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The Catholic Weekly Review.

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

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

Vol. II.

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NOTES.

The anti-Gladstone revolt of Mr. Davitt has served to bring out in a more unmistakable manner the feelings of affection and gratitude which the people of Ireland entertain for him. Whoever has been idle, they are chivalrous enough to see that the last man living who deserves reproach from Mr. Davitt is that wonderful old man who at a time of life when most men are pining for rest and are sinking into the shadow of the grave, has proclaimed the wrongs of Ireland night and day and thrown his great personality in the front in the fighting. The following extract from a late number of the *Irish Catholic* of Dublin expresses the sentiment of the Irish people.

"Whether we regard the sentences in which Mr. Gladstone gracefully touched upon the olden traditions, the ancient glories and prowess, as well as on the more modern aspirations and hopes of the Cymric people, or those in which he demolished the puny arguments of his political opponents and defended himself against the spiteful assaults of the *Times* and a host of other scribblers and talkers who gain a momentary notoriety by attacking a man of such eminent individuality, we are equally impressed by the immense versatility, the wealth of pure eloquence, the profound thought and deep labour which the old chief brings to every subject with which he deals.

"Mr. Gladstone's labours in the cause of Ireland are to her a source of indebtedness which in the day of her freedom she will not fail to recognize, but it seems to us that no greater service has ever been rendered by him to our people than the inculcation of the lesson which the mere spectacle of his marvellous exertions teaches. If Mr. Gladstone is eager to do so much in the service of Ireland, is ready to undertake work so serious and so heavy, is willing to risk the thousand risks which at his age are the absolutely certain concomitants of prolonged exertion, and all this that he may aid in securing the restitution of our

plundered national rights, is there any toil or peril, however great or serious, from which Irishmen themselves should shrink in the same sacred cause?"

The Most Rev. Archbishop of New York has signified his intention of presenting the \$20,000 given to him by the priests of the Archdiocese to the fund for the building of the new seminary. Mr. Eugene Kelly has given \$10,000 for the same purpose, and other wealthy Catholics have presented large amounts.

In the midst of so much calumny, which is constantly hurled against the Catholic Church, it is refreshing to hear a dignitary of the Anglican Church speak as did Dean Lake, of Durham, who recently said, through the columns of the *London Times*: "It has come to pass that the Church of Rome, and I believe the Church of Rome alone, is essentially the Church of the poor."

Dr. Dorchester, a Presbyterian divine, has withdrawn his misrepresentations of Archbishop Ryan. He represented the Archbishop as saying: "If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the United States come to an end."

Dr. Dorchester is much praised by some journals for having withdrawn his lie. It would have been more praiseworthy, we venture to think, had he avoided bearing false witness. He has retracted his falsehood, but will the Protestant pulpit and press cease repeating it?

The *Week*, commenting upon Cardinal Manning's article in the *North American Review*, sneers at the idea of there being unity of belief "in an organization which makes submission to authority, and private judgment prime conditions of memberships." This is the argument of anarchy applied to religion. It means that in the sanctuary as well as on the hustings, we are to hear the *vox populi, vox Dei*. The pulpit, instead of proclaiming with an authoritative voice the word of God, is to echo the popular convictions and prejudices, popular passions and errors. One of the objections to the Reform Act of 1867 which weighed most heavily with thoughtful men, was that it enfranchised people who did not know their own power. A vast mass who were not influenced by ideas, and who, in the event of any question coming up of a kind to excite the lower orders of mankind, were likely to go wrong. The placing of this power in their hands remains, to this day, a delicate experiment. If then, as thinking men are agreed, the common ordinary mind is unfit to fix for itself what political questions it shall attend to, if it is as much as it can do to judge decently of the questions which drift down to it, it is somewhat sophistical to find the *Week* arguing against authority in matters spiritual, and investing, with respect to Divine things, the uneducated mob, and the unthinking, with the attribute of infallibility.

OLD ST. MALO AND JACQUES CARTIER'S MANOR HOUSE.

In looking over a book full of cuttings from old French newspapers, I have found a description of St. Malo and Limoilon, written nearly twenty years ago by a gentleman of Montreal, and which in an English garb will, I trust, be of interest to some of the history-loving readers of the REVIEW.

I write from St. Malo; candidly, I regret not having come here first. So many things recall my own country. I cannot go out of the hotel without thinking of Canada, the names of the streets, the names on the signs, in fact, everything here speaks to me of Quebec and Montreal. Take, for instance, *Rue de la Paroisse*:—A. Laconte, bookseller; Melle Aubert, lacemaker; opposite, Morin, pastry-cook, a little farther on Papin, shoemaker Madame Levesque, milliner. In another street I read on the signs these familiar names; Martin, Germain, Lavigne, St. Denis, Lemoine, Lenormant, Renaud, Hamel, Frottier, La Chapelle, Gauthier, Sylvestre, Lesperance, Lament, Deschamps, Guilbault, Lemay, Delorme Roy, Auger, Lesage. Could anything be more Canadian than these names?

I notice the absence of others such as Archambault, Senecal, Hudon, etc. I suppose they are Norman.

The little town of St. Malo, with a population of ten thousand souls, has the dignity of having been the birth-place of many great men. Of Duguay-Trouin, the celebrated mariner, of Surcouf, the legendary sea-wolf, of Lammeuais, who, though a great man for years, afterwards fell so low, of Dr. Broussais, of Chateaubriand, the beloved writer of our collegiate years, and finally of him so deeply cherished in all our hearts—Jacques Cartier.

Thanks to the politeness and amiability of the librarian of St. Malo, Monsieur Fleury, I have seen all that the town and its environs contain in the way of souvenirs of Jacques Cartier.

Here in the town is the site of the house wherein he was born; the house itself was less fortunate than the homes of those other men I have mentioned, as they still stand, whereas it has disappeared. Jacques Cartier street recalls the fact that here the discoverer of Canada first saw the day.

It was in the town museum that I found the most interesting souvenir of Jacques Cartier.

You know that during a voyage he was obliged to abandon "La Petite Hermine," one of his vessels, in the River St. Charles, and you are doubtless sufficiently well up in contemporary history to remember that three hundred years after its abandonment, the remains of "La Petite Hermine," were discovered in the St. Charles at the mouth of the little river Lairet. They were divided into two parts, one remained at Quebec and was burned in the fire which consumed the Parliament buildings, the other was sent to St. Malo, and there has been arranged as a sort of trophy or monument, in the shape of a pyramid. At the top is a block with some nails, below are the debris of the knees of the vessel and its ribs. The body of the pyramid consists of pieces of side planks and iron.

I copied the inscription upon the principal piece, which is as follows:

TO THE MEMORY OF JACQUES CARTIER AND THE BRAVE MARINERS, HIS COMPANIONS.

Underneath we read:

Remains of the vessel *Petite Hermine*, of St. Malo, which Jacques Cartier was obliged to abandon in Canada, April 1556.

The skeleton of this vessel, which was only sixty tons, was recovered after a lapse of three hundred years. It was buried in five feet of mud.

These relics (souvenirs), were presented by the Historical Society of Quebec to the town of St. Malo, in 1845.

I have also seen the portrait of Jacques Cartier by Riss, it is evidently the original of the engravings so well known to us in Canada.

And I have made the acquaintance of an Anglican parson at St. Malo. He belongs to the High Church and wears a habit resembling a *soutane*, and a silk sash knotted at one side. He told me that the office of his church greatly resembles that of ours:—"It is the one which the

English Church adopted at the time of the Reformation," said he.

I would like to give you a description of this old town, with its walls twenty feet wide, its narrow, crooked streets, and its tranquil air of antiquity, it reminds me greatly of Quebec—but that must wait for another day.

In the meantime I enclose a plan of the town, a photograph of its fortifications, the work of Vauban, which were regarded as impregnable until the invention of Krupp's cannon, and also a photograph of the fine harbour of St. Malo, and of the Cathedral.

Just arrived from Limoilon.* I have visited Jacques Cartier's house from attic to cellar, and am enchanted to have seen it. It was yesterday that I enjoyed the pleasure. At an early hour I set off, after having, according to custom, taken a dip in the domain of Neptune. (St. Malo is a magnificent bathing-place.)

I went to St. Ideux to pick up my friend Mr. Fleury, the librarian. On the threshold of his home, surrounded by his family, he received me with open arms. After partaking of an excellent breakfast, enlivened by witty conversation, and washed down with some capital Bordeaux, we entered the carriage which I had hired at St. Malo. It was a strong old coach, one that might almost have carried Jacques Cartier from his residence to the quay when he set sail from St. Malo, to take, in the name of Francis I., his share in the heritage of Father Adam, which, he said, should not be left altogether to the rival sovereign, Charles V.

In the course of time we arrived at Limoilon. It is a good sized building and in perfect preservation, although the proprietor apparently does not go to much expense in keeping it up. I send you the plan of it which I hastily sketched in my note-book. It is, I think, correct.

The present caretaker, a farmer named Mace, occupies the basement, the other flats are used as store-houses. In the tower, which you will notice to the right, is a winding staircase leading to the garret, and giving access to each storey.

The reception-room, or *salon*, is on the first floor; in it is a superb fire-place quite six feet in height by eight in width. It is about four feet deep and is indeed a monument. It is in stone and artistically carved.

Upon the wall we see the arms of the former master of the house, they are chipped in all directions—the hand of the Vandals of 93 has been here. These arms are supported by two kneeling female figures—I hold that they are mermaids and Mr. Fleury is of my opinion; it seems to me that mermaids would be suitable for a mariner.

In the garret the beams and rafters are of oak and in perfect preservation, although more than three hundred years old. The frame of the roof is so constructed as to defy the ravages of time for three centuries to come. I broke a little morsel of oak from a rafter and send it to you so that you may say that you possess a fragment of the roof which sheltered Jacques Cartier.

Mr. Mace tells me that a Mr. Tarouilly is the proprietor. Mr. Mace has been caretaker of the house for thirty-eight years. To my question as to whether he often had visitors, he answered: "You are the second, the first came here, perhaps eighteen years ago. He was a minister of the Canadian Government, he went all over the house just as you did, and took the greatest interest in every detail." I presume he referred to Sir George Cartier.

I wish I could send the REVIEW a picture of the honoured spot above described. It is not unknown down here in Lower Canada. The square courtyard, the solid grey stone house, with a wing almost as large as the main building, the turret with its hooded roof, the small deep window openings, the thickset chimneys, and in the foreground the quaint old Breton well. Then all around the prim, trim out-buildings, and over the boundary wall of loosely piled stones, the level roadway with its great shade trees, the road that leads "à St. Malo, beau Port de Mer!"

LORRAINE.

* Limoilon is distant ten kilometres from St. Malo.

CARDINAL MANNING ON THE CHURCH.

But perhaps some will say, "I admit your description of the Church as it is now and as it was in the days of St. Irenæus; but the eighteen hundred years of which you have said nothing were ages of declension, disorder, superstition, demoralization." I will answer by a question: "Was not this foretold? Was not the Church to be a field of wheat and tares growing together till the harvest at the end of the world? There were Cathari of old, and Puritans since, impatient at the patience of God in bearing with the perversities and corruptions of the human intellect and will. The Church, like its Head in heaven, is both human and divine. "He was crucified in weakness," but no power of man could wound His divine nature. So with the Church, which is His Body Its human element may corrupt and die; its divine life, sanctity, authority, and structure cannot die; nor can the errors of human intellect fasten upon its faith, nor the immoralities of the human will fasten upon its sanctity. Its organization of Head and Body is of Divine creation, divinely guarded by the Holy Ghost, who quickens it by His indwelling, and guides it by His light. It is in itself incorrupt and incorruptible in the midst of corruption, as the light of heaven falls upon all the decay and corruption in the world, unsullied and unalterably pure. We are never concerned to deny or to cloak the sins of Christians or of Catholics. They may destroy themselves, but they cannot infect the Church from which they fall. The fall of Lucifer left no stain behind him.

When men accuse the Church of corruption, they reveal the fact that to them the Church is a human institution, of voluntary aggregation or of legislative enactment. They reveal the fact that to them the Church is not an object of divine faith, as the Real Presence in the Sacrament of the Altar. They do not perceive or will not believe that the articles of the Baptismal Creed are objects of faith, divinely revealed or divinely created. "I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins," are all subjects of faith in a divine order. They are present in a human history, but the human element which envelops them has no power to infect or to fasten upon them. Until this is perceived there can be no true or full belief in the advent and office of the Holy Ghost, or in the nature and sacramental action of the Church. It is the visible means and pledge of light and of satisfaction to all who do not bar their intellect and their will against its inward and spiritual grace. The Church is not on probation. It is the instrument of probation to the world. As the light of the world it is changeless as the firmament. As the source of sanctification it is inexhaustible as the River of Life. The human and external history of men calling themselves Christian and Catholic has been at times as degrading and abominable as any adversary is pleased to say. But the sanctity of the Church is no more affected by human sins than was baptism by the hypocrisy of Simon Magus. The divine foundation and office, and mission of the Church is a part of Christianity. They who deny it deny an article of faith, they who believe it imperfectly are the followers of a fragmentary Christianity of a modern date.—*Cardinal Manning in the North American Review.*

DIVORCE.

The family was the patriarchal unit of society, never the individual. Around the primitive institution centred all legislation, and in it inhered all blessings and sanctions. Nothing is more remarkable in the history of those ancient days than the supreme importance of the family, and the jealous care with which it was guarded and fenced in every direction. "Thou hast set the nations of the earth in families."

With the coming of Christ upon earth the twilight of the early dispensation passed into the clearer radiance of the coming day. "That which was in part was done away, that which was perfect" had come, and our Divine Lord raised marriage to the full dignity of a sacrament, and set upon its

indissolubility the seal of his most awful sanction in those words: "Whom God hath joined together let not man put asunder." It is impossible to exaggerate the full significance or the tremendous importance of these words. Upon this sacrament rests the whole structure of civil society. Marriage creates the family, and the family is the citadel in which are guarded the hopes and the destinies of humanity no less than the eternal weal or woe of its individual members. Unquestionably, it is to the sacramental character of marriage that woman in all civilized countries owes whatever of moral and material well-being she now possesses. No refinements of art, no advanced culture of the intellect among men, have secured to her the proud position which is now her birth-right whenever and wherever she may choose to claim it. Can one imagine a higher state of artistic and literary culture than is presented by the ancient civilizations of Greece and Rome? Can human history present a more profound degradation of womanhood?

When these effete civilizations were overwhelmed by the flesh life of the barbarous tribes of Northern Europe, the change would have been for woman only that from being the degraded toy of voluptuaries and tyrants, she should have become the household slave and burden-bearer of the savage conquerors. But the Catholic Church, by her firm maintenance of the two great sacraments of Holy Orders and of Matrimony, saved Christianity and constituted the Christian state, of which these two sacraments became the joint foundations. When the church's law of marriage became incorporated into the civil law then arose the morning star which heralded the dawn of woman's emancipation.

It is true that this earth was not a paradise for woman through the Middle Ages, and that she has had her full share in the frightful struggles and calamities of all the centuries. But on the whole her elevation has been commensurate with the elevation and progress of the Christian Church. Never let it be forgotten that nothing but the assertion of and the protection by the Catholic Church of the sacramental nature of the marriage contract have secured to her the fruits of this progress.

At the Reformation this sacramental nature of marriage was rudely assailed and persistently denied. It was sought to degrade it to a mere civil contract, and to place it under the sole guardianship of the state. In all Protestant countries and communities this attempt succeeded, and surely no consequences of the Reformation have proved more disastrous to society. Under the plea of obtaining relief to persons suffering from various evils incident to ill assorted marriages, the whole social fabric of family life has been undermined, and a threatening shadow thrown upon the honour and dignity of every Christian home; for surely if marriage be not a sacrament, but merely a civil contract with no warrant of indissolubility, as a state of life it loses inconceivably in dignity and sacredness.

When the sensual and irreligious seekers after easy divorce cry out, "Prophesy unto us smooth things only," make the convenience and the passion of the individual the supreme law, we turn in admiration to the heroic struggles by which in fiercer and less civilized ages the Pontiff, of the Christian Church upheld this great corner stone of society. Happy indeed for us all, Catholics and Protestants alike, that they breasted for our sakes with unshaken fortitude the wrath of kings and emperors, and faced with unswerving fidelity the shock of wars, the threat of imprisonment, and even death, rather than betray the cause of any helpless wife who appealed to them for protection. When the vicious King Lothaire, of Lorraine, wished to repudiate his wife Thietberga, that he might marry Waldrade, sister of the Archbishop of Cologne, the grand old Pope Nicholas I. took upon himself her cause; and surely the pages of history cannot furnish a more sublime instance of courage and chivalrous devotion to study than this story and sequel. The haughty monarch determined at all hazards to succeed in his designs, resorted successively to every expedient of fraud and violence. He first compelled the queen to falsely accuse herself before an assembly of eight bishops at Aix la Chappelle, and again to repeat her confession before a second assembly at Frankfurt. The unhappy woman appealed to the Pope in these touching words:

"Should it come to the knowledge of your Holiness that I

have finally been brought to make the false confession required of me, be persuaded that violence alone could have wrung it from me, a wretched queen, who have been more-shamefully treated than the most menial slave could have been."

But, forsaken and condemned by all orders, this poor woman appealed not in vain to the Vicar of Christ. When Lothaire hesitated not to bribe the corrupt assembly of bishops now convened with great pomp and ostentation to finally try the cause, and had thus secured their judgment in his favour, the intrepid pontiff deposed and repudiated his own faithless legates, and threatened Lothaire with excommunication if he did not at once put away Waldrade, whom he had newly espoused. When the enraged king incited his brother, the Emperor Louis, to march an army upon Rome to avenge himself for this insult, the undaunted Pope refused to yield one iota, and declared that under no circumstances would he pronounce the marriage of Thietberga unlawful. Forced by the rude soldiery to take sanctuary, he retired to St. Peter's, and there passed two whole days and nights in prayer and fasting, but still refused to receive Lothaire, or to grant him absolution unless he restored Thietberga to her rightful place of wife and queen. Lothaire consented to this, but now resolved upon another expedient. He so ill-treated his wife that she had the weakness to apply to the Pope to pronounce judgment against her and allow her to retire to a convent. But the Pope refused, and replying to her appeal in a letter full of dignity and firmness, he admonished her to stand firm and not allow herself to be prevailed on by fear or force to utter any falsehood, but to be ready to endure even martyrdom, with the assurance that in that case she would merit a martyr's reward. On the death of Nicholas, his successor, Adrian II., maintained her cause with equal vigour and success.

It needs surely but a little reflection to convince us of the absolute necessity of the sancity and indissolubility of marriage in order to preserve society from the greatest corruption and disorders. The family is the nursery of the civil state. In the Christian home alone, invested as it is with the necessary attributes of stability, permanency, and sacramental dignity, can be found the requisite protection for the helplessness of infancy, and the wisdom and grace to train the child's developing powers, thus fitting it for honour and usefulness here and the perfect life hereafter. Human nature is, moreover, undeniably selfish, and if this principle were not held in check by any strong counter-motive, who can conceive the wretchedness and violence which must ensue? The life of the family furnishes the greatest natural corrective to this master-instinct of our nature, and when purified by the grace of the sacrament secures to the individual a means of self-discipline and culture second only to the higher life of all, the life of evangelical perfection.

John Stuart Mill somewhere observes that "public spirit, sense of duty towards the public good, is of all virtues, as women are now educated and situated, the most rarely to be found among them." We are sorry to confess that we believe this statement to be largely true in its general sense, but in the present instance certainly it need not be restricted by any limitations of sex. What is surely most needed, imperatively needed, in this our day and generation, is that young persons should be trained to take broader, more unselfish views of marriage and its responsibilities. The thoroughly worldly person never can or will do this. These ideas are essentially Christian. We do not by any means assert that persons not influenced by Christian faith are incapable of that affection which should always form its basis. But it is nevertheless wholly true that this natural affection should be strengthened by sacramental grace in order to enable it to bear successfully the strain and burden of the marriage state. If it be true that something must needs be added to perfect this earthly love, beautiful as it certainly is by nature, in order to secure the well-being of the home, what must be said of the great number of marriages contracted from inferior motives, from ambition, love of money, or, most terrible of all, to acquire a fancied freedom from the restrictions and limitations imposed upon the unmarried.

The Rev. Dr. D., in a recent Lenten lecture, has painted in terms as truthful as they are graphic the evils resulting from this class of marriages. Let us not accuse him of exaggeration. It is well-nigh impossible to exaggerate in this matter, and it cannot be doubted that his own observation and experience as a pastor of souls have furnished the facts which he portrays so

brilliantly and so forcibly. Ah! if some of those who listened to him, and some of us who read, could only tell the tales which come home to our own hearts and homes, no Lenten lecture ever delivered could rival their terror and pathos. The young girl, gifted in many ways, conscious of possessing charms of person and manner, craving above all things admiration and "conquests," restricted, it may be, by surrounding circumstances, seeks to escape by marriage from a sphere so undurably narrow. Alas! for the home; alas! for the husband and the children. "I hate a domestic life," said such a one to me. "It is a terrible bore to have a husband who wishes to play the lover and read poetry. Let him amuse himself as he likes, and I will do the same." Said her husband in reply to a remonstrance as to the various admirers who filled his house with their gifts of music and pictures and flowers for its young mistress. "Nonsense! I should despise myself if I were capable of being jealous of my wife. People admire her, and I like to have them do so. It is all right." All right; and the divorce came, and to day the winds sigh a dirge over her untimely grave; and her husband, the handsomest, most versatile and variously gifted man we ever knew, is consigned to a living death, and the sons, God help them! alone in their young manhood with their inheritance of shame and sorrow. And this is not an isolated instance.

We confess to a hearty admiration for the marriage service of the Episcopal Church, and indeed it is but an adaptation in English of the most impressive portions of the Catholic Ritual. But it is truly admirable in its simplicity and dignity; and is well calculated to impress, not only those to whom it is specially addressed, but all who are present. How astonishing it is, that after such solemn vows of love and fidelity, "in sickness and in health, for better, for worse until death us do part," and after the clergyman has pronounced those awful words of our Divine Lord, "Whom God hath joined together let not man put asunder," any thus married should ever dream of repudiating those vows, and stranger still, perhaps, that this same church should find herself unable to protect the sacredness and indissolubility of the marriage tie! It is certainly true that she condemns all divorces except for cause of adultery, and that she forbids her clergy to officiate at marriages contracted in spite of this prohibition. But how recent is even this legislation, and, alas! how ineffective. The parties thus divorced and remarried cannot be excluded from her communion. It is only necessary to have the marriage ceremony performed by a minister of some other denomination, or even by the civil magistrate—a very slight trial, surely, when the newly married thereby subject themselves to no ecclesiastical penalties, and their marriage is regarded as perfectly legal. It is a matter for congratulation that that church is awakening to a sense of the great evils of divorce, and is endeavouring to shape her legislation accordingly. Nor are there wanting indications that all the more conservative Protestant communions are anxious in this respect to return to the first principles of Christian civilization. It all implies a growing consciousness of the necessity of a sacramental basis for the very life of the community.

In considering the evils attendant upon divorce legislation, we must not pass over the demoralization of the taste and moral sense of the community by the constant publication in the daily journals of the nauseous details of these scandals. The public mind is thus familiarised with the tales of dishonour and wretched homes, and even the very school children can take their fill of these corrupting and sensational stories.

After all we have said of the absolute incompatibility of divorce with the law of God and the welfare of society it is nevertheless true, and it would be most unjust to ignore this fact, that there will ever be some persons for whom relief must be found from a married life of intolerable suffering. For such persons, in cases of adultery, gross brutality, and desertion, there remains a partial relief, which neither God nor man would deny them, in a separation. But separation does not imply a privilege of remarriage, and its disabilities ought to be borne patiently by the innocent until the death of either party dissolves the marriage bond. Truly for such a sufferer to have peace with God and his or her own conscience is better than any earthly gain. There is, however, no doubt that a very large proportion of the unhappiness in married life, for which a remedy is daily sought in our courts, might be

avoided if the sacred character of this state of life were more seriously considered in advance. The Church advises her children to think well upon the life which they are about to enter, and to make their choice in the fear of God and with regard to their own highest interests.

The married would, under the pressure of such convictions, strive to adjust their lives in mutual harmony, to minimize their differences, and repress all things which might beget jealousies and discords.

We believe it to be true that the characters of all persons who are living according to the highest requirements of marriage present to the careful observer a manifest superiority over their unmarried contemporaries, in regard to the virtues of unselfishness and self-sacrifice, apart from those who practise religious chastity.

To this rule, there are, of course, exceptions, but in this case "the exceptions only prove the rule." No doubt the capacity for the same virtues exist in the unmarried also, but, from the necessities of the case, the individualism is paramount, and its demands are imperative. The individual needs the environment of other lives in order to properly develop and foster the powers which God has given, and which lie dormant in his soul. We need not suggest the various means by which the evolution of powers, this wholesome discipline and culture are wrought and perfected day by day in the family life. By bearing one another's burdens, in patient endurance of varying moods and eccentricities and tastes, in mutual adjustments, and in all the numerous simple, kindly offices of affection which fill the home, the character becomes gradually but surely strengthened, elevated, and spiritualized.

No one who has lived for many years in the world, and has cultivated the powers of observation and reflection, but must often have noticed the ennobling, often the complete regeneration, of character under the influence of a happy, conscientious domestic life. We have seen the thoughtless, apparently vain and selfish young girl, whom only the excitements of pleasure, or exquisite dressing, or the allurements of the last "No name" novel could rouse from listlessness and indolence, transfigured by a worthy affection. We have watched her with loving admiration from the hour when she stood radiant with youth and love and beauty at the altar, speaking with gentle firmness the words which bound her forever to the man in whose hand she placed her own without one fear or doubt, and we have seen her as the years passed on, no longer indolent, no longer selfish, ever busied with the thousand tender, homely ministries of the wife and mother, the light and centre of a happy home. Yes, and we have seen her when sickness and sorrow and death have entered that home, watching ever for others' needs, denying herself daily without a murmur, "bearing all things, hoping all things, enduring all things," steadfast ever in her love and trust, until she has seemed to reflect in her face the very light of the celestial city. Such is the power and such the grace of the sacrament of matrimony. Happy, indeed, the country where such homes abound and marriage is thus honoured. It is more securely defended by far from all the destructive theories of anarchists, communists and social disorganizers than it could be by the presence of standing armies.

Danger to our republic lies alone in the masses of the un-Christianized, the unemployed, and the unhappy. For all these classes the Church of God offers the only remedies available. On the one hand, she raises the bulwark of her sanctified homes, the nurseries of the civic virtues. On the other, she calls to the life of evangelical perfection a host of men and women whom she consecrates to the mission of alleviating or remedying every evil from which humanity is suffering. The sick, the poor, the ignorant, helpless childhood and dependent age, the vicious, the criminal, and the slave, all claim her wise and provident care. Yes, even the very lepers are not forgotten, but strong men give up every hope and sever every tie which binds them to home and country to go and share the life and die the death of these poor, helpless outcasts.

Vain will be all attempts to reorganize and regenerate society on any other basis than the one which Our Lord Himself has instituted and blessed as the type of His own union with His Bride, the Church. "These things are approved of God: the concord of brethren, the love of neighbours, and husband and wife that agree well together." (Ecclus. xxv. 1).

L. C. B.

THE NEW CONVENT OF THE GOOD SHEPHERD

THE CEREMONY OF THE LAYING OF THE CORNER STONE OF THE NEW PARKDALE CONVENT.

Despite the inclement weather on Sunday large numbers of Catholics from all parts of the city gathered at West Lodge avenue, Parkdale, to witness the ceremony of the laying of the corner-stone of the new Convent of the Sisters of Charity at the head of that thoroughfare.

In the face of the drizzling rain, Very Rev. Father Rooney, Administrator of the Archdiocese, accompanied by Rev. Fathers McCann, Shea, Finan, Cruise and McCabe, preceded by choir boys in cassock and surplice, issued from the present convent building and began the ceremony. The Irish Catholic Benevolent Union band was in attendance in uniform and furnished the instrumental music. In accordance with the rites of the Catholic Church on such occasions, Father Rooney, who was the celebrant, made the round of the foundations, sprinkling them with holy water and blessing them in the name of the Trinity.

The spot selected for the placing of the corner-stone faces south, to the right of the principal entrance. There the procession halted, and the stone was placed in position with all due solemnity. Within the cavity was inserted a sealed jar containing the coins of the realm, etc. After the Rev. Administrator had declared the stone "truly laid, in the name of the Father, Son, and Holy Ghost," Rev. Father McCann delivered the sermon. His text was, "This is the work of the Lord, and it is wonderful in our eyes."

The discourse was an eloquent panegyric on the Order of the Sisters of Charity, and all the charitable orders of the Church. He likened the Church to a majestic river which flows on forever, fructifying. In her monasteries and her convents the needy and the poor, the blind and the lame, have all found an asylum, and within the walls of these institutions were to be seen heroes and heroines, surpassing in devotion to duty those of romance or fiction. As doctors for sick, as helpers of the needy, and as nurses for the plague-stricken, they were ever ready to sacrifice themselves and give up their lives for their fellow beings. All through the centuries these orders have been multiplying in the Church, even from the days of St. Paul.

The speaker then gave a sketch of the history of the Order. It was founded in 1641 by Ven. John Eudes, a missionary priest, who established the first house in Caen, France, in the same year. In 1659 it was raised to the dignity of a Canonical Institution by the then Pope. Pope Alexander VII. approved and confirmed the Rules and Constitutions, authorized the solemn vows and rules of strict enclosure, his example being followed by Pope Innocent XI. and Benedict XIV. In addition to the three solemn vows of Religion (poverty, chastity and obedience), the members of this Order make also a fourth vow, to imitate as exactly as possible the charity of Jesus and Mary.

The order made rapid progress from the day of its inception and now possesses convents in different cities in France, Spain, Italy, England, United States and Canada, being introduced in Ottawa in 1800, and in Toronto in 1875. The founder of the Order was declared Venerable by Pope Pius IX and his Beatification, which will add his name to the list of Catholic saints, is in progress before Pope Leo XIII. at the present time.

The present convent is occupied by 20 nuns, under the direction of Lady Superioress Sister Aloysia. The work of the order is principally to reclaim fallen women, and turn them, if possible, into proper courses, but their code of rules embraces all the acts of humanity it is possible for any of the human family to do one to the other. The building at present in course of erection was commenced by the advice of the late Archbishop.

The building will be a large one, having a length of 150 feet with two big wings stretching far back almost to the present convent. The material used will be red brick, with Ohio stone dressings, and the entire cost will foot up to \$25,000. Mr. John Herbert is the contractor for the work, and the architect Mr. Joseph Connolly of Church street.

Louis Benziger, the great Catholic publisher of New York, has given 5000 dollars to the new university.

The Catholic Weekly Review.

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

LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 23th Dec., 1886.

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887

MY DEAR MR. FITZGERALD,—

You have well kept your word as to the matter style, form and quality of the Review, and I do hope it will become a splendid success.
Believe me, yours faithfully,

JAMES J. CANNERY
Bishop of Hamilton.

TORONTO, SATURDAY, OCT. 6, 1888.

The following changes have been made by the Very Rev. the Administrators of the Archdiocese: Rev. Father McPhillips from Flos to Brocton; Rev. Father Cruise from Brockton to St. Mary's, Toronto; Rev. Father McCabe from St. Mary's to St. Michael's Palace, Toronto.

In a little book lately issued in Dublin there is a prayer for Ireland which one may wish that every Irishman breathed. It is to the Sacred Heart and among other things it asks that the Irish nation may be preserved in faith, in purity, and in charity. "May the former glory of its apostolic faith again re-appear. May it become again the seat of learning and religion. May the rising generation see its rights restored. May the zeal of its holy priesthood increase. May the purity of its daughters preserve its stainless character. May the honour of its sons remain unsullied. May the evil of intemperance cease, May the spirit of infidelity and rationalism never reach its shores." Aspirations to which Christian Irishmen of every creed will say "Amen."

We reproduce in this number a portion of a notable article on divorce which appears in one of the American monthlies. Divorce is a phenomenon which has accompanied Protestantism. "When one looks," Mr. Matthew Arnold has said, ("Essays in Criticism") "at the English Divorce Court—an institution which perhaps has its practical conveniences, but which in the ideal sphere is so hideous, an institution which neither makes divorce impossible nor makes it decent; which allows a man to get rid of his wife, or a wife of her husband, but makes them drag one another first for the public edification through a mire of

unutterable infamy—when one looks at this charming institution, I say, with its crowded benches, its newspaper reports, and its money compensations—this institution in which the gross British Philistine has stamped an image of himself—one may be permitted to find the marriage theory of Catholicism refreshing and elevating."

The *Mail* never represents the relation existing between the bishops and clergy of the Church and the Catholic laity as other than one of absolute authority on the one part and of blind and uninquiring obedience on the other. Nothing could be more dishonest. Whether they be bishops or priests Catholics reverence and esteem their pastors as men according to their intelligence and personal worth. In their official character they yield them what is due to their office. To insist on more would be perhaps to get less. To render a blind obedience to persons in their unofficial character would not be compatible with their views on moral right and moral duty. There may be, of course, some laymen who are apt to assume more power for the clergy than their office gives to them, but the error, as a rule, is on the side of the laymen. "We have heard of a bishop," says Brownson, "and a very conscientious and devout bishop he was, too, who sang in a private parlour 'Jim Crow,' and 'Jim along Josey,' but these two negro songs were not therefore regarded as approved by authority or reckoned—henceforth among the hymns of the Church?"

One comes across some strange things in the modern novel. The *Catholic World* for September in the department devoted to new books has a review of "Eden," an American novel, which a Mr. Edgar Saltus has just published. Eden is married for love, to a man old enough to be her father. She suspects him of an intrigue with a lady who turns out to be his daughter by a wife previously divorced, of whose existence he has never thought it worth while to inform Eden. On her own side, she is rather inclined to flirt with her husband's secretary who turns out to be his son. After a time she runs away to her father, and as if this were not enough, Mr. Saltus, in the endeavour to do justice to the theatrical turn of the situation, put the whole English language out of joint, into the bargain. For example:

When Eden gets into a rage with her husband, "Don't speak to me!" she cries; "and if anywhere within the purliens (!) of your being there is a spark of shame, leave me," and presently after considerably more tall talk she makes a movement to leave the room.

"But this Usseltex prevented. He planted himself very firmly before her. *His attitude was as arrestive as an obelisk, and uncircuitable as a labyrinth*"

"A mere ordinary writer," says the critic in the *Catholic World*, "not master, as his friends say Mr. Saltus is, of a style beyond all praise—which is about what we think of him ourselves—would doubtless have said that as she could neither get around him nor go through him, she was obliged to stay just where she was. But how cheap and common that would sound beside Mr. Saltus' arrestive obelisk and uncircuitable labyrinth! Really a man might write thus who had climbed up into literature from the counter of a retail dry goods store, and got his knowledge of society from the flashily dressed women to whom he has sold cheap ribbons, cotton-backed, by the half yard, his morality from an anæmic imagination, and his command of language from incessant studies in books of synonyms!"

In a late number of the *Nation* we came across a criticism of "Shamrock Leaves," the title of a volume of tales recently published in Dublin,

"Of the stories she has written," says the *Nation*, "that which is entitled "A Noble Sacrifice" pleases the best. It is the history of an Italian maid, Nina Ramori, an orphan, who is brought to Ireland by a Mrs. M'Carthy, and who dies of a broken heart caused by her love of a swain who does not reciprocate the sweet sentiment. Miss M'Carthy, the daughter of the Dame M'Carthy just referred to, wins the heart and becomes the wife of the gay Lothario, her passion for whom causes Nina to become the tenant of an early grave. As this tale is, according to the author, founded on fact, we must take the liberty of observing that it looks suspiciously unlike any of the every day incidents of life, as it is understood by people generally. "There may be, it is true, sentimental maidens here and there who die of unrequited love; but they are extremely rare. The world has become so utterly and frigidly prosaic since the days of belted knights and beautiful *châtelaines* that its iron has penetrated even into the souls of the fair sex. Hence one of the latter who pines like a withering flower on its stem for want of dew and sunshine is a phenomenon that any of our modern poets, up to the level of his mission, would, we dare say, give his eyes out to see—and admire."

The author says in the preface that the stories in the volume "are founded—not on unreliable second-hand information—but *bona fide* facts." What the author means by *bona fide* facts it would perhaps be unfair to ask, as also it would be to enquire how such a sentence as "Yes, I know, Jim, but that did not make him less dear to you or I," is put into the mouth of an educated and accomplished Irish lady.

Novelists like Mr. Saltus, and the one which the *Nation* refers to, would do well to cultivate standard works of fiction before they present any more of their own to the public.

The *Mail* now and then turns aside from its advocacy of the brief which it holds from Mr. Wiman, to take up its old task of turning creed against creed and setting class against class. It would seem as if it were a necessary part of its tactics as the pioneer force in our midst making for infidelity. Vaccinated with the virus of the priest-hating philosophy of Shelley's *Queen Mab*, it asserts,—for it makes no attempt to prove,—that the Church is a despotism, and her bishops and clergy the enemies of light and of liberalism, and of modern civilization. And by these fine phrases it appeals to the prejudices and passions of the uninstructed many after the detestable and immoral manner of the worst revolutionary writers.

The whole life of the Church is a refutation of its foolish lie. "Light" and "modern civilization," are no doubt fine terms with which to dazzle the vacant and vulgar; but educated and thoughtful men do not live in ignorance of either the action of the Church in the cultivation of the human mind, or of her services to mankind in the preservation of learning, or of the testimony of their most distinguished contemporaries. For what the Church has contributed towards the development of our present day civilization has been acknowledged by non-Catholic thinkers with uncommon unanimity. It must be known to even those who have only a languid acquaintance with history. The *Mail* no doubt knows, for example, that Guizot affirms, and proves, that Europe owes its learning

and its civilization to the Roman Church. It was that Church, he says, "which powerfully assisted in forming the character and furthering the development of modern civilization;" whose monasteries "were philosophical schools of Christianity;" whose monks and clergy "were active and potent at once in the domain of intellect and in that of reality," and whose glory it is "that the human mind, beaten down by the storm, took refuge in the asylum of churches and monasteries." All this and much more will be found in his *History of Civilization in Europe*.

The *Mail* too must have known that another non-Catholic historian, Von Rarke, claims for the Church that "a slow but sure and unbroken progress of intellectual culture had been going on within its bosom for a series of ages. All the vital and productive energies of human culture were here united and mingled. It must have learned from Mr. Lecky, with whose book on Rationalism it is acquainted, that "there can be no question that the Papal power was on the whole favourable to liberty," and that "in the long conflict for personal freedom the Catholic Church was the special representative of *progress*." From Mr. Hallam—even from Mr. Froude—it could have learned a host of useful facts of the same order; while with the famous words of Lord Macaulay it is more than familiar, in which he states that the boasted revival of letters in the 16th century was as active within the court of Leo X. as outside it, and that the progress of learning and philosophy has always been so acceptable to the Catholic Church in the past, that it is not easy to see how it can be any danger to her in the future.

Perhaps it is that the *Mail* declines to acknowledge what has been admitted by every one else. Certain it is that it belongs to that enginery of unbelief and materialism of which Father Harper has said, "It has no reverence. It knows no worship. It never by any chance looks upward, but seated on a celestial throne of its own manufacture, it summons everything human and divine before its judgment seat—bulls of Popes, controversies of faith, questions of ritual, problems of philosophy, traditions of the past,—and with a shallow impertinence issues its dogmatic edicts and canonizes its own infallibility." It is to be borne in mind that the tendencies of such a press are towards the breeding of a moral pestilence whose ravages it is no more possible to prevent than those of the cholera or small-pox.

AMBITION.

Ambition is a steed that, wisely reined,
Leads on to sunny heights, serene and safe,
But, given the full freedom of his will
Loose and uncurbed, may dash at headlong pace
Straight into ruthless ruin.

Wouldst thou be jockey to this winsome barb;
Let Prudence share thy seat, and pay good heed
To all she says, then, with untroubled eye,
Pursue thy upward way.

M. W. C.

Ottawa, Oct., 1888.

Cardinal Moran, archbishop of Sydney, preached in Dublin on Sunday last. In the course of the sermon he said that the Irish in the colonies, especially those in Australia, were watching Ireland's advance towards prosperity and were determined to help her. The freedom of the city of Dublin was conferred upon Cardinal Moran on Monday.

BOOK REVIEWS.

We have received from the publishers, Messrs Benziger Bros., of New York, copies of the new "*Missæ*" and "*Officium*" for the solemnity of the Feast of the Most Holy Rosary of the Blessed Virgin, which falls upon the first Sunday (to-morrow, the 7th) of October. Also that for the Feast of St. Victor III., Pope and Confessor. The publication of these offices will no doubt be of interest to every clergyman. They are printed in black and red in the regular form of the Breviary.

Life of Leo XIII., from an Authentic Memoir, by Bernard O'Reilly, D.D., L.D. (Laval). Toronto: The Rose Publishing Company.

The celebration throughout the Universal Church on Sunday last of the crowning act of our Holy Father's Golden Jubilee—the solemn commemoration of the souls in Purgatory—gives renewed interest to Mgr. O'Reilly's biography of him, who, by reason of his zeal and charity in their behalf, might fittingly be called: "The Pope of the Holy Souls," just as his great predecessor, Pius IX., of immortal memory, was called: "The Pope of the Immaculate Conception." The claims of Leo XIII. to the gratitude and veneration of the faithful are many and varied. Has he not given to us the Month of the Holy Rosary, and made obligatory in every church and religious house throughout the Christian world the recital, on every Sunday of the year, of that sweet and wonderful devotion? And then those prayers in the vernacular recited every morning after Mass, and the Divine Praises after Benediction, will ever serve to mark the Pontificate of Leo XIII. as one of distinction even in the annals of the Papacy. All this apart from his unprecedented success in wrenching from the unwilling hands of the kings of this world, the rights and privileges of the Church, and the homage which is her due. The biography of such a man must possess the greatest interest for Catholics, and not for Catholics alone, but for all who reverence the character of a good man and a great priest. And of the many that have appeared during the celebration of his Golden Jubilee, this, of Mgr. O'Reilly's, is perhaps the most important, as having been written with the express sanction and blessing of the Pope, and as a memorial of the event. Mgr. O'Reilly had, too, the immense advantage of having at his disposal "an authentic memoir" in MS. prepared by His Holiness' orders for the purpose. Nevertheless, it is far from being the satisfactory work these special opportunities, coupled with the author's well-known ability, led us to expect. There is too much of the author, and too little of the subject. It is written throughout with great literary ability and contains many noble and eloquent passages, but it is a panegyric rather than a biography, and Leo XIII. is often lost sight of in the painfully apparent efforts of the author to impress upon us that he (the Pope) is a great man. This is precisely what we object to. We all know that Leo is great even among great men, without having it preached to us on almost every page. His acts, and his character as it shines forth through his acts, proclaim his title to greatness much more effectively than any amount of what for want of a better word we may call "puffery." It is to be regretted therefore that Mgr. O'Reilly has not allowed the Pope to speak for himself—the true way of writing biography—but has aimed rather at giving his own opinions especial prominence, just as if the exalted character and eminent scholastic attainments of Leo XIII. were not self-evident. But apart from this unfortunate blemish in what otherwise might have been a great work, there is much to admire and to praise in the book, as a memorial of the Golden Jubilee. The story of Joachim Pecci's early years and his gradual ascent from priest to Nuncio at Brussels, then to the Archiepiscopal See of Perugia, and to the College of Cardinals, and finally to the Chair of Peter, are told with elaborate detail and much eloquence. It is enriched, too, with innumerable illustrations of persons and places intimately connected with the Holy Father at one stage or other of his wonderful career. It seems scant praise to say of the publishers' share in the work that it is all that could be desired.

The *Revue Canadienne* for September contains "Le Cardinal Gousset," being the first instalment of Mgr. Fevre's life of the great Cardinal Archbishop of Rheims; "A Nos Poetes," by C. M. Ducharme; "Au Pays des Ouaniques," a description of the new settlements and missions in the neighbourhood of Lake St. John, by Ernest Gagnon; "Les Canadiens Francais," by B. Fontaine—a review of Mr. Joseph Tasse's letters to the *Toronto Mail* on the "French Question;" "Une Joute Remarkable" deals with the controversy which has just taken place between Messrs. Louis Frechette and Thomas Chapais, the editor of the *Courier Du Canada*, regarding Father Lacordaire's views on Liberalism; "Notes Historiques sur la Baie d'Hudson" are continued by G. Dugast; and J. H. Charland gives a chronological sketch of the life and works of the first Canadian Bishop, "Mgr. Francois Xavier De Laval-Montmorency."

UNITED ITALY.

Italy has puzzled English-speaking Catholics for well-nigh fifty years. She is called a Catholic nation and is ruled by an infidel government. She produces the highest type of saints—Cottolengo and Dom Bosco—and is constantly at war with the Roman Pontiffs. While her religious orders are robbed and pitilessly dismembered, new ones arise, one of which at least, established primarily for the education and religious training of youth, is already the wonder of this age, and recalls the time of Loyola and Vincent de Paul. Religion is banished from the universities, colleges, and primary schools of Italy, and she continues to send missionaries to Asia, to Africa, to Patagonia, to the Rocky Mountains.

The Pope, bishops, and priests of Italy are certainly persecuted by a minority of the Italian people, and the Catholic majority does not protect them at the polls. Were Italy tyrannized over by an autocrat, holding in fetters both church and state, it would not be surprising to see the Pope a prisoner in his own domains. But she enjoys now the blessings of a representative government, and her people can shape their own laws and their own destinies. Why do not Italian Catholics avail themselves of their right of free citizens, go to the polls, elect their own representatives, form a Catholic government, and invite King Humbert to walk out of Rome? Why do they allow the Italian parliament to frame in this very year of grace, 1888, a set of laws that will empower the enemies of the church to gag and imprison every bishop and priest in the land if he dare do his duty and refuse to become a traitor to his chieftain, the Vicar of Christ?

Answer.—Because the Pope forbids them to do so. Why? First, because he knows that to go to the polls, to accept candidatures and offices, would be recognizing, before the world, the *status quo* and the revolution. Second, because he knows that a Catholic party could not be successful. It must be borne in mind that Italy is not a republic governed by universal suffrage, but a limited monarchy with the balance of power largely in favour of the crown, whenever it chooses to exercise it.

The constitution by which it is governed provides for two legislative bodies, the Chamber of Deputies and the Senate. Only the deputies are elected by the people; the senators are appointed for life by the king, and are naturally his creatures. The hereditary monarchy retains for itself an unlimited veto power. Suppose now that an election takes place. A ministerial candidate is in the field and the clericals or Catholics nominate an opposition ticket. All the Government employees, the judges, the magistrates, the policemen, all the soldiers of the neighbouring barracks, would be ordered at once to carry the election or the officers would be dismissed and the soldiers punished. The priest should leave his pulpit, the people their church, to enter the political arena. The Government invariably selects Sunday for election day. But let us look at the bright side of the medal and suppose that a Catholic deputy is elected. He will present himself to the chamber to be sworn, and, as likely as not, will be told that his election is annulled, owing to the undue influence of the clergy in procuring it.

Let us continue to suppose. His credentials are accepted. Before taking his seat he is required to take the following oath: "I swear to be faithful to the king and loyally to observe the constitution and the laws of the state." Can he conscientiously swear to be loyal to the usurper of Rome and not do that which he was elected to do by his constituents? Again suppose the highly improbable. A majority of Catholic deputies are elected and seated. They legislate to break the fetters of the Church. Will the life-senator repudiate all their former legislation and write the sentence of their condemnation before the world? If they should there would yet be the royal veto to overcome, backed by an army of two hundred thousand men, capable of immediate increase to eight hundred thousand men.

I have heard it said by Americans: "Let the people of Italy rise in their might, throw their tyrants into the Tiber, and set the Pope free. Would the attempt succeed?" Not without perjury and treachery. Leo XIII. would rather breathe his last as a prisoner in his own house than consent to become the monarch of the world by unlawful means. And what right-thinking man would turn the fair land of Italy into a pool of blood and a house of carnage to re-establish the temporal power of the Pope? Americans have also offered the Italian Catholics the following words of sympathy: "You are the slaves of a handful of infidel demagogues, but your shackles are of your own making." But I answer, let somebody write a truthful history of Europe during this century, and it will be seen that, were it not for the gold of Protestant nations interested in destroying the temporal sovereignty of the Roman pontiffs, were it not for Louis Napoleon's double-dealing and the apathy and dereliction of duty of the old autocratic rulers of Italy, Victor Emanuel's unclean ashes would not to-day pollute the Pantheon of Rome.

What is the future of the Catholic Church in Italy? It will grow stronger and healthier under persecution until Europe shall see the propriety of again giving freedom and independence to the Vicar of Christ, the centre of unity and peace in the Christian world. The words of St. Ambrose have proved prophetic for fourteen hundred years, and they will continue so: "*Italia, Italia aliquando tentata mutata nunquam!*"—*L. A. Dutto, in Catholic World.*

CHARITY.

A beggar died last night, his soul
Went up to God, and said:
"I come uncalled; forgive it, Lord;
I died for want of bread."

Then answered Him the Lord of Heaven:
"Son, how can this thing be?
Are not my saints on earth? And they
Hid surely succoured thee."

"Thy saints, O Lord," the beggar said,
"Love holy lives of prayer;
How shall they know of such as we?
We perish unaware."

"They strive to save our wicked souls,
And fit them for the sky;
Meanwhile, not having bread to eat
(Forgive!) our bodies die."

Then the Lord God spake out of Heaven,
In wrath and anger pain:
"O men, for whom My Son hath died,
My Son hath lived in vain!"

Arthur Symons.

The bust of Archbishop Lynch, which attracted so much attention in the art gallery at the Industrial Exhibition, was wrongly set down in the catalogue as the work of Hamilton McCarthy. The artist who modelled it is Mr. John Keiley, the teacher of modelling in the West End branch of the Toronto School of Art, who is entitled to the credit for this excellent piece of work.

THE LORD'S PRAYER.

Sublimities are too often mumbled on thoughtless lips. The power of invocation is great indeed. A single prayer may address itself with solemn directness to an omnipotent God and call up an infinite potentialities. There is a power of pathos in the ordinary petitions that Christians recite daily but fail to appreciate. In the Lord's prayer great rhetoricians have found passages that run the gamut of every beauty and feeling and eloquence. An anecdote told of Booth, the tragedian, is illustrative:

He with several friends had been invited to dine with an old gentleman in Baltimore, of distinguished kindness, urbanity, and piety. The host, though disapproving of theatres and theatre going, had heard so much of Booth's remarkable powers that curiosity to see the man had, in this instance, overcome all scruples and prejudices. After the entertainment was over, lamps lighted, and the company reseated in the drawing room, some one requested Booth as a particular favour, and one which all present would doubtless appreciate, to read aloud the Lord's Prayer. Booth expressed his willingness to do this and all eyes were turned expectantly upon him. Booth rose slowly and reverently from his chair. It was wonderful to watch the play of emotions that convulsed his countenance. He became deathly pale, and his eyes, turned tremblingly upward, were wet with tears. And yet he had not spoken. The silence could be felt. It became absolutely painful, till at last the spell was broken as if by an electric shock, as his rich toned voice, from white lips, syllabled forth: "Our Father, who art in heaven," with a pathos and solemnity that thrilled all hearers. He finished. The silence continued. Not a voice was heard or a muscle moved in his rapt audience, till from a remote corner of the room a subdued sob was heard, and the old gentleman, their host, stepped forward, with streaming eyes and tottering frame, and seized Booth by the hand. "Sir," said he, in broken accents, "you have afforded me a pleasure for which my whole future life will feel grateful. I am an old man; and every day from my boyhood to the present time I thought I had repeated the Lord's Prayer; but I have never heard it—never!" "You are right," replied Booth; "to read that prayer as it should be read has caused me the severest study and labour for thirty years; and I am far from being satisfied with my rendering of that wonderful production."

Thousands of Christians who thoughtlessly utter this grand prayer every day would profit by studying its passages. It is well named, "the Lord's prayer."—*Milwaukee Citizen.*

PROTESTANTISM AND CHRISTIAN ART.

Protestantism presents no types of Christian art. It has destroyed the types of the past. It excludes as legendary all the most beautiful histories of the early saints; it has quenched all sympathy for the favourite themes of mediæval painting—the Fathers of the Desert, St. Benedict, and the great monastic heroes; and, still more, the inspirer and the maturer of art and of its poetry, the glorious St. Francis of Assisium. And as to the present, it allows no communion with saints in heaven, and consequently no interest in having their effigies before our eyes; no loving intercourse with blessed spirits, and therefore no right to bring them visibly into action. All ecstasy, supernatural contemplation, vision, and rapturous prayer, with the only approach to heavenly expression that earth can give; all miracles and marvellous occurrences, with the store of incident which they supply; all mingling, in any one scene, of the living and the blessed, the past and the present: in fine, all the poetry of art, is coldly cut out—nay, strangled and quenched—by the hard hand of Protestantism.

Furthermore, Protestantism lacks essentially all religious tenderness and affectionateness. It has no sympathy with the mysteries that touch the feelings. The crucifix is to it, what it was in St. Paul's time dividedly to Jew and Gentile, both a stumbling-block and foolishness. The Mother of sevenfold grief is a superstition. Meditation on the Infancy or Passion of Our Lord is not part of youthful training in its schools; it has not produced a tender writer on these subjects.—"*Essays on Various Subjects,*" Cardinal Wiseman,

CANADIAN CHURCH NEWS.

Archbishop Duhamel and Rev. Father Campeau leave for Rome on Monday next.

Rev. Abbe Colin, P.S.S., superior of the seminary, left for Europe on Friday the 5th inst. The reverend gentleman will deliver the inaugural address on the occasion of the official opening of the Canadian College at Rome. The Cercle Ville Marie gave a soiree on Tuesday in his honour.

At a meeting of the young men of St. Patrick's parish on Monday evening last, an association, to be called the St. Alphonsus Young Men's Literary Society, was organized and started with a membership of 40 persons. The director and promoter of the society is Rev. Father Henning, C.S.S.R. The officers elected were: Charles A. Gormaly, President; J. A. Roe, Secretary; J. S. Kelz, Treasurer; T. Cruise, Librarian. We need scarcely say that societies of this sort have been too long unknown in Toronto. The benefits to be derived from them are many and obvious. They make for the mental improvement of their members, and create and foster a healthy Catholic spirit, which, in a short time, imparts a stimulus to all good work undertaken in a district or parish.

CATHOLIC AND LITERARY NOTES.

Mr. Luke Rivington, lately received into the Church in Rome, is now in England, and contemplates joining the Jesuits.

Dion Boucicault's son Aubrey is a chip of the old block. He is a pretty bright-eyed lad of nineteen, and he has already written a comedy. Barry Sullivan is making a tough fight for life. May he win.

The Holy Father, according to the Rt. Rev. Monsignor O'Reilly, is one of the "hardest-worked men in Europe." He is said to be engaged at present in compiling a volume on the city of Rome during the Middle Ages. It will treat particularly of the time of Gregory the Great. The Abate Pessuto is assisting His Holiness.

A monument to Mary Queen of Scots was unveiled recently at Langside, in the presence of the British Archaeological Association. The *Liverpool Catholic Times* says: "The cause of Mary was the cause of the Catholic Church; and the Queen was at least in this sense a martyr: that had she renounced her faith, her troubles would have been at an end at once."

The Pope celebrated high mass for the dead in St. Peter's on Sunday, to solemnize the close of his jubilee. The congregation numbered twenty thousand persons. Admittance was by ticket. The despatches state that His

Holiness was given an enthusiastic reception and was greeted with prolonged cries of "Viva." He appeared to be deeply moved.

The reports of the conversion of the Princess Christian to the Church have not been satisfactorily corroborated. It almost seems as if they were founded on the visits of the amiable Princess to the Duchess of Mecklenburg-Schwerin, who was taken suddenly ill in front of Marlborough House, and who while a guest there, it is said, had Mass celebrated in her room. It is to be hoped that the Princess Christian will, like her grandmother, the Duchess of Kent, "examine and be convinced."

It is impossible, says the *New York Review* in its comments upon the occasion, to calculate or measure the influence that a man in Archbishop Corrigan's position can exercise on the moral drift of our country and people. That he has won the hearts of his own flock and shepherds was sufficiently testified by Thursday's demonstration, though, in truth, it needed no demonstration to testify to that fact. The Archbishop's gentle firmness has made itself felt not only in the Church, but outside of it.

Archbishop Corrigan's Silver Jubilee, the twenty-fifth anniversary of his consecration to the sacred office of the priesthood, was celebrated at St. Patrick's Cathedral, New York, on Thursday last. The happy occasion called forth a demonstration of love and loyalty on the part of the clergy and laity that was indeed impressive and that extended even beyond the fold. The vast Cathedral could not hold the throngs who flocked to it.

MEN AND THINGS.

A writer in the *New York Freeman's Journal*, giving his recollections of General Sheridan, as received during a long and close acquaintance with him, says:—"Dazzled as I was by his military fame, I soon learned to admire him more as a man than a warrior. I clearly remember the soft and sympathetic voice in which he would refer to his religion—the Catholic—and to his family, who were Irish peasants, to whose purity of life he said he owed the vigour of his constitution. To the influence of his wife, he said, was due his interest in many of the requirements of life, which otherwise would not have attracted him. I never heard him say an unkind word of anybody. Once, being compelled to refer to one who had assailed him, he laid it to the disease from which his enemy was suffering, saying it must have affected his mind. I have seen him order a contract, in regard to transport of troops, destroyed and made out again so as to insert the clause "with every comfort."

The report of the engagement of the Duke of Norfolk to Miss McTavish, of Baltimore, has been contradicted.

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 number 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 COMPANY,

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Sadlier's Dominion Catholic Speller, complete
 Sadlier's Dominion Catholic First Reader—
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 Sadlier's First Reader—parts 1 and 2 bound to-
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 Sadlier's Dominion Catholic Second Reader
 Sadlier's Dominion Catholic Third Reader
 Sadlier's Dominion Catholic Fourth Reader
 Sadlier's Elementary Grammar—with blackboard
 exercises
 Sadlier's Child's Catechism of Sacred History—
 Old Testament—Part I.
 Sadlier's Child's Catechism of Sacred History—
 Old Testament—Part II.
 Sadlier's Outlines of Canadian History
 Sadlier's Outlines of English History
 Sadlier's Catechism of Sacred History—Large
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 Butler's Catechism
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 Sadlier's Ancient and Modern History—with il-
 lustrations and maps
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 mary short course
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 Societies of Colonization of the Province of
 Quebec.

CLASS D The sixteenth monthly drawing
 will take place on Wednesday, 19th Sept.
 1888, at 2 p.m. Prizes value, \$20,000.00.

Principal Lot—One Real Estate worth \$5,000 00

LIST OF PRIZES.

1 Real Estate worth	\$5,000 00	\$5,000 00
1 Real Estate worth	2,000 00	2,000 00
1 Real Estate worth	1,000 00	1,000 00
4 Real Estates "	500 00	5,000 00
10 " " " "	300 00	3,000 00
50 Furniture Sets	200 00	6,000 00
50 " " " "	100 00	6,000 00
200 Gold Watches	50 00	10,000 00
1000 Silver do	20 00	20,000 00
1000 Toilet Sets	10 00	10,000 00
2307 Lots worth		\$50,000 00

TICKETS - \$1.00.

The Second Series (25 cts. tickets) is now
 discontinued.

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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 of supplementary
 volume, \$2.50. Price List sent on application.

B. OHAMBERLIN,
 Queen's Printer and
 Controller of His

Department of Public Printing
 and Stationery.
 Ottawa, February, 1888

SAULT Ste. MARIE CANAL

Notice to Contractors.

SEALED TENDERS addressed to the under-
 signed and endorsed "Tenders for the Sault
 Ste. Marie Canal," will be received at this office
 until the arrival of the eastern and western
 mails on TUESDAY, the 23rd day of October,
 next, for the formation and construction of a
 Canal on the Canadian side of the river, through
 the island of St. Mary.

The works will be let in two sections, one of
 which will embrace the formation of the canal
 through the island; the construction of locks,
 &c. The other, the deepening and widening of
 the channel-way at both ends of the canal; con-
 struction of piers, &c.

A map of the locality, together with plans and
 specifications of the works, can be seen at this
 office on and after TUESDAY, the 9th day of
 October next, where printed forms of tender can
 also be obtained. A like class of information,
 relative to the works, can be seen at the office of
 the Local Officer in the Town of Sault Ste. Marie,
 Ont.

Intending contractors are requested to bear in
 mind that tenders will not be considered unless
 made strictly in accordance with the printed
 forms and be accompanied by a letter stating
 that the person or persons tendering have care-
 fully examined the locality and the nature of
 the material found in the trial pits.

In the case of firms, there must be attached the
 actual signatures of the full name, the nature of
 the occupation and residence of each member of
 the same, and further, a bank deposit receipt for
 the sum of \$20,000 must accompany the tender
 for the canal and locks; and a bank deposit re-
 ceipt for the sum of \$7,500 must accompany the
 tender for the deepening and widening of the
 channel-way at both ends, piers, &c.

The respective deposit receipts—cheques will
 not be accepted—must be endorsed over to the
 Minister of Railways and Canals, and will be
 forfeited if the party tendering declines entering
 into contract for the works, at the rates and on
 the terms stated in the offer submitted.

The deposit receipt thus sent in will be return-
 ed to the respective parties whose tenders are
 not accepted.

This Department does not, however, bind itself
 to accept the lowest or any tender.

By order,

A. P. BRADLEY,
 Secretary.

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

SEALED TENDERS, addressed to the under-
 signed, and endorsed "Tender for Post Office
 at Goderich, Ont.," will be received at this office
 until Tuesday, 9th October, for the several
 works required in the erection of Post Office, &c., at
 Goderich, Ont.

Specifications can be seen at the Department
 of Public Works, Ottawa, and at the office of
 Messrs. Boyson and Manning, Brampton, on
 and after Tuesday, 18th September, and tenders
 will not be considered unless made on the form
 supplied, and signed with actual signatures of
 tenderers.

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

The Department does not bind itself to ac-
 cept the lowest or any tender.

By order,

A. GOREIL,
 Secretary.

Department of Public Works,
 Ottawa, August, 11th, 1888.



ST. LAWRENCE CANALS.

Notice to Contractors.

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

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

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

In the case of firms there must be attached the
 actual signatures of the full name, the nature of
 the occupation and residence of each member of
 the same, and further, a bank deposit receipt for
 the sum of \$4,000 must accompany the tender for
 the Galops Works, and a bank deposit re-
 ceipt for the sum of \$2,000 for each section of
 the works on the summit level of the Cornwall
 Canal; and for each of the lock sections on the
 Cornwall Canal a bank deposit receipt for the
 sum of \$1,000.

The respective deposit receipts—cheques will
 not be accepted—must be endorsed over to the
 Minister of Railways and Canals, and will be
 forfeited if the party tendering declines entering
 into contract for the works at the rates and on
 the terms stated in the offer submitted. The
 deposit receipts thus sent in will be returned to
 the respective parties whose tenders are not
 accepted.

This Department does not, however, bind itself
 to accept the lowest or any tender.

By order,

A. P. BRADLEY,
 Secretary.

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

SEALED TENDERS addressed to the under-
 signed and endorsed "Tender for Post Office
 at Goderich, Ont.," will be received at this office
 until Monday, 23rd instant, for the several
 works required in the erection of Post Office, &c., at
 Goderich, Ont.

Specifications and Drawings can be seen at the
 Department of Public Works, Ottawa, and at the
 office of the Town Clerk at Goderich, Ont., on
 and after Wednesday, 6th, Sept., and tenders
 will not be considered unless made on the
 printed forms supplied, and signed with actual
 signatures of tenderers.

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

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

By order,

A. GOREIL,
 Secretary.

Department of Public Works,
 Ottawa, August 31st, 1888.

TEETH WITH OR WITHOUT A PLATE

Best Teeth on rubber, \$8.00; on collinoid, \$10.00
 All work absolutely painless. "Vitalized Air."
 C. H. RIGGS, L.D.S., South east corner King
 and Yonge streets, Toronto. Telephone 1476.

ELECTRIC BELT FREE.

To introduce it the undersigned firm will give away in each locality to those likely to make good agents, a few of their \$5 00 German Electric Belts (U. S. Patent 857,647), invented by Professor P. H. Van Derweyde, President of the N. Y. Electrical Society, and late Professor of Chemistry of N. Y. Medical College. They offer a reward of \$500.00 for any belt they sell that does not generate a genuine electric current. They are making most marvelous cures to cases of Catarrh, Rheumatism, Liver, Stomach and Kidney Diseases, Nervous debility, Paralysis and many other ailments in which medicine fails. We would advise all who are alling to take advantage of their offer and write to them at once, addressing German Electric Belt Agency, P. O. Box 178, Brooklyn, N. Y. A letter or postal card sent to them will receive immediate attention.—N. F. Weekly Star, Aug. 29.

The above from the N. F. Weekly Star still holds good. Write us to-day as this will not appear again. **ELECTRIC BELT AGENCY, Brooklyn, N. Y.**

Wire Telegraphy of Toronto
CRAIG, the organizer.



SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Port Arthur Work," will be received at this office until **FRIDAY, 19th October** next, for the construction of work at Port Arthur, Ontario, in accordance with a plan and specification to be seen at the Department of Public Works, Ottawa, and on application to H. H. Thompson, Esq., Mayor of Port Arthur.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

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

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

By order,
A. GOBEIL,
Secretary
Department of Public Works,
Ottawa, 13th Sept. 1887.

SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Port Arthur Work," will be received at this office until **FRIDAY, 19th October** next, for the construction of a further length of Breakwater at Port Arthur, Ontario, in accordance with plans and a specification to be seen at the Department of Public Works, Ottawa, and on application to William Murdoch, Esq., Resident Engineer, Port Arthur.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

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

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

By order,
A. GOBEIL,
Secretary
Department of Public Works,
Ottawa, 13th Sept. 1887.

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GRAND LOTTERY!

With the approval of His Grace, the Archbishop of Ottawa.

For the rebuilding of the Church of the Reverend Fathers O. M. I., of Hull, P. Q., destroyed by fire on June 5th, 1885, together with the Convent, the Rev. Fathers' Residence and a large part of the city of Hull.

DRAWING
On Wednesday Oct. 17, '88, at 2 p.m.
at the Cabinet de Lecture Paroissial
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Sale of the Tickets and Drawing done by the National Colonization Lottery.

2149 PRIZES

Prizes Value - \$250,000.00
Principal Prize, One Real Estate worth \$25,000.00

Tickets, \$5.00. Fifths, \$1.00
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Secretary
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Church of Our Lady, Guelph

The Committee of Arrangements has decided to postpone the Bazaar and Drawing of Prizes in aid of the Church of Our Lady, Guelph, until the week before Christmas, Dec. 17th to 24th.

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Notice to Creditors.

NOTICE is hereby given in pursuance of Sec. 36 of Cap. 110 of the Revised Statutes of Ontario, that all creditors and other persons having claims against the estate of EDWARD FOX, late of the City of Toronto, in the County of York, deceased, who died on or about the 7th day of June A. D. 1888, are required, on or before the 10th day of November next, to send by post prepaid, to D. A. Sullivan, Barrister, etc., 18 and 20 Toronto St., Toronto, a statement in writing of their names and addresses and full particulars of their claims duly attested, and the nature of the securities (if any) held by them. And further take notice, that on and after the said 10th day of November next, the assets of the said deceased will be distributed amongst the parties entitled thereto, having regard only to the claims of which notice shall have been received, and the administratrix shall not be liable for the assets or any part thereof to any person whose claim shall not have been received at the time of the distribution of said assets.

D. A. O'SULLIVAN,
Solicitor for the Administratrix Mrs. Fox.
Dated Toronto, Sept. 10, 1888.

EXECUTORS NOTICE.

All persons having claims against the estate of the late
The Most Rev. John Joseph Lynch,
Archbishop of Toronto, are hereby required to forward the same to the Executors the Right Reverend Bishop McMahon, and the Very Reverend Father Romney, or to their Solicitor, the undersigned, on or before the
First day of November next

The Executors on that will distribute any money come to their hands, with regard only to the claims then received.

D. A. O'SULLIVAN
Solicitor for the Executors
Toronto, Sept 13, 1888.

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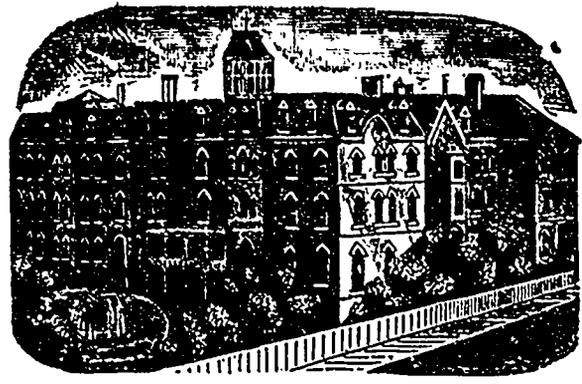
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