ought to do the will of my superior and not my own.

The *Mail* has a good deal to say about the expulsion of the Order from certain Catholic countries, and accuses it of having procured the assassination of kings, through preaching a doctrine of regicide. How the overthrow of the Jesuits was effected, and what it meant is well understood by all fair-minded readers of history. In another issue we shall show how it was viewed by Protestant historians and unprejudiced thinkers.

The most our space permits us for the present to do is to point out the incendiary, the malific nature of the appeal addressed by the *Mail* to the lowest passions of the lowest class of the people. The *Mail's* article appeared on Saturday. On Tuesday evening there was a large mass-meeting of Orangemen. One speaker meant to be kindly in his references to Catholics. He said that he was willing and anxious to live on good terms with his Roman Catholic brethren. He thought it was outrageous to say that they should be shot down. Both these statements, the papers state, were received with "a storm of hisses." It is a sufficient comment.

THE PRIEST AND THE PUBLIC.

Now as to the dwelling of the priest. There is no doubt that the Irish like to have their priests live in a "decent" house, and for the same reasons which make them insist on the tall hat. Indeed, I was respectfully but firmly interpellated once, because I did not buy a dwelling for myself that far outshone in appearance and actually exceeded in value the adjoining church edifice, in which the pioneers of a certain parish modestly offered worship to the Hidden God. And this while I was pinching and scraping to form the nucleus of a fund for the erection of a new and larger church which the common voice demanded. Yet verily those same Irish have a remarkable predilection for the ministrations of priests who "profess poverty." The whole business looks very much as if they would force the secular clergy, Cardinals, Bishops, Prelates, and all, to represent them and protect them before the world and in temporal matters; but when it comes to settling their private affairs with God, ah! then, "send for Friar Thomas."

In Ireland and in Canada they call the Bishop's house a palace, and truly it is amusing sometimes to see the unpretending building to which this appellative is applied; and it is sad, too, at least to some, to notice the appalling wretchedness of the dwellings of those whose contributions went to erect the sometimes magnificent mansion that bears this regal title. Is there philosophy in this too? There is. It is found here also in the *weakness of human nature*. Alzog, the German ecclesiastical historian (vol. ii. pp. 118-132), tells us how St. Boniface, the Apostle of Germany, "exerted himself to have the Bishops created spiritual peers of the empire, in order that they should enjoy a certain political consideration and prerogatives which all would recognize and respect, and possess some sort of protection against the violence of kings and the insolence of nobles." He says, moreover, that "the possession of allodial estates on the part of Bishops and Abbots, although frequently entered into from sordid motives, was necessary in that rude people, because the clergy had to establish themselves permanently in the country, and this could only be effected by entering into close alliance and maintaining intimate relations with the great and powerful, who commanded the respect and obedience of the lower orders. Now, in order that Bishops and Abbots might be regarded with similar feelings, it was necessary that they should become in some sort the equals of the nobility, and, like them, be qualified to take their places in the Diet of the empire, and the only available way of rising to such distinction and consideration among a *course and semi-civilized people* was to follow the example of the lay lords, and acquire large landed possessions, held either in freehold or in fief."

But "peers of the empire" had to dwell in castles and "palaces;" this is how the Bishop's house came to be so called. There are some of those *Prince Bishops* still among the nations of Central and Eastern Europe, and the principle on which their existence is based is one of those whereon is founded also the temporal sovereignty of the Pope.

Was St. Boniface wise in this course? There seems to be no doubt at all about it, even though the people were not *coarse and semi-civilized*, for even the most highly cultured nations have always felt that the chief representatives of the spiritual power should have a position, a maintenance, and a state equal to that of the lords temporal. But what about a state of society in which lords temporal do not exist? Of course, as Alzog says, there was "danger of avarice," and God knows what frightful abuses followed this policy; but yet, as human nature is, it was the only enduring way to keep up the necessary influence of religion. For Republicanism, in all its majestic and beautiful simplicity, is maintained in this fallen world only with difficulty; pride, luxury, and lust, on the part of the stronger members of society, trampling on poverty, gentleness, and chastity, has too often been the normal condition, and the weak must have their protectors, the bishops and priests, recognized in public life in a secure position. Have things come to this pass in the United States, that our priests must have their noble dwellings and "palace," must attire themselves like the rich and wear titles of nobility? Is the Republic fallen so low that its citizens cannot recognize the truth unless its herald is called "Your Eminence," or "My Lord," or "Your Grace," and lives in a palatial mansion and preaches in an expensive edifice? We may, we shall, alas! come to this in the course of time, for history repeats itself; but are we there already? It is a hard question to answer.

There were those who thought and said that Cardinal McCloskey's red stockings would, like the "single hair" of Judith's neck, draw the plutocrats of New York and their wives (the latter first) irresistibly to the conviction of and submission to the truth. And yet I remember two of the most wealthy Catholics of New York turning their backs on the Cardinal and that splendid Cathedral, and going off to be married in one of the neighbouring Protestant conventicles by a man in a black broadcloth coat. And this just about the time of those historic events, the creation of the first American Cardinal and the opening of his new Cathedral.

Do we need Monsignores—that is, merely titular dignitaries—so soon in the American Church? I presume some will say we do. But there are those who think that the American people still listen more willingly to the one that is addressed himself and addresses them like St. Paul, as "Men, brethren" (Acts 2: 29). "Talk to us like a man, brother!" seems to express the popular sentiment. When we shall think more of a man because he has a title than we shall be going down, if not to the *coarse and semi-civilized* condition of the rude Gothic tribes for whom St. Boniface legislated, surely to the far worse attenuated refinement and semi-satanic polish of the people of Imperial Rome. Men, like the decaying swamp-wood, often glisten more brilliantly as their combustion and decay advances. But, thanks be to God! we still contrive to maintain respect for the office and person of our Chief Magistrate, although addressing him merely as "Mr. President," and uphold the laws even with the gallows, all the time we entitle simply "Governor" that fellow-citizen who holds in his individual hand the awful power of life and death.

This is still a missionary country. We Catholics are scarce more than one in eight, and our losses in all probability, still outbalance our natural increase and gain by conversions. Now what is the most effective manner for the missionary? Look at them when they come to give a "mission" even to the Faithful. They discard all titles, come in all simplicity of speech and manner, do not even don the surplice; and erect a simple, democratic platform down almost to the level of the people, instead of speaking from the formal, aristocratic pulpit.

A Canon of the Diocese of Osma, in Spain, (they are wealthy and dress grandly, those Canons), once accompanied his Bishop into France. On their way there they passed through the country of the Albigensian heretics, and met certain

Cistercian monks whom Innocent III. had despatched to convert those sectaries. Observing their pomp and magnificence, (!) which contrasted strangely with the abstemious life and poverty of the heretical leaders, the Bishop, invited to the Council of Montpellier, suggested that if those monks would successfully accomplish their mission they must put aside all the state and circumstances of a *triumphant Church*, and set about converting the heretics in the simplicity and poverty of Apostles. The holy Bishop himself took part in the work, and putting off his purple robes and gaiters, went about barefoot preaching the Word of God. The Canon accompanied him, and after the Bishop's death continued the work, and founded that Order which, with the one instituted at the same time by Francis of Assisi, saved the tottering Lateran Basilica from ruin. The Canon was known ever after as plain Brother Dominic, but the Church after his happy death, placed the letter S. before his venerated name.

Is there no lesson here for us? Are we prudent in putting on already the blazonry of a *triumphant Church*? The Saints have again and again been sent by God to recall the clergy to simplicity. They never objected to the divine nor to the ecclesiastical hierarchy; on the contrary, they did all in their power to sustain it, and yielded it in entire and perfect obedience. What they opposed and attacked with all their might and the force of their own example was the human adornment, the trappings and the show, the unnecessary possessions; all those things, in fact, which impede the priest in his struggle against the devil, *the world*, and the flesh. "Oh! yes; that's all very well in theory, but practically—" Far be it from me to condemn what seems to be the practice of the rulers of the Church. But this I know, that when those princes and lords and their American counterparts want *first-class Gospel* preaching they generally call in one of the disciples of Dominic, or Francis, or Ignatius, confident of getting a genuine article at that store; when they themselves want to settle their accounts with God, they go to the same shop; and even His Holiness, and Their Eminences, and the Prelates generally, when on their death-beds, deal with one of the same firm.

Well! we're off again. Isn't there some way of explaining these apparent anomalies and reconciling these inconsistencies? One was suggested to me recently which may serve to unite things seemingly so widely disjointed. It is this: The Church is Catholic—that is, universal. Hence all men must find satisfaction for their minds and peace for their hearts in her communion. On the other hand, social classification is inevitable. Therefore the Church must have representatives competent to introduce themselves and be made welcome in every rank whatsoever of society, and to fit in and even to grace and bless every social festivity. She has her Cardinals for the halls of princes and rulers generally; her "Prelates" for diplomacy, political arrangements, and for family gatherings of the rich; her Jesuits for education and for intricate moral cases; her Benedictines for public worship; her Dominicans for preaching; her Passionists for the death-bed of heavily-burdened consciences of the powerful and wealthy; her Franciscans for the gentle, the simple, and the poor of Christ; her Bishops and parish clergy for everything in general. So does she make herself all things to all men, that she may gain all for Christ; she has raised up Saints in every one of those ecclesiastical grades and families. Herein, very probably, lies the true explanation of the great variety in the hierarchy and the regular bodies.

As to the question proposed in the beginning of this paper, I wish to remark that it is not: Shall we have Cardinals and other ecclesiastical officials, in addition to the divinely established hierarchy of Bishops, priests and deacons? There is good reason why we should be represented in the Councils of the Pope, and what privileges Catholics of other nations enjoy, the same do we also desire to enjoy. The question is: Shall these functionaries and the Bishops and inferior clergy assume externals here that are deemed becoming or even necessary in other countries? The answer, as I said, is various, but as to the argument taken from the example of Christ and His Apostles, just as, in the words of St. Augustine, "I would not believe the Gospel unless induced by the authority of the Catholic Church," so we may and must also say: I accept no interpretation of the Gospel contrary to "the

sense which the Catholic Church has held and does hold, whose function and right it is to declare what is the true sense of the same," (Council of Trent, Session 4), and to adapt it to the ever-varying circumstances of times and localities.—*Rev. Edu. McSweeney, in Catholic World.*

CANADIAN CHURCH NEWS.

The College of Ottawa has been canonically erected into a Catholic University.

Hon. Judge Baby has been made a "Grand Croix de St. Gregoire" by the Pope, and he will shortly return to Canada.

His Grace Archbishop Duhamel will return to Ottawa from Rome next month. Preparations are on foot to give him a public welcome.

Cardinal Taschereau has received instructions by cable from Rome to inquire into the differences between Father Paradis and the Superior of his Order in Montreal.

Archdeacon Cassidy's new church at Tottenham was dedicated by Vicar-General Rooney on Sunday week. The sermon on the occasion was preached by Dean Harris of St. Catharines.

His Grace Archbishop Fabre arrived in Montreal on Tuesday, 26th ult., and met with a most enthusiastic reception. At St. Lambert, where the train arrived about 11.30, it was boarded by Rev. Abbe Marcoux, vice-rector of Laval University, Rev. Cure Adam, and Rev. Father Archambault, who welcomed His Grace. He arrived in New York on Monday, and paid a visit to the Sisters of Mercy and also to the Sisters of the Ville Marie Convent, and was the guest of Archbishop Corrigan, where he had the pleasure of meeting Archbishop Riordan, of San Francisco.

While abroad His Grace spent most of his time in France, where he visited the mother communities of the various religious institutions in Montreal, and was about a month in Italy and Rome, where he had two audiences with His Holiness the Pope, one in public and one in private, during which His Holiness expressed himself as pleased with the state of the Roman Catholic Church in Canada.

At the Grand Trunk station a large number of the clergy of the diocese and many prominent citizens had assembled to bid welcome to their chief pastor. The Archbishop's guard, consisting of twenty men in blue and white uniform, were drawn up on the platform. The train arrived shortly after twelve o'clock. His Grace, on alighting once more in his native city after an absence of several months, was warmly greeted, first by Vicar-General Marechal, who has administered the affairs of the diocese during his absence, then by Cure Sentenne, of Notre Dame, and by each of the clergy present. The party then moved down to the station platform, where they were met by the Archbishop's guard, which presented arms as the Archbishop passed. His Grace was driven at once to the Palace, where he partook of luncheon.

At a quarter past three the great bells of Notre Dame Church began to sway and clash to indicate that the Archbishop had left the Palace. The church was crowded. In a carriage drawn by four greys His Grace reached the Seminary, where he was met by several hundred priests of the diocese, who formed a procession and escorted him from the Seminary into Notre Dame. The Archbishop walked up the centre aisle accompanied by the clergy, giving his blessing as he proceeded to the altar. The altar was decorated with the papal colours, and on the Gospel side a dais was erected, on which the Archbishop took his seat. The churchwardens then presented him with an address of welcome and congratulation on his safe arrival. His Grace briefly replied, warmly thanking the faithful for their manifestations. He spoke of the warm reception he had met from the Pope, and said that he had found His Holiness even more than ever concerned regarding the welfare of the Church in Canada. It had been his pleasure wherever he went to tell how prosperous and how faithful the Church in Canada was, and His Holiness had expressed the deepest concern in all matters relating to

its welfare. His Grace was then invested with the sacred robes, the Te Deum was chanted, after which His Grace pronounced the benediction, and the service was brought to a close.

CATHOLIC AND LITERARY NOTES.

Cardinal Newman's eighty-eighth birthday was celebrated on the 21st February. A High Mass was celebrated at the Birmingham Oratory.

The Pope's letter approving the statutes of the new Washington University will pay a high tribute to the zeal and intelligence of American Catholics.

Cardinal Charles Sacconi is dead, aged 80. He was one of the six suffragan bishops of the Roman Pontiff, and the senior in rank of cardinals.

Gayazzi, the Apostate priest, who supported Garibaldi, Mazzini, and the rest of the rabble bent on the sacrifice of the Vicar of Christ, fell dead in the street at Rome. Gayazzi had been a Barnabite monk. He apostatized and earned the wages of sin. His unprovided death is what might have been expected. He was taken off in his sins without that respite which the worst of sinners hope may be theirs before death comes to them. On the day before he had attended the great pagan floral procession in honour of the anniversary of the death of Victor Emmanuel.

Sunday last, the 3rd March, was the seventy-ninth anniversary of the birth of the Pope. He received a number of Cardinals who tendered their congratulations. The Pope, replying to the Cardinals, said it was impossible for him, in the present position of the Papacy, to perform his duties as the head of the Church in an independent manner. He complained of the delay in the granting of the royal exequaturs to the Italian bishops, and said his appointments were subject to scrutiny. He referred to the oppressions of the new penal code and the suppression of the funds of the fraternities. His Holiness was in splendid health and spoke vigorously. The following day was the eleventh anniversary of the Pope's coronation and was observed with special ceremonies.

Men and Things.

"I could not truly say," remarked Lord Celeridge the other night, "remembering that Cardinal Newman is living, and that Lord Tennyson is still among us, that Mr. John Morley is the first living English man of letters."—*Weekly Register, London.*

The father of Lord William Neville, who was married in London last week to Miss Murietta, the Marquis of Abergavenny, is an Orangeman, and was at one time an active member of the Church Association. When Lord William joined the Catholic Church in Australia there was great indignation at home. For sometime Lord William was outside the parental roof. He went into the city, and was soon made partner in a wine business, which flourishes. His conversion secured him the sympathy of the Murrictas, who lived not many miles from Eridge and have a magnificent private chapel.

It is a noteworthy circumstance, writes Mr. H. W. Lucy in the *London News*, that in a picked assembly of 670 gentlemen, one of whose special functions it is to make speeches, so few should reach the standard of oratory. Now that Mr. Bright has practically retired from Parliamentary life, Mr. Gladstone stands alone, the only man in the House of Commons to whom the old-fashioned term of orator may be fitly applied. Excepting Mr. Gladstone, and since the retirement of Mr. Joseph Cowan, "I know only three men," he writes, "In the present House of Commons who have the oratorical faculty. They are the speaker, (Mr. Arthur Peel,) Mr. Bradlaugh and Mr. O'Brien, an odd conjunction of persons, and each differing widely from the other."

WESTERN ASSURANCE CO.

ANNUAL MEETING OF THE SHAREHOLDERS

The Thirty-eighth Annual Meeting of the Shareholders of the Western Assurance Company was held at its offices in this City on Thursday, the 21st instant, the President, A. M. Smith, Esq., in the chair.

The Managing Director, Mr. J. J. Kenny read the following

DIRECTOR'S REPORT.

The Directors beg to submit the Annual Statement of the Company's accounts for the year ending 31st December last, and have pleasure in being able to report to the Shareholders so favourable a condition of the affairs of the Company as these exhibit.

The total income, it will be observed, was \$7,659,877.56, and after providing for all losses incurred during the year, and expenses of management, two half-yearly dividends at the rate of ten per cent. per annum have been paid upon the capital stock, and \$50,000 added to the reserve fund, while \$5,853.72 remains at the credit of profit and loss account.

The total surplus funds of the Company now amount to \$832,853.72, but out of this the unexpired risks under policies current at the close of the year have to be provided for. The sum estimated as necessary to reinsure or run off these is \$536,096.24, which leaves a net surplus over and above the capital and all liabilities of \$296,757.48.

While congratulating the Shareholders on the gratifying result of the year's transactions, the Directors desire to acknowledge their appreciation of the efficiency and zeal displayed by the officers and agents of the Company in securing and supervising the large volume of business which is summarised in the accompanying accounts.

REVENUE ACCOUNT.

Fire premium.....	\$ 1,286,129 58	
Marine premium.....	647,760 43	
		\$ 1,933,890 01
Less re-insurance.....		316,261 50
		\$ 1,617,628 51
Interest account.....		42,249 05
		\$ 1,659,877 56
Fire losses, including an appropriation for all losses reported to Dec. 31st, 1888.....		672,919 65
Marine losses, including an appropriation for all losses reported to Dec. 31st, 1888.....		382,775 84
General expenses, agents' commission and all other charges.....		496,646 16
Balance to profit and loss.....		107,535 91
		\$ 1,659,877 56

PROFIT AND LOSS ACCOUNT.

Dividend, paid July, 1888.....	\$ 25,000 00	
Dividend payable Jan. 8, 1889.....	25,000 00	
		\$ 50,000 00
Carried to reserve fund.....		50,000 00
Balance.....		7,853 72
		\$ 107,853 72
Balance from last year.....		317 81
Profit for the year as above.....		107,535 91
		\$ 107,853 72

Liabilities.

Capital stock paid up.....	\$ 500,000 00	
Losses under adjustment.....	114,970 19	
Dividend payable January 8th, 1889.....	25,000 00	
Reserve fund.....	\$ 825,000 00	
Balance, profit and loss.....	7,853 72	
		\$ 832,853 72

\$1,472,823 91

Assets.

United States bonds.....	\$ 534,095 00	
Dominion of Canada bonds.....	179,917 50	
Loan Company and bank stock.....	124,530 00	
Company's building.....	65,000 00	
Municipal debentures.....	85,599 42	
Cash on hand and on deposit.....	186,753 18	
Bills receivable.....	59,531 48	
Mortgages.....	22,100 00	
Re-assurance due from other companies.....	31,218 31	
Interest due and accrued.....	6,071 39	
Agents' balances and sundry accounts.....	178,007 63	
		\$ 1,472,823 91

A. M. SMITH, President.
J. J. KENNY, Managing Director.

WESTERN ASSURANCE OFFICES,
TORONTO, February 14th, 1889.

AUDITOR'S REPORT.

To the President and Directors of the Western Assurance Co. :

GENTLEMEN.— We hereby certify that we have examined the books of the Company for the year ending 1888, and have examined the vouchers and find the same carefully kept, correct and properly set forth in the above statements.

R. R. CATHRON }
JOHN M. MARTIN, F.C.A., } Auditors.

Toronto, February 14th, 1889.

The President, in moving the adoption of the report, congratulated the Stockholders on the favourable showing which the Company made at the close of the thirty-eighth year of its existence. He referred to the wide field over which the Company's business extended, embracing nearly every State in the Union as well as some of the West India Islands, while in "this Canada of ours" the "Western" had become almost a household word from Nova Scotia in the East to Manitoba and British Columbia in the West.

The aim of the management during the past year has continued to be to make quality rather than quantity of business the first consideration, and in carrying out this policy they are working as far as possible upon the lines of the experience gained in the Company's various fields of operation, reducing the amounts carried on certain classes of risks, or cutting off altogether such as have yielded no profit in the past. There would have been no difficulty, had they been less conservative, in showing a large increase in the premium income; but this might perhaps have been at the expense of the profit balance, and it would, moreover, have left a corresponding increased liability on current policies at the end of the year.

In the fire branch the results of the past year show an improvement on those of 1887, and with the maintenance of existing tariffs he thought that they might continue to look for a fair return upon the business transacted. It was scarcely necessary for him to tell the shareholders that at home the "Western" continues to maintain its position in the front rank, both as to the amount of its income and its low loss ratio; and he was happy to say that the efforts during the past few years to place the Company's fire business in the United States on an equally satisfactory footing are meeting with encouraging success.

In its inland and ocean marine business the Company appears to have had a varied experience, for while a good profit is shown in some departments, in others this branch shows a considerable loss. Changes, however, which have been decided upon in the direction of discontinuing altogether certain lines of business will, it is hoped, bring about more uniformly satisfactory results in the future.

The total expense of conducting the business bears, within a small fraction of one per cent., the same ratio to income as last year, and he thought he was safe in saying that it is as low, if not lower, than the average expense ratio of companies doing a similar business.

The assets of the Company, amounting to nearly a million and a half dollars, consist of unquestionable securities and would readily realize the figures at which they stand on the books.

The only item of the liabilities that might call for any reference was outstanding losses, of which, in such a large business, there must necessarily be a considerable number at all times awaiting further proof and under adjustment; but he might say that by far the larger proportion of those that were outstanding on the 31st December were settled and paid in the early part of January.

He was sure that they would agree with him that in all that constitutes material prosperity, either from a shareholder's or a policyholder's point of view, the statements presented show that the "Western" during 1888 had made a most gratifying step forward, and while they have not got far enough into the present year to venture to forecast what 1889 might bring forth, he felt that they might confidently look forward to at least a fair share of any good fortune it may have in store for those engaged in the business of fire and marine underwriting.

William Gooderham, Esq., Vice-President, seconded the adoption of this report, which was carried unanimously, and a vote of thanks was passed to the Directors for their services during the past year.

Messrs. Wm. Anderson and J. K. Niven were appointed to act as scrutineers, and reported the following gentlemen unanimously re-elected Directors for the ensuing year:— Messrs. A. M. Smith, Wm. Gooderham, Hon. S. C. Wood, Robt. Beatty, A. T. Fulton, Geo. A. Cox, Geo. McMurrich, H. N. Baird and J. J. Kenny.

At a meeting of the board held subsequently, A. M. Smith, Esq., was re-elected President and Wm. Gooderham, Esq., Vice-President for the ensuing year.

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with power to buy, sell and guarantee, and
advance money upon debentures or other
securities: to buy and sell and advance
money upon stocks, shares and assets of
any description, and to guarantee payments
of principal or interest or both, and to act
as agents in all such matters, and for such
other powers as may be incidental to the
business of such corporation

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Dated November 20th 1888.

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Administrator's Notice.

Notice is hereby given pursuant to the
statutes in that behalf, that all Creditors or
persons having claims against the estate of
the late MICHAEL LARKINS, of the city
of Toronto, Police Constable, who died on or
about the 29th day of January last are hereby
notified to send in their claims to the under-
signed solicitors, at their offices, corner of
Bay and Richmond sts., Toronto, on or before
the 15th day of April 1889, with their full
names and particulars of their claims and
the amount thereof.

And notice is hereby further given that on
and after the said 15th day of April the ad-
ministrator will distribute among the per-
sons entitled thereto, the assets of the said
estate, having regard only to the claims of
which he then shall have notice.

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Assurances in force, Jan. 1st, 1889.....	\$12,041,914 00
New Assurances written in 1888.....	\$ 2,518,650 00
Cash Income for 1888	\$ 393,094 00
Assets, Dec. 31st, 1888	\$ 1,313,853 00
Liabilities, as per Government Valuation.....	\$ 1,223,516 00

SURPLUS, - - 90,337.00

The New Business for January and February of this year is MUCH GREATER than
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W. H. RIDDELL, Secretary

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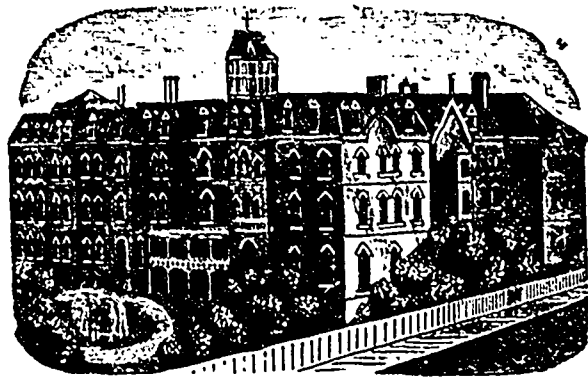
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1 " " "	2,000	2,000
1 " " "	1,000	1,000
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1000 Silver " "	10	10,000
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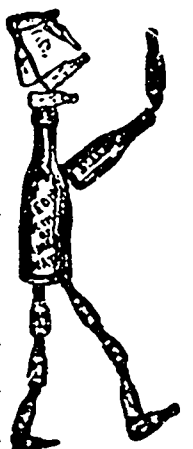
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Intending contractors are requested to bear in mind that tenders will not be considered unless made on the printed forms supplied, and accompanied by a letter stating that the person or persons tendering have carefully examined the locality, have satisfied themselves as to the nature of the materials to be excavated and the foundations for the cofferdam and its probable cost. Tenders must be signed with the actual signature of the tenderers.

An accepted Bank cheque, not limited as to time of payment, for the sum of \$20,000, payable to the order of the Minister of Public Works, must accompany each tender. This cheque will be forfeited if the party declines to enter into a contract when called on to do so 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 or any tender.

By order,

A. GOBELL,

Secretary.

Department of Public Works, }
Ottawa, 19th February.

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