

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The Catholic Weekly Review.

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

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

Vol. III

Toronto, Saturday, July 20, 1889.

No. 23

CONTENTS.

NOTES.....	353
MONTREAL LETTER.....	Old Mortality 355
THE ROMANCE OF A JESUIT.....	354
WATCHWORDS FOR THE CATHOLIC YOUTH.....	Hon. Richard O'Gorman 355
THE TRUTH ABOUT THE FRENCH-CANADIANS.....	Rev. J. T. Smith 357
OUR PET VICE.....	Maurice F. Egan 359
THE CHURCH CATHOLIC.....	B. F. C. Castello 363
EDITORIAL—	
A Manitoba View of the Agitation.....	370
Mr. Goldwin Smith on the War Outlook.....	369
Mgr. Persico and Ireland.....	369
Pope Leo XIII. and Rome.....	369
Mr. Egan on True Aestheticism.....	361
The Decoration of Churches.....	361
Irish Politics in America.....	361
A New York Journal's Arrangement.....	362
Cardinal Manning on Christian Education.....	364
Irish Affairs.....	361
Book Reviews.....	364
Current Catholic Thought.....	363
Canadian Church News.....	359
Men and Things.....	365
POETRY—I Often Wonder Why 'Tis So.....	Father Ryan 359

Notes.

The dangerous speech of Mr. Dalton McCarthy to the Orangemen at Stayner, furnishes the only incident worthy of notice in connection with the late Twelfth of July celebration. Mr. McCarthy's sincerity is, we frankly admit, above question; and we readily believe what he said in beginning his speech, namely, that he should be sorry if his presence at such a place and on such an occasion were construed as in any sense meant to offend his Roman Catholic fellow-citizens. Nevertheless we may regret, in no narrow sense, but on the broad ground of our well-being, Protestants and Catholics alike, as a people, that Mr. McCarthy did take occasion to be present, and to speak in the inflammatory manner (for we can call it nothing else) in which he did in regard to the racial and religious relations between the peoples of Quebec and Ontario. It is plain, and we regret to say it, that Mr. McCarthy is quite *en rapport* with the anti-French and anti-Jesuit agitators, and that their views are in common. He advocates a radical revision of the Constitution, and the abolition (if we read him aright) of certain, if not all, of the privileges, such, for example, as the official recognition of the French language, specially guaranteed to the Lower Canadian people by treaty. The sum of Mr. McCarthy's speech may be found in the sentence in which he stated that Canada is a British colony, and that the sooner the French Canadians are made British subjects in language, thought, and sentiment, the better it will be for the future of the country. "If the present generation," Mr. McCarthy is reported to have said, "do not settle this question by ballots it will be settled by the next with bayonets." The words, had they been used by any one else, would be those of a demagogue. Uttered by Mr. McCarthy, at such a time, and to such an audience, we cannot conceal from ourselves that they must prove to be fruitful of mischief. As regards Mr. McCarthy's prediction that the question may yet be brought to the arbitrament of the bullet, we may be permitted to doubt it. We have no disposition to minimize the capacity of so able a man as Mr. McCarthy, in a country like this, to make mischief, but before his prediction can come about, patriotism will have died out in the people.

Very different from the tone of Mr. McCarthy's speech, the utterances of the *Mail*, and its coteries in this city, was the speech delivered at the inauguration, a few days ago, of the Cartier-Brebeuf statue—a significant event in our history—by the Hon. Mr. Chauveau of Montreal. It is a

pleasure to turn away from the strife of angry tongues in this Province, and hear a French-Canadian speaking in hopeful and patriotic words of the destiny of Canadians as a united people. "Mr. Chauveau," says the *Montreal Gazette*, "in his eloquent appeal to the highest spirit of patriotism, which such an occasion could not fail to elicit in every true Canadian breast, did not forget the complexity of our nationality nor withhold due recognition from the other great race that has helped to make our country what it is." The greatest civilizations have been complex. "Mr. Chauveau is right to remind us," says the *Gazette*, "that we are akin; that, if Canada is great and prosperous, it is because England, as well as France, had a hand in the making of the nation; that, if we are to enjoy the position on this continent which our respective origins, our past, with its tests and triumphs, the grand resources that nature has bestowed upon us, indicate as our destined goal, then we must be united, we must continue to co-operate, we must beware of the leaven of dissension. Providence has cast our lot in this grand country, the wondrous manifold wealth of which we are only beginning to realize, and it demands all our energies to turn this great common inheritance to the best account for ourselves and our posterity. Each section of our people has its own traditions, its own aspirations, but there is no reason why we should not all, as Mr. Chauveau says, under the shadow of the British flag, moved by one grand patriotic impulse, move forward to the attainment of the crowning boon of a united and prosperous nation."

The refusal of Sir James Hannen to order the production of the books of the Irish Loyal and Patriotic Union, which, it is believed by the Parnellites, would establish the responsibility for the authorship of the whole *Times* series of the "Parnellism and Crime" articles upon Pigott, and reveal the whole history of the *Times*-Pigott conspiracy, has forced Mr. Parnell to take the momentous step of withdrawing from the Commission. Upon the opening of the Commission on Tuesday, Sir Charles Russell, Mr. Parnell's counsel, stated that after full consideration of the situation Mr. Parnell had instructed him, and the counsel assisting him, to no longer represent him before the Commission. They thereupon withdrew from the proceedings. The step is an extreme one, but it has not been unanticipated, for ever since the opening of the inquiry the impression has obtained among the Parnellites that the *Times* party in the case were being treated with unmistakable consideration. The rulings of the Court in regard to the admission of evidence have, in many cases, caused great dissatisfaction, and it is complained also that while witnesses in defence of the Parnellites have many of them been treated with unnecessary harshness and severity, the demeanour of Sir James Hannen towards wretches like Le Caron and Pigott, the agents of the *Times* and the Government, has been one of marked courtesy. It is difficult to see how, indeed, in view of Judge Hannen's recent ruling refusing to order the production of the books of the unsavory organization which employed Houston and Pigott, it was possible for Mr. Parnell and his counsel to, in justice to their cause, make any further presentation of their case before such a tribunal. There are those whose only regret will be that Mr. Parnell did not withdraw at an earlier day from the Commission, since upon the disclosure of the forgeries, and the suicide of Pigott, the case, so far as he was concerned, was concluded, and public opinion would have approved of his course had he rested his case there, refused to have any further parleyings, and then and there stepped down and out from the business.

THE ROMANCE OF A JESUIT.

From the French of De Beugny d'Hagerne.

CHAPTER X.

The very day of his arrival in Paris, Charles Durand went to see Pere d'Aradon and had a long conversation with him. After listening to the young man's story and asking a few explanations, the Jesuit gave him some little advice and concluded by saying:

"Of course your first step must be, renouncing your mission. For this purpose I would recommend you to address yourself to the Minister personally, rather than to Meynaudier who has ends of his own to serve. I know something of the Minister, and though he has not been very scrupulous about the means he has employed for attaining what he had in view, he is at heart a just and truth-loving man. I should not be surprised if your frankness might not stand you in good stead, but until you have seen him we cannot decide on what is best to be done."

In reply to Charles' letter asking for an interview, the Minister requested him to communicate his intelligence to Meynaudier, but on Charles writing again and saying that his communications were for the Minister's ears alone, an appointment was made for the next morning. After the first formalities were over, Charles thus addressed the Minister:

"I must, in the first place inform you, sir, that in this Jesuit matter I have come to conclusions which are diametrically opposed to those which my letters may have led you to look on as probable. I was sent to St. Acheul to see what was going on, and to report on whatever discoveries I might make. In vain have I examined, investigated, scrutinized what was passing before my eyes; in vain have I played the spy and sought to solve supposed mysteries. The only result has been that I am convinced how much the Jesuit Society has been misunderstood and misrepresented. What I have discovered is that Jesuits are men whose only purpose in life is to sanctify their own souls while working for the salvation of their fellow-men."

"Young man," said the Minister dryly, "surely you are not amusing yourself at my expense, and yet there is no common sense in what you say. The Fathers must have been taking you in, and really this is by no means the result I anticipated when I confided to you so delicate a mission as that of investigating what was going on among the Jesuits."

"Had you wished for some fresh accusations against the Jesuits it was hardly necessary for you to have sent me among them for three months. I even acknowledge that, failing to discover anything, I was myself often tempted to coin some fresh charges against them."

"I am not speaking of *calumnious* accusations, for I had no need of you to furnish me with any since our libraries abound in books teeming with such inventions; but there are also some perfectly true things which might be said against the Order. The Jesuits have been guilty of great faults, of crimes even, their Institute has a detestable end in view, their constitution is a most Machiavelian code, leading to much that is fatal to the tranquility of States. We know for certain that at the present time they are conspiring against us, and we wished to discover what were these plots and the consequent dangers that were threatening us. Now, although you had been represented to us as a most intelligent young man, you have failed in finding out what we wanted to know and have allowed yourself to be out-witted."

"I only lay claim to an ordinary share of intelligence and by my success in my studies and examinations think I have justified that claim. I went to St. Acheul perfectly unburdened by any religious scruples. I believed in nothing, and as for the Jesuits, I held them to be as black as they are painted. At first I believed in the future success of my mission, but, in spite of myself, I soon found out that there was nothing to discover. Still, I hoped against hope, finding it difficult to acknowledge myself beaten, and whilst deceiving you I was at the same time deceiving myself."

"Now, I acknowledge my defeat, and have come here to tell you that, having utterly failed in my mission, I have no right to the promised reward. Perhaps I should not say that

I have failed, since I was sent to St. Acheul to report *truthfully* what I discovered, and I am telling the truth though all my hopes of advancement may fall to the ground by my doing so.

"When I entered St. Acheul my heart was filled with hatred of the Jesuits and my mind with prejudices. I have seen and studied the Order, and after beginning by admiring it I have ended by respecting and loving it."

"You should have wound up by becoming a Jesuit yourself."

"That is what I wished, but for the present I am not considered worthy of so doing. I avowed to the Superior all the plan which had been laid, but you may trust in his secrecy and discretion, more particularly as this is not the first time that such an attempt has been made, and has proved a complete failure."

"I suppose the Superior told you what to say to me?"

"He told me to tell the exact truth, and that is what I have done."

The Minister was lost in thought for a few moments and then said: "You can see for yourself that you have not performed what was expected of you. However, I give you credit for your candour, since you might easily have deceived me, as it was your interest to do. I will see later what I can do for you and in the meantime I can assure you of my respect and esteem."

"That is a reward of itself, sir."

"I will try to bestow on you some other. If you have not seen Meynaudier do not go to him, and if you are obliged to see him, say nothing of this business, nor indeed to any one. You may leave me now and to-morrow or next day you shall hear what I have decided about you."

Two days later Charles Durand was sent for by the Minister, who said:

"I have been thinking of you a good deal, and although I do not agree with you nor share your enthusiasm, I am pleased at your frankness. I can offer you a situation as my under-secretary if that will suit you. It is a slight indemnity for the disagreeable task I imposed on you, and if you think yourself indebted to me in any way you can repay me by your zeal and punctuality in performing the duties of your office. I hope these Jesuits have not turned you into a bigot?"

"I hardly know what you mean by the term, but I have made up my mind to live henceforth as a good Catholic."

"Go to Mass as much as you like, and if you perform your duties correctly I will not pretend to know that you do so. Your salary is small but I will try to augment it."

"I have received good news from Rome, and since you have been mixed up in the business I may as well tell you about it. M. Rossi informs me that Cardinal Lambruschini has persuaded the General of the Jesuits to write to the Superiors of the French houses recommending prudence. He tells them to yield to the storm and to close those houses which have been specially marked out for animadversion. As for me, I consider that the Jesuit question is at an end, and I do not regret the failure of our attempt since the opposition has a weapon the less to direct against us. Now come tomorrow at nine o'clock, and my head secretary shall show you what your work is to be."

When Charles, a few days afterwards, announced to Pere d'Aradon the good fortune that had befallen him, the Jesuit pointed out that it would be well for Charles to continue his law studies and prepare for taking his doctor's degree, since a change of ministry might at any time cause the loss of his appointment.

He then gave the address 35 Rue de Sevres as where he might be found in future.

"Are you leaving this house then, Father?"

"Yes, it will be closed for a time."

"The Minister mentioned to me something about a letter from the General."

"Just so; and we are following his advice by shutting up this house for a while. An old Father and two Brothers only will remain in it and the rest of us will go to the house which our Fathers have bought, Rue de Sevres. St. Acheul, too, is to be closed, and the novitiate transferred to Tesenheim in Alsatia. In time there will therefore be two novitiates instead of one, and we shall likewise have two houses in Paris. This will be the result of the efforts made by our enemies."

Things turned out just as Pere d'Aradon had predicted. Three houses were closed for the time being; Vannes, Lyons and Avignon. A few days afterwards the *Journal des Debats* announced: "There are no more Jesuits in France."

The opposition triumphed, the ministry plumed itself on having gained a victory, whilst the Jesuits were none the worse.

(To be continued.)

MONTREAL LETTER.

Between Asphalting Committees, and Drainage Committees, and Gas Committees, our life is a burden to us just now in Montreal.

Prominent among chaotic spots is St. Laurence Main Street from Craig to Dorchester, where its western side lies prone in the dust. But there is no lagging in the work that is being done on St. Laurence Street—the old buildings are coming crashing down in lively style—and the variety of room-papering which this destruction displays to view is simply awe-inspiring. Such patterns! such colours! verily the pioneers of the *quartier St. Laurent* were not aesthetic.

The new buildings, which are to replace these time-honoured landmarks, are, so we are told, to be very perfect in design and finish. They are to be of fine cut limestones, three storeys in height, ornamented with friezes of galvanized iron; the windows are to be large and fitted with plate glass. Perhaps the most noteworthy item in the prospectus of these new buildings is that the roofs are all to slope to the back, so that the snow in the spring-time will fall into the back yards, instead of as formerly being a cause of terror, and often of injury, to luckless pedestrians.

On the morning of the 12th July, while the Orange Societies were congratulating each other, and sending all Papists to Perdition, a large number of the aforesaid Papists were met in St. Anne's church to sing the requiem of the six thousand immigrants who died of ship fever in 1847, and whose remains lie close to the entrance of the Victoria Bridge down at Point St. Charles.

What subjects for thought the history of that time affords. What charity, what heroism the epidemic called forth. Only when we meet in the Vale of Jehoshaphat shall we know fully all the noble deeds which the Recording Angel wrote down during that year of plague, and what brave acts were done by men wearing the cassock of the priests, and by women whose identity was lost in the venerated robe of the Grey Nun.

From the green hill side of sunny Maskinonge comes the news that the Abbe Bois is no more. And the loss to Canadian literature is very great. The good and pious priest, who for forty-one years has been Cure of that humble village, was one of the most pains-taking men of letters that Canada has ever produced. Besides his own writings, Mr. Bois did much to aid the students of history by editing and publishing "*des Relations des Jesuites*," "*The Journal of Pere Emanuel de Crespel*," "*The State of the Church in Canada*," by Bishop St. Valice, and several other valuable works. It was also due to him that the collections of "*Manuscripts Inedites*" have recently been issued by the Quebec Government. Mr. Bois' last work was the "*Life of Mgr. Denant*," which lies ready for the press, together with a collection of biographical sketches of all the French priests who, during the last century, did missionary work in Canada.

Mr. Bois was an honorary Canon of the Chapter of the Cathedral of Three Rivers, and was an ex-president of the Royal Society of Canada. He was seventy-four years of age, having been born in Quebec in 1815. May he rest in peace.

OLD MORTALITY.

Montreal, 18 July, 1889.

A recent dispatch from Baltimore announces the reception of a beautiful present from the Holy Father by Cardinal Gibbons. It is a large golden, richly-chased and jewelled ostensorium, and it was sent as a souvenir of the golden jubilee of Pope Leo XIII.

WATCHWORDS FOR THE CATHOLIC YOUTH.

ELOQUENT COMMENCEMENT ADDRESS BY JUDGE O'GORMAN, OF NEW YORK.

Hon. Richard O'Gorman was as happy and eloquent in his words of advice to the students of St. Francis Xavier's College, of New York City, as he ever was in the days that gained him honourable distinction as an orator in that movement which gave Ireland a Thomas Francis Meagher, a Charles Gavan Duffy, a Thomas Davis, a John Mitchell, a James Clarence Mangan, a Michael Doheny, and a William Smith O'Brien. We take pleasure in presenting our readers with a *verbatim* report of the choice address made upon the occasion alluded to above:

JUDGE O'GORMAN'S ADDRESS.

GENTLEMEN OF THE GRADUATING CLASS,—It is difficult to imagine a more enviable position than that which you occupy to-night. You are young, in the happy and hopeful morning of life. You have undergone the last and most severe ordeal of your collegiate career, and you have acquitted yourselves with success and honour. The diplomas you have received testify to your industry and your requirements, and give you the right to take rank in the honourable confraternity of scholars. You ought to be—and I am sure you are—very proud and happy. All here are your friends. Those who love you with all the fondness and fidelity of home are here. The reverend and learned professors of your college are here who watched over your progress with anxious care and pride. Here, too, is the eminent and honoured Prelate, the Archbishop of this diocese, whose presence here to night gives additional dignity and grace to this assemblage. All are here to do you honour—to tender you our hearty congratulations, and to assure you that we cherish the hope that your recent successes are but the harbingers of future honours which you will obtain on the broader field of activity upon which you are soon to enter. You will not easily forget this to-night. Other triumphs, are, I trust, before you other efforts will achieve success—you will be prosperous and honoured, yet, in the midst of your fullest pride and exultation, this scene may steal back to you—this triumph of the old times and with it, perhaps, may come also a feeling akin to that regret which, as the poet thus expresses it:

Ne'er tell me of glories, serenely adorning
The close of our day, the calm eve of our night,
Give me back, give me back the wild freshness of morning,
Her smiles and her tears are worth evening's best light.

But that can never be. Neither poet, nor magician, nor sage can restore the past—can keep sweet hours from dying or charm them to life again. The past once gone is gone forever. The present alone is ours—to use it as best we may, and in it to build up our fortunes of the future. Gentlemen of the graduating class, your college life is past. All that skilful and careful teaching could do for you has been done, and you have turned it to good account. You have acquired all the various knowledge that goes to make up a practical and liberal education. The various weapons by which men fight and win the battle of life are ready to your hands. It is for you now to wield them with courage and skill. Henceforth your fate is in your own control. The portals of the great world will soon open to receive you the great, busy, bustling, earnest, restless world, where each man is striving to win for himself wealth, or power, or honour. There you must win victory or suffer defeat. For the present you need rest—you are weary after your long-continued efforts—you need the indulgence of idleness for a time. You have won the right to enjoy it a while; but don't let it last too long.

Don't let idleness grow into a habit; for the habit of idleness is, of all bad habits that mar the efforts of aspiring youth, the most subtle and the most dangerous. Once in its fatal grasp, energy, ambition, and force of will begin to wither and decay, and the wretched victim becomes lost to life and name and fame forever more. You know with what bitterness of scorn the proverbs of all peoples denounce idleness: "Idleness is the mother of mischief." "The devil tempts other men, but idleness tempts the devil." "The devil dances in an idle brain." These are some of the expressions of popular contempt for idleness. Here in this

energetic Republic—in this earnest, rapid, unresting life of ours—there is no room for an idle man—no respect and but little toleration. He is, like useless driftwood, moved to and fro by wind and tide, while the ships of commerce pass him by without notice. His life is unfruitful and superfluous.

Here, more than any other place on earth, labour is lord and master commands armies and sends them all over the land to win the battle of civilization. I think it was the monks of Subiaco who used to say that "To labour was to pray," and indeed, as far as steady occupation tends to keep men out of mischief, labour may be regarded in the light of a religious observance. I don't believe that a wholly idle man ever was a happy man. If you want to be happy go to work, and the sooner you do the better. And you do want to be happy, do you not? You want to have a good time. No wish can be more natural. Men have been eagerly seeking happiness ever since the occurrence of that untoward event in the Garden of Eden which we have had such bitter cause to deplore. On this subject of happiness a great deal may be said, and I thought of saying something about it to night, more or less original, when, luckily, I chanced to see a correspondence in one of the daily newspapers, which threw an unexpected light on the question. A person taking the name of "Juvenis" wrote to the editor requesting to be informed on the best way to be happy. The newspaper, as the world knows, is the only true representative and legitimate successor of the Delphic oracle of old, and inherits all its wisdom and astuteness. But I was in doubt whether the oracle, as now administered, would be ready on short notice to deal with a question so large and so complex. I was mistaken. In the next issue of the paper appeared this answer:

Early to bed and early to rise,
Makes a man healthy, wealthy and wise.

At first I disapproved of the answer and thought it flippant and evasive. But I soon changed my mind. I found, as I believe, the secret meaning and interpretation to be this:—The best three of all blessings of life which most conduce human happiness are "health, wealth, and wisdom," and they are to be won and secured by steady and sober habits. If the oracle did not mean that, so much the worse for the oracle. It ought to have meant it. Even in their palmiest days oracles were used to be ambiguous and to leave a great deal to construction and imagination. Now, let us see wherein that oracular response concerns you. Of the first of these sources of happiness you gentlemen are already possessed. The abounding energy and electricity of healthy youth is yours. Cherish that precious possession. Health once lost, the gladness of life is lost, and the strain and jar of labour become hard to bear. It has been said that every sick man is a rascal. That saying seems hard on invalids and extravagant, but it must be confessed that sickness does not tend to soften the temper or render the sufferer a more agreeable companion. A sound mind should have a sound body for its home. When the outwork is captured by the enemy the citadel itself is in danger. Next among the sources of happiness comes wealth. There is no need of my impressing on you the satisfaction derived from a competent supply of money. That is necessary to meet the ordinary wear and tear of existence, and a little more can do no harm, always provided it be honourably come by and wisely spent. Hear on this subject what is said by Robert Burns, the poet and philosopher of Scotland:

"To catch Dame Fortune's golden smile,
Assiduous wait upon her;
And gather gear by ev'ry wile
That's justified by honour.

"Not for to hide it in a hedge,
Nor for a train attendant;
But for the glorious privilege
Of being independent."

That is well said. Every man of spirit, every man who respects himself, deserves to be independent: to be able to call his soul his own, to be master of his own thoughts, to be able to say and do what seems good in his own eyes within the limits which the law and sound morals prescribe. In so far as money can procure this independence money should be sought for by all honourable means. And, indeed, when I think of the benevolence of all men in the city, rich and poor,

of the alacrity with which they come to the relief of their fellow-men when stricken by sudden disaster, when I think of the noble uses to which wealth may be put, I do not wonder that good men are eager to control a power which can be beneficially applied. To attain a great fortune is the work of a life, requiring great industry, labour, sagacity, and skill. If that be your purpose, remember what says the oracle. You will have to get up early in the morning to attain it. But the acquirement of wealth is not the only aim and purpose of life. What a man is may be of as much importance to him as what he has. There are realms of thought which the more cultured mind will long to explore. There is a society of men, great and graceful and good, with whom your studies have made you acquainted. The orators, authors, warriors, sages, some of whom have lived and died a thousand years ago. You are familiar with the language and literature of many nations and of many times. The voices of past are audible to you and eloquent. In such studies the horizon of thought is greatly expanded and enlightened.

There is, I fear, a tendency now-a-days to decry the study of the ancient classics—which are sometimes called "the humanities"—as not practical studies, and not suited to this busy, bustling age of ours. People say that a knowledge of Greek and Latin does not help a man to get on in life. It may be so. It may be that even you here are of that mind. I have known young gentlemen before now who have had a serious quarrel with Homer and Virgil and Horace, chiefly on the ground that they had not made their thoughts known in the English language. If you bear malice against these Greek and Roman worthies on that account, I cannot hope now to alter your opinion. But don't throw your school and college books away. Keep them within easy reach. The time may come when you may take them up again and read them, and discover that in wit and wisdom and dignity, grace and pathos and power of thought, they are not surpassed, perhaps not even equalled, by any authors of more recent time. It is something to know what were the thoughts and hopes and fears and aspirations of great men in great eras of the world, and to hear them speak in their own language. Instead of decrying these studies now, the time, as I think, has come for cultivating them with greater ardor.

The conditions of life and thought and public action are changing fast. "The old order changeth, giving place to the new." The serious problem to be considered will demand all the knowledge that can be gathered from any source, as well as all the wisdom that is native and to the manner born. And it is not just to say that there is in literature no practical value. The literature of a nation, to a great extent, directs its purpose, spurs it to activity and chronicles its progress. The silent nations of the past have lived, died and are forgotten. It is a nation's literature alone that keeps the memory of a nation's career forever green in men's souls. So it will ever be. Thus literature is very practical. It is thought, not force, that rules the world.

"A pebble cast into the sea is felt from shore to shore,
And a thought from the heart set free will echo on forever more."

Remember that the wisest and noblest statesman in Europe is also one of its ripest scholars. There is no more earnest, no more fruitful student of the "classics" than William Ewart Gladstone.

Gentlemen, what shall I say to you about wisdom, the third and last cause of happiness? I dare not say anything. For teaching men wisdom there are neither schools nor colleges. Men must learn it from their own experience, sometimes of good-fortune, but more frequently from reverses and disaster:

"Though losses and crosses
Be lessons right severe,
The wit there, you'll find there,
You'll get no other where."

But you, gentlemen, have safer and truer guides—you have been educated in the creed and morals and ethics of Christianity. You will find in them the true sources of wisdom. Is it not written that "The fear of the Lord is the beginning of wisdom?" You are about to enter on the active career of manhood. You enter it under auspices the most favourable. The land you live in is quick to recognize merit and to reward it. No impediments of hereditary rank or station block your

way. Here these solemn plausibilities of old times have lost their reverence and effect. You may rely on fair play. You will succeed, if you deserve to. The present condition, the probable future of the world are, in many respects, full of hope. The beneficent career of science has but begun. Year by year, day by day, new triumphs will be won, and the comforts, luxuries and happiness of life will be greatly increased. The world will be beautified exceedingly, and your eyes will see it. Nowhere will this improvement be more remarkable than here. The morals of the world, too, show signs of improvement. The unreasonable animosities that have kept races of men apart and hostile are by degrees melting away. In that happy result the United States has played the most effective part. This nation has with splendid hospitality invited all men of all nations and of all races and religions to share its prosperity, and, in the light of its freedom, they are fast assimilating and learning to abandon the inhuman fetich of human hatred, and to accept in its stead the holy religion of friendship for one another. But wholesome changes in the current of men's habits of thought do not occur suddenly. They are always of slow growth. The blessed sun itself does not pour out its radiance in one flash of splendour, but advances by slow degrees, touching the mountain tops and the plains and valleys until gradually all the earth is alive with its glory. So gradual is beneficent reform among men.

Gentlemen, you are citizens of the United States. You enjoy the rights, the privileges of the great Republic. You are protected by its Constitution and laws. In return for these invaluable advantages you owe it earnest and undivided allegiance. You must take care that, so far as you can prevent, the Republic suffers no defeat, no detriment, no dishonour. If assailed by war it has the right to demand your active personal assistance in its defence. Such assistance, I hope will never be called for—if called for, you will be swift to obey the summons. But war is not the only danger to which, nations may be exposed. Peace has its own perils, no less important, and which call for the wisdom and patriotism of all the people.

It seems to me that there is even among the cultivated and educated classes a sort of apathy and indifference to public affairs, into which I hope you will never fall. Do your duty to the Republic, and all your duty, intelligently and earnestly. Not from any selfish motive, not for the honours or importance that it may bestow on you, but from the love you bear your native land. Trust me, it deserves your love. It stands pre-eminent and alone in all the world as the example and champion of free institutions, of free hearths, free homes, free altars, free speech, free men. Be proud of your country. Let your loyalty to it be a part of your religion. Regard your title of American citizen as a patent of nobility, and bear it as proudly as did the lords of the earth long ago bear their name of Roman citizen, as their title to command the respect and homage of mankind. Keep high your standard of personal honour. Do your duty always, wherever and whatever it may be, and leave the rest to the guidance of that Supreme and Sovereign Will whose mandate the richest and the poorest, the highest and the lowest of all the children of men are bound with equal resignation to obey.

THE TRUTH ABOUT THE FRENCH CANADIANS.

Are the Canadians unprogressive?

Before answering this question there is imposed on me the difficult task of defining what Englishmen and Americans mean by progress. Many of us do not ourselves know the exact meaning, or the strength of the various meanings which we give the word. If a nation passes from Catholicity to atheism, many will call that progress. If an individual or a nation becomes wealthy quickly, and uses wealth in ornamenting property and introducing the latest improvements, that is called progress also. If a parent prefers inferior instruction for his child, in a religious school, to superior training in a godless, irreligious, or indifferent institution, he is said to be unprogressive. It seems, however, to be admitted on all sides that if a nation increases in population and wealth, admits and encourages all modern inventions, has perfect

freedom of the press, invests in the railroad, the telegraph, telephone, the electric light, and shows a strong commercial spirit, it must be progressive. Let us examine the Canadians by this rule.

The Province of Quebec has not many physical advantages. It is most of the year under winter's control. Its territory north of the St. Lawrence consists in a narrow strip of land lying along the river. Its only great city is Montreal, between which and Toronto there has always been rivalry. Montreal still leads. Ontario has taken all Canadian immigration. It has also been drained by the departure of its citizens for Manitoba and the States.

Quebec has had no immigration and has also suffered from the departure of its people to Ontario, Manitoba and the States. It has been the long-settled district of Canada, but Ontario has had the advantage of more land. Still, the population of Quebec is 1,359,027 to Ontario's 1,923,228. At one time Ontario thought it possible to drive the French out of the Province, and they started an English business colony at Montreal, which up to their advent was a slow, dull city. All that the English knew of business the French learned, and enough more to drive out the English from many industries and lines of business. This is real progress. Here are a few figures:

Number of acres of land owned:	Ontario.....	23,309,264
" " " " " "	Quebec.....	18,000,378
Number of owners:	Ontario.....	266,485
" " " " " "	Quebec.....	175,731
Value of real estate under mortgage:	Ontario.....	\$174,676,062.39
" " " " " "	Quebec.....	1,919,638.00
Amount overdue and in default on mortgages:		
	<i>Principal.</i>	<i>Interest.</i>
Ontario.....	\$2,685,010.79	\$395,162.18
Quebec.....	94,503.20	8,237.56
Amount invested and secured by mortgage deeds:		
Ontario.....	\$78,706,585.07	
Quebec.....	864,984.44	
Number of mortgages upon which compulsory proceedings were taken in the year 1885:	Ontario.....	664
" " " " " "	Quebec.....	19
Aggregate amount of mortgages upon which compulsory proceedings have been taken in 1885:	Ontario.....	\$1,373,036.88
" " " " " "	Quebec.....	19,231.47
Rate of interest:	Ontario.....	5 to 10 per cent.
" " " " " "	Quebec.....	4 to 7 per cent.

There is progress for you, from the Catholic and Protestant standpoints! Quebec is Catholic, Ontario is Protestant, yet the above proof shows that Quebec is sixteen times less mortgaged than its sister province. It has only 16 loan companies to Ontario's 79! The Quebec people are certainly not in the hands of the Jews. They own their land, and they provide for their children in new townships, when they are ready to leave the paternal care. As to the business done by both provinces, here are the figures for certain years:

	<i>Importation.</i>	<i>Exportation.</i>	<i>Value per head.</i>
Ontario	1882.....	\$41,690,760	\$40,765,921
	1883.....	44,666,445	42,890,019
	1884.....	41,967,215	26,891,517
	1885.....	39,828,083	29,434,731
	1886.....	39,069,475	27,088,868
Quebec	1882.....	\$53,105,257	\$38,972,121
	1883.....	55,907,871	32,644,986
	1884.....	49,122,472	42,028,678
	1885.....	46,733,038	39,604,451
	1886.....	45,001,694	38,171,337
In 1886 Ontario exported of her home produce and manufacture.....		\$24,092,536	11.49
In 1886 Quebec exported of the same.....		32,622,066	22.50

So that the trade of Quebec is double per head that of Ontario. Is not this substantial material progress? There are in Ontario 140,000 Canadians, in the States at least half a million, the contribution which Quebec has made to her neighbours while holding her own at home. With a good educational system, with steady increase in population and wealth, with the foremost position in the Dominion because of these things, well supplied with railroads and canals, telegraph and telephone lines, a naturally enthusiastic press—for a Canadian in print is usually wild—a large body of sharp

business men who let no opportunity escape, we do not see how Quebec can be called unprogressive. The worst that can be said of her will not gainsay the fact that she entirely surpasses Ontario in actual business and in future prospects. Moreover, Quebec has what her sister province has not—a distinct and important literature. The works of many of her writers have been crowned by the French Academy. She has historians, antiquarians, and poets of such calibre as Ontario has not yet produced. She is constantly producing original works of merit, where Ontario, with Goldwin Smith in her bosom, does not produce a single book.

Is Quebec priest-ridden?

Like our mortal Washington, and unlike our mortal separatedatorial brethren, we cannot answer no. Quebec is priest-ridden to an alarming extent; to such an extent indeed that the priests, not finding enough people to accommodate their autocratic instincts at home, are moving into the States along with Quebec immigrants. There are in this unhappy province perhaps fifteen hundred priests, and a small army of religious living on the fat of the land and the strength of the people, and in spite of their number, their comfortable circumstances, and the efforts of wise men like Goldwin Smith and the editors of the *Torontø Mail*, *New York Independent*, *Christian Advocate*, *Churchman*, and like journals to discredit them, they enjoy the tithes, the respect, and the love of their people. Again and again have humane politicians striven to root them out and to shake the people's esteem for them in vain. The Canadian of Quebec will not be induced to take his church tithes and put them into his own pocket, much as he loves and hoards money. The Protestant spiritual and political missions to them have been mournful failures. Even Mr. Chiniquy had to retire to Illinois.

We admit this is the one serious defect (as Protestants judge matters) in the Quebec provincial. There are reasons for it. The French-Canadian of any rank in life feels that God can confer on his family no greater honour than to make one of his boys a priest, one of his girls a nun. This is curious in view of one or two circumstances. The life of the ordinary priest or nun in Canada is not financially a happy one. The nuns, for instance are bound to absolute poverty, and are of no manner of material assistance to their friends and relatives. The salary of the city curate in Montreal is one hundred and twenty dollars per annum, with scant perquisites; of the town and country curates, sixty to eighty dollars, with no perquisites at all. The ordinary third-rate parishes in a diocese as wealthy as Montreal represent an annual income of about eight hundred dollars, the second-rate twelve hundred or fourteen hundred dollars, and the very best do very well if they present their *cure* with two thousand dollars. There are fourth-rate and fifth-rate parishes of which we shall not speak, and there are also poorer dioceses than Montreal, which have also their fifth-rate parishes.* It seems to make little difference to the Canadian, so long as his son is the priest. Therefore Protestant missions have found it difficult to bribe this people. Honour seems to mean more to them than soup, and they are evidently determined to continue in their present priest-ridden condition. We apologize for them to our separated brethren. But as we have shown them to be a progressive, money-making, educated people, it is to be presumed they know their own business here as in other matters. If they wish to spend their money on useless priests and nuns, they have only that same fault which induces our Protestant brethren to throw away their cash on Mexican missions.

We have heard two recent writers express their deep pity for the taxes levied by the church on the Canadians, as evidenced in the magnificent churches everywhere met with in Canada. These churches are the admiration of strangers, Catholic and Protestant. They are always solid and durable, built of stone, of great size and often of magnificent Canadian embellishment. It is impossible to find in Quebec a really poor or insignificant structure in a canonical parish, and the beauty and cleanliness of their sanctuaries are a de-

light to the Catholic heart. Have these churches been really a burden to the Catholics of Quebec? There is one feature of Canadian character which forbids us to say that they have. The close, economical, almost stingy habits of this people justify me in saying that they will not impoverish, nor burden, nor even tire themselves in supporting the church. They are tenacious of the faith, but also of their cash. This is the testimony of my own long experience and of all their authorities. They are impulsive on every point but that which marks the difference between loss and gain. They are ready for financial sacrifices, have made them often, but they have tried every other method first.

These churches have been constructed by many generations. Quebec is in existence two hundred years. When a district desires to erect a new church the taxable people have first to convene and state their willingness to subscribe to a church of a certain cost. Monseigneur l'Evêque will hear of nothing until substantial aid is not only promised but actually secured in the shape of cash or notes of hand. When the *Fabrique* is organized—that is, the board of trustees—which is not, as with us, a formal affair, but a board of real officials, whose duty it is to look after the church revenues and keep the property in good condition. Certain taxes are imposed for that purpose, and as they fall on all alike there is no such a thing as a burden to anyone. When a Catholic owns land or houses, he is taxed by government. If he owns nothing, his tax is two dollars a year for the support of the church. The free-seat idea is carried to an extreme among the churches, and an immense charity and latitude prevail in the collecting of the revenues. This without fear of question can be said of the Canadian priests, that they are the least provided with money of any on the continent. I call it a grievous fault in Canadians that with all their love for their priests, they should allow them to live so poorly. Poverty is an ecclesiastical virtue, but it is carried too far among Canadian clergymen.

A final word will not be out of place on the agitation which for nearly ten years has been kept up by Protestants and Orangemen concerning Quebec. The position which this plucky province has held and improved for fifty years is one which commends itself in particular to Americans. It is the home-rule position. The rights which it secured for itself in the Dominion are precisely the rights which Ontario and Nova Scotia enjoy. Its people founded the province and reclaimed it from the wilderness, fought, suffered, and bled for it, held by treaty the old status of their social forms and religion and language. What they have is their own, and they propose to hold it against any hostile power. The general laws of the British Empire they have honestly obeyed, but they have not permitted the Ottawa Parliament or the Privy Council to Anglicize them. The home-rule principle is their platform. It is thoroughly American, and the man who opposes them is a traitor to American ideas.

Who are their opponents? The Orangemen of Ontario, and the faction represented by Goldwin Smith, whose names are now, as they always have been, the watchwords of infamy or foolishness; the *Churchman*, the *Christian Advocate*, the *Independent*, and their satellites, whose pretence is a profound Americanism in politics and religion, and whose practice is a compound of Lutheran bigotry and English malice; whose principles admit Catholicity into the Christian fold, and whose practices place it beneath paganism; whose words are always for more liberty, and whose acts for less. They wish the French language stamped out of Quebec because they who use it are Catholics, and the race wiped out because they are not Anglo-Saxon. What they advocate for this province they dare not even hint to the Protestant Germans in America. It is good for Quebec to have such enemies as these. That cause which they have once opposed because it was Catholic has always succeeded. Without principle in regard to Catholic matters, they have therefore been without argument, and their opposition has excited public attention and interest in us, and open contempt for themselves. The people of Quebec might be a better people, they could not be much kindlier or more hospitable. But whatever their virtues, this is to their credit, that they have nobly earned the hate of their enemies in sticking to their faith.

JOHN TALBOT SMITH.

*The parish priests of religious orders in some cases get sixty dollars per year, and in others simply their life support.

OUR PET VICE.

The author of a celebrated pamphlet, "We Catholics," and the author of a less celebrated but equally clever work, "Mostly Fools," have lamented the lack of fellow-feeling and the apathy on matters of national importance of the Catholics of England. It is strange that in our country similar complaints may apply. Mr. Randolph, in "Mostly Fools," thrusts sarcastically at the exclusiveness of the Catholic aristocracy and gentry of Great Britain, an exclusiveness and Lady-Vere-de-Vere-ism which has left them open to the reproach that the only clever Catholics in England are converts. Certainly the names we most often hear connected with public movements in England are those of converts, such as Cardinal Manning, Cardinal Newman, and Lord Ripon.

In England one might find excuse for the torpor of Catholics in the fact that for centuries they were forcibly excluded from public life, and that the old habits of seclusion still cling to them. Again, there is no more firm believer in caste than the Catholic aristocrat in England; no man more jealous of his privileges, or more anxious to draw around him the sacred circles of rank. He may bend, but he never for a moment places himself on a level with those fellow-Catholics without "blood" whom he occasionally meets at re-unions where religion is the only bond.

But in the United States we have no aristocrats—except those few haughty people whose pedigrees, like Becky Sharpe's, improve with age; and we have had no penal laws. There has been nothing to repress us, because we have been irrepressible. And yet the cloud of apathy, of exclusiveness, of sneering criticism, darkens our horizon.

If Catholics have a pet vice, it is that of inconsiderateness in speech. We are constantly saying to ourselves and to others how superior we are to the pagans around us. We do not marry several times under cover of a divorce; *our* Sunday-school superintendents do not embezzle money and go to Canada (we have no Sunday-school superintendents, but that doesn't matter); and we are too ready to pick out any example of ministerial bad conduct and throw it into the Protestant face. We assert—and everybody admits—that we possess certain virtues on which the perpetuity of the family and of the State depends. We possess these in proportion to the practical heed we give to the teachings of the Church. But, as if by way of indemnifying ourselves for avoiding the flesh-pots of the Egyptians, we wallow in unkindness of thought and word, particularly as regards the affairs of those brethren in the sweet yoke of our salvation.

The Protestant who imagines that Catholics admire one another,—that they are a solid phalanx banded together for the conquest of America, headed by the Jesuits,—ought to attend some informal reunion of Catholics, when conversation and cigar smoke are unrestricted. He would hear nothing against the Pope, and he would discover that there was no discussion of deep religious problems which Protestants are in the habit of approaching with an interrogation point; for in matters of faith Catholics are a unit. Except the Pope, he would find no man mentioned without a "but." He would come away with the opinions that, in matters not considered essential, Catholics are the most go-as-you-please folk on the face of the earth; and, moreover, that to be a Catholic was at once to become a target for innumerable criticisms; and, moreover, that no Catholic can amount to anything until he has received the *imprimatur* of non-Catholic approval.

"A Catholic paper!" he would hear; "who reads a Catholic paper?" He would be justified in thinking that to be a Catholic writer is to be afflicted with an intellectual leprosy which causes horror and pity. A few minutes ago—we presume that the Protestants enjoy this symposium after some great sacerdotal function,—a few minutes ago he has seen the Right Reverend Bishop treated with every mark of respect worthy of his august dignity, on the steps of the altar: he has hastily driven away because he has another engagement—for bishops in this country have plenty of work. Now, to his horror, he sees every stitch in the mitre torn out; the Bishop's sermon is analyzed—its doctrine unimpeached of course, but its manner much condemned. It is old; the Bishop has a brogue, offensive to pious ears accustomed to hear the voice projected through the nose; or his mannerism would be condemned by a master of elocution; or, again, he appropriated several passages from Bourdaloue or Faber, and so on.

In the meantime the prelate is giving Confirmation to a large crowd in a sultry church, glad that his sermon is over his head; and glad, too, that Bourdaloue or Faber said some things better than he could say them. But the little *coterie*, in its criticisms, does not mention the difficulties that stand in the way of polished literary work when the preacher is obliged to labor like a bank clerk every day of his life. Why, it asks, have we not better preachers? It forgets that our priests have something more to do than to preach. And it also forgets that, compared with preachers of other "denominations," our priests have the advantage: for they speak "as having authority." It is easy to show this,—but a fatal defect in the eyes of the Catholic critic is that our "pulpit orators" have not the Protestant *imprimatur*. In dwelling on the defects of the pulpit, we lose sight betimes of the inestimable benefits of the altar. —Maurice P. Egan in *Ave Maria*.

I OFTEN WONDER WHY 'TIS SO.

Some find work where some find rest,
And so the weary world goes on;
I sometimes wonder which is best;
The answer comes when life is gone.

Some eyes sleep when some eyes wake,
And so the dreary night-hours go;
Some hearts beat where some hearts break;
I often wonder why 'tis so.

Some wills faint where some wills fight,
Some love the tent, and some the field,
I often wonder who are right—
The ones who strive, or those who yield?

Some hands fold where other hands
Are lifted bravely in the strife;
And so thro' ages and thro' lands
Move on the two extremes of life.

Some feet halt where some feet tread,
In tireless march, a thorny way;
Some struggle on where some have fled;
Some seek when others shun the fray.

Some swords rust where others clash,
Some fall back where some move on,
Some flags furl where others flash
Until the battle has been won.

Some sleep on while others keep
The vigils of the true and brave;
They will not rest till roses creep
Around their name above a grave.

Father Ryan.

CANADIAN CHURCH NEWS.

Bishop Henry J. Farand, in charge of the Great Athabasca Region, is at present at St. Boniface, the guest of Archbishop Tache. He is there for the purpose of attending the meeting of the Council of the Ecclesiastical Province of St. Boniface, which opens on the 16th July.

Father Labelle, Deputy Minister of Agriculture for the Province of Quebec under Mr. Mercier, has been elevated by the Pope to the dignity of a Prothonotary Apostolic Administrator in recognition of his eminent services to the cause of colonization.

The Pope has returned his thanks to the authors of the address sent him from Quebec on the occasion of the demonstration held on the 28th April last in favour of the restoration of the temporal power of the Papacy. The Pope congratulates the authors of the movement not only, he says, upon their piety and religion, but upon the prudence and sagacity of their action. He says it is evident that they well understand how the impunity enjoyed by the enemies of the Church is the source of grave improprieties in human society and of troubles of States. He adds that he is encouraged by the thought that their prayers will end in obtaining that Divine assistance which sooner or later will render the Church victorious over its enemies and deliver the chair of truth. In conclusion, he wishes them abundance of celestial gifts, gives them merited thanks, and, as evidence of his paternal tenderness, adds the apostolic benediction to all the citizens of Quebec who were associated with the act of filial piety in question.

The Catholic Weekly Review.

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

Published every Thursday

Offices: 64 Adelaide St. East, (opposite Court House).

Terms: \$2.00 per annum, payable *strictly* in advance. Advertisements unexceptionable in character and limited in number, will be taken at the rate of \$2 per line per annum 10 cents per line for ordinary insertions. CLUB rates: 10 copies, \$15.
All advertisements will be set up in such style as to insure the tasteful typographical appearance of the REVIEW, and enhance the value of the advertisements in its columns.
Remittances by P. O. Order or draft should be made payable to the Business Manager.

LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

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

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

DEAR MR. FITZGERALD,—

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

Yours very truly,

IC. 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. CANNERY,
Bishop of Hamilton.

TORONTO, SATURDAY, JULY 20 1889.

We regret to learn that the Rt. Rev. Monsignor Corcoran, of St. Charles Borromeo's Seminary, Overbrook, is at the point of death. He has received the last Sacraments, and all hope of his rallying from the malady by which he is attacked is abandoned. "We commend to the prayers of the faithful," says a New York Catholic paper, "this eminent priest, the greatest Oriental and Biblical scholar, a master of pure Latinity, a sound and learned theologian, the founder and editor of our great *Catholic Quarterly*."

The Manitoba papers take a common sense view of the anti-Jesuit agitation. "However easy or desirable it may be," says the *Free Press* of Winnipeg, "to suppress the Jesuit Order, Jesuit principles can only be suppressed by suppressing the Roman Church itself. If that is the purpose of the present agitation it would be well to have it clearly understood; if it is not then the other provinces will act wisely in refraining from interference with Quebec affairs, with which they have nothing at all to do."

Mr. Goldwin Smith, in a letter to the *Mail*, discusses the prospect of an European war. He writes that if war breaks out it will be scarcely possible for England to remain neutral; and that if England is involved Canada will be involved, and Canadian commerce with Europe will at once be loaded with ruinous rates of insurance, if not interrupted altogether. He states:

"It seems to be admitted that England could not now in an encounter with two maritime powers keep the enemy off the sea. Some

time ago her Government gave notice to its own ports that in the event of a maritime war they might have to look to their own defence. Much less could she undertake effectually to protect the commerce of her distant dependencies. The English market would then be practically closed to Canada, especially as our American competitors in it would enjoy the immunity of neutrals; and if the market of our own continent were not open to us, we should have no market at all."

And so Mr. Smith, whom the *Montreal Gazette* describes as

"The steady patriot of the world alone,

"The friend of every country but his own."

uses the argument in favour of commercial annexation, and advises Canadians to throw in their fortunes with the United States. "This kind of cowardice, not to say treachery," says the *Gazette*, "is not congenial to the Canadian people, and Mr. Smith is apt to discover that in attempting to promote annexation by appeals of this base kind, he has made a huge mistake."

One of the basest *canards* ever telegraphed to this country by the enemies of the Holy See, appeared in the newspaper dispatches a few days ago, to the effect that Monsignor Persico, who made an investigation of Irish affairs in behalf of the Pope, inserted in his report of the result of his mission, a statement that he feared the Irish Nationalists would kill him if he returned to Ireland, and that he held proofs that such was their intention. The purpose for which this black falsehood was manufactured was, of course, a double one; that is, it was designed to serve a religious and a political end, to weaken, on the one hand, the attachment of the Irish people to the Holy See by creating a feeling of distrust and suspicion that the Church has no sympathy with the popular aspirations of the people; and, on the other, to poison the wells of the general public opinion in regard to the political condition of Ireland, by representing the Irish people as a race of murder-loving miscreants. A few days after the publication of the false message, an authoritative denial was given it through the press in the following words:

"The story that Mgr. Persico, in his report to the Pope on the result of his investigation of Irish affairs, had asserted that the Irish Nationalists had formed a plot to kill him if he returned to Ireland, is pronounced purely imaginary."

The story was absurd, on the face of it, for there was, to begin with, no necessity for Mgr. Persico to return to Ireland. He had finished his mission there; his report had been rendered, and with it his connection with Irish affairs ended. The Monsignor is Secretary of the Congregation of Oriental Rites, and his official duties keep him in Rome.

Among the several telegrams from Rome respecting the purposes and intentions of the Sovereign Pontiff which have lately been published in the daily newspapers, is one announcing that "the Vatican authorities have instructed the Bishop of Barcelona to prepare an asylum in Spain in the event of the Pope deciding to quit Italy." The announcement is a familiar one in the newspapers; within the past year it has been asserted by the cable correspondents half a dozen times over, and like nearly all the rumors telegraphed out to the papers respecting the affairs of the Holy See, is, if not utterly unverified and without foundation, nothing better than a guess or a surmise. What passes between the Holy Father and the College of Cardinals in their conferences does not come within the cognizance of newspaper correspondents; what is said there and what occurs there is known only to the Holy Father himself and his counsellors, and they are all of them under the obligations of secrecy. Reports therefore of this character are entitled to no consideration.

As to the probability of Pope Leo leaving Rome, although the position he has been reduced to by the present rulers of Italy is well nigh insupportable, nothing, it is believed, would cause him to take this extreme step but the outbreak of war in Europe, and in this direction even the most optimistic observers are forced to confess that events are every day tending. In the event of war Italy would be almost certain to be involved in the conflict, in which case, circumstances might, and probably would, so combine as to cause the Holy Father to seek asylum in some other country. But so long, however, as peace continues, the best informed opinion is that the Holy Father, despite the difficulties of his position, and the indignities to which he is subjected, will remain in Rome.

Mr. Maurice F. Egan in his recently published volume of "Lectures on English Literature," a notice of which will be found elsewhere, gives an admirable definition of the real meaning of aesthetics. True aesthetics he describes as the seeking of beauty in the life around us. No word, indeed, has been more misused or degraded. In the common meaning of the word, to be an aesthete, as Mr. Egan observes, is to be a fool; and the term has come to be used by the newspapers, and by people in ordinary conversation, as meaning something eccentric, strained, and affected. The word has, in fact, a very different meaning, which Mr. Egan explains in a passage worth quoting: "Aesthetics," he says, "ought to be a part of our lives. It is a part of the every day life of the Christian Church. The Church has drawn to her service the great masters of aesthetics in all ages. She made Raphael and Murillo possible. Botticelli and Fra Angelico could not have existed without her. She created the music of Palestrina, inspired Mozart and forced Hadyn to join her choirs. Her ancient stained glass is the despair of modern artists; the carving in wood in her old cathedrals, the unapproachable models for carvers of the present day. Jewels, lace, flowers, were drawn to her shrines. The sham aesthetics may praise paganism and make pæans in its honour but true aestheticism is essentially Christian."

"Education," he continues, "without aesthetics is like a sonnet without metre,—a peach without bloom,—a thrush without a voice,—a woman without gentlemanners. Aesthetics does not consist of the painting of a bunch of golden rod or a sumach leaf on every available spot. . . . It consists in using and seeking to use the gifts God has bestowed on us, in order to make our lives and the lives of our neighbours more pleasant and beautiful; it teaches us to value the little pleasures of life; it helps to put sweetness and light into dark and gloomy days. I use sweetness and light not because Matthew Arnold used them, but because, when used by a great theologian, centuries before Arnold was born, they expressed what I mean."

That there is a good deal of sham aestheticism on the part of people who pretend to love art because it is fashionable, is of course true. But granting it to be bad, it is infinitely better than the noxious Philistinism which mocks at and is insensible to all forms of culture. Incidentally Mr. Egan gives us a good description of the Philistine. "The creature," we quote, "who would not do without some luxury to buy a great book, to read a great poem, to see a fine picture, to hear the organ throb, or the violin pulsate under the force of genius, is nothing but a Philistine, half a barbarian, for his best faculties are paralyzed."

The meaning of all this is that in aestheticism, as in all

else, the true and the false may be distinguished between by the criterion of good taste. In order to acquire good taste Mr. Egan contends that it is necessary to know what bad taste is; and one of his examples, it seems to us, is particularly well taken. "It seems to me," he observes, "to be bad taste not to choose religious pictures and statues with some regard to the rules of art. It is a large part of the pretentious aesthetics of our time to dwell more on the effect than on the cause—to think more of the attitude of the *Mater Dolorosa* of Carlo Dolce than of the ineffable woe her face expresses,—to rave about the opaline colour of Fra Angelico's angels, and to think nothing of the fervent religious spirit which created them. But some of us Catholics are prone to go to the other extreme. The gaudiest religious print is good enough for us. And while we reverse unspeakably the Passion of Our Lord, we keep in our oratories crucifixes whose workmanship the most untutored Tyrolean peasant would not tolerate. I have seen pictures of Our Blessed Lady which were positively sacriligious. While we would not endure for a moment in our parlours a picture of Washington with a magenta coat and a green hat, and a figure out of drawing, we contentedly put a figure of St. Joseph, painted in the crudest and most vulgar manner, in our oratories. And his in spite of the fact that we possess a thousand exquisite and poetical conceptions, that all the power of the genius of the most artistic age of the world has burst forth in praises of Christ, His Mother, and the Saints. While the 'aesthetes' buy our old altar pieces for seemingly fabulous amounts of money, while their drawing-rooms and studies are filled with copies of Botticelli, Raphael, Guido and Overbeck, we are contented with wretched prints and statues which make the judicious grieve."

Does not this come home to some of those who have in charge the adornment of our churches?

IRISH POLITICS IN AMERICA.

It is already only too plainly to be seen, as it was only too plainly to be expected, that the recent Clan-na-Gael revelations are having the lamentable effect of creating a revulsion in American feeling, and of ostracising the sympathies of the American people, if not from the Irish national movement itself, at all events from its auxiliary wing in America. We make the admission with everything of regret, but there is nothing to be gained by refusing to look facts in the face. And that the Clan-na-Gael and Rossa scandals have seriously damaged the Irish cause in the minds of people naturally disposed favourably towards it, is apparent. To be convinced of the extent of it, one has only to read the editorials of the more influential American papers. An article in a late number of the *New York Weekly Journal of Commerce*, a staid and a widely read paper, affords perhaps a tolerably fair indication of the nature and depth of this feeling. An editorial in its issue of the 26th ultimo on the subject of "The Irish in America," begins as follows:

"It is time that all good citizens should take decided ground against the continuance of the Irish agitation within the limits of the United States. Whatever may be thought of the wrongs of Ireland, or of the manner in which the people of the Emerald Isle are ruled as British subjects, we protest against the disposition of immigrants from the Old World to make this country the battlefield for that controversy. The attempts to annoy the British government and to assist the rebellious schemes of its Irish subjects by organized efforts in this country would have been put down long

ago but for the toadying of politicians in search of Hybernian votes. Every citizen of the United States has the right to express, in a decorous way, his opinion of the course of any other government, or of the condition of any other people. And if he thinks the residents in other lands are oppressed or ill-treated, he may speak his sympathy, and, within certain proper limits, may give expression to it in a more practical way by contributing to their relief."

The *Journal* puts the case in the strongest light against the American agitators. No body of men, it contends, has any right to organize secret societies in America for the purpose of changing the condition of foreign peoples, even though it says, "the agencies to be used for this purpose are wholly peaceful and within the bounds of civil order." Monarchists have no right to form, on American soil, a French Imperial society designed to aid Bonapartists or Bourbons in overthrowing the Republic of France. Nor is it right to allow Anarchists or Socialists to form similar organizations in the New World to upset the Imperial dynasty in Germany, or the kingly rule in Spain, in order that they may establish republics in their places. "Our government," it says, "has no right to interfere with the form of rule in other countries, and no class of people living here ought to be tolerated in any such attempts while they remain among us. It is a flagrant violation of the duties they owe in return for the hospitality extended to them, for foreigners to come to our shores and make this the field of their operations against the peace and security of any foreign power." If, then, organizations and societies formed for attack on foreign governments or on their methods of administration, and which make use of only such weapons as do not conflict with law and order, are to be condemned, how much more severely, asks the *Journal*, ought every good citizen to denounce the attempt to introduce for the purposes named, the hostile agencies that are a direct menace to life and property. It is no secret that money has been openly contributed through hundreds of channels in America to purchase dynamite and weapons of war for use against England. "Within a few days," the *Journal* states "one James J. Rogers, of Brooklyn, to vindicate himself from the charge of appropriating money collected through Irish societies for hostile assaults upon England, has described over his own signature the purchase of a vessel designed as an armed cruiser to prey upon English commerce. He declares that the bargain was concluded while he was away from home, and that he did not expose the attempt of the purchaser to charge to the fund \$18,000 more than the vessel cost and to pocket the difference, because such exposure of the scandal would have led to the arrest of every man in the enterprise for a violation of the neutrality laws, and have given notice to the enemy."

In Chicago the public are engaged in a search for the murderers of Dr. Cronin, who, it is proved, was put to death in the execution of some decree of a secret council, said to be a Camp of the Clan-na-Gael, to prevent, it is believed, his exposure of a corrupt use of certain moneys collected by the "physical force" party for the Irish cause. "Some of the better class of the Irish agitators," says the *Journal of Commerce*, "claim that the Irish League is not in sympathy with the methods of the Clan-na-Gael. But they are all engaged in the one illegitimate business of carrying on in the country an organized warfare against the peace and security of a foreign government. It may be that the murder of one man will not arouse sufficient force to put down, root and branch, the whole Irish agitation in this country for a change in the

rule of a foreign people, but there will crop out some day, if this does not effect the object, a story of crime and corruption that will stir the people to make short work of the whole business. It is to the credit of the Roman Catholic Church that it has not favoured these secret societies. If it will go further, and condemn the organizations of every description whose object is to collect funds in this country and to aid directly in the Irish quarrel with England, it will earn the thanks of the whole community outside of the agitators, who are making themselves an unmitigated nuisance in the land that has given them a refuge and a home."

With all that the *Journal of Commerce* says we are far from agreeing. The facts are not quite as it states; and its condemnation is too general and too sweeping. For classing the Clan-na-Gael and similar secret conspiracies as one in kind with the Anarchists and Socialists, no reasonable Irishman will quarrel with it, it is of the same family of evil, equally immoral and equally illegal; and too strong measures cannot be taken to stamp it out of existence. But where the *Journal* goes wrong and is guilty of a grave mis-statement, is in contending that all Irishmen in America who seek by honourable and lawful means to further the national interests at home, are engaged "in the same illegitimate business as," and in sympathy with the methods employed by, the Clan-na-Gael. Equally unfair and fallacious is it to argue as if, under any code of international neutrality, the Irish in America could be required to view unmoved the efforts of the Irish at home to obtain the restoration of the right, of which they were unjustly deprived, of self-government; or to abstain from actively aiding them in their unequal struggle against a system of unjust and oppressive laws administered by a Government which refuses to take cognizance of either the condition, the aspirations, or the needs of the people. The *Journal* ought to be more careful too, we think, in its statements than to declare that all Irishmen who seek to further on this continent the just cause of their motherland "are engaged in the illegitimate business of carrying on in this country an organized warfare against the peace and security of a foreign government." That may be the aim of the "physical force" section, but it is to be remembered that the leaders of the Irish people both in Ireland and in America, have never ceased to discountenance, have, indeed, met with no more mischievous opposition than from the men who compose this same "physical force" element. Furthermore there is absolutely no parallel between the case of those Irishmen in the New World who seek to aid in securing the boon of self-government for the struggling people in the old land, an end which would serve to strengthen and preserve, rather than to weaken or impair, the security and peace of the British Government, and the case of French Bourbons and Bonapartists, or German Socialists, or any other distinctively foreign element both in customs and language (and this the Irish people are not) which may make of America their plotting-ground for the overthrow of the constituted forms of government which obtain in those countries. We repeat, that in the cases cited there is no comparison possible, for the one is the case of organizations which conspire for the overthrow of republics and governments, the other the case of a people who proceed by moral and constitutional methods to obtain the redress of political grievances, the righting of political wrongs, and the settling of old feuds, which would follow the inauguration of certain legislative reforms.

The article in the *Journal of Commerce* puts the case against the Irish in America, as we think, somewhat unfairly, but it will have served a good purpose if it have the effect of bringing home to the Irish people in America the necessity of purging the movement on this continent of all such growths and connections as have of late come to light to bring it under the ban of the law, and into disrepute with the English and American peoples.

THE CHURCH CATHOLIC:

An address delivered on Feb. 19th, 1888, at the South Place Institute, London, to a non-Catholic audience.

BY R. F. C. COSTELLOE, M. A.

"Through all the centuries of civilisation"—so I imagine Macaulay's New Zealander will say to an impartial generation—"through all the change and chance of History there runs one permanent power. Alike in the decay of Greece and the pride of Rome, alike through the tempest of the barbarian times and the gradual uprising of the kingdoms, from the ages when men accepted meekly their appointed place, to the latter day when every man's hand was against his brother in the bitter war of individual competition, one system of things has stood secure, as a castle founded upon a rock stands above the rising and the falling tide, through the calm weather and the storm.

"An organization at first but of the unlearned and the outcasts of society—as was its Founder placed under the ban of the most imperial despotism the world has seen, it was but a little later the sister sovereign of that same Empire through the Roman world: and when the Empire fell beneath the greatness of its task, the throne of the Fisherman continued to stand in the very palace of the Cæsars, and the city where the Popes of four centuries had been driven like things of darkness underground became the world capital of the Papacy.

"In one age the Apostle of an ideal morality in an evil time; in another the conservator of learning; in a third the mother of the Arts; in all, the pattern and helper of political and social unity—this unchanging yet ever varying kingdom, thus stern and yet most liberal philosophy, not only claimed to teach, but taught, as with authority, the children of men."

Surely I may claim, my friends, that it is a startling item in the secular march of things, a masterful fact not lightly to be put by—no more than that other cardinal fact to which it leads us back—the life and death of Jesus who was called the Christ. He founded this power. He said it should not fail; and it has not failed.

Not once but many times, indeed, there came great waves of what the world thought disaster. In the beginning it was persecution. Edict after edict went out against them, till in the darkest of the night before the dawn an illiterate barbarian bent the force of the twin Empires to exterminate the Christian name: and knowing how easy was the detection of those who never would deny their crime, the imperial statesmen said that the dangerous rival of the Cæsars would not be heard of any more—but it is the statesmen who are forgotten.

Then there was the wave of Schism. The Arian heresy prevailed so far that men said the Church's time was ended upon the earth. Princes and peoples, Bishops and provinces, fell away, till there was but a handful left to continue the great tradition. Yet in a little while the Arians passed like a mirage, and men asked each other the meaning of the name.

It was an even darker hour, when a rising tide of moral corruption and swift outbreak of intellectual doubt coinciding in the period of the Renaissance seemed to have killed the energies of the Church, and swamped in wickedness and infidelity the very Court of Rome. Yet the curious reasonings of the Neo-Pagan have left but faint echoes in the history of thought—the worldly Popes and the corrupt Cardinals and all the unfaithful stewards who dared to lift their mitres up against their Master have gone to their account and there does not remain upon the institutions or the morals or the doctrine of the Church a vestige of the evil time.

Wave upon wave, in the very worst of the danger, came the great upheaval called the Reformation, wherein the spirit of Individualism, personified in the rough violence of Luther, rent the Church in twain: and in this rebellion and the disorders which accompanied and followed it, it seemed as if the bark of Peter must assuredly go down. Yet as even Macaulay—most typical of English Protestants—has borne witness, the work of the Council of Trent and the early labours of the Jesuit Order and all that inner Reformation which accompanied these, left the Papacy not weaker but stronger than before.

Finally, in our time, are come the days when countless new

chapters of revelation are unrolled by science, and when universal criticism, laying faith and reverence aside, has summoned every creed and every law to answer at the bar of reason for its right to be. All these great and good men who are to free us from the trammels of old time—whether they come as agnostics or in the name of evolution, whether they say they hold God needless, or have found our immortality to be a phantom, or cannot recognize that there is such a thing as Sin—with one accord in divers tongues cry out to us that the old creeds have passed for ever, and that the religion of the future, if religion there be at all, must be something less archaic than the Church of Christ. But in the midst of them—not denying whatever truth they have to show, adapting indeed the message of the ages to the later time, but upholding always her profession of Christ's teaching and the Christian Law—the ancient Church goes on.

It is in this permanence amid the changing centuries, it is in this enduring triumph in defeat, that even the most hostile critics have felt something of that great appeal which to her children the mere existence of the Church implies; and something of the force with which to their eyes is realized in her the prophecy of the Divine Founder. May we not well call it a fulfilment of that commission, with which, in different wordings, it pleased the Spirit that inspired the writers of the covenant to close three Gospels and to begin the Acts: "As my Father hath sent Me so send I you. Go ye therefore into all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit, teaching them to observe all things, whatsoever I have commanded you: and behold I am with you always, even to the end of the world."

It is in this light, then, that I desire first to present to you the mission and office of the Catholic Church. Its name insists upon its universal claim. It is not a congregation of persons agreeing together; it is not a School of Philosophy; it is not a Mutual Improvement Society. It is not even a Church among other Churches. It is the Church universal—the Living Voice of God, in Christ's revelation, unto all people, through all time. It is for this reason, and this only, that it teaches as its Master taught,—not as the Scribes and Pharisees, but as one "having authority." It is for this reason that in God's name it makes that awful demand upon the faith of men which no human power, however arrogant, would dare suggest—that we who accept its teaching office shall accept these propositions which are "of faith," even where we do not wholly understand them, and even where they may seem to us to stand in conflict with other portions of our personal reasoning as to the things that lie within the human ken.

Current Catholic Thought.

A BLUNDER.

Major Henry F. Brownson, Chairman of the Committee on Papers to be read before the Catholic Congress to be held in Baltimore in November, informs the *Columbian* that "the Catholic Press and Catholic Literature were both suggested as subjects for discussion, but were rejected by the meeting" of the organizers of the proposed convention.

The Major gives no explanation of this action. Indeed, no good reasons for omitting those topics could be furnished, for the Catholic Press is more necessary to the Church, does more good, influences more people, affects more souls, than all the subjects proposed for treatment combined. At such a congress, in this country where we Catholics are surrounded by Protestants, where the daily newspapers, the public schools, and public opinion, are directed by Protestant energy, to neglect to consider the needs of the Catholic Press, to make no move to encourage it, to take no steps to support it and to extend the sphere of its operations, is a blunder equal to a crime.—*Catholic Columbian*.

Father Whalen, of Ottawa, has named as his arbiters in the inquiry into the tenets of the Jesuits, Rev. A. E. Jones, of St. Mary's College, Montreal, and Rev. W. Doherty, of Guelph. He insists that the opening of the trial shall not be deferred beyond the 29th August.

Irish Affairs.

THE EXTERMINATION OF THE PONSONBY TENANTRY.

It is difficult to write with patience or with measured words regarding the action taken by certain landlords, at the instigation of Mr. Smith-Barry, M.P., relative to the tenantry of the Ponsonby estate. We doubt if in the whole history of Irish agrarian affairs anything to equal for malign and terrible animosity, the course which Mr. Barry and his companions have adopted has ever been paralleled. It is true that the tenants on the Ponsonby estate have been engaged in a long struggle with their landlords, but it is asserted, and we believe correctly asserted, that they have been all through only desirous that the matters in dispute should be submitted to impartial arbitration. At any rate, whether this feeling had existed throughout the course of the controversy or not, both landlord and tenants, with the happy example of the Vandeleur estate before them, had eventually concluded that in the adoption of the proposals of His Grace the Archbishop of Dublin lay the most probable mode of terminating a difficult, and, indeed dangerous state of things.

At such a moment Mr. Smith-Barry thought fit to enact the part of a gratuitous intermeddler, an intermeddler who came upon the scene, not in the interests of peace, of goodwill, or of justice, but as a stirrer up of fresh and fiercer hates, as a maintainer of high-handed and arbitrary proceedings, and, probably, as a producer of regrettable and terrible deeds. The consequences are widely known. Mr. Smith-Barry and his companions are now virtually owners of the Ponsonby estate, and those who formerly tilled it are threatened with destruction. The new lords of the soil refuse any and all terms of compromise. The tenants can only make such struggle as to them seems best, and then, after such protests, bow to the bayonets which England sends to carry out "the trusts" of Mr. Smith-Barry's "syndicate."

We have no doubt of the eventual reinstatement of the Ponsonby tenants. Before such action as that adopted by the Eviction Syndicate there is only one course open to our people; they must sustain, at any cost, those who are sought to be made the victims of this grossly improper and un-Christian foray on the part of Messrs. Smith-Barry and Company. The day has passed forever wherein it can be possible that Irish men and women may be driven from their homes like vermin, to make profit for aristocratic, buccaneering, Tory capitalists, who set the glory of crushing helpless peasants above the dictates of justice and the laws of right.

Had the Ponsonby tenants been evicted by their old landlord, although the fact might be evidence of stern treatment and eminently condemnable, it does not follow that it would carry with it hardship in any such degree as Mr. Smith-Barry's action involves. Mr. Smith-Barry had absolutely no right, title, or claim to interfere in the case of the Ponsonby estate. He has deliberately stepped aside from his own proper duties with the intent to dash the cup of peace from the lips of landlord and tenant alike. Under such circumstances and at such a moment the chiefest duty of all who have right or power to advise the people, whose very existence is threatened by Smith-Barry and his friends, is to exhort them to have patience, to have confidence in the final result, to trust in the strength of popular combination and the eventual triumph of justice. They may rest satisfied that all Ireland will resent their wrongs and will make no truce with their persecutors, save that which will be ratified by the restitution of their holdings.

Thomas Ewing Sherman, son of General W. T. Sherman, was raised to the dignity of the priesthood by the Most Rev. Archbishop Ryan, of Philadelphia, on Sunday, July 7. He is now in the thirty-third year of his age, and a member of the Society of Jesus, which order he entered about ten years ago; abandoning at the time brilliant worldly prospects, held out to him by reason of a thorough collegiate education and a high social position. "In the noble devotion of his talents to God's service," says the *Act Maria*, "he was no doubt encouraged by the beautiful life of his pious mother, who was ever the model of the Christian woman, and whose careful training fostered and strengthened piety in her children."

Book Reviews.

Lectures on English Literature, by Maurice F. Egan, L.L.D., Montreal and Toronto: Messrs. D. & J. Sadlier & Co.

The New York house of the well known publishers, the Messrs. Sadlier, have turned out Mr. Egan's volume in an uncommonly handsome and attractive form. The printing and binding is of an excellence not usually met with in the run of American publications. Of the volume itself we cannot commend it too highly, and we shall be much mistaken if it does not enhance Mr. Egan's already high reputation as a scholar and critic. Mr. Egan's criticisms are outspoken and wholesome and Catholic in their tone. They are pervaded by one idea, and are meant to emphasize a great truth, a great fact, too often lost sight of, namely, that all English poets from Chaucer to Tennyson, from Milton to Longfellow, from Shakespeare to De Vere, owe all that is best in them to the inspiration of Christianity. "And when I say Christianity," says Mr. Egan, "I mean the highest form of Christianity—the Catholic Church. We all know too well that the English is the language of anti Catholicism, and that its literature has been for almost three centuries a conspiracy against the Church. But still I insist that I can prove that the most glowing, the most exalted and impassioned, the most noble passages in the greatest of English-speaking poets derive their light from the halo that surrounds the doctrines, the practices, the legends of the Christian Church."

Mr. Egan's volume comprises eight lectures; the ones on "Literature as a Factor in Life," "Chaucer," "The Real Meaning of Aesthetics," "Tennyson," and the concluding one on "Literature and Manners," being invested with especial charm and interest. Not the least charming side of these lectures is their light and graceful humour. We feel ourselves safe in saying, in recommending these lectures to our readers, that they will rarely come upon a more pleasant or, in the best sense, more instructive book. The price, we may add, is 75 cents.

CARDINAL MANNING ON CHRISTIAN EDUCATION.

Cardinal Manning in a lecture delivered some years ago said:—

Christian education flows from Christian homes. The Christian home is like Paradise. Springing up once more out of the earth. Innocence, holiness, knowledge of God, and the peace of God—all these are found in Christian homes where fathers and mothers are faithful and the children properly educated. It is only the Church of God that can properly educate. The world cannot do it. Lawgivers cannot educate. They can make laws and thereby inflict punishment. They may command men what to do just as we may set the hands of a clock, but unless the works inside are good it will never keep time. The legislators of this world can do no more than set the hands of the clock, if it goes they may break it to pieces—that is, if a man commits crime they may hang him. The most learned men cannot teach your children to be Christians. They may tell you of the laws of science and nature, of electricity and of light, but that will not make them Christians. Will mathematics, or classics, or history, or any of these things make your children Christians? No. Civilization and the refinement of learning are but the outward varnish, the paint, or white-washing of a sepulchre, which, white without, is inwardly full of dead men's bones and all uncleanness. There is but one authority on earth deputed by God Himself, and that is the Holy Catholic Church, to whom He said: "Go you and make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Nobody knows what Christ taught the Church but the Church itself, and therefore no one else is competent to teach. God has given to His Church His Commandments and the key of the human heart. We cannot open a locked door without a key, and there is only one that holds that key, and that is he to whom Christ said: "Thou art Peter and on this rock I will build my Church, and to thee will I give the keys of the kingdom of Heaven." By the power given to Peter, and through him to the Church,

that Church knows how to instruct the intellect in the knowledge of God, and to guide the conscience in obedience to His law, and how to awaken the heart to His love. This is education. Let no man deceive himself. There may be national instructions as much as you like, but national instruction without Christianity there cannot be. Some of the most immoral men and women on earth are those who have been best educated in all save the knowledge of God. The educated are often the most vicious, because they have been taught but not trained. When a vine springs up, if you do not train, support, and give to its growth that which it needs to stay it up, it will bear no grapes. You must train your children as well as teach them. National schools may train the intellect, but they will never train the heart. The best school on earth is home. A home like that at Nazareth.

Men and Things.

A writer in the *World* of the 11th ult., describes a trip around the Georgian Bay. Writing of Penetanguishene he says:—

Having taken stock of the somewhat ornate Anglican service and the more humble Bethels of the Methodists and Presbyterians, I paid a visit to the little Catholic church, whose homeliness is more impressed on the visitor by contrast with the magnificent building which adjoins and is to supersede it. I had an interesting conversation with Father Laboureau, the parish priest of Penetanguishene. Asked how the Jesuit trouble fared in those pious regions, Father Laboureau replied:—"Thank God, we have no Jesuit trouble here; no anti-Jesuit meetings or bitter controversies such as you have in Toronto and other cities." And then, with freedom and candor, the parish priest (whom I found had a warm place in the hearts of Protestants as well as the faithful of his flock) discoursed on what he regarded as a big share in his life's work, the erection of the Jesuit Martyrs' Memorial Church, of which more anon; of the cordial co-operation on the part of Protestants in all that makes for good citizenship and the happiness, contentment and prosperity of his beloved Penetang.

Said he: "Some few years ago the Catholics were in the majority here; but we are not now; we are about evenly divided, but we are by no means hostile camps and I hope we never shall be. Why should we? Strife and division do not come from our common God, but from the evil one."

And then he told of the French teaching in three of the schools in the township of Tiny and the adjacent district; spoke of the French settlement, the recent visit of the Ontario Government Commissioners and gave me the impression of a kind-hearted man, loyal to his church and pretty well imbued with the milk of human kindness. Bidding him adieu I thought that Chaucer, Dryden, and Goldsmith, had some such prototype in mind when they each in inimitable style sketched the Country Parson. Thus Chaucer:

A true good man there was of religion,
Pious and poor, the parson of a town.
But rich he was in holy thought and work,
And thereto a rigid learned man
Not of reproach, imperious or malign,
But in his teaching soothing and benign.

The writer says of Father Laboureau's Memorial Church to the Jesuit Martyrs that it certainly will prove to be a national monument.

Sir James Marshall has been named Knight Commander of St. Gregory the Great by a recent brief of the Pope. The honour is intended to express approval of Sir James' work, "The Missionary Crusade in Africa."

Archbishop Walsh's gift of five hundred dollars to the sufferers of the Johnstown flood, and the donation of five thousand dollars by the city of Dublin, show that Ireland, in spite of her own distress, is very grateful. These gifts are as precious in the eyes of the American people as the widow's mite.

Characteristic is the following reminiscence of Carlyle

which Mr. Ritchie gives on the authority of Mr. Skirving, the correspondent to whom a few of Mrs. Carlyle's letters are addressed. In accordance with several invitations from Mrs. Carlyle, Mr. Skirving went one day to call. The following is the account of the visit:—"After he had sat and talked with Mrs. Carlyle and Miss Jewsbury, who was with her for some time, Carlyle entered in a flowered dressing gown and with a pipe a foot long. Mr. Skirving happened to mention that his mother and he had been reading Disraeli's last novel. 'Then,' said Carlyle, 'your mother and you are fools.' 'You cannot deny,' answered Mr. Skirving, 'that he is a great speaker, if not a great novelist.' 'Young man,' replied Carlyle, 'I hope you will live to get sense, and learn that words are no good at all; it is deeds, and deeds only. Mr. Skirving, not feeling inclined to give way blindly to the utterance of the oracle, appositely quoted from a translation of the *Philoctetes* of Sophocles the passage where Ulysses says to Neoptolemus:—

Son of a noble sire! I too in youth
Had a slow tongue and an impatient arm;
But now, time-tried, I see in words, not deeds,
The universal ruler of mankind.

These lines Mr. Skirving, as he still well remembers, quoted with the preface, 'You do not agree with one of the wisest of the Greeks, Mr. Carlyle.' 'I see what you are now,' thundered Carlyle, 'a damned impudent whelp of an Edinburgh advocate?' This inference, Mr. Ritchie tells us, was a mistaken one; and Mr. Skirving may be congratulated on the way in which he stood up to the lion and came off victorious.

"With Bishop Macheboeuf, of Denver," says the *Catholic News* of New York, "almost closes the line of remarkable French missionary bishops in this country. From the time of the French Revolution the United States became a field where French priests came to labour under all hardships, as cheerfully and zealously in a frontier parochial district as they would have done in a quiet French village, with its religious associations of a thousand years. They are singularly unselfish, disinterested and devoted men. Many were selected for episcopal sees, and no names stand higher in our church history than Cheverus, Brute, Fleget, DeBourg, DuBois, Marechal, Blanc, Odin. While our church was struggling they came with a theological learning, a knowledge of rites and ceremonies, zeal for the salvation of souls, undying loyalty to the Church. Few now remain like Archbishop Salpointe, Count de Goesbriand and Bishop Neraz. The missionary zeal of France now turns to less inviting hands. But the Church in the United States cannot forget its debt to the devoted French missionaries."

One of the basso relievo on each of the four sides of the pedestal supporting the statue of Giordino Bruno, represents Servetus being burned to death by order of John Calvin at Geneva! That is the only credible feature about the whole disgraceful monument to a bad man.

CLIMATE FOR CONSUMPTIVES.

The several climates of Florida, Colorado and California have each been much prescribed for sufferers from lung disease, yet thousands of the natives in those states die of this fatal malady. A far more reliable remedy is to be had in every drug store in the land, and one that can be used at home: a remedy which is sold, by druggists, under the manufacturers' positive guarantee that, if taken in time and given a fair trial, it will effect a cure, or money paid for it will be promptly returned. We refer to that world-famed remedy for consumption (or lung-scrofula known as Dr. Pierce's Golden Medical Discovery. It is the only remedy for this terrible disease possessed of such superior curative properties as so warrant its manufacturers in selling it under a guarantee.

Don't hawk, and blow, and spit, but use Dr. Sage's Catarrh Remedy. Of druggists.



STATUTES OF CANADA
AND
OFFICIAL PUBLICATIONS.

The Statutes and some of the publications of the Government of Canada are for sale at this office, also separate acts, Revised Statutes, price for 2 vols, \$5.00 and for supplementary volume, \$2.50. Price list sent on application.

B. CHAMBERLIN.

Queen's Printer and Comptroller of Stationery.

Department of Public Printing and Stationery.
Ottawa, May, 1889.

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

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

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

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

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

By order,

A. GOBELL, Secretary.

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

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

Specifications can be seen at the Department of Public Works, Ottawa, and at the office of C. Grist, Esq, Strathroy, on and after **Friday, 28th June, 1889**, and tenders will not be considered unless made on form supplied and signed with actual signatures of tender.

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

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

By order,

A. GOBELL, Secretary.

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

John McMahon

MERCHANT TAILOR

39 King St. W., : Toronto

The Great Secret of the Canary Breeders of the Hartz
NUNO BIRD MANNA restores song to caged birds and preserves them in health. Inc. by mail. Sold by druggists. Directions free. Bird Food Co., 40 N. 4th St., Phila., Pa.

"Best cure for colds, cough, consumption in the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For 1/2 a large bottle sent prepaid.

The REVIEW has now in connection with its establishment, a first class

BOOK AND JOB DEPT.

Fitted up with all the latest and most approved styles and faces of Machinery, Type, Borders, etc., We are turning out first-class work, at lowest Rates, in

CARDS, TICKETS, PROGRAMMES,
INVITATIONS, BILLHEADS, STATEMENTS,
NOTE HEADS, LETTER HEADS, BOOKS,
SHIPPING TAGS. PAMPHLETS, CIRCULARS

and every description of Legal and Commercial Printing

It will pay you to call and get Samples and prices from us

PH. DEGRUHY, Manager

TEETH WITH OR WITHOUT A PLATE

Best Teeth on rubber, \$8; on celluloid \$10. All work absolutely painless. Vitalized Air, C. H. HIGGS, L.D.S., South east cor. King & Yonge sts. Toronto. Telephone 1,476.

McShane Bell Foundry.



Finest Grade of Bells, Chimes and Pells for Churches, Colleges, Tower Clocks, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. J. J. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

Niagara River Line

SINGLE TRIPS

Commencing Monday, 20th inst., steamer

CHICORA

will leave Yonge-street wharf daily (except Sunday) at 7 a.m. for Niagara and Lewiston, connecting with trains on New York Central and Michigan Central Railways for Falls, Buffalo, New York and all points East and West.

Tickets at all Principal Offices.

JOHN FOY, Manager.

Daily at 7.30 a.m., and 3 p.m., From Geddes' Wharf, Toronto.

The Favourite Fast Steamer.

W. K. MURPHY

House and Sign Painter

IMPORTER WALL PAPERS

353 Queen St. West, Toronto

TORONTO POSTAL GUIDE. During the month of June, 1889, mails close and are due as follows:

	Close.		Due.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.00	7.30	7.45	10.30
O. and Q. Railway..	7.30	7.45	8.00	9.00
G. T. R. West.....	7.00	3.20	12.40	7.40
N. and N. W.....	7.00	4.40	10.00	8.10
T. G. and B.....	7.00	3.45	11.00	8.30
Midland.....	6.30	3.30	12.30	9.30
C. V. R.....	7.00	3.20	9.00	9.20
	a.m.	p.m.	a.m.	p.m.
			12.50	
G. W. R.....	2.00	8.40	2.00	
	6.00	4.00	10.30	4.00
	11.30	9.30	8.20	
	a.m.	p.m.	a.m.	p.m.
U. S. N. Y.....	6.00	4.00	9.00	
	12.00	9.30	11.30	5.55
U. S. West States	6.00	9.30	9.00	7.20
	12.00			

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

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

The Canadian mail via Quebec will close here on Wednesdays at 7 p.m.

Nervous Debility

Sciatica, Neuralgia, Catarrh, Indigestion, Rheumatism, and all nervous diseases are immediately relieved and permanently cured

By Norman's Electro-Curative Belts

which are warranted to be the best in the world. Consultation and Catalogue free. Batteries, Suspensories, Shoulder Braces, and Crutches kept in stock. A. NORMAN, 4 Queen street E., Toronto, Ont.

Sir Alex Campbell, President. John L. Blakley, Esq. Vice-Pres.

THE BOILER INSPECTION and Insurance Co. of Canada

Consulting Engineers and Solicitors of Patents.

—HEAD OFFICE—

QUEBEC BANK CHAMBERS - - - TORONTO
G. C. Robb Chief Engineer. A. Fraser Sec.-Treas.

GE McLAUGHLIN, M.D., C.M.
283 Church st. (opp Normal School)
Office Hours 8 to 10 a.m., 1 to 4 p.m.
Telephone 1343

STAUNTON & O'HEIR

*Barristers, Solicitors in Supreme Court
Notaries Public*
OFFICE—Spectator Building, 18 James st.
HAMILTON, CAN.
Geo. Lynch-Staunton Arthur O'Heir

O'SULLIVAN & ANGLIN

Barristers, Solicitors, Notaries, Etc.
OFFICES—Medical Council Building, corner of
Bay and Richmond streets.
Near door to the Registry Office
TORONTO

D. A. O'Sullivan F. A. Anglin

FOY & KELLY,

Barristers, Solicitors, Etc.
Office—Homo Savings and Loan Co's Bldg
74 Church street,
TORONTO

J. J. Foy, Q.C. H. T. Kelly.

MURRAY & MACDONELL,

Barristers, Solicitors, Notaries, &c.
Offices—Quebec Bank Chambers,
No 2 Toronto Street,
Toronto.

Huson W. M. Murray. A. C. Macdonell.

FREDERICK C. LAW

Architect
Office and Residence, 468 Sherbourne St.
TORONTO



DOMINION

Stained Glass Co.

FACTORY

77 Richmond st. W
TORONTO

MEMORIAL WINDOWS :

ART GLASS,

and every description of
Church and Domestic Glass
Designs and estimates
on application.

W. Wakefield & Harrison,
Proprietors.



U. S. Address P. O. Box 1
Fort Covington, N. Y.
Canada Address
40 Bleury St. - Montreal

Castle & o n
STAINED GLASS

For Churches

Sacred subjects and symbols a specialty.
Designs free. Correspondence invited.
Reference by permission, *Card. Taschereau.

**ORNAMENTAL
STAINED GLASS
AND SOAP**
WALL PAPER
SUPERIOR DESIGNS AT ALL PRICES
MCCOY & SON
SHOW ROOMS 72 TO 76 KING ST. W. TORONTO



St. Joseph's Academy, St. Alban St., Toronto

This imposing Educational structure is quite in keeping with the noble work to which it is dedicated. It is pleasantly situated near the Queen's Park, in the neighborhood of the University and St. Michael's College. For particulars call at the Academy or send for a prospectus.

Address. MOTHER SUPERIOR, St. Joseph's Convent Toronto.

St. Jerome's College

Berlin, Ont.

Complete Classical, Philosophical and Commercial courses, and Shorthand and Typewriting. For further particulars address,

REV. L. FUNCKEN, C. R., D.D.,
President.

University of Ottawa

OTTAWA, CANADA

Classical, Scientific, Engineering
and Commercial Course

Fully Equipped Laboratories

Terms, per year, \$165.00

For further particulars send for prospectus

Address: "The President."

**Alexander
& Cable**

Lithographers

Engravers

Etc.

MAIL BUILDING

- Toronto -

- Church Pews -

SCHOOL FURNITURE

The Bennett Furnishing Co., of London, Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brantford Catholic Church, and for many years past have been favoured with contracts from a member of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing pews for new churches in that country and Ireland. Address BENNETT FURNISHING CO. London, Ont., Canada

RUBBER BOOTS, COATS

And other Rubber Goods Repaired

-H. J. LA FORCE-

Fine Boots and Shoes Made to Order

117 Church St. - - - cor. of Queen

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Midland Harbor Works," will be received until Friday, the 2nd day of August next, inclusively, for the construction of works at Midland, Simcoe County, Ontario, according to a plan and specification to be seen on application to the Hon. Mr. Midland, and at the Department of Public Works, Ottawa, where printed forms of tender can be obtained.

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

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

By order, A. GORELL, Secretary.

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

**GET ESTIMATES FOR YOUR
PRINTING FROM OUR
PJOB DET.**

ROYAL BAKING POWDER

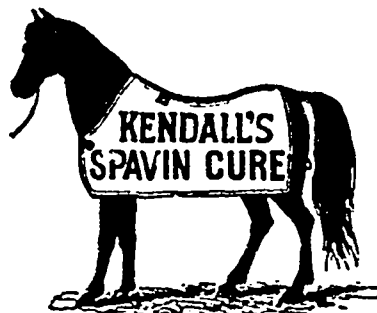
Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low cost, short weight alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall St., N. Y.



BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.



The Most Successful Remedy ever discovered, as it is certain in its effect and does not blister. Read below.

KENDALL'S SPAVIN CURE.

OFFICE OF CHARLES A. SYDNER, BREEDER OF CLEVELAND BAY AND TROTTER BRED HORSES, ELKWOOD, ILL., NOV. 21, 1888.

DR. B. J. KENDALL CO.
Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles. I would like prices in larger quantity. I think it is one of the best liniments on earth. I have used it on my stables for three years.
Yours truly, CHAR. A. SYDNER.

KENDALL'S SPAVIN CURE.

BROOKLYN, N. Y., November 3, 1888.
DR. B. J. KENDALL CO.
Dear Sir: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for lameness, stiff joints and spasms, and I have found it a sure cure. I cordially recommend it to all horsemen.
Yours truly, A. H. GILBERT,
Manager Troy Laundry Stable.

KENDALL'S SPAVIN CURE.

SANT, WYTON COUNTY, ONTO, Dec. 13, 1888.
DR. B. J. KENDALL CO.
Gents: I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had Spavin. I am of Miss Bear, nine afflicted with it. I read and seen of Mr. J. W. Since I have had one of your books and followed the directions, I have never lost a case of any kind.
Yours truly, ANDREW TURNER,
Horse Doctor.

KENDALL'S SPAVIN CURE.

Price \$1 per bottle, or six bottles for \$5. All Druggists have it or can get it for you, or it will be sent to any address on receipt of price by the proprietors. DR. B. J. KENDALL CO., ENOBURGH FALLS, VT.
SOLD BY ALL DRUGGISTS.

School Books for Catholic Children.

	Retail	Dozen
Sadlier's Dom Cath Speller Complete,	30c.	\$2.70
Sadlier's Dom Cath First Reader—Part I.....	07	68
Sadlier's Dom Cath First Reader—Part II.....	10	90
Sadlier's Dom Cath Second Reader.....	25	2.40
Sadlier's Dom Cath Third Reader.....	35	3.60
Sadlier's Dom Cath Fourth Reader.....	50	5.40
Sadlier's Elementary Grammar with bl'kb'rd exercises	90	2.70
Sadlier's Child's Catechism of Sac Hist Old Testament—Part I.....	10	1.00
Sadlier's Child's Catechism of Sac Hist New Testament—Part II.....	10	1.00
Sadlier's Outlines of Canadian History.....	25	2.40
Sadlier's Outlines of English History.....	25	2.40
Sadlier's Catechism: Sacred		

D. & J. SADLIER & CO.
115 Church Street, TORONTO
1669 Notre Dame Street, MONTREAL

EMPRES OF INDIA

For St. Catharines, Niagara Falls, Buffalo, New York, etc.
Special Low Rates to Sunday Schools Excursions. Quick time, through cars; season tickets for sale. Double trips commence early in June. Tickets from all Empress of India and G. T. R. ticket agents, and on steamer.

Dominion : Line : Royal : Mail STEAMSHIPS

Liverpool Service—Sailing Dates

From Montreal.	From Quebec.
*Toronto Thur. 20th June	
Montreal " 25th "	
*Vancouver Wed. 3th July	Thur. 4th July
*Sarnia " 10th "	" 11th "
*Oregon " 17th "	" 18th "

Bristol Service from Avonmouth Dock
starts from Montreal about 20th June.
* Dominion " 4 July.

*These steamships have Cabin Staterooms Music Room, Smoking Room, and Bath Rooms amidships, where but little motion is felt, and they carry neither cattle nor sheep. The Vancouver is lighted throughout with the Electric light, and has proved herself one of the fastest steamers in the Atlantic trade. Rates from Montreal or Quebec to Liverpool, cabin \$50, to \$80, according to position of stateroom, with equal saloon privileges. Second Cabin, \$30 to Liverpool or Glasgow (steerage \$20 to Liverpool, Londonderry, London, Queenstown, Glasgow or Belfast).

Special Rates for Clergymen
Apply at Toronto to GZOWSKI & BUCHAN, 24 King St. East, or G. W. TORRANCE, 16 Front St. West, or to
DAVID TORRANCE & CO.,
General Agents, Montreal

— The Popular Summer Resort —

LONG

Residential Lots
Camping Grounds
Summer Cottages

HOTEL OPEN (European)
Electric Light
Water Supply
Continuous Boat Service
Reduced Rates to residents

BRANCH

OFFICE—Tel. 1727—84 CHURCH ST.

The Father Mathew Remedy



The Antidote to Alcohol found at Last!
A NEW DEPARTURE

The Father Mathew Remedy

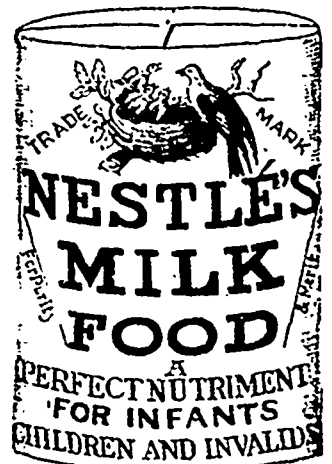
Is a certain and speedy cure for intemperance and destroys all appetite for alcoholic liquor. The day after a debauch, or any intemperance indulgence, a single teaspoonful will remove all mental and physical depression.

It also cures every kind of FEVER, DYSPEPSIA, and TORPIDITY OF THE LIVER when they arise from other causes than intemperance. It is the most powerful and wholesome tonic ever used.

When the disease is not strong one bottle is enough; but the worst cases of delirium tremens do not require more than three bottles for a radical cure.

If you cannot get from your druggist the pamphlet on Alcohol its effect on the Human Body and intemperance as a Disease, it will be sent free on writing to.

S. Lachance, Druggist, Sole Proprietor
1538 and 1540 Catherine st., Montreal



The only Infants' Food that has ever received 12 Diplomas of Honor (The highest award at World's Expositions.)

The only Sound, Safe, Nutritious food that is prepared with water alone.

The best safeguard against Summer Complaint and Cholera Infantum.

"The best of all foods for Infants.

See Ringer's Handbook of Therapeutics, 11th edition.

Sample from
THOS. LEEMING & CO., Montreal.