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The Catholic Weekly Review.

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

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

Vol. III

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No. 21

CONTENTS.

NOTES.....	321
CONTRIBUTED ARTICLES.	
Montreal Gossip.....	Old Mortality 321
Collapse of the Anti-Jesuit Agitation.....	324
THE ROMANCE OF A JESUIT.....	322
POPE LEO XIII. AND LAVAL UNIVERSITY.....	325
THE JESUITS.....	326
RICH WORDS FROM GREAT WRITERS.....	330
EDITORIAL—	
The Anti-Jesuit Vocabulary.....	328
The American Catholic Congress.....	328
Commencement Exercises.....	J. J. 328
Profitable Revivalism.....	328
Mr. Augustine Birrell.....	329
Mr. Froude's Irish Novel.....	329
Chancellor Pierson at Fordham College.....	329
Political Party at Sir Charles Russell's.....	331
Father Drummond and the <i>Maff</i>	333
Current Catholic Thought.....	316
POETRY—Sunrise at Chelsea.....	J. K. Foran 332

Notes.

Cardinal Newman, who is now in his eighty-ninth year, has left the Birmingham Oratory for a short stay at Malvern. The health of His Eminence, which caused much anxiety during the winter, may, it is hoped, be further improved by change of air.

THE REVIEW is able to present to its readers this week the full text of the important letter of our Holy Father, Pope Leo XIII., defining the powers and privileges of Laval University, and bringing practically to a settlement the long standing educational dispute which has existed in Quebec Province. The Holy Father confirms Laval University in all its degree-conferring powers, and decides that it shall remain the only Catholic degree-conferring university in the Lower Province. The next most important point in the Holy Father's decision is the provision that in the case of the graduates of St. Mary's College, Montreal, the attestation of the Jesuit Fathers shall entitle them to degrees at the hands of Laval University, a provision which proves the correctness of the REVIEW's forecast some time ago, in reference to the clerico-educational embroglio, namely, that the claims of the Jesuit Fathers in behalf of the College of St. Mary's would be *equivalently* granted. The letter for the rest relates to the manner of the University government, and will be of especial interest to the REVIEW's clerical readers. To the Canadian Church the document is one of the first importance, and it reaches the Canadian Catholic public for the first time this week through the columns of this REVIEW.

For the past week the venerable Nun who founded the Order of Loretto in Canada—Rev. Mother Theresa—has hovered on the brink of the grave; and her spiritual children, both within and without the city, have been plunged in grief, expecting at every moment the dread summons which would part them on this earth for ever. With the most filial love and solicitude was the aged Mother tended by her affectionate daughters, who remained at her side day and night till, blessing them with her last breath, she yielded up her pure spirit on Monday, a little after the hour of noon, in the sixty-eighth year of her age. Well prepared for the solemn moment which divides time from eternity, and in perfect resignation to the Divine Will, Mother Theresa expired at Loretto abbey, the head house of the Order in this country, mourned not alone by the Community whom she adorned by her virtues and governed gently and wisely, but by all who, during her long residence in Toronto had been honored with her acquaintance.

The Requiem Mass began at 8.30 o'clock on Wednesday morning. The pillars of the chapel, the pulpit, the seat of the departed Rev. Mother Superior, and the walls of the chancel were tastefully covered with mourning emblems. In the vicinity of the altar the draperies were beautifully hung, the small particles of white inlaid on black, emblematic of tears, appearing to advantage, and giving a crowning effect to the whole. High Mass was celebrated by Very Reverend Administrator Rooney, assisted by Rev. Father Hand as deacon, and Rev. Father Kiernan as sub-deacon. Afterwards Father Rooney delivered the sermon, referring to the life works of the deceased Mother in eulogistic terms. The circumstances of the arrival of the Rev. Mother and four other Sisters in Toronto from Dublin, nearly half a century ago, were peculiarly sad. Bishop Power, at whose request they had come to this country, was stricken down with emigrant fever, which was raging at this time, and died immediately on their arrival. From climatic causes three of the sisters died also shortly afterwards, and the Reverend Mother was the last survivor of the original group, which had multiplied to great proportions since that day.

Many prominent Catholic citizens attended the Requiem service. The pall bearers selected were Hon. T. W. Anglin, Mr. J. C. Smith, Mr. James Mason, Mr. P. Hughes, Mr. George M. Lynn, Mr. Eugene O'Keefe, Mr. J. A. Donovan and Mr. John Mulvey. When the service was concluded, all left the chapel save the sisters of the convent, who took their last farewell. When arrangements for the funeral cortege to the Union station at 11.30 were complete, the pall-bearers bore the casket from the chapel, preceded by the sisters in procession, bearing candles and singing the "Benedictus de profundis," or general psalm of the dead.

Among the clergy present were Bishop Dowling, of Hamilton; Bishop O'Connor, of Peterboro; and Bishop O'Mahoney, of Toronto; Rev. Dr. Kilroy, of London; Rev. Fathers Gibbons, Toronto; Plante, Guelph; Lynch, Toronto; McAntee, Oshawa; McPhillips, Toronto; Doherty, Guelph; Vincent, Toronto; Heenan, Hamilton, and many others.

THE ROMANCE OF A JESUIT.

From the French of De Bougny d'Hagerne.

CHAPTER IX.

That very evening Charles, through his secret channel, received a letter from Mons. Meynaudier, who expressed himself as being far from satisfied with the progress made in discovering fresh grounds for formulating accusations against the Jesuits. He recalled to Durand's mind that *plausible accusations* alone were needed since no *substantiating testimony* would be called for.

What could Charles reply? Ever since his entry he had been seeking to unearth hidden misdeeds of some sort or other and had not succeeded in finding out anything on which he could found the slightest accusation against the Order. He certainly could have recourse to invention, as he had already thought of, and could relate stories of orgies being detected, of compulsory vows being imposed, of murders being concealed, and these stories would be believed by at least 80 millions out of the 98 millions of Frenchmen who would become cognizant of them. Any penny-a-liner, however, could do that much and it was not for so easy a task that he had been sent to St. Acheul. He clearly perceived that his stay in the novitiate had been a complete failure as to any *bona fide* discovery he had made and he was convinced against his will, of the fruitlessness of further pursuing his researches. What to decide on, he knew not. On the one hand there rose up before his mind his own and his sister's personal needs as well as his desire of attaining to some lucrative position in life; on the other hand, his whole soul revolted at the tissue of falsehood he must weave if he would bring his present task to a successful issue. New and undefined emotions awoke within him, urging him to renounce his undertaking and take to flight. Overwhelmed and discouraged by these conflicting emotions he experienced anew all the anguish he had felt after his interview with the Rector.

Every morning, on rising, the novices had to meditate for an hour on a given subject, noting down whatever struck them the most. Charles had usually got through this hour as he best could, sleeping or occupying his mind with anything rather than with the external truths, and taking down some extracts from his meditation book so that he might have notes to show in case of need. On the fourth and fifth days after his interview with the Rector, however, he made the following notes, which gives a fair idea of the state of his mind. "To day, for the first time, I too have meditated. I have looked into the state of my soul and conscience, even of my honour, and have to acknowledge myself utterly miserable and unworthy. I am most unhappy, I am suffering horribly, I am ashamed, I despise and hate myself. I have come amongst these men as a spy, and have done nothing but deceive them in word and in deed. Every act of my daily life has been false and traitorous.

"I came amongst these men as a wolf into the sheep-fold, in order to deceive and betray them; I started by believing them to be guilty of every crime, whilst I, in my overweening pride, believed myself to be upright and innocent; these men have bestowed their affection on me, whilst I was only seeking how to injure them; I looked down on them disdainfully, whilst they were esteeming me for the virtues I had hypocritically assumed. And what have I discovered in them? Nothing but the most exalted virtues!

"For two months I have been living with all these young fellow-novices, and I have had time to know them thoroughly. They are happy because they believe in God, love Him and pray to Him; whilst I blaspheme, hate and curse everything that is good. Would that I could believe! Would that I knew how to pray!

"Did I but dare to cast myself at the feet of one of these novices, whom I now love as much as I formerly detested, and cry out: Help me, Brother, teach me to believe, to love, to pray!

"I will give up my mission. Were I even now to perceive some fault or error, I would not denounce it, and would look on it as some human failing, in no way resulting from anything that exists in that Order which has been so grossly maligne.

"Why then do I linger here, since my mission is ended? By some strange contradiction, though this place seems like my prison-house, yet I care not to leave it. The day after to-morrow I am to see the Rector again, and I will tell him that I find I cannot comply with the exigencies of religious life and wish to return to the world. I will then leave—yes, certainly I will leave."

That same day, during the free time, he passed by Brother Desnoux, an angelic-looking novice, hardly twenty years of age, who said to him:

"You are suffering Brother?"

"Horribly," said Charles, passing on; but suddenly turning he added: "Pray for me, you who are—"

"A word Brother Durand. Will you do me a great favour and come with me to the chapel so that we may both pray?"

Charles could hardly refuse this request, and, when after a few minutes they left the chapel, he asked his companion what secret he had for praying so well, since he had himself felt the good effect of his fellow-novice's prayers descending into his soul like a life-giving dew.

"Brother," he replied, "I have only done as our rule tells us to do when we perceive that one of our companions is assailed by temptations. I asked our dear Lord to send me the trouble that was weighing on you, so that you might be delivered from it. If, in order to restore you your peace of mind, God had asked my life of me, I would joyfully have laid it down."

Charles could not reply in words, but returning to the chapel, fell on his knees, hid his face in his hands and sobbed aloud. The novice had followed him, but on witnessing his friend's profound emotion, the cause of which he was far from guessing, he withdrew quietly leaving Durand alone.

The following day, at the same hour, Charles went to Brother Desnoux's cell and said to him:

"Yesterday you rendered me a great service and I come to ask you to take pity on me once more, for I am still suffering terribly. I have to make a most important decision, a decision on which depends not only my own future but also the happiness and welfare of my innocent young sister whom I have left in the world. Come with me to the chapel and pray with me and for me so that I may have the necessary strength and courage to perform my duty."

They entered the chapel and knelt down beside one another. Charles was much agitated and a cold perspiration bathed his brow, whilst Brother Desnoux, on the contrary, fixing his eyes on the tabernacle, prayed with the deepest recollection and devotion. Suddenly Charles rose from his knees exclaiming: "God has gained the victory! I am going immediately to the Rector. Do not desert me," he continued, addressing his companion, "but remain here praying for me till I return."

He hastened to the Superior's room and going up to the Father threw himself at his feet saying:

"Father, I have come to ask your pardon; I am a contemptible wretch."

Then in a voice broken by sobs, which he could not repress, he poured forth his tale and recounted how from his first entry into the house, he had played the part of a hypocrite and a spy.

The Father did not interrupt his recital, and, at its close, smiled with ineffable sweetness, saying: "My poor child, you have indeed been most guilty; but now join with me in thanking that merciful God who has touched your heart and brought you to repentance. It seems to me that what weighs on you the most is the evil you have done to our Company. We can easily pardon you for that offence, since, whatever may have been said to the contrary, we do not fear daylight. Who knows, either, whether your abortive attempt at making discoveries, so far from injuring us, may not turn to our advantage? Your most serious offence is your sin against God, for, since you have been here, you have insulted and blasphemed Him in your heart, you have resisted the inspirations of grace, you have despised His gifts and profaned His Sacraments. My poor child, it is herein you have offended most deeply, it is for this you should humble yourself and ask pardon, it is for this you should repent. It is not to me that you should kneel but to that God, your Creator and Saviour, whom you have so grievously offended. It is in the sacred

tribunal of Penance that you should ask pardon. Rising, the Jesuit led Charles to the *prie-Dieu* and what there passed between them is a secret known to God alone.

The confession ended Charles remained kneeling and weeping tears of penitence till the Father made him rise from his knees and tenderly embraced him.

"Father," exclaimed the new convert, "I could never have believed that in the short space of an hour I could have experienced such sorrow and such joy. Has God indeed pardoned me?"

"To doubt it, my son, would be to doubt of His infinite goodness, to doubt His own word, to insult Him."

"And you, Father?"

"As for me, in my own name and that of the Company, I pardon you entirely, completely, absolutely. I thank God for having turned your guilty undertaking into a means for grace to triumph over your soul, and I also thank Him for having allowed me to be the instrument of His mercy. The past hour has been one of ineffable joy to you, whilst it has given me such happiness as I would willingly pay with my life. Leading back a soul to God is the only recompense, here below, that is asked for by a priest or religious."

"Father, I am confused and overwhelmed by your goodness, and dare scarcely raise my eyes to you, such shame and remorse fill my heart. When I came to you to avow what I had done, I expected to be ignominiously expelled, as I richly deserved, but instead of cursing me, you have blessed me—instead of hating me, you have given me every proof of affection."

"My son, strive to forget the past and look into the future, to see how best you can respond to the immense grace God has bestowed on you."

"The future. That word recalls an inmost thought, a longing which awoke in my soul when your hand was stretched over me in giving me absolution. I hardly dare make my request of you, Father, so unworthy do I feel."

"Have confidence in me and tell me fearlessly whatever you will, and I promise you that if it be in my power I will accede to your request."

"I have already told you, Father, that I entered the novitiate in order to do what harm I could to the Company. I now recognize my error, and humbly ask of you to allow me to devote myself entirely to your Society. Give me the lowest place; treat me as an unworthy and rebellious son, but do not send me away. Let me redeem my fault by consecrating my whole life to the Company's service."

"Your request fills my heart with joy since it proves to me the sincerity of your conversion; but the Rule does not permit of my allowing the realization of your wishes until I shall have consulted my superiors. Besides, you should be on your guard against mistaking a momentary enthusiasm for a mark of having a vocation to the religious life. There is one point, also, which you have not explained and which seems singularly at variance with your turn of mind, for thanks be to God, your natural qualities have not yet been vitiated. How could you ever have consented to undertaking a mission which must certainly have been repugnant to you? What motives decided you on undertaking it?"

When Charles had finished the recital of the events which had preceded his visit to St. Acheul the Father replied:

"If I understand you aright, your principal motive for accepting your mission here was the necessity in which you found yourself of providing for your young sister?"

"Certainly, only for her sake I should have refused the mission."

"My dear son, that same consideration for your sister is still incumbent on you, and I do not hesitate in saying that you ought not to think of entering the Company until your duty in that respect shall have been fulfilled. It is consequently difficult for you to decide what you had better do on leaving here; but you have two weapons you can employ in solving every difficulty: prayer and work. I will give you a letter of introduction to one of our Fathers, Father d'Aradon, who knows far better than I do what can be done in Paris by a young man in your position, as also what dangers are to be avoided. Follow his advice and all will go well. Strive to become a good Christian and that will be the best means of

eventually becoming a good religious should our dear Lord grant you the grace of a vocation."

"And what must I do about the minister who sent me here? Am I to say nothing to him?"

"By no means; you must give him an account of your mission. You have been commissioned to report on all that passes here, therefore tell him first what you have seen, neither more nor less. First of all see Father d'Aradon and do as he says."

"When must I leave?"

"This very day, my son; it is absolutely necessary."

(To be continued.)

MONTREAL GOSSIP.

The month of June ebbed out to-day in a wave of devotion to the Sacred Heart, for to-day was the Solemnity of the Feast. The Church of the Gesu, which is dedicated to the Sacred Heart of our Lord, was especially beautiful in its decorations, and all the services held there to-day were deeply impressive. First, in the morning at the early masses came the dedication to the Sacred Heart of the families of the League, then after the 10.30 o'clock Mass, an Act of Consecration was read on behalf of the congregation. The music at this Mass was exquisite, and worthy of the reputation of Father Garceau's choir. After the Consecration there was a Procession of the Blessed Sacrament in the church. At the 8 o'clock Benediction the Fathers and Brothers of the Society of Jesus renewed their consecration to the Sacred Heart.

Throughout the entire month of June the evening devotions in the Gesu have been thronged by immense crowds of the Faithful, the attendance having been much more numerous than in former years.

The public consecration of families held to-day in the Gesu, took place in the middle of the month at the two great parish churches of Montreal. Those who assisted in these ceremonies say that the effect was touching in the extreme, both at St. Patrick's where the pastor, who for so many years has led his flock heavenward, solemnly voiced their sentiments of faith and love, and at the great parish church of Notre Dame, where over fourteen thousand heads of families placed the souls confided to their keeping under the special protection of the "Heart that has so much loved them."

The growth of the devotion to the Heart of our Lord in Canada seems to keep pace with the march of infidelity beyond the seas. Infidel France celebrates the centenary of the revolution—Catholic Canada celebrates the bi-centenary of Paray-le-Monial.

In connection with this devotion the League of Sacred the Heart has long done good work among the French portion of the Faithful, and the English-speaking branch of the same League, which was only established in our midst some eighteen months ago, displays a spirit of pious rivalry.

There are in this latter branch of the League some three thousand Associates, organized into bands of fifteen persons, each headed by its Captain or "Promotee," who distributes faithfully, before the first Friday of each month, the Rosary tickets and messages. Of two hundred Rosary sets received last month from Philadelphia, not one now remains upon the director's table. Eight hundred Messengers of the Sacred Heart circulate through the body of the League, carrying into Catholic families a powerful antidote against the poisonous literature of the day. The work of circulating these tickets and magazines would appear to be enormous, but the Rev. Director says it gives him very little trouble. At an appointed day one hundred and twenty lady promoters meet in the library under the Church of the Gesu, each takes away with her the tickets and magazine for her own circle as well as for those who have paid in advance the private subscriptions.

The men likewise have their regular meeting each month. The men's circle consists of five members only, and their aim is to promote the monthly communion. The good work of the Messengers is being supplemented by a free library, to the

maintainance of which the proceeds of the annual "Afternoon Tea" will be devoted. It is intended that this library shall contain all the classics of our language and also a full collection of Catholic works of an elevated tone which will prove at once interesting and instructive.

A French library of eight thousand volumes is already in existence in the reading room of the Gesu, and to this the English readers will have free access. The first step towards the establishing of this library has been taken in the opening of the room to ladies in the afternoon and to men in the evening.

There side by side with the illustrated papers, European and American, are to be found the leading papers and periodicals of both hemispheres, the *Dublin Review*, the *American Quarterly*, the *Month*, *Donahoe's Magazine*, the *Ave Maria*, the *Catholic World*, and of course, the *CATHOLIC REVIEW*. This library supplies a long felt want, and it is to be hoped that it will be well patronized by those whom it is intended to benefit.

There is a key of sadness in all earthly music, and so among the songs of devotion and gladness that have marked the close of June, is a wail of sorrow rising from many a heart over the mortal illness of the good Cure Rousselot, S.S., parish priest of St. Jacques, who lies dying. The holy priest has been a benefactor to countless numbers of sufferers, has founded the *asile* for little children whose mothers go out to work by the day, and also the Blind Asylum of Nazareth which has done such a vast amount of good in Montreal. His works will outlive him, and his memory will long be held in veneration in the land of his adoption.

But that is all religious news, you will say; where is the Gossip? I think it has all gone to the seaside or is going. The hot weather is upon us, rows of closed green shutters line our streets, beauty and fashion is decamping, and soon there will be scarcely any one left in town except exhausted dressmakers, who will have leisure to fan themselves as they ponder, let us hope with contrition, on the eight hundred misfits, which, on an average, each of them has turned out in preparation for the exodus.

OLD MORTALITY.

30th June, 1889.

THE COLLAPSE OF THE ANTI-JESUIT AGITATION.

The event of the week has been the collapse of the anti-Jesuit agitation. Measures were on foot for another citizens' mass-meeting. Dominion Day was to be celebrated by an anti-Jesuit demonstration at Lachute. But suddenly the subject has been dropped and the sensational "Jesuit" has vanished from the newspaper page. This is the result of Mr. Mercier's straightforward and manly speech at the St. Jean Baptist banquet, which fell like a bomb-shell in the Protestant camp. The truth is the Catholic majority, French and English, was awaking and beginning to ask when is all this going to end? How long are we going to stand by hearing a handful of a minority openly attack our Church and creed and heap abuse on our institutions. Sectarian clergymen opened their harangues by disclaiming any intention of wounding the feelings of their Catholic fellow-citizens, but ordinarily went not beyond the third sentence without attacking some fundamental dogma of the Catholic Church, insulting its Pontiff head or vilifying institutions dearer to it than life. If their absurd platitudes about "endowments" and "foreign potentates" and "enemies of civil and religious liberty" had been confined to the four walls of their churches or dealt out only to the dupes who sat around their pulpits we could afford to let them talk, but no, it is at "citizens meeting" we are attacked and all the abusive tirades of the Sunday pulpits are flourished before our eyes in the daily prints under glaring headings. The newspapers have been the real agitators. Were it not for their ministers' anti Jesuit sermons and public harangues would have fallen flat on sleepy audiences and thinly-attended meetings.

Patience is not always the guardian of peace. She ceases to be such when she emboldens fanaticism, seems to shrink

from its assaults, and instead of upholding, betrays the interests of truth and justice. If the Catholic majority of this Province is true to its instincts and does not belie its past history the prospect of bloodshed will not make it quail from the defence of its honour and religion.

It is a fundamental Catholic dogma that the Pope is supreme administrator of all ecclesiastical goods. What business is it of Protestants how he divides them, whom he distributes them to, whether to Jesuits or any other body in the Church that own them? And why attack only the Jesuits who received but a little more than a third of the "endowment." Why not also assail the ecclesiastical hierarchy with its Cardinal head, which is going to sweep into its coffers the bulk of the "endowment." Are Protestants under the illusion that because the Jesuits are a small corporation they may be attacked, abused and trampled on with impunity whilst the Catholic body will stand by looking on, with arms folded and enjoying the spoils? Do they not know that the Order is an integral part of the Catholic body, living its life identified by canonical institution with its very existence? They cannot tear the branch without tearing the tree. All that constitutes the Jesuit Order: rules, manner of living, vows, occupations are under the special sanction and protection of the Catholic Church, so that it is impossible to strike one without dealing a blow at the other. Protestant preachers know all this full well. They knew, to use their own formula, pronounced at the Montreal Evangelical Alliance Conference last fall, that striking the Jesuits they should strike Rome between the two eyes. Of late they have found it politic to modify their formula, but they have deceived nobody. Mr. Mercier in his St. Jean Baptist speech has unmasked their hypocrisy and placed the issue square before the Province. A measure demanded by justice was enacted which received the sanction of two Parliaments and was acquiesced in by the whole people for a year. Suddenly interested parties took occasion of it to raise a triple war-cry. Anti-Jesuit, anti-Catholic, anti-French. He calls upon all parties to lay aside strife and unite in defence of true civil and religious liberty. The day for bearing with patience the sting of insult is vanishing. The hour is at hand when an effectual bar must be opposed to aggressive ignorance and bigotry. Both parties, Liberals and Conservatives alike, have accepted the Parliament vote of the 29th April as final. They will hear of no appeal to any court of justice even to Privy Council. They have in the vote of two Parliaments the highest constitutional sanction in the land. To appeal elsewhere were to begin the battle for constitutional government over again. Any step of cabinet or government that will weaken the prestige of that vote, that will give any recognition to this insensate agitation shall be resented by this whole Catholic Province. If this Confederation is to be smashed let it. Not one of the rights or privileges which its framers in good faith proposed and accepted and which all the contracting parties pledged themselves to hold sacred and inviolable will be relinquished or sacrificed by any party or section in this Province.

J. J.

Montreal, July 1st, 1889.

In his private chapel Cardinal Manning recently received into the church several adults who had lately seceded from Church of England. Amongst those formally received into the Roman Communion was the Rev. C. W. Townsend, until recently Principal of the University of Oxford Mission to Salisbury (Diocesan) Theological College. The following clergymen of the Anglican Church were also admitted into the Roman obedience: The Rev. S. T. Sprotson, W. H. A. Vallance, A. Clarke, L. Leslie, A. Beauchamp, and A. Lessetter.

Cardinal Manning was among the distinguished strangers in the House of Commons lately. The Archbishop of Cyprus was also there. His Eastern costume and large crucifix set with diamonds and rubies made him a conspicuous figure as he occupied a seat in the Distinguished Strangers' Gallery for a considerable time during the discussion of the Navy Estimates. The Archbishop of Canterbury, hearing of his presence among the Commons, invited him to see the House of Lords, and talked to him through an interpreter.

LETTER FROM POPE KEO XIII. TO THE LAVAL UNIVERSITY.

The following letter has been addressed to Laval University by the Holy Father, in order to confirm its title to be the only degree-giving University in Lower Canada :

“ For a long time now that part of Canada known as Lower and French Canada has been the object of the solicitude of the Roman Pontiffs, who have exerted themselves to cause Catholicism to flourish for private and public good. When repeated emigration from Europe had introduced more abundantly the light of civilization, Clement X. established the Episcopal See of Quebec which is, as it were, the mother of all the dioceses emanating from the French colonies in the countries of North America. Later, Pius VII., in the nineteenth year of this century, bestowed upon it the title and dignity of an Archbishopric ; a jurisdiction suitable to this was added twenty-five years later, when Gregory XVI. organized the Ecclesiastical Province of Quebec. And we ourself, desiring also to do something, because of the increase in the number of the Faithful, have thought it to be for the advancement of Catholic interests to divide this Province into two ; and in consequence of this we have recently conferred the Archiepiscopal dignity and rights upon the See of Marianopolis, formerly called Montreal, and we have assigned to it, as is fitting, the usual Suffragans.

Nor does the thoughtful solicitude of the Holy See towards the Faithful of these countries end here. For, as soon as the times permitted, it turned its attention to the good and solid education of youth. Pius IX., our predecessor of worthy memory, zealously occupied himself with the demand of the Bishops of the Province of Quebec for the foundation of a Catholic University at Quebec. He accorded this University all legitimate rights by Apostolic letters dated the 10th of May, 1876, he gave it by Patron the *ex-officio* Cardinal Prefect of the Sacred Congregation of Propaganda, and for Chancellor the Archbishop of Quebec. By the same letters he conceded to the said University (called Laval, after a most meritorious Bishop of that part), the faculty to create doctors and to confer the usual academic degrees in all branches of study. Besides this, the Bishops of the Province were invited and admonished to aggregate to it their seminaries and colleges, and to them also was confided the task to watch and to take care that nothing contrary to Faith, or mischievous, should find entrance into the teaching and moral order of the University. In the same year, for the further and more abundant promotion of healthy doctrine amongst a greater number, and at the same time to honour particularly the illustrious city of Montreal, it pleased the Sacred Congregation of Propaganda (whose decree was approved by our predecessor) to authorize the establishment at Montreal of auxiliary schools, under the supremacy of the Laval University. It was also decreed that the same sciences should be taught there as at Quebec, upon condition that these schools remained subordinated to the Superior Administrative Council and the direction of Laval University, and under the care of the Bishops of Lower Canada, presided over by the Archbishop of Quebec. Lastly, the dignity of Vice-Chancellor was conferred by us on the Archbishop of Montreal. The result of all these measures has been a sensible progress in the education of youth. This is now confided to chosen professors, the majority of whom are formed either at the Gregorian University, our Roman Seminary, or at the Roman College, and by means of whom learned studies flourish, especially those of theology, and philosophy gathered from the doctrines of St. Thomas Aquinas, which we have been at pains to restore in all Catholic colleges and schools. But as it happens in human affairs, from the diversity of parties and opinions, certain dissensions and arguments have arisen which, if they were not promptly set at rest by the Apostolic See, might gravely compromise the existence of this useful institution, and lead to the fear that the happy fruits which have attended it might be lost. The desire to have several separate acade-

mies has sprung up amongst certain persons ; the students themselves, turned from the thoughts of their studies, begin to divide themselves into rival parties and different camps of opinion. Among the confusion of reports on this subject we have, nevertheless, heard with pleasure that Laval University is still flourishing in Quebec and enjoying a happy prosperity, and that the schools of Montreal have been organized in such a manner that nothing is wanting for the complete formation of the young people who there wish to be initiated in theology, law, and other arts. In consequence we would not be prevented from congratulating our Venerable Brothers, the Archbishops and Bishops of Lower Canada, the other ecclesiastics, and the Faithful laity, who, in order to sustain and extend so useful a work, have expended their zeal and their resources, and those who, conformable to the exhortations of this Holy See, have aggregated to the said University the other colleges and gymnasiums of the territories of both provinces. This has resulted in the advantage that the manner of the instruction and formation of youth is the same throughout, and that the bonds uniting the Faithful of the country are strengthened and straightened.

As we have nothing more at heart than that this concord should grow firmer day by day, and as it is our desire that this University, whose influence and usefulness are so great, should in this manner remain as it is, we exhort again and again our Venerable Brothers the sacred Pontiffs of French Canada, to continue with the episcopal zeal distinguishing them, to sustain by their solicitude the Archbishop of Quebec in the care that nothing injurious to the integrity of faith and morals shall invade this most pure domicile of the sciences. In addition, all that has been statuted, done, and decreed by the Apostolic See or by virtue of its authority on the subject of Laval University, we ratify and confirm, and we declare before all that we hold and recognize it for the only Catholic University of Lower Canada, to be suitably endowed and complete education of youth, in such manner that we do not permit the existence in this same country of any other Catholic University separated from this, which has the right to confer the academic degrees. As to the auxiliary school at Montreal, we will that it shall be preserved as another seat of this same University, and that it shall be considered as taking the place of Laval University, and exercising its authority at Montreal. Its Vice-Rector shall be designated by the Bishops of the Province of Montreal ; these shall present him to the Council governing the University, and he shall not be revoked except for motives approved by the said Bishops. The Council of Laval University exercises these rights both in the See of Quebec and in that of Montreal by virtue of the Royal Charter granted to the said Council. But in order better to conduce to peace and concord between the Council and those who administer the auxiliary school at Montreal, we decree the following dispositions with the conviction that the Council, by reason of its devotion to the Apostolic See, will faithfully observe them. In the auxiliary school at Montreal the Professors and Deans shall be elected according to the present custom in each faculty, and they shall be recognized and accepted by the said Council, unless the Archbishop of Montreal intervenes that they shall not be admitted. But once admitted they cannot be revoked by the Council excepting always that it has the approbation of the Archbishop for the revocation. In that faculty called the *Arts*, which comprises the teaching of literature, and the natural sciences applied to various branches of industry, there shall be the right and duty to elect the professors either from amongst the secular or regular clergy or the laity according to the existing custom or the demands of the electors.

As to the regulation of what are called the Programmes which serve for the regulation of the examination of those who desire the Baccalaureat of Arts, we find it good to guard the custom observed at present, that in all which concerns the See of Montreal it shall be established by the consent of those who govern the aggregated colleges. This custom implies that nothing can in the least be changed unless it pleases the delegates of these colleges or those who represent them. As to the other programmes, the right and care of these belong to the doctors of each of the faculties, either at Quebec or at Montreal, provided the rules and prescriptions contained in the

statutes are observed, and that these same programmes are not changed against the will of the doctors of faculties, or those who have the right to act in their name. As there exists at Montreal a college called "Ste. Maria," directed by the Religious of the Society of Jesus, which is brilliantly distinguished for the excellent teaching of the masters and the number of its pupils, we benevolently accord, as long as it is not in absolute derogation to the special privileges conceded for a long time to this Society by the Apostolic See, that these Religious shall themselves examine their pupils, and after such examination they give a written attestation declaring them worthy of the degrees of honour accorded by Laval University in the colleges aggregated to it, to the young people in the same capacity. On the view of such attestation the Council, which presides over the government of the University, shall deliver the diplomas accorded to the students of the said University who have acquired these degrees.

The bishops of the two Provinces of Quebec and Montreal shall meet together every year to deliberate on the teaching and discipline of the University, and by common accord they will decide what it shall be necessary and opportune to determine on this point. Also we have every confidence that, thanks to their wisdom, all the germs of dissonance which have lately arisen will be destroyed, and that the University will enter upon a new era more and more worthy of praise. And as at the beginning of this salutary institution the most powerful Queen of England fortified it by her authority, and covered it with her protection, we have the firm hope that this powerful protection will not be wanting to it in the future; and at the same time we feel assured that it will always have the favour and solicitude of the illustrious men who preside at the Government of Quebec and the federated States of Canada. But above all we are persuaded that the Canadian Catholics, rejecting all dissensions and uniting their forces, will have a constant care that this University shall have a very long life, and shall gain each day in success and prosperity.

Given at Rome, by St. Peter's, under the Ring of the Fisherman, the second day of February, 1889, the eleventh year of our Pontificate.

LEO XIII., POPE.

THE JESUITS.

LECTURE BY REV. FATHER DRUMMOND, S. J., ON THE ORIGIN AND PRINCIPLES OF THIS SOCIETY.

The lecture by the Rev. Father Drummond, S. J., on "The Jesuits," in St. Mary's Church, Winnipeg, attracted a large congregation, among whom were many Protestants of different denominations.

After the celebration of the prescribed service Father Drummond ascended the pulpit. He observed in the outset that he did not intend to enter into the burning controversy of the time, but to state the Jesuits' side of the case, having great confidence in the maxim "Great is the truth and it will prevail." He first spoke briefly of religious orders in general, stating that such had existed, under some form or other from the very beginning of Christianity. When the Holy Ghost came down upon the apostles at Pentecost, such a change was wrought in them that, from cowards and worldly men thinking only of their own aggrandisement they were turned in one moment into heroes and martyrs, and almost the first thing they did was to put all their goods in common and to lead the life of religious orders. It was almost impossible to put one's finger on any period of the church's existence when religious orders were not found, but they were placed more definitely about the third and fourth centuries. The speaker mentioned St. Anthony, the father of the Monks of the east, St. Benedict, of those of the west, St. Bernard, of a later date, the mendicant friars in the 13th century, the Dominicans and the Franciscans, the new orders started to suit the wants of the times during the 16th century, the time of the so called Reformation. It was a mistake to say that the Jesuits were the only order that arose then, as three or four others, resembling to a certain extent the Society of Jesus, were formed then. Since that time religious orders and congregations of men and women had been formed without number. Our own century had witnessed an extraor-

inary outgrowth of them in all countries of the world. The lecturer quoted from the works of several Protestant authors testifying to the influence for good of religious orders, in carrying the light of truth to distant nations, in educating youth, in advancing art and science, and in assisting the sick, the wretched and the condemned. The speaker refuted the false idea current among some people that religious orders are secret associations. All their constitutions, he said, are open to examination, by any one who wishes to see them. *The Catholic Church condemns all secret societies, holding that secrecy is the mother of hypocrisy and injustice.* The constitution of the Society of Jesus may be found in any of the large libraries of Europe or America.

As to the *Munus Secreta*, or Secret Instruction said to be given to the Jesuits and not communicated to the rest of the world, if there was such a work he (the speaker) ought to have seen it, because he had been admitted into the inmost circle of the Society; but he had never seen it; and he knew from Protestant testimonies that it was a forgery. It was probably the creation of the vivid imagination of a Jesuit who had been expelled from the order for misconduct. The lecturer mentioned a number of articles and authorities in support of this statement. He proceeded to give an account of the foundation of the Society of Jesus, commencing with 1521 when the Spanish cavalier Ignatius Loyola had both his legs broken while he was holding out with a few others against the French in the north of Spain. Through the suffering which resulted he was led to study the life of Christ and the Lives of Saints, and to see that he had been losing his time with the vanities of the world. Little by little these thoughts, coming from the Holy Spirit, made him an altered man, and he rose determined to devote his life to Christ and the greater glory of God. When 32 years of age he gave up his wealth, and exchanged his sword for the sword of the spirit; and spent a year in a cave, sometimes visiting the hospitals, and going about as the poorest of the poor, so that the very children mocked at him. He understood what it was to be humble with Christ; and there he laid the foundations of his own sanctification. He was inspired to write the "Spiritual Exercises," a book which has since become famous as the manual of every Jesuit and the instrument of innumerable conversions. When the lecturer said this book was inspired, he did not mean anything so high as the inspiration of the Holy Scriptures, but a special providential assistance granted to the author.

At the age of 33 he set to work with children in the primary school to learn Latin, and after that studied philosophy. In all things he aimed at his own sanctification and that of others; the companions who gathered around him saw there was something marvellously holy about him. These, however, fell away, and he experienced persecution. He went to Paris and there studied theology. During his sojourn at the then world renowned University of Paris, six distinguished graduates, all of whom afterward left their mark upon the history of their time, determined to imitate Loyola's abnegation, and on the 15th of August, 1534, the seven companions took the vows of poverty and chastity and bound themselves either to go and labour in the Holy Land, or, in the event of their not being able to do so—and it afterwards turned out that they could not—to offer their services unreservedly to the Pope.

Saint Ignatius saw that the great misfortune of the 16th century was the denial of all authority and obedience to constituted superiors, he determined to fight against this unreasonable revolt, and therefore made it a point with his followers that they should be specially devoted to the Vicar of Christ. They presented themselves to the Pope and submitted a summary of what was afterward the constitution of the Society. The Pope examined this formula, and is reported to have said "The finger of God is there." It has been asserted by some superficial people that the Jesuits rule the Pope and the bishops and the church, but they could not have been recognized by the Catholic Church if the Pope had not approved of them. Not only do they depend upon the Pope absolutely for existence, but upon the bishops for the exercise of their jurisdiction. No bishop can introduce the Jesuits into his diocese unless he gets permission of the Pope;

and no Jesuit can enter a diocese without permission of the bishop.

The speaker could not preach in this church without the authorization of Archbishop Tache and the approbation of Father Ouelle, the parish priest. The order was first approved in 1540, and approbations followed in 200 years from nineteen different popes. Clement XIV. suppressed the Society, and since that time the Society has been approved by every pope. Ignatius died in 1556, having had sixteen years in which to develop the constitution. Every one of his fundamental rules was examined by him in the presence of God, and sent out for practice into all parts of the world. St. Ignatius was a reformer of the true Christian, Catholic type; he was not a destroyer, but a reconstructor. The world had religious orders which had done very much good, but something different was wanted, and that he supplied. As in an army there are troops of the line, artillery, cavalry, hussars, dragoons, all necessary to the integrity of the service; so in the Church the Pope is the commander-in-chief, the bishops the generals of divisions, and the secular priests the troops of the line, who are always the great bulk of the army of Christ, and other troops that may be called on are the orders, Dominicans, Franciscans, Benedictines, Trappists, Jesuits, Oblates, and different congregations and orders. No bishop is obliged to use one or the other of these, and every bishop has power to keep them away. The Society of Jesus, like other orders, is not to be found in every locality; each order is destined to a certain sphere. It has been said that the followers of St. Benedict loved the mountains, those of St. Bernard choose the valleys, those of St. Francis the small towns, and the Jesuits generally the large cities. There may be rivalries and sometimes quarrels, but these are no signs that the orders are not working towards the same objects. The aim is to be as perfect as possible. At the end of the sixteenth century the Jesuit order had begun to be a power in Europe and to be mixed up with the history of all countries. In those days political and religious questions were intimately united, kings claimed as confessors. The whole tendency of the Society of Jesus has been in the direction of the sanctification of souls. There was a general movement to attack the Society towards the beginning of the eighteenth century, when Deism began in England and afterwards spread into France. The Deists found that their battle was first of all against the Roman Catholic Church, and the most prominent men in it were the Jesuits. Voltaire said of them "We must sweep away these grenadiers of the Holy See, before we can attempt to do anything else." The lecturer attributed the suppression of the order in France to a persecution begun because they held out against a mistress of Louis XV. and refused communion unless she quitted the court. Again the Jesuits were accused of writing a letter in which Charles III. King of Spain was represented as not a legitimate child though afterwards it was proved that the Duke of Alba confessed to have forged this letter himself, because, being an infidel, he hated the Jesuits. Clement XIII. asked for proof of the Jesuit conspiracy. The only letter that was sent to him as a convincing document was one which, on being held up to the light, was found to bear a water-mark two years later than the date at which it was supposed to have been written. Yet Charles sent an order to all his colonies that on a given day and at a given hour certain accompanying papers should be opened and the orders immediately executed. These were, to turn out the Jesuits from their homes, put them on ships and send them to the Papal States. So 6,000 men were cast into ships and sent away without being asked to give a defence of their conduct. But it is no dishonour, it is a great honour to be persecuted by scoundrels and unreasonable despots. When Clement XIV. was about to be elected, influences were brought to bear upon him in the Conclave and he was induced to say that the Pope who might be elected might think it his duty to suppress the Society of Jesus. He was persecuted and urged to do the act, and in a moment of weakness he yielded, he is reported to have gone out of his mind afterwards. Pope Pius VII., when asked for concessions said: "I cannot consent to them do you want me to die mad like Clement XIV.?" The Pope himself, after the suppression, took all means to make it as inefficacious as possible. If he wanted to make it binding, he would have

issued a bull; but instead he suppressed the Society by a brief which no one considered infallible. Then the brief or suppression must be read to all the Jesuits of the town or village called together. Frederick the Great, an infidel and a great friend of Voltaire, also Catharine II., Autocrat of Russia, would not allow it to be read. If the Society had been completely suppressed that would not have been anything against it. The Pope was in a most fearful storm and he thought by sacrificing a part of his cargo he might save his vessel, he had no intention to condemn the action of his nineteen predecessors. Father Drummond went on to speak of the vows of poverty, chastity and obedience, which all religious orders make according to their constitutions. These vows are a protest against the three sources of evil—the love of riches, the love of pleasure and the feeling of pride or the love of honour. A member of a religious order does not use money or anything of value without permission from his superiors, and only according to the constitution. If he has to travel, he must ask his superior to give him what he needs, and he cannot require more than his superior sees fit to give him. There must be nothing in his clothes or room; everything must be simple and plain. It is a great misapprehension that a profession of celibacy, or chastity is a reproach against married life. Matrimony is recognized as a holy estate, a sacrament. But while, with St. Paul, these orders believe marriage to be honourable and holy, they believe there is something holier still, a state of celibacy for the love of God, in order to work better in His service. A profession of celibacy imposes a sacrifice of family ties, which involves a struggle, an agony of spirit; it is entered upon, not because the members love their parents less, but because they love God more. The speaker gave an instance showing how, by joining an order, a man brought about the conversion of his father, a Catholic who had not been to confession for 27 years and had not received holy communion in 30 years. With reference to the vow of obedience, the lecturer explained why this vow is taken. It gives the one who takes it an assurance that he is doing the will of God; for the rules of his order are approved by the highest authority on earth, by the very representative of God, and thus whatever is done according to rule is sure to be pleasing to God. In this, as in all other questions, the speaker stated that the Jesuits have not, as is commonly supposed, distinctive doctrines, but only those of the Catholic Church. He denied the doctrines of Dr. Littledale's translation of the rules of the Society, particularly in regard to obedience under pain of sin. He explained that there is nothing in the rules of the Society that pledges a member to obedience under pain of sin unless the superior commands in the name of Jesus Christ or in virtue of holy obedience. The translation complained of was to the effect that the constitution does not involve an obligation to commit sin unless the superior commands as above. There is no question, the speaker maintained, of doing things that are sinful; on the contrary it is provided that if the superior commands anything leading to sin he must not be obeyed. As to the member being as a corpse or a staff in the hands of his superior, the same expression might be used of the relation of a soldier to his captain, or colonel or general.

THE CONVERSION OF CATHOLICS.

That is not a bad idea proposed at the meeting of the Methodist ministers last Monday, to start a mission for the conversion of the Catholics of this city. Then the missionaries could not tell so many "yarns" about the "converts" from Romanism as they do about their "converts" in Mexico. The reverend gentleman who originated this bright idea is a humorist of the first class. He had scarcely stirred the zeal of his unsophisticated brothers, and roused their fighting spirit against Rome, when he let them down rather abruptly by declaring as his solemn conviction that not one out of every ten ministers in the country could recite correctly the "Our Father." He might have added that the children of some of these gentlemen know a good deal less of religion than do the natives of India or China. Nice people, surely, to teach the religion of Christ to "Romanists." *Catholic Home, Chicago.*

The Catholic Weekly Review.

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

LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

St. MICHAEL'S PALACE, Toronto, 29th Dec., 1880.

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, 1880.

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,

J. O'BRIEN,
Archbishop of Halifax.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1880.

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. CARBERY,
Bishop of Hamilton.

TORONTO, SATURDAY, JULY 6 1880.

TO SUBSCRIBERS.

During the past few weeks the publishers of the REVIEW have sent out accounts for all subscriptions in arrears. They have to thank the friends who have promptly remitted and respectfully to request those still in arrears to remit without further delay. It is necessary that prompt attention be given the request made, as pressing claims have to be satisfied and running expenses met. Do not put off from day to day the payment of your subscriptions till they run into arrear so far that you forget them; but pay in advance, as most of our subscribers have done. Those who have gone behind will please settle with us at once.

To ensure prompt delivery of REVIEW, city subscribers, on streets which have been renumbered, should notify us of the change, giving their *new* number, and also the *old* one.

After a careful survey of the college Commencements of the past week, a contemporary is able to give it as its opinion that those masterpieces of oratory, the students' orations, are growing shorter with every year, and consequently more enjoyable. Ten minutes, it says, is about as much time as the ordinary man can give to his son's commencement oration.

It is reported that it has been decided at Washington that under the provisions of the contract labour law the professors who were engaged in Europe for the new Catholic University are excluded from employment in the United States. The

Catholic Standard of Philadelphia says: "To interpret this law so as to exclude from our country learned scholars and eminent scientists, is to make ourselves the laughing stock of every other civilized country."

The Catholic world will have heard with regret that Cardinal Newman is in dread of losing his sight, and has asked for the prayers of his friends that it may be spared to him. In a letter recently received from him by some friends he alluded in pathetic terms to his fear that his eye-sight might utterly fail him and that he would therefore be unable to offer up any longer the sacrifice of the Mass, which is his one consolation in life.

Under the joint efforts of the Montreal Witness and the Toronto Globe the anti-Jesuit vocabulary, says the Montreal Gazette, is becoming quite lengthy and forcible. It gives the following as samples taken from recent issues:—

COWARD—An M.P. who is not an anti-Jesuit.

REFRILE—A newspaper which is not anti-Jesuit.

WAX-NOSE—A citizen who is not anti-Jesuit.

LIAR—A clergyman who is not anti-Jesuit.

FEATHERHEAD—A bishop who is not anti-Jesuit.

RATS—A synod which is not anti-Jesuit.

The Monitor of San Francisco thinks that evangelical exhorters of the Sam Jones type "come high." This sensational slang-monger lately finished a three months evangelical "engagement" in that State, and for his services pocketed the apostolic reward of six thousand dollars over and above all his expenses! When a vulgar and obscene ranter of this stamp can draw from the public \$6,000 for the clownish Christianity which he vends worldly-minded people may well say *Vive la Hunbug!*

At a meeting held a few days ago in Detroit the holding of a Congress of the Catholics of America was decided upon, the Congress to be convened in Baltimore in November next. Among the promoters of the Congress are Bishops Foley, of Detroit, and Marty, of Dakota, Mr. Henry F. Brownson, of Detroit, and W. J. Onahan, of Chicago. The question of the expediency of holding such a Congress in America has not been conceded by the Catholic press of the country with entire unanimity. Some of the Catholic papers have, in fact, thrown cold water on the proposal, urging as a main and a general objection against it that, owing to the unique and enviable position of the Catholic Church in America, and her freedom from any State imposed disability, there is no pressing need of the gathering; and that the United States being a country removed from, and having no concern in, the politico-clerical questions which convulse Germany, Italy, Spain, and other foreign countries, (including, we presume, Canada) to interfere in, or pronounce upon the affairs of the Church in other countries were unwise and impolitic, and not a sufficient *raison d'etre* for a Congress. The idea, however, appears to have prevailed that, following the example of several of the Continental countries, a Congress was expected of the Americans. If Congress were possible in Europe and under effete and absolute forms of government, why not in free America! If the European Congresses were potential in their effects upon public opinion, and wore instrumental in checking the ambitious designs of Italian Radicals like Crispi, the same salutary effect would follow from an Assembly representative of the twelve million Catholic free men of America. So, at least, argued our friends the Americans,

and it may be indeed that a dash of Spread Eagleism *did* enter into their decisions. It enters into most things in America.

The Congress, however, is to be held, and there can be no question that it will be a majestic and an impressive assemblage.

One of the most pleasing bits of news which has come to us in a long time is the intelligence that Mr. Birrell, the accomplished author of *Obiter Dicta*, will probably be a candidate for the vacancy in West Tifeshire. Mr. Birrell is said to be almost as brilliant a speaker as he is a writer, his gifts being humour, subtlety, knowledge, and a remarkable power of illustration, precisely those which characterize his criticisms and essays. He is a great favourite of Mr. John Morley's, who believes that he has a great future in politics. The world will hear some good things and some true things, if Birrell begins fire of an afternoon in Westminster. In a beautiful essay on Cardinal Newman, his affectionate reverence for whom creeps out some way or another in nearly everything Mr. Birrell has written,—for whether it be a critical essay on Burke or Carlyle, Lamb, or a whole school of philosophers, he seems to regard Newman as a lode-star in literature, and as the standard of taste and of criticism—he speaks of how different it all might have been had Newman led a secular life, and how terrific he would have been had he adopted a Parliamentary career, and how quickly the pompous high placed imbecile, mouthing his platitudes would have gone down before his sword and spear. "But God," he said, "was merciful to these sinners; Newman became a Priest, and they Privy Councillors.

We cannot help thinking that what he wrote of Dr. Newman will be found true of himself in a measure. So far as we are able to judge, and so far as our opinion is worth anything, Birrell has more of the spirit of Charles Lamb in his writings than any other writer of English living; that is to say, more of the gentleness, and sympathy, more of the playfulness and humour, more, when there is need for it, of the most destructive and deadly power of sarcasm and keenness. And furthermore, all these gifts and qualities float about in a pure and pleasant atmosphere, to breathe which is inspiring and to feel oneself away from the strife of tongues and the sneers of selfish men."

The commencement exercises this year at Fordham College, the well known educational institution in New York, under the direction of the Jesuit Fathers, were from all account of a unique and delightful character. The Archbishop of New York was present and a distinguished gathering of the clergy. The speech of the day was made by Chancellor Pierson, of the University of New York. "I am a Protestant he said" but for all that I believe in the Roman Catholic Church, it is the conservative power of the day. It has always and everywhere favoured education, and the world owes to it the preservation of learning at a time when destruction awaited it. I welcome these young men (the graduates) into the world gladly, for they are the representatives of that American Catholicity which will be an honour to America. I beg of them never to be ashamed of their faith. I can assure them of welcome in every Protestant assembly in the land so long as they stick to their own religious principles and never blush for them." This was the substance of a remarkable speech.

"The speech of the Chancellor," says the *Catholic Review* of New York, "strengthens us in the belief we entertain that if the leading minds among Protestants and Catholics met oftener on such occasions, or in social intercourse, or in amicable and capable discussion of disputed points, there would be

much polemical powder saved, valuable time saved, and a good spirit cultivated. For there is no question that religious Protestants and religious Catholics alike desire the well-being of this country and its people, that they wish to see preserved institutions which have given Christian men freedom and the spirit of freedom in such overflowing measure." It is a great pity, the *Review* thinks, that with so many desires in common to justify concerted action, such, for example, as the temperance question, the importance of Christian training for the young, the necessity of a clean press, and good literature, and in the fighting of agnostic and materialistic error, in respect to all of which the Protestant and Catholic bodies are as one, they are yet kept at a distance by misunderstandings of the most trivial kind. "In social character, in the possession of the best qualities of American good fellowship," the two bodies, says the *Review*, "are precisely alike, and we are certain that Archbishop Corrigan and Bishop Potter, Dr. Howard Crosby and Dr. McSweeney, Dr. Buckley and the editor of the *Catholic Review* could live in the same house for years with increasing respect for one another and no loss of principle."

Any assembly representative of the Catholic Church in America,—and in what country does she stand out in stater proportions, is her future more bright, her sway more beneficent?—must be in point of influence and intellectual power no inconspicuous body. It is designed, so far as we can gather, that the programme of the Congress shall be framed of subjects of American interest, and shall be directed to the purpose of bringing into play for the greater spread of religion, American ideas and American methods. It is urged that in many communities in that country the Church is dominated by ideas and methods not native of the soil, but born in Bavaria, Quebec and Connaught, and which are out of place and out of joint with their present circumstances. The spirit of Catholicity is the same, of course, in all countries, and everywhere beautiful, but the dress and direction of that spirit, it is claimed, must now be made American.

We have already referred briefly to Mr. Froude's recent romance, "The Two Chiefs of Dunboy," an Irish politico-historical novel. The general judgment in regard to Mr. Froude's first exploit as a writer of fiction is that he is as incapable as a writer of romance as he has proved himself to be incapable as a writer of history of describing at all fairly or faithfully a Catholic people like the Irish. When Mr. Froude writes of Ireland or the Irish he does so, as it seems to us, with the Bulldog before, to whose savage growling he in sympathy attunes his lay. Mr. Froude's novel is one long, monotonous, forbidding growl. The best review of it we have read appeared in the *Dublin Nation*.

"Those who came to it," says the *Nation*, "for entertainment will go away grievously disappointed, and those who turn to it for information will learn nothing new. It is an attempt to popularize a couple of chapters of Mr. Froude's "English in Ireland," and to circulate through the novel reading world his philosophy of Irish history. Everybody knows what that philosophy is. The Irish, according to it, have been irreclaimable scoundrels since the Flood, with just a couple of latent possibilities for good, which it requires the sanctity, wisdom and firmness of a Cameronian Protestant to evolve. They were built to be hewers of wood and drawers of water to Protestant colonies of Scotch Covenanters or Cornish Wesleyans, and the Government that interfered with their destiny was an accursed Government. As the position of affairs is now, the only thing a wise man can do is to stand aside and wash his hands of the whole business. There was a time when the Irish problem could have been solved by more extensive throat cutting; that time is past, but it may re-

turn. Ireland will have no peace until one or the other of the inhabitant peoples is exterminated, and England will have no peace till the Irish enemy is squelched. The talk about conscience and conciliation is bosh, and the mention of these things in connection with Irish politics the drivelling of a fool."

In short, Mr. Froude scouts the idea of such a thing as "order" as an exotic in Ireland, and he panegyricizes Cromwell and Cromwellian methods. As an exposition of the spirit in which Ireland has been governed, and of the gang who are at present governing it, we can commend to our readers Mr. Froude's novel.

A cable despatch from London on Tuesday announces that the Most Rev. James Vincent Cleary, Bishop of Kingston, has been nominated to be Bishop of the diocese of Waterford and Lismore, Ireland, in succession to the Most Rev. Dr. Power deceased. If the intelligence be authoritative this will be the first instance, we believe, in which a Canadian Bishop has been so translated. In Dr. Cleary's case, however, he but returns to his old field of labour, being a native and former parish priest of Dungarvon in Waterford diocese. In Bishop Cleary the diocese of Kingston will lose an energetic and able administrator, and the Canadian Church and Episcopate a scholar of high attainments.

It will be well, however, not to place too much reliance upon the report, because, although we believe there is no doubt that Bishop Cleary has received the nomination, the judgment of the Holy See is independent and final.

RICH WORDS FROM GREAT WRITERS.

Prepared for the Review.

"Of all charities more money giving is the least; sympathy, kind words, gentle judgments, a friendly pressure of weary hands, an encouraging smile, will frequently outweigh a mint of coins."

The Cross of Christ has presided over all the destinies of the modern world, it is linked with its trials, and with all its glories, it has served as a basis to its institutions, and a standard to its armies; it has consecrated the most dazzling pageantries of civilization, and the most secret emotions of piety; it has sanctified the palaces of emperors and the huts of peasants.—*Montalembert.*

My fairest child I have no song to give you,
No lark could pipe to skies so dull and gray.
Yet ere we part, one lesson I can give you
For every day.

Be good, sweet maid, and let who will be clever,
Do noble things, not dream them, all day long,
And so make life, death, and the vast forever
One grand, sweet song.

Charles Kingsley.

There comes a time in most men's lives when the bell rings for prayers, and unhappy is he who finds nothing to answer to his heart's supplications.—*Augustine Birrell.*

CARDINAL MANNING ON THE PRIESTHOOD.

His Eminence Cardinal Manning has recently issued a pastoral letter to his people on the subject of the sanctity of the priesthood. After proving in his own clear, logical and convincing manner that the priest of the New Law is in a far higher degree a priest of God than was the priest of the Old Law, he proceeds to comment on the vast importance of being careful in the selection of vocations. "Our greatest and most anxious duty," he says, "should be to examine who they are whom God calls to the priesthood. It needs a sure spiritual discernment, prolonged and tested by a watchful care for years. Sometimes the unworthy seek to be priests; sometimes also the worthy who are not called to it. It is easy to deceive

ourselves, especially when what we desire is a good work. To desire is one thing, to be fit for it is another. When the desire and the fitness are united there is a full hope and presumption of a call from God. And yet desire and fitness without perseverance are not enough, nor are desire, and fitness, and perseverance enough, without a long and careful cultivation of intellect, heart, and will in the sacred science of faith, and the training and formation of the sacerdotal life. The mind and intention of the Catholic Church is that, from the sacred age of twelve to the maturity of twenty-four, its priesthood should be trained from boyhood to manhood, from the tonsure to the priesthood. Common goodness is not enough for the priesthood. Interior spiritual perfection is required before ordination. A priest is not ordained that he may attain that spiritual state, he is ordained that he may exercise this spiritual power already attained in making others perfect. What fidelity to grace, and what wise and deliberate training is needed for such a work." Again he remarks upon the character of the true priest, quoting the Council of Trent, that "faults which in other men are light, in priests are grave. A spot which is invisible on the raiment of the world is glaring upon the alb of a priest." Yet the priest who is blameless in his private life may yet fail "to unite and content his flock." In the following beautiful words he shows what is really needed in the perfect priest: "It is not only the substance of charity that is required, but the bloom, and the flavor, and the fragrance; that is, the patience, generosity, and tenderness of love for souls, for friends, and for enemies, for the good and for the evil, for the pleasing and for the displeasing. Such a charity comes with "the unction from the Holy One, and the priest on whom its rests becomes all things to all men by the power of a changeless love."

Men and Things.

Mr. Threlton Dyer, in his "Great Men at Play," has an allusion to Cardinal Manning as a player of games. "In the cricket match between Winchester and Harrow in 1825, Bishop Wordsworth caught out Cardinal Manning, and always spoke with glee of the feat." It is a great thing, says the *Register*, to be easily pleased; and no doubt the Anglican Bishop thought that if Waterloo was won at Eton, so, on the Harrow cricket field, he was bringing confusion upon the Church of Rome and all its pomps.

News has come by degrees from Molokai of the last hours of Father Damien, and of tidings of those who are carrying on his work. Father Wendelin, in a letter from the Leper Settlement, received last Saturday in New York, expresses his thanks for gifts of clothing for the lepers, and says:—"As yet I have experienced no indications of the dread malady, but my assistant, Father Conrardy, has been stricken down with what may be the first symptoms of the disease, and is now confined to the hospital at Honolulu. The five Sisters of Mercy who have been sent here from New York are all well, and attending to their duties regularly."

Father Conrardy, who seems likely to be the next priestly victim, has learned from Father Damien how to die. It was Father Conrardy who administered to that hero the last rites of the Church.

"How good God is," he said to Father Conrardy, who tells the story. "to have preserved me long enough to have two priests by my side at my last moments, and also to have the good Sisters of Charity at the Leprosery. That has been my *Nunc Punitis*. The work of the lepers is assured, and I am no longer necessary, and will soon go up yonder." I begged him to leave me his mantle, like Elias, in order that I might have his great heart. "Why, what would you do with it?" he asked. "It is all full of leprosy!" After receiving Holy Communion for the last time he began to lose consciousness. The next day he still recognized his comrades, but could not speak, though from time to time he affectionately pressed their hands. On April 15 his agony began, and soon all was over. He died without any effort, as if going to sleep. After death all marks of leprosy disappeared from his face, and the wounds in his hands were quite dried.

A POLITICAL PARTY AT SIR CHARLES RUSSELL'S.

As a rule, we Irish concern ourselves little with London gaieties, which are very far away from the orbit in which are our thoughts and aspirations, but the reception given by Lady Russell on May 28, attracted to itself interest and sympathy alike from Irish and English minds to which the cause of Ireland is dear. The great lawyer, when he is not at his country-house of Tadworth Court by Epsom, has his home in Harley Street, the stately and somewhat gloomy Queen Ann thoroughfare, which Tennyson once wrote of as "the long, unlovely street," of which Sydney Smith jested, "All things come to an end, even Harley Street." The houses are splendidly spacious, and within ornate in the somewhat heavy fashion of their date. The spacious rooms were thronged on Tuesday, the 28th. There had been a memorable dinner—such a list of guests as to set the London dailies arguing for a week. The cards bore on their faces, "To meet Mr. and Mrs. Gladstone," and there was the evergreen old chief, hale and hearty as usual, with his helpmate by. There was Lord Randolph Churchill, whose cordial hand-shake with Mr. Parnell should have been seen by the newspaper wisacres who have been declaring ever since that the Tory leader who is in touch with his time was entrapped into meeting the Nationalist leader, who has brought his time into line with him. By Mr. Gladstone at dinner sat on the one side, Lady Anne Blunt, she seems to my mind to have the most charming face possible, full of all tender womanliness and lighted up by eyes of soft fire. The other guests were Lord and Lady Aberdeen, the latter with magnificent star and riviere of diamonds; not obscuring her sweet and capable face, Mr. and Lady Constance-Lefevre, Mr. and Mrs. Frederick Harrison, the apostle of Positivism, a small man with grizzled hair and beard, Mr. Burne Jones, with his beautiful mild face, and Mr. Wilfred Blunt, the most picturesque of poets, whom I find I have taken out of his right place, and the dowager Lady Sandhurst, the most indefatigable of woman workers in the Home Rule cause.

Half-past ten was the hour named for the reception of guests on the cards of invitation, and from that time till nearly midnight the stream of notabilities, large and small, were filing past the hostess, whom a weekly newspaper has called "the most graceful hostess in London." Lady Russell, who is a sister of Miss Rosa Mulholland, the novelist, and a sharer in her rare gifts, though her busy life permits no writing, is a slight, tall, youthful-looking woman, with a charming face, full of spirit and distinction. There were many beautiful and beautifully-clad women in the rooms, but none to surpass the hostess in her *richeur rose* silk gown with scintillations of rose embroidery. One is a little surprised at her grown up sons, the second of whom has recently taken to himself a wife. There is one grown-up daughter, a thin girl with rose-leaf complexion and auburn hair. And amid the great personages gathered under his roof that night, Sir Charles Russell was prominent; his picture is widely-known since the trial which doubled his greatness, but no photograph could quite do justice to the ivory pallor and the darkness and intensity of his eyes, which make the singularly handsome face of the great lawyer one to impress its power upon the most ordinary observer.

As the rooms became crowded one had a confusing sense of having seen many faces before, in newspaper cartoons or the photograph shops probably. All the arts were represented. For poetry there were, besides Mr. Wilfrid Blunt, Sir Edwin Arnold, with his peculiarly Jewish physique, and Mrs. Meynell, slight and tall, with her pathetic face, while for those who affect "the Epic of Haydes," it was interesting to see Mr. Lewis Morris, that Home Ruler of long standing, looming large and bland and respectable. Mrs. Kendall was chatting animatedly with a friend in the corner, with so many tricks of voice and gesture, so much shrugging of large, white shoulders and waving of dimpled hands that one found it difficult to remember that this was Susan Hartley off the stage. Mrs. Brandcroft, on her husband's arm, with a profusion of diamonds round her brown neck, threaded her way slowly through the crowd. There were a hundred and one notabilities as well, whom one forgot in the overpowering interest of the evening's central figures.

Lord Randolph Churchill was the least in evidence of these. Mr. Gladstone speedily got into a cosy corner with a very old friend, Miss Wyse—a Waterford Wyse—whose distinguished brother was ambassador at Athens. So secluded were they, for the standing crowd made a very complete barrier, that only those in his immediate neighbourhood knew that the great man was still in the room. Meanwhile, Mrs. Gladstone, under a chandelier, was holding her court, very glad, doubtless, that her statesman was enjoying himself after a less fatiguing fashion.

But the most amiable of all the lions was Mr. Parnell himself. Long after the others had acquitted themselves and departed, he stood, to my mind, the most distinguished man present, receiving introduction after introduction, and dispensing gracious words and looks. It was a new side of the many-sided Irish leader. He had a certain Napoleonic faculty, it seemed, of remembering faces and achievements, no matter how small, comparatively, the latter might be. He looked very well and very pleased, and any man should be pleased. It was wonderful, remembering the history of a decade and half a decade ago, to see how he had conquered this English people. Lord Coleridge, introducing his young wife, is rumoured to have said, "I wish, Mr. Parnell, that my wife may share in my honours." And countless words as flattering, if scarcely as felicitous, the Irish leader had to listen to. Yet, I think, for the Irish present his graciousness took on a new shade of warmth. In the small hours he was still receiving introductions; even as he was leaving, his way was barred on each step of the wide staircase. It must have been a night of triumph for him, as it was for all those who have the Irish cause at heart. Not less than Mr. Gladstone, but rather more, was he the central figure at the night's political *salon*; one began to realize the work the Commission has done—with or without the good will of the Commissioners—in turning the mind and the heart of the English people in full reflux towards justice and a generous repentance.—*Katharine Tynan in Boston Pilot.*

CLOSING EXERCISES AT ST. JOSEPH'S ACADEMY.

The Academic Hall of St. Joseph's Convent presented a beautiful appearance on Tuesday the 25th ult., when the parents and friends of the young lady pupils assembled to witness the Thirty-first Annual Distribution at this large and well established educational institution. There were present on the occasion Very Rev. Fathers Rooney and Laurent, Administrators of the Diocese; Rev. Father Fayolle, Superior General of the Congregation of St. Basil; Rev. Father Cushing, Superior of St. Michael's College; Rev. Fathers Vincent, Chalandard, Murray, Teefy, McCann, McBride, Hand, Shanahan, Harold; besides many prominent citizens of the United States and Canada.

The programme was varied and select, and afforded evincing evidence that the ladies in charge know well how to provide whatever will serve for the delectation of their audience. The opening chorus from Oberthur, an inspiring Tyrolese air, was effectually rendered and elicited well-merited applause. Then followed the crowning of the graduate, Miss Marguerite Dunn, a young lady of very striking appearance, who distinguished herself during the entertainment by the admirable manner in which she gave two recitations "Joan of Arc" in English and "Louis XVII." in French. Next came the Infantry Review by the little ones of the Kindergarten Class. The grace and precision which accompanied every motion of this exceedingly pretty drill, gave proof of careful and judicious training on the part of the teachers, and not a little precocity on the part of the pupils.

Throughout the programme, the music, vocal and instrumental, was exceptionally good, and received the highest encomiums from competent critics. Special mention might, however, be made of the "Fantasie de Concert," and the closing chorus from "Moderati."

After the Distribution of Prizes, Very Rev. Administrator Rooney rose to address the pupils. He congratulated them on the efficiency they had shown in the rendering of their various parts, and counselled them to cherish tenderly the precious lessons of virtue which they had learned in their beloved Alma Mater, and to follow perseveringly in the foot-

steps of the many accomplished ladies who had gone forth from its hallowed walls bearing upon them the impress of those nobler qualities of womanhood which their good teachers never ailed to inculcate. The Rev. Father concluded his discourse by wishing them a most happy vacation.

Then was sung the National Anthem; and the guests proceeded to the Exhibition Hall in the western wing of the building, where there was an elaborate display of painting and plain and ornamental needle-work. The number of the pieces and their exquisite finish gave evidence of the superior taste and untiring industry of the young lady artists.

The Catholics of Ontario have, indeed, reason to be proud of an institution such as St. Joseph's Academy, and we trust that it may long enjoy the reputation which it has already obtained, that of being one of the finest Convent schools in Canada.

SUNRISE AT CHELSEA.

One morning still, on Chelsea hill,
I stood at the break of day,
The shades of night, with the op'ning light
Were mixed in a fading grey;
And vapors low, in a motion slow
Were wreathing the mountains high,—
And a curling cloud on the summits proud,
Grew pink in the morning sky.

Up, up they roll'd, from grey to gold,
In the flush of light they grew,
And shriekings shrill woke the echoing hill
As the prey-bird swiftly flew.
At last afar—as the morning star—
Waxed pale in the glowing east,
O'er the Orient top did the day-god stop
His eyes on the scene to feast!

At last the skies, in a grand surprise,
Blazed forth in the gush of morn,
And the fiery flood, on the hill and wood,
Proclaimed that a day was born.
As the round red sun, his course begun,
The clouds on the mountains fade,
And a purer light from Aurora bright
Falls fresh on the stream and glade.

In the West away, where at close of day
The sky is of crimson hue,
Huge mound on mound to horizon's bound,
In the distance rises blue:
Behind me, far towards the polar star,
Towards the north the rocks extend,
And range on range—till they interchange
Where the Arctic limits end.

To the south behold the wealth untold,
Of a valley broad and grand,
And the constant flow of the Gatineau,
Through the slopes of a teeming land:
And the gilded spires, in the morning fires,
Of each rising holy fane,
While the queenly towers, like a nation's powers,
O'er our vast Dominion reign!

On the sun I gazed, as he slowly raised,
In the flush of his morning pride;
And he seemed to stay a word to say,
E're on to the zenith glide:—
"Behold," he said, "where the ancient dead,
Of a dusky race now sleep;
Like the clouds of morn, that in night are born,
To the West they slowly creep."

"Behold that glen, where the hands of men,
Cull the produce of mother earth;
And see those hills, of the sparkling rills,
Where the mineral wealth has birth,

And see yon stream, in the morning gleam,
That rushes its course along,—
Where your timber floats, while from open boats,
Comes the swell of the raftsmen's song!"

"Through you rough defile, behold the pile
Of buildings high and grand,
The watch towers true, where the chosen few,
Keep guard o'er our native land:—
Behold yon spire, still rising higher,
As it pierces the skies sublime,—
'Tis the signal sign of a faith Divine,
That has lit up the hills of time."

"Behold a home where the exiles come,
And a shelter and welcome meet;
Where a store of wealth and a glow of health
The sons of old Europe greet:—
From where thy wave doth proudly lave
Atlantic, our orient slopes,
To where shadows rest on Pacific's breast—
Is a land of future hopes."

I half awoke—'twas no sun that spoke,
But the genius of our land,—
And I saw our clime, thro' the waves of time,
By eternal breezes fanned;
And on that sod to our country's God,
I prayed to soon behold,
The glowing bright of that morning light,
When the grey would change to gold,—
And a day would rise o'er Canadian skies,
As ever the Empires old,—
And the world would hear, with attentive ear,
The tale of our glory told!

—J. K. FORAN.

House of Commons, Ottawa.

Current Catholic Thought.

CARDINAL GIBBONS ON THE TREATMENT OF POLITICAL PRISONERS.

Some time ago the editor of the *Dublin Freeman's Journal* sent a request to a number of prominent men in the United States and Canada for an opinion on the treatment political prisoners had received in Ireland during the past three years. Among the answers was the following from Cardinal Gibbons:

RESPECTED AND DEAR SIR,—In reply to your favour of the 9th ult., I beg to say that as far as my opportunities enable me to judge, it is the general sentiment of our thoughtful American people that the treatment of political prisoners in Ireland has been exceedingly harsh and wantonly severe, and in that view I am compelled to concur. But I hope this subject is but a passing episode to soon be forgotten, or at least condoned, in view of the blessings of Home Rule and the privilege of autonomy in domestic affairs which is within your grasp. I trust that the friendly relations between England and Ireland will increase every day, and the long, unnatural, and disastrous conflict will give place to an honourable emulation in the field of commerce and industry, such as happily exists among the States of our Federal Union.

One cannot but admire the successes which Catholic publications sometimes score in America in spite of the fact that the majority of the clergy and the laity take no interest in them, because they do not know the power for good which they possess. The last number of the *Catholic World* magazine could not very well be surpassed in its general make-up by any periodical on the continent, and certainly no Catholic magazine in the English language has ever attained to the literary excellence and practical character and timeliness of articles. Its price could not be lower if it were in the hands of the Harpers or the Appletons. It is the best representative we have in the general world, and yet there are hundreds of priests who read the *Century* and the *Forum* regularly who never so much as look at the *World*: thousands of educated

Catholics, interested in the questions of the hour, who do not even know its name. What is the reason of this curious indifference? The reason is that the majority of Catholics are not convinced of the prime necessity of a distinctive Catholic press; we may go further, and say that they have never thought of the question at all. And yet there are enough of men and women who have right thoughts on this subject, if they would only speak their mind on every proper occasion and warm up the brethren with information and enthusiasm. It is time for them now to speak right out in meeting.—*N. Y. Catholic Review.*

WHAT FATHER DRUMMOND DID SAY.

The following letter appeared in the *Mail* of the 24th ultimo:—

Sir,—In an editorial note in to-day's issue of the *Mail* you say:—"That the Jesuits' Estates Act is a matter of Dominion concern is apparent from the circumstance that the money the Society receives finds its way into the resources of the Order beyond Quebec." And in support of this assertion you continue:—"Father Drummond is reported to have said that his share of the money amounted to only fifty dollars."

Now, in addition to the fact that I heard the words actually used by the reverend father in his lecture in St. Patrick's church in this city on Lady Day last, I have before me and I quote from a "verbatim report" of that lecture by "Mr. J. Mullin;" and here are the exact words:—

"Mr. Roy proceeds: 'Your self-denial and poverty! You now brag and bluster about your self-denial and poverty, and that you work for your food and raiment only.' No; I did not speak of my self-denial. What I said was that we worked for our country's best interests with no earthly reward but our food and raiment. Put this assertion of mine on a basis of statistics. In this compensation for the Jesuit estates, how much is to be given to the Society? Do you know how much the sum amounts to for each individual? By the Pope's distribution, we Jesuits get, out of \$400,000, only \$160,000. We are over 200 Jesuits in Canada, about one third of whom are priests like myself, the rest students preparing for the priesthood, or lay-brothers, who do the manual work in our houses, some of whom are carpenters, others tailors, or shoemakers, or bakers, and cooks, generally very poor cooks. Now divide up a \$160,000 between 200 men. That does not give you much. Call it \$1,000 capital at 5 per cent. It would give \$50 a year. We live cheaply, but not quite so cheaply as that. It costs about \$200 a year to keep each of us going."

The rev. gentleman goes on to explain how the small sum of \$200 a year can suffice, and illustrates by saying that they do not spend any money needlessly. One cassock a year is all they require, costing about \$14, nor are they allowed to wear gold watches, or indulge in any such luxuries, but I think I have given the foundation—if foundation it may be called—for the assertion that "Father Drummond is reported to have said that his share (of the award or compensation) amounted to only \$50 a year."

From the "Jesuits' Estates Act," and the Jesuits' Incorporation Act," about which such a commotion is now being excited, to "Jesuits' Teaching" is only a step. And in this connection I would remind the calumniators of the Order that the offer made by Reverend Father Whelan, of St. Patrick's, in this city, on Sunday evening, 14th February, and renewed on Sunday evening, 8th March last, still remains unaccepted. The reverend gentleman's offer still holds good, and lest its terms may have escaped the recollection of the reading public, I beg leave to give it in his exact words, as contained in the pamphlet containing his lecture on the first-named date. He says:—

"I now renew the offer: Five hundred dollars will be paid by me to anyone who shall produce a *bona fide* passage that will convict the Jesuits, or any Jesuit, or any approved Catholic theologian, of teaching the doctrine that the end justifies the means, as that maxim is vulgarly understood—i. e., that it is lawful to do evil that good may come."

Than the method of settling the question proposed by Father Whelan none, it seems to me, could be fairer. He proposes:

"A commission of enquiry, to be composed, say, of five members: we to select two competent moral theologians; the other side to appoint two representatives; these four to choose the fifth member of the commission. Let a day be fixed for the opening of the enquiry; and let it be agreed that all passages to be quoted from Jesuit authors, or other approved Catholic casuists, shall be filed at least thirty days before the enquiry begins; two copies of each passage or extract to be supplied, with the title and the edition of the work, as well as the page, from which it is said to be taken."

He declares his readiness to abide by the report of the commission, and shall pay the amount named should the decision be averse to him. But he adds further:—

"If a court of inquiry, constituted as proposed, be not satisfactory to the anti-Jesuits, then let them suggest a tribunal. We are not afraid of the issue."

Surely among all the learned D.D.'s, professors, bishops, and other dignitaries who have lately been airing themselves in abuse of the followers of Ignatius Loyola, two can be found who are able to back up their assertions by proof. Or does the "end" sought—the "discrediting" of the Jesuits with the populace—justify the "means" no matter how false or unfounded the latter may be?

Yours, etc.,

M. F. H.

Ottawa, June 21.

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Specifications can be seen at the Department of Public Works, Ottawa, and at the office of G. F. Durand, Esq., Architect, London, Ont., on and after Tuesday, 4th June, 1889, and tenders will not be considered unless made on form supplied and signed with actual signatures of tenderers.
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	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.00	7.30	7.45	10.30
O. and Q. Railway	7.30	7.45	8.00	9.00
G. T. R. West	7.00	3.20	12.40	7.40
N. and N. W.	7.00	4.40	10.00	8.10
T. G. and B.	7.00	3.45	11.00	8.30
Midland	6.30	3.30	12.30	9.30
C. V. R.	7.00	3.20	9.00	9.20
	a.m.	p.m.	a.m.	p.m.
			12.50	
G. W. R.	2.00	8.40	2.00	
	6.00	4.00	10.30	4.00
	11.30	9.30		8.20
	a.m.	p.m.	a.m.	p.m.
U. S. N. Y.	6.00	4.00	9.00	
	12.00	9.30	11.30	5.35
U. S. West States	6.00	9.30	9.00	7.20
		12.00		

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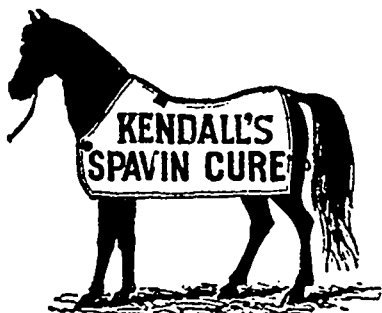
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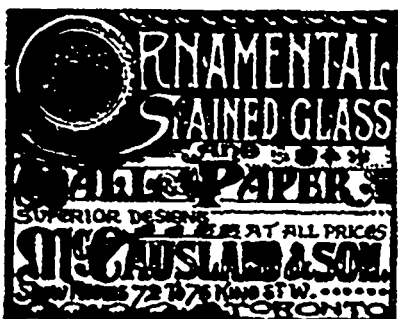
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