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The Catholic Weekly Review.

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

Reddite quae sunt Caesaris, Caesaris; et quae sunt Dei, Deo.—Matt 22: 21.

Vol. V

Toronto, Saturday, July 4, 1891.

No. 21

BOOKS

For the Month of June.

- A Flower for each day of the month of June, cloth, flexible 15
- Imitation of the Sacred Heart by Father Arnold.....1.25
- Year of Sacred Heart, a thought for each day..... 50
- The First Friday of the Month, consecrated to the Sacred Heart 50
- Hours with the Sacred Heart..... 50
- New Manual of the Sacred Heart Cloth,..... 65
- Calf,.....1.50
- Scholars Manual of the Sacred Heart..... 50
- Sacred Heart in the Sacred Scriptures by Rev. H. Saintrain, C. SS. R.2.25
- The Incarnate Word, and the devotion to the Sacred Heart... 60
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10 lbs. in Six Weeks

ACCORDING to Dr. Porter (in an article on "Maltine in Phthisis," in the *Quarterly Epitome of Medicine and Surgery*) a gentleman from Alabama, with all the physical signs of consumption, and rapidly losing health and strength, made the remarkable gain above recorded by the use of

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50 Cts. Two Sizes. \$1.00.

FOR SALE BY ALL DRUGGISTS.

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The Home Savings & Loan Company
(Limited.)

Notice is hereby given that a dividend at the rate of 7 per cent. per annum has this day been declared on the paid-up capital stock of the Home Savings & Loan Company (Ltd) for the half year ending 30th June, 1891, and that the same will be payable at the office of the company, No 78 Church street, Toronto, on and after Thursday, the 2nd day of July, 1891.

The transfer books will be closed from the 16th to 30th June inst. inclusive.

By order of the board,
JAMES MASON.

Toronto, 12th June, 1891. Manager.

Dressmakers New Tailor System
LATE PROF. MOODY'S



The leading system of the day. Drafts direct without paper pattern. Easy to learn. Send for illustrated circulars. J. & A. Carter, Practical Dressmakers and Milliners.

372 Yonge St., Toronto. Agents wanted

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BEST FASHION MAGAZINE PUBLISHED.

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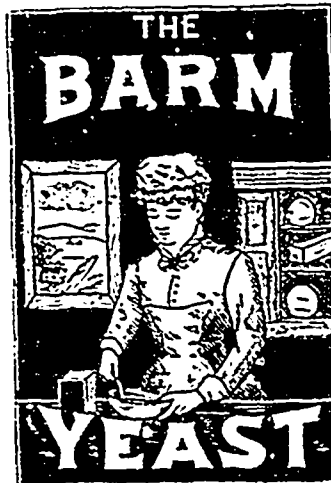
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WM. RADAM MICROBE KILLER CO. LTD.
120 King St. W., Toronto, Ont.

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Celebrated for the purity of its ingredients and the excellence of its results.

The Barm Yeast Manufacturing Co.,
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HOMOEOPATHIST,

Specialties—Diseases of Children and Nervous Diseases in Women.

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"VITALIZED AIR"

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And other Rubber Goods Repaired

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125 Church St. - - - cor. of Queen



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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANOUZEN & TIT, Cincinnati, O.

O'SULLIVAN & ANGLIN
Barristers, Solicitors, Notaries, Etc.
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 Next door to the Registry Office
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 Money to Loan Money Invested
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Architects
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 Complete Classical, Philosophical, and Commercial courses, and Shorthand and Typewriting. For further particulars address, Toronto, including all necessary expenses, except for books \$11 per annum.
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St. Michael's College,
 (In Affiliation with Toronto University.)
 Under the special patronage of His Grace, the Archbishop of Toronto and directed by the Basilian Fathers.
Full Classical, Scientific, and Commercial Courses.
 Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per year. Half board \$75.00. Day pupils \$28.00. or further particulars apply to
 REV. J. R. TEEFY, President.

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	Close.	Dtz.
G. T. R. East	6.00 7.35	7.45 10.30
O. and Q. Railway	7.30 8.15	8.00 9.20
G. T. R. West	7.00 8.20	12.40 7.40
N. and N. W.	7.00 4.10	10.00 8.10
T. G. and B.	6.30 4.45	11.10 9.00
Midland	6.30 3.35	12.30 9.30
C. V. R.	6.00 3.40	11.55 10.15
G. W. R.	a.m. p.m. 2.00 9.00	a.m. p.m. 9.00 2.00
	6.00 4.00	10.30 8.20
		9.30
U. S. N. Y.	a.m. p.m. 6.00 12.00	a.m. p.m. 9.00 5.45
		4.00 10.30 11.00
U. S. West States	6.00 9.30	9.00 7.20
	12.00	

English mails will be closed during June as follows: June, 1, 4, 8, 9, 11, 15, 16, 18, 22, 23, 25.
 N. B.—There are branch post offices in every part of the city. Residents of each district should transact their Saving Bank and Money Order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such branch post office.
 T. C. PATTERSON, P.M.

DROPSY Treated free. Fully cured with Vegetable Remedies. Have cured many thousand cases. BOOK of testimonials of cures sent FREE. TEN DAYS TREATMENT FURNISHED FREE by mail. DR. H. H. GREEN & SONS, Specialists, Atlanta, Ga.

Dominion : Line : Steamships
 MONTREAL AND QUEBEC TO LIVERPOOL.
 Superior accommodation for all classes Passengers.
 Liverpool Service
 Steamers will leave Montreal at daylight on the above dates, passengers can embark after 8 p. m. on the evening previous to sailing. Midship Saloons and Staterooms, Ladies rooms and Smoking-rooms on the Bridge Deck.
 Electric Light, speed and comfort.
 Rates of Passage—Cabin to Liverpool \$15 to \$20. Return \$25 to \$30. Special rates for Clergymen and their families. Intermediate \$20. Return \$30. Steerage \$20. Return \$30.
 For Tickets and every information apply to C. S. Gzowski, Jr., 21 King Street East G. W. Torrance, 18 Front Street West or D. Torrance & Co.
 General Agents Montreal

LIVER COMPLAINT CURED DOUBLE PROOF.
 Thanks sincerely, I have derived the GREATEST BENEFIT from St. LEON WATER. It has cured me completely of constipation and Liver complaint. My sister has also used it for indigestion and headache, and says it is the best thing possible. I recommend it as being indispensable.
 MADAME E. DUFRES, St. Catherine St., Montreal.
 June 15th the Palace Hotel will be opened at the Springs, Come, all despairing of life, and joy will be yours.
 M. A. THOMAS Hotel Manager.
 St. Leon Mineral Water Co. (Ltd.) Toronto.
 Branch—Tidy's Flower Depot, 164 Yonge Street.



FATHER KOENIG'S NERVE TONIC
 A NATURAL REMEDY FOR
 Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.
 This medicine has direct action upon the nerve centers, allaying all irritabilities and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.
 Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.
 This remedy has been prepared by the Reverend Father Koenig, of Fort Wayne, Ind., for the past years, and is now prepared under his direction by the
KOENIG MEDICINE CO., CHICAGO, ILL.
 SOLD BY DRUGGISTS.
 Price \$1 per Bottle. 6 Bottles for \$5.
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THE ROYAL Steam Dye Works
 706 Craig St., Montreal
 Suits, Dresses, Table and Piano Covers Cleaned or Dyed.
 Lace Curtains Cleaned or Colored in all the Newest Shades and finished perfect.
 We have no branches or agencies.
 Express orders promptly attended to.
 JNO. L. JENEN, Proprietor

THE OWEN ELECTRIC BELT
 And Appliance Co.
 HEAD OFFICE CHICAGO.
 Incorporated June 17, 1887, with a cash Capital of \$50,000.00.
 Patented in Canada, December, 1877, Patented in U. S., June, 1877.
 71 King St. West, Toronto, Ont.
 G. C. PATTERSON, MGR. FOR CANADA.
 Electricity as applied by The Owen Electric Belt and Appliances
 Is now recognized as the greatest boon offered to suffering humanity. IT HAS, DOES AND WILL cure in seemingly hopeless cases where every other known means has failed. By its steady, soothing current, that is easily felt, it will cure:
 Rheumatism, Sciatica, Spinal Diseases, General Debility, Neuralgia, Lumbago, Nervous Complaints, Spermatorrhea, Dyspepsia, Liver Complaint, Female Complaints, Impotency, Constipation, Kidney Disease, Varicocele, Sexual Exhaustion, Epilepsy or Fits, Urinary Diseases, Lame Back.
 WE CHALLENGE THE WORLD to show an Electric Belt where the current is under the control of the patient as completely as this. We can use the same belt on an infant that we would on a giant by simply reducing the number of cells. Ordinary belts are not so. Other belts have been in the market for five or ten years longer, but today there are more Owen Belts manufactured and sold than all other makes combined. The people want the best.
 Extracts From Testimonials.
 "Your Electric Belt cured a violent attack of Sciatic Rheumatism of several months' standing, in eight days."—W. Dixon, sr., Grand Valley, Ont.
 "SAVED MY LIFE when I had Muscular Rheumatism."—Mrs. Carroll, West Market Street.
 "Am much pleased with belt; it has done me a great deal of good already."—J. Scribner, Galt, Ont.
 "Have been a sufferer for years from Nervous Headaches and Neuralgia. After trying one of your belts am more than satisfied with it. Can knock out a headache now in fifteen minutes that used to keep me in bed for days."—Thos. Gales, Crawford St., Toronto.
 BEWARE OF IMITATIONS.
 Our attention having been attracted to base imitations of "The Owen Electric Belt," we desire to warn the public against purchasing worthless productions put upon the market by unprincipled men who, calling themselves electricians, prey upon the unsuspecting by offering worthless imitations of the Genuine Owen Electric Belt that has stood the test of years and has a continental reputation. Our Trade Mark is the portrait of Dr. A. Owen, embossed in gold upon every Belt and Appliance manufactured by The Owen Electric Belt and Appliance Co. None genuine without it.
 Send for Illustrated Catalogue of Information, Testimonials etc.
THE OWEN ELECTRIC BELT CO.,
 71 KING ST. WEST, TORONTO.
 Mention this paper.

IMPORTANT FACTS ABOUT NOURISHING FOOD
 "Our National Foods" put up in packages only are not ordinary foods. They are prepared by the Conversion of the Starch into dextrine. They contain double the nourishment that is in flesh meat. A 4lb. package of Ireland's Desiccated Wheat at 25c contains 30 grains more nourishment than 10 lbs. of Beefsteak at about \$1.50. Think of That. The people are beginning to find it out and when they ask now for Ireland's Desiccated Wheat in packages they mean it. The Grocer need not say, "We have it in bulk just as good" for the customer is at once suspicious for we do not sell it in bulk. It is sold by all first-class grocers and manufactured only by
THE IRELAND NATIONAL FOOD CO. (Ltd.) TORONTO
 109 COTTINGHAM ST. TORONTO.

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 71 KING ST. WEST, TORONTO.
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Diseases of the Throat and Lungs.
DRS. R. & J. HUNTER, of Toronto, New York, and Chicago, give special attention to the treatment and cure of Consumption, Catarrh, Bronchitis, Asthma, and all diseases of the throat by inhalation of medicated air.
 A pamphlet explaining their system of treatment can be had free on application. Consultation free, personally or by letter. Office hours, 10 to 4. Call or Address, 101 Bay Street, Toronto.
 Extracts from a few of the many satisfactory letters received from our patients.
MRS. A. ST. JOHN, of Sunderland, Ont., says: "I was spitting blood, had a bad cough with great expectoration, could hardly walk about the house without fainting, shortness of breath, high fever, great loss of flesh, had been ill for some months, I applied to Drs. R. & J. Hunter and was cured."
MR. SAMUEL HUGHES, of Oak Ridge, Ont., says: "I was a victim of Asthma for 13 years, and had tried in vain to find relief. Hearing of Dr. R. & J. Hunter's treatment by inhalation, I applied to them; their treatment worked wonders. I can now breathe with ease, sleep without cough or oppression, and am entirely cured."
MR. & MRS. W. R. BISHOP, of Sherwood, Ont., say: "Our daughter had Catarrh for 8 years. We took her to Colorado without benefit, her disease extended to the lungs. We finally consulted Drs. R. & J. Hunter, after using their treatment of inhalation for one month she began to improve. She is now cured. We heartily recommend this treatment to all those afflicted with this disease."

Piso's Remedy for Catarrh is the Best, Easiest to Use and Cheapest.
CATARRH
 Sold by druggists or sent by mail, 50c. E. J. Hazeltine, Warren, Pa., U. S. A.

PILES Cured without the use of knife, cauterization, or enema.
Dr. W. L. SMITH, Rectal Specialist,
 The only physician in Ontario, having taken a special clinical course of practice and instruction in the offices of the celebrated Dr. Winklerhoff in his new and perfect system of rectal treatment, now offers a safe, sure and speedy cure of hemorrhoids (or piles), fistula, fissure, polypus, proptus, pruritus, bowel weakness, catarrh or chronic diarrhoea, RECTAL ULCER, etc. No pain, no anaesthetic or risk of life, no detention from business. In use over ten years. 300,000 successful operations. Pamphlets free, send stamp.
 Office at 153 Gerrard Street East, opposite the Gardens, Toronto.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Coal for the Public Buildings," will be received until Thursday 23 July next, for Coal supply for all or any of the Dominion public Buildings.
 Specification, form of tender, and all necessary information can be obtained at this Department on and after Monday 29th June.
 Those tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.
 Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honourable the Minister of public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to supply the coal contracted for. If the tender be not accepted the cheque will be returned.
 The Department will not be bound to accept the lowest or any tender.
 By order,
 E. F. E. Roy,
 Secretary.
 Department of Public Works,
 Ottawa 24th June, 1891.

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. V

Toronto, Saturday, July 4, 1891.

No. 21

CARMEL IN AMERICA.

There are doubtless quite a few among the many who wear the Brown Scapular who are not aware that this devotion comes to the faithful through the most ancient Order in the Church—viz., the Carmelites, or, as these monks are sometimes called, "the White Friars." This religious body has existed in an unbroken chain since the time of the Prophet Elias, who, whilst on Mount Carmel, trained his disciples to a life of prayer. His followers, true to their vocation, resided on the holy Mount for many years. The abode was always an open hospice to all who begged to tarry there and reap some spiritual nourishment. Times have changed. The Turk now holds sway over those places, and access is thereby closed to the pious pilgrim.

Would that like the Holy House of Loretto these other time-honored sanctuaries could be likewise moved! Neither does this wish seem altogether a dream. The monks are here, and who shall likewise transplant their Hospice—not merely over the blue waters of the Mediterranean but far beyond it across the Atlantic to a more congenial clime—to America! It will doubtless be our American Catholics, whose generosity will be prompt when appealed to on behalf of so worthy an object.

The Carmelites were induced by the late saintly Archbishop of Toronto, Dr. Lynch, to settle on the banks of the Niagara River. They did so. Being mendicants they are content with their lot of poverty. They need only one thing and that is means to erect an edifice suitable to accommodate their many guests that are annually attracted to this beautiful spot. There already stands at Niagara Falls a little church dedicated to our Lady

of Peace, and is enriched with all the indulgences of the European sanctuaries. When such a suitable Hospice is built what a consolation to our American Catholics to have such a beautiful retreat where they may retire for a while.

In a Pastoral the late Archbishop Lynch has said: The Catholic Church, or to speak more plainly, the sublime religious souls under her influence, always sought the most beautiful and romantic places to erect monasteries and churches to the service of God. Christ Himself retired to the mountain to pray, and He sought the solitude of Thabor to manifest His glory, and Gethsemani to pour forth His sorrows into the bosom of His Father. The soul, withdrawn from the din and the noise and the bustle of this world, breaks from its tension and soars towards God. The Fathers of the desert sought the wilderness and the mountain caves, there to adore their God. Our forefathers in the faith also peopled the islands in the Atlantic, erecting their monasteries in clefts overlooking the mighty ocean, where the Monks sat and contemplated God in the fearful storms and in the raging waves that dashed over the rocks; and admired the works of His

providence in the flight and screech of the ravens and gulls. In a storm they would imagine souls in distress crying out, "Where is my God." See them also on the islands of the blessed Lough Erne. They beheld the serenity of the sky above and the peaceful waters below, and were led to sweet and calm repose in God. Again, they sought the clefts of the mountains overlooking the smiling valleys, where they could feast their eyes on the riches and bounties of God in the fertile fields below, and pity busy mortals in their incessant toil after the things that perish. Behold the lilies of the field, the birds of the air. God clothes and provides for all. He fills the soul that is empty of this world.

In Europe there are many sanctuaries, but few in this new world. Niagara will be one, and first of the most famous where God will be adored on the spot in which He manifests Himself in such incomparable majesty and grandeur. The festivals that will be most religiously celebrated in this sanctuary, besides the first-class Festivals of the Church, are the ninth of July, called

Our Lady of Miracles or Peace; the sixteenth, Our Lady of Mount Carmel; twenty-ninth of September, the Festival of St. Michael; fifteenth of October, St. Teresa; twenty-first of November, Presentation of the Blessed Virgin; and the tenth of December, Festival of Our Lady of Loretto.

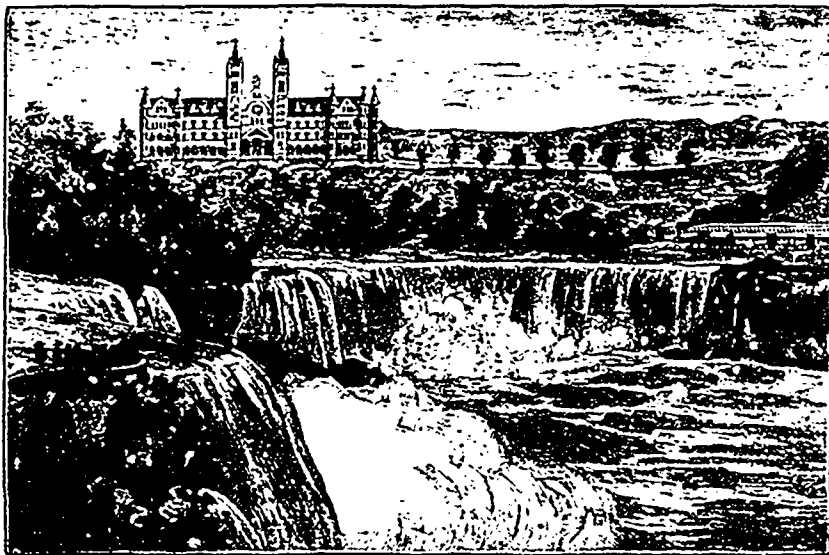
We desire to have a religious house where pilgrims would be attracted to adore nature's God in spirit and in truth, and who would there find, in solitude and rest, how great and good God is.

The Fathers of the Order of Our Lady of Mount Carmel, the most ancient in the Church and dear to the heart of our Blessed Mother, have commenced this good work. Our Holy Father Pius IX., has

been graciously pleased to confer upon the present little church Plenary Indulgences and other favors granted to the most ancient pilgrimages of the old world. The Fathers also propose, when a suitable house is built, to receive Prelates and Clergy of the Church as well as Laity to make retreats; and to provide Priests, worn out in the service of their Divine Master, with a home where they can quietly prepare for eternity."

His Grace Archbishop Walsh has also said as follows:

I am glad to hear that you intend to begin, as soon as means will allow you, the construction of a house for spiritual retreats at Niagara Falls, in this archdiocese. I sincerely hope that your appeal to a charitable public for the furtherance of this most praiseworthy and meritorious object will meet with the success it so eminently deserves. A Retreat House, conducted by your zealous fathers, could not fail to do much good for the salvation and sanctification of souls, especially in a place and amid surroundings where nature itself invites to solemn thought and serious reflections, and where, in very deed, one hears: "The voice of the Lord upon the waters, the God of majesty hath thundered; the Lord upon many waters." (Psalm xxxviii.)



PROPOSED HOSPICE OF THE CARMELITE FATHERS, NIAGARA FALLS, ONT.

UNITY OF THE ROMAN CHURCH.

By Rev. J. Spencer Northcote, D.D., in "Fourfold Difficulties of Anglicanism."

V.

Thus, the seed of all Catholic theology may be said to be the one great truth of the Incarnation; the Word became flesh, and dwelt among us; "perfect God and perfect Man, yet not two, but one Christ;" this is the centre round which every detail in the cycle of Catholic doctrine moves in harmonious sympathy; this is the one fundamental idea on which is based the edifice of faith—or rather, the vivifying principal which, by animating every individual part, binds all together into one living whole. That the essential doctrines of the mediation and the atonement flow immediately from it, is obvious to all, even from the letter of the Holy Scripture itself; and deeper reflection will show us that it has a no less real and necessary connection with the nature and efficacy of the sacraments, with the doctrine of a visible and infallible Church, with the intercession and invocation of saints, with the especial prerogative of the Blessed Virgin Mother, with the veneration of relics, and every article of the Catholic faith. All these are most intimately interwoven with it and with each other: the same *theandric* principle, as it is called by German theologians, runs through them all, and distinctly marks them as parts of one indivisible whole. And, because the more harmonious the mechanism of a system, the less will it bear rough handling; therefore, those who once presume to subject this divinely constituted creed to a critical examination, choosing this portion and rejecting that, soon find that they have loosened the whole fragment of belief in their mind, and that, if they will be consistent, and not rest in broken theories, they must go on to the denial of Revelation itself. The biography of Blanco White is a melancholy instance of the truth of this remark; so are the lives of many other apostates, all demonstrating, by the sure testimony of experience, that there is no trustworthy resting-place to a logical mind between obedience to the Catholic on one side and infidelity on the other. Testimony to the same truth has been borne by the experience (only in a contrary direction) of many recent converts; they first received the doctrine of baptismal regeneration, and then were gradually led to feel its incompleteness without the sacrament of penance, and to see the "logical necessity" of belief in purgatory; they were taught to acknowledge the Real Presence, and soon felt that adoration of the Host was involved in that acknowledgment; and so on, through many close and subtle links, until at length they embraced, in theory at least, the larger portion, if not the whole, of the Catholic creed, before they recognized the authority of the Catholic Church; and this because, throughout the whole length and breadth of the Catholic system, there is the strictest logical coherency of each and every part. Nay, the history of the English Church bears testimony to the same truth; when she separated from the Universal Church, though she deliberately rejected much of its doctrine, yet she meant to assign certain limits to the working of the spirit of scepticism which she had thus evoked; but what has been the result? She wished to cast off what she called Romish superstition; her children have also "cast off that reverence and obedience which the law of God requires." She proposed to discontinue the Catholic practice of invocation of saints and angels; her children have "lost all practical feeling of the communion of saints, and, like the Sadducees of old, have learned almost to forget or deny the existence of angels or spirits." She dreaded "too great an exaltation of the Sacraments;" her children "deny or explain away the doctrine of baptismal regeneration." She objected to the "abuses of the Mass;" her children have been led to "degrade the holy sacrament into a mere sign of a thing absent." She rejected the supremacy of the Pope; her children have been led into a practical disregard of episcopal authority; and so on, in the same way, through every detail of Christian faith and practice. Nay, the very doctrine of the Incarnation itself has become the subject of unhal- lowed disputations or secret disbelief: "Arianism was taught with impunity in our community in the last century," is the confession of an English clergyman; and a late Regius Professor of Divinity in the University of Oxford publicly professed his belief that two-thirds of the clergy were (unconscious) Nestorians. Now, as we have before said, to this logical coherency of the Roman system of doctrine, that of the Church of England forms a melancholy contrast: so far from the holding one of her doctrines making it necessary to hold all, some of them are so incongruous that belief in one absolutely precludes belief in another; for instance, if a man heartily receives the doctrine of justification by faith alone, he cannot in earnest believe in baptismal regeneration, nor the Real Presence in the eucharist, nor, indeed, in the sacramental principal at all; which belief the Church of England nevertheless inculcates in her liturgy as undoubtedly as, in her articles, she enforces the doctrine of justification by faith.

Another, and not less important, cause of the unity of the Roman Church is to be found in her living and energetic authority. It has been well said, that "firmness of belief can only be produced by the recognition of some outward and permanent teaching authority;" an authority which shall determine the limits within which doubt or speculation may have scope, while it keeps the sacred deposit of the faith

whole and undefiled. Such an authority is the Catholic Church to her children; and she has no shrinking no hesitation in enunciating her claim to be such. She stands forth fearlessly as the one representative of her Lord on earth, the sole living exponent of His will, and "dispenser of His gifts; indefectible, because the promise standeth sure, "I will be with you always even to the end of the world;" infallible, because inspired by the Spirit of Truth; and bearing on her standard the awful denunciation. "He that despiseth you despiseth Me." That such authority belonged to the Apostles, none, I suppose, will question; and that same authority that the Church claims as her own, by virtue of her succession from them. From her, therefore, the Catholic receives the faith, even as she received it from God, not making himself its judge, not criticizing its details, nor submitting them to any test of his own choosing, but in full unhesitating confidence, as from an inspired teacher; "the faith" to him is not an opinion of his own mind, it is something out of himself, positive, dogmatic, complete, and immutable; and his reception of it is not an act of eclecticism, but of faith.

That is recognition of an infallible authority must necessarily result in unity of doctrine, is obvious to all; and it is equally obvious, how greatly the state of the English Church contracts in this particular with that of the Catholic. We have already remarked on the hesitating, self-contradictory way in which she asserts her authority; and how little that authority is recognized by the majority of her children, you yourself would be the first to lament; but you would not perhaps be so ready to admit, that the language used on this subject by the school to which you belong is quite as subversive of the principle of Church authority—at least, as that principle is understood by Catholics—as any of which you complain in the evangelical party; not only do you speak of your bishops with contempt, and of your articles as a tyranny, to be evaded until it can be thrown off; but you talk of infusing this or that spirit into the Church, of introducing into her such and such doctrines and practices, nay, of "Catholicizing" her, as if the Church were a passive thing, to be moulded at your will, instead of a living power, instinct with the spirit of wisdom—as if her children were the channels of God's truth to her, not she to them.

But enough has been said on the subject of unity: I will only remind you, in conclusion, that the Church in which, as we have seen, it has no place, consists of a single nation; while that Church, of which it is the striking characteristic, is composed of many nations, peoples, and languages, diverse in all besides—some of them in this world's interests hostile to each other—but all one in her; "out of many nations one people," submitting to one discipline, governed by one head, holding the one faith, in unity of spirit and in the bond of peace.

A CATHOLIC PRIEST ON EDUCATION.

In an address delivered before the sisters' school at Santa Cruz, Cal., a few days ago, Rev. Hugh McNamee said: I need not tell you that the education question is one of great importance, and commands, as it should, great attention, nor is it necessary to add that in relation to it we Catholics, or rather the Catholic church, is subjected to unlimited and inexcusable misrepresentation. We are slandered without rule or measure, with but little regard for decency or truth, not by the rank and file of our non-Catholic fellow-citizens, to whose liberal spirit I can myself bear testimony, but by certain speakers and writers who are constantly fomenting a spirit which every good man should strive to allay, who appear governed in what they say by a desire to render odious those who conscientiously differ from them, and the overflowing majority of Christianity in that.

These misrepresentations may take from us a few of our weaker members, and keep many non-Catholics from entering our fold, but for the future of our church we need not fear. A church whose Divine Founder said would last to the end of time, which is deeply rooted in the hearts and convictions of over 250,000,000 of human beings, including men of every race and of every condition from the King to the beggar, of which Macaulay, a distinguished and highly-educated non-Catholic, says "no other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when cameleopards and tigers bounded in the Flavian amphitheatre;" a church in fine which for nineteen centuries has weathered every storm, and is, perhaps, stronger today than at any previous period of her existence, is not likely to give way under calumnies so extravagant as to almost bear their own refutation. Nevertheless, we do not like to be lowered in the estimation of our Protestant and other non-Catholic fellow-citizens.

The Catholic church is said, by those to whom I have referred, to be the enemy of education, to have made efforts to keep the masses in ignorance. This statement, strange to say, is extensively made and almost constantly repeated here, with the fact before our eyes that we Catholics are, of all others, making immeasurably the greatest sacrifice for education, since we, though having to pay our portion of the public school tax, erect where able our own schools at our own expense.

To form anything like a just estimate of how highly the Catholic church has valued education, it is necessary to take into account not

only how much she has done for the diffusion of knowledge, but under what circumstances she has labored in its behalf. The first centuries of her existence being centuries of Christian martyrdom, during which the most violent and persistent efforts had been made to extinguish the church in the wholesale slaughter of her children, evidently left her but little time for the study and encouragement of scientific or other secular knowledge. She had barely come forth from her baptism of blood when she was called upon to defend herself against barbarians and others. Later on, and for 800 years, she had to contend against the Mahomedan power, and was, besides, worried by the Greek schism, and by tyrannical Christian princes, who sought to trample upon her legitimate freedom, yet, notwithstanding all this, and the fact that her special mission was not the propagation and diffusion of secular knowledge, but the far more necessary and important one of preaching and spreading the gospel, she made the most marvellous progress in the education of her children. She has been the pioneer of Christian civilization all the world over, and educational establishments bearing testimony to her love of learning have marked her footsteps whithersoever he has gone. The letters and epistles of the first Popes show the early solicitude of the church for education. During the middle ages she did all in her power to encourage free schools. And her supreme visible head in 823 decreed that when necessity shall appear teachers shall be appointed who shall assiduously give instructions on the study of letters and the liberal arts, as also on the holy doctrines of religion.

It was she who preserved from the destroying hand of barbarism Greek and Roman classics. To her we are indebted for the sacred ecclesiastical history, and, humanly speaking, for the sacred Scriptures, she having been their faithful custodian, and her fortified monks having transcribed them and multiplied them in their lonely cells. It was she who gave to the world the age of Christian doctors, who developed the genius of such men as Raphael, Rubens, Angelo and Aquinas, who established, and under whose patronage flourished nearly all the great universities of Europe. Yet we are unblushingly told in the face of all this that she is and always has been the foe of education, the patroness of grossest ignorance. In proof that she is such, we are referred to the comparative ignorance of Catholic countries, amongst which Ireland and Spain are not unfrequently mentioned. Spain has been for centuries, and more particularly whilst the church possessed its greatest influence within her dominions, a home of genius and learning. She had scarcely got rid of Moorish power when educational institutions sprung up throughout the land.

As early as the sixth century she had cathedral schools in every diocese. She has given to the world some of the greatest intellect the world has ever seen, and is to-day in great part a highly cultured nation. Ireland, when most particularly influenced by the church, was the beacon light of the world, had in the field of knowledge no superior, and I might say, without exaggeration, without even doing her full justice, no equal. From every portion of Europe foreigners flocked to her for superior knowledge. Charlemagne brought from her halls of learning for his courts and colleges masters in science and philosophy, and our system of free schools, falsely said to be of modern origin, and the honour of originating which is as falsely attributed by many to New England, existed in Ireland centuries before this country was discovered by Columbus, and existed there on a much more elaborate scale, for not only were the Irish schools free, but food and clothing were given to foreigners without charge, who had gone there in search of knowledge; more than this, masters of Irish ships were obliged to give said foreigners free passage. But the Danish invasions necessarily dimmed Ireland's intellectual glory. England afterwards completed the evil work by closing her schools and putting a price on the teacher's head, and the want of knowledge which necessarily result from such a state of things has been attributed by ignoramuses and the bigots to the evil influence of her church. In the Ireland of to-day, with her schools opened but a comparatively short period, education is almost as general as it is here, and is probably of a higher standard.

Catholics, in being dissatisfied with the public schools, are most unjustly said to be opposed to American institutions, even to be ready, were they once dominant, to subvert our free-government. Evidently nothing could be more silly than this. He who believes this is in a condition deserving sympathy. The speaker or writer who maintains this must either have taken leave of his reason or have formed a very low estimate of the intelligence of those to whom he addresses such absurdity. Why should we Catholic be opposed to American institutions? Why should we be wanting in love and respect for them? Why should we not even take pride in them? What is there in the Catholic religion to prevent our doing so? We discovered this continent, were the pioneers of its civilization, have here our homes and property, our future and we are able to appreciate the liberty Americans enjoy.

Conscious of all this we have shown our fealty to the constitution times without number. What can not be said of all those who now make a parade of their patriotism.

Catholics sacrificed their blood upon the altar of American independence, and have since as freely shed it to preserve the integrity of the Republic. They stood and fell in the front ranks of the nation's defenders from the first shot fired in Columbia's cause to the hauling

down of the British flag; from the opening of the late civil war to the surrender of Lee; were among the first to plant the country's flag in the enemy's stronghold, among the last to retire from the field lost to American arms. And were this country's greatness again threatened by external foe or internal discord, Catholics would be found as heretofore in their proper places; would be found shoulder to shoulder with their Protestant and other non-Catholic fellow-citizens, marching under the stars and stripes to the defence of this, the freest and greatest country in the world. Our opposition, then, to the public schools is not because of their being American institutions, but because of their lacking some of the most essential qualities of good education.

As secular knowledge only reaches the intellect it neither improves the heart nor strengthens the will. We see this fact even demonstrated in history, where we find that some of the greatest philosophers of antiquity were so degraded and vicious as to be a disgrace to the human family. We find pagan Rome, when it had reached the summit of its intellectual glory, when Virgil and Horace had written their immortal works, and the Roman Senate had listened to the matchless eloquence of Cicero, was denounced by St. Paul for the unmentionable crimes of its inhabitants. Secular knowledge does absolutely nothing towards teaching or enabling the child to attain the end for which it was created, and as a consequence is sadly defective. This is why the good God says to us, at least substantially, "Let not the strong man glory in his strength, nor the rich man glory in his riches, nor the wise man glory in his wisdom, but let him that glorieth glory in this, that he knoweth and understandeth Me." To say that religious knowledge can be communicated to the child in Sunday school is only to treat the subject with contempt. Many distinguished Protestants acknowledge this. Guizot, an eminent Protestant writer of France, says, "In order to make popular education truly good and socially useful, it must be fundamentally religious. . . . It is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious observances should penetrate into all its parts. Religion is not a study nor an exercise to be restricted to a certain place or a certain hour."—*L. r.*

SPEECH OF HIS GRACE THE ARCHBISHOP OF KINGSTON.

A meeting was recently held at Kingston for the purpose of considering the advisability of raising a monument to the memory of the late Sir John A. Macdonald, and at which His Grace the Archbishop of Kingston was present. The following is a *correct* copy of His Grace's eloquent speech. A speech brimful of patriotism and power, eloquent with the testimony of a good man to the work of the departed statesman.

At this stage Archbishop Cleary entered, accompanied by his secretary, Rev. Father Kelly. On rising to move the next resolution, the archbishop was received with applause. He said: "I cordially concur in the purpose for which this meeting has been convened, as is sufficiently signified by my presence amongst you. But a moment ago I entered the room, and at once I was presented with a paper containing a form of resolution and requested to make a speech upon it. The notice has been too short for reflection. But, Mr. Chairman, to any man possessing patriotic spirit and a fair knowledge of the world's history, of the rise and growth of nations, and the mighty influence of the names and memories of national heroes upon the generations that come after them, the consideration of what is due to the memory of the great departed supplies a theme on which he might speak with ease for eternity and evermore. (Hear, hear). The work in which we are engaging is a serious one, and has reference to the dead. It calls upon the citizens of this Sir John's burial-place, and upon all who value his life-work, to join in raising his memorial. I am a citizen of Canada, sent here to live, work and die, and therefore bound by my own personal interests, as well as the interests of those with whom I am officially connected, to take to heart all that concerns the progress of the country, political, social or otherwise. And I say that the men who have expended their time, thought and mind in the difficulties of public life, who have borne the obloquy and sometimes the calumny that asperses their reputation, who have all through this worked their way to the front and spent a long time in the service of their country, these men are worthy of their country's honor. (Hear, hear, and loud applause.) A country that is without the monuments of her glorious sons is a country that has no concentration of patriotism. You may put the books telling of the lives of such men in the university libraries, municipal libraries, and young men's libraries. That is not the making of a country. That is not what gives an uplifting thought and motive to the actions of the young men, teaching them to sacrifice private advantage to public interests. Books may remain unread, they may moulder on the dusty shelf. But lift up a monument in your city, and you will hear citizens saying one to another, "That is the man who served his country, and worked for its progress. (Applause.) That is the way in which to teach our youth."

"It is not to-day that the work of lifting up public monuments has

begun. From even the earliest times it has been the custom. The glorious Appian way, leading from Rome to the Levant and on to the east, was lined with the monuments of great men, and the youth of Rome, as they trod that historic road in their daily walk, had the memories of high public services and noble achievements recalled to their minds, and were fired with inspiration to emulate their ancestors in devoting their lives to the service of their country." (Applause.)

The speaker then referred to his recent visit to Richmond, Va., where monuments of the ex-Confederate leaders are very noticeable. That city had been one of the Southern strongholds during the war. When it fell, the Confederacy fell. But now all the states were one, and the statues of the leaders on both sides were going up indiscriminately in north and south. "So," continued the archbishop, "let us lift up monuments to our men of patriotism. Let us hold in chief regard their unselfish devotion to their country's cause, their steadfastness in adhering to it through all the trials and vicissitudes of public life, their sagacity in counsel, their ability in execution, and finally the record of their successes and sacrifices. All minds may not agree in approving the practical methods or lines of policy they adopted in hours of difficulty. In this respect the best may err. Whether they were right or wrong—and all could not be right—let us honor their memory forever. If Mr. Cooke and I were only to honour those who kneel at the same altar, we would not be as good friends as we are. But Mr. Cooke smiles on me."

Rev. Mr. Cooke—"And you smile on me, too." (Laughter.)

Archbishop Cleary—"I honour the honest man, I care not what his creed is. I am not a Conservative nor a Liberal, and politics are not my profession, but I can see the great and good men on both sides. Now, Sir John Macdonald gave his long life to the task of elevating Canada to the status of a nation. He found a group of disunited colonies. He aimed at binding them together into a homogeneous political organization. He worked for this earnestly and persistently, and we hardly say too much when we style him "Father of Confederation." His wonderful abilities, his purity of purpose, his perseverance throughout half a century of toil and trouble, his victories and reverses and grand achievements render his name worthy of perpetual remembrance in this Dominion. He was in many respects a great man. His power was perhaps most fully shown in his government of men's minds and feelings and his attraction to himself of the good will and esteem of all, even of those who honestly differed from his policy. It might even be said that he proved himself a miracle of power and greatness among men by the fact that he had held together the Conservative Party and kept leadership over them for nigh half a century (great laughter.) For the steeds that draw the Conservative coach are sometimes fiery and unruly, and it is no easy task to keep them within the traces (renewed laughter).

This greatest of Canada's statesmen is Kingston's glorious son. In the schools of this city, in its literary and social institutions he inhaled the spirit that governed his public career, and therefore does Kingston claim chief place in doing honour to his memory. Here, too, by his own request do his ashes lie. He sleeps in the bosom of his mother, to whose interests he was personally and officially attached through life, as her first citizen, her honoured son, her Parliamentary representative. Wherefore let Kingston be the place of his memorial, that hereafter, as until now, his name and hers may be linked together in loving remembrance and undying honour.

In conclusion, the Archbishop moved, "That in view of the fact that Kingston was the home of Sir John A. Macdonald and is now his burial place, an invitation be extended to all who cherish his memory and value the work he did for his country, to join the citizens of Kingston in erecting this monument."

Principal Grant, on rising to second the resolution, complimented Archbishop Cleary on his eloquent speech. Referring to the subject under discussion he said a people that was not grateful to its public men deserved to perish and would perish.

A CATHOLIC PRIEST ON STATE IN EDUCATION.

THE Rev. John Conway, editor of the *North-Western Chronicle* of St. Paul, Minn., contributes to the *Independent* of last week a noteworthy article, "The Public Schools and Roman Catholic Theology." Father Conway believes that the school question "has now reached the point where the contending parties can meet and discuss their differences more or less dispassionately." The marked and increasing hospitality to Catholic expression on the subject, on the part of a distinctly Protestant journal like the *Independent*, supports his assertion, as do also the invitations to Cardinal Gibbons, Archbishop Ireland, Bishop John Lancaster Spalding, and Bishop Keane, of the Catholic University, to address National and State conventions of public-school teachers; and the tone of the discussions following Bishop McQuaid's statement of the Catholic school-policy in the Forum; and the non-Catholic Dr. Bascom's plea for a readjustment of the American school system so as to include the denominational schools, in the same magazine.

Father Conway admits that there is a natural morality whose laws are of universal force, and from those penalties for violation of them here is no escape; but he adds, this limited morality would be a sorry

substitute for the full code of Christian morals so necessary for the safety of society.

He is evidently not in sympathy with those among the Catholics, Lutherans and others, who are satisfied with the private or parochial schools, and will allow the state no voice, even in the secular part of education. "Theirs is a hopeless position," he says, "from a utilitarian standpoint, for private schools as a system can no more compete with the public schools than can any other private enterprise as compared with one fostered by the state." He maintains strongly the right of the State to give secular education; reinforcing his argument with citations from so eminent a theologian of past times as the great Spanish Jesuit, Suarez; and from Cavagnis, a professor of canon law in the Pope's own seminary at Rome, Cardinal Zigliari, and Dr. Bouquillon, of the American Catholic University. Still weightier this citation from the theologians of the Vatican Council ("*Schemata de Ecclesia*") :—

"The right to educate in literature and the sciences for its own legitimate end and for the common good is not denied to the civil power, and, therefore, also the right to direct these schools in so far as its legitimate end demands, is not denied as belonging to the same civil power." ("*Schemata de Ecclesia*."

He strongly favours compulsory education; for if parents neglect so plain a duty, they deserve to be coerced. He says in conclusion :—

"Two things must be admitted by the people of this country before the school question can be settled in a manner satisfactory to all. First, the necessity of religious training; second, the right of the State to educate in secular matters. Catholics hold the first. Though not a unit on the second, they are misrepresented by some of the lesser lights among themselves when these assert that the Catholic Church is opposed to state rights in education.

"The best exponents of Catholic thought admit the right of the State to educate. Taking these two principles—the right of the State to educate in secular matters, and the almost universal admission of the necessity of religious training—the solution of the school problem becomes one of adjustment of means. Whether these means be adjusted after the fashion known as the Poughkeepsie plan or after the system in vogue in England, or in some way yet to be devised, it seems to me that such adjustments might well be made if the leaders of the various schools of thought were brought together."

All true friends of the Catholic schools must be glad that this sensible statement of their case is brought before the intelligent non-Catholic constituency which the *Independent* reaches weekly. It will do much to offset the prejudices created by anti-Catholic misrepresentation; or, that which, for all practical purposes, will as effectually retard an amicable settlement—the excessive claims for the parent on the part of too timid and conservative Catholics.

A BLUE-RIBBON TOWN.

For the Review.

Not very many years ago, on one bright Saturday evening in June, a group of rather tired looking girls were walking towards a pretty little Catholic chapel in one of our Canadian cities. It was the eve of the Feast of St. Aloysius, the beautiful patron of youth, and the warm love begotten for him in their school days, by the pious teaching of their instructors, who knew the benefit of weaving holy thoughts with necessary worldly knowledge, made them now forget the weary week spent in the heated atmosphere of the sewing shop. In a dim fashion it came upon them, that the work they were about to-night, would repay them in a more generous manner than that gained from the sewing-machine.

And yet perhaps I somewhat wrong them, for their hearts were too loving to have room for anything but Love. Numbers of people were thronging the busy streets, and, as seven o'clock rang from great St. James tower, the girls saw issue from beneath the many "Licensed to sell spiritous liquor" men old and young, gentle and simple. All no doubt having remained as long as our city's respectable code of laws would permit. Who dare say it was the spirit of Phariseism that prompted the girl's involuntary thanks to Heaven, that their womanhood seldom mingled in crowds like that?

Upon the opposite side, a young man, evidently Irish, and not more than twenty, was rendering it a difficult matter for his two good-natured companions to keep him progressing even in a zig-zag manner. This pitiable incident occasioned quite a little discussion among the girls. "I wonder at those other two boys wishing to be seen in such company," said one.

"Oh," came with a touch of Irish brogue "perhaps they are equally guilty but have more than the usual complement of English and Scottish blood in their veins." And yet a third put in with a half-laughing, wholly tender, voice, "I believe they are both hard-working, sober boys and are kindly taking that other one home, and I like them for it, and say with Captain Cuttle "may they never want a friend or a bottle to treat him." This last sally was followed by the gravest voice of the party, that of a girl with a pale, intelligent face. "I think it is a disgrace to our faith that we are able to read so many Catholic names above the saloon door." "Well, retorted our Dickens

friend "even though that be the case, the men need not go in and drink. The proprietor is not at the door compelling their entrance." "No, but for the reason that all our Catholics know one another, they patronize as if in honor bound." "How is it 'Auld Lang Syne' does not prove such a strong motive power in other business, as we only too frequently know it does in this." And womanlike Margaret answered by another query. "Why do we naturally incline to doing the wrong thing? But if men would only follow the Church's teaching in avoiding that which robs them of the faculties God gave them, we know how very much even materially it would benefit them," but she concluded with a little knotting of the smooth brow, "we should have more temperance societies and more temperance lectures." "Oh now 'rare pale Margaret' you want to arouse our jealousy of your 'Father Mathew' who dwells by Simcoe Lake, and allows his people only the beverage which 'cheers but does not inebriate.' But you must know that the secret good wrought in the Sacred Tribunal is more powerful and therefore more lasting." "Yes, granted that you get the drunkard there. But how is that to be accomplished but by the persuasive eloquence of the pulpit, which reaches the man not yet so degraded as to remain from mass, and makes clear the path for the entrance of Divine Grace?" "Tell us Margaret dear," they cried, "about your 'Father Mathew' who is said to be rivaling in zeal Ireland's apostle of temperance. And Margaret complied in her gentle, earnest way, saying, "I must be very brief, for 'tis growing late. This pious priest, well styled the 'Father Mathew of Canada,' is, to commence with, an Irish Canadian of magnificent physique, with the light of a noble purpose shining upon his strong, handsome face. A cultured gentleman in every respect, yet simple as a child in his great humility. He possesses a voice that thrills as it thunders forth words of warning or denunciation upon those commencing or continuing in the sin of intemperance; but again falls like sweetest music in blessings on those who faithfully keep their covenant with God and him when they took his pledge.

He has banished liquor so effectually from our town that there is not a single Catholic proprietor of a hotel and but very few frequenters till it stands a proof of all the good that follows in the wake of temperance. When men would persist in drinking despite all his pleading and threatening, he would somehow have them dismissed from their work (meanwhile secretly contributing to the support of their families.) When want compelled the unfortunates to seek again our 'Father Mathew' with repentance and promises of amendment, it was remarkable that they soon received notice from their employers to return to work.

I have often seen him, he who has the bearing of a Prince, enter the lowest drinking house. He would go up to the 'bar' where stood one of his 'stray sheep' holding the poisonous glass to his lips, and reaching for it would place it unfinished upon the counter: then with his arm through that of the unresisting man lead him away. You probably think that this would lower the dignity of the one, and lessen the manliness of the other? But strange to say, even to the unsympathetic on-lookers, both rather seemed to increase. To me his greatest diplomatic virtue is shown in his dealing with the 'boy, the father to the temperate man.' For as our young brothers, so dear to us and

upon whom rest so many hopes and fears, kneel with fresh unspotted hearts at their First Communion, Father Mathew administers the pledge until the age of twenty-one; knowing full well that by this period of abstinence he is strengthening them for a renewal of it for life. But our beloved Father has often been made to feel the brunt of the bad hearts and evil tongues of those opposed to temperance and of those by whom the violation of that virtue afforded a luxurious livelihood. Yet this persecution but rekindled his courage and fervor. His enemies did their mightiest to wound by endeavoring to undo his work by placing temptation before his weakest soldiers, but they did not reckon upon the watchful eye of the true general, who always guards most his weakest defence. This failing, they struck at the dearest possession of a Catholic priest, his fair fame; which, like a woman's virtue, must not be tarnished even by a suspicion.

One evening 'Father Mathew' arrived at a hotel a great many miles distant from home, and ringing the bell ordered a quantity of liquor to be sent to his room. In the 'bar' below men stood, who had seen the arrival of the great temperance advocate, and now heard the order with a smile of triumphant malice: that that which they had longed for in the wickedness of their hearts was about to be accomplished before witnesses. They had seen that he was weary and travelled stained with crossing many a rough field, and were jubilant over the necessary temptation to give the lie to his preaching and to prove him no stronger than other men. But what must have been the keen chagrin of those men, when, at the next gathering around the "beer barrel" the owner, who was an uncompromising supporter of the most illiberal Protestant church in the neighborhood, told that our 'Father Mathew' had but used the momentous liquor to ease the pain in his burning feet, blistered by this long weary walk upon one of his numerous works of mercy.

"But here is the church and I will tell you more another time. And girls," she added, with the spirit of her ideal imbuing her "as you kneel before the altar, ask St. Aloysius to throw his powerful protection round our youths, and save them from the curse of the nineteenth century—Intemperance.

L. A. HENRY.

"That inexhaustible reservoir of platitudes, Mr. Goldwin Smith, has brought out a book, *Canada and the Canadian Question*," to prove—will it be believed?—that Canada would do well to sever its connection with England and amalgamate with the United States. This is the sleek, canting professor who is continually charging the Irish with treason and what not. Mr. Smith's loyalty to Britain being mere lip homage, or rather hypocrisy, breaks down when it comes in collision with self-interest. He reckons not of Britain's loss if there be gain to Canada and especially to its adopted citizen, Mr. Goldwin Smith. His opposition to Irish Home Rule is, of course, also pure hypocrisy. It is really a consuming hatred of the Irish because they believe the Pope is somewhat of a better authority than Mr. Goldwin Smith on religious subjects.

GENERAL NEWS.

...The religion of the existing population of Ireland is according to the census returns, as follows: Catholics, 3,549,956; Protestant Episcopalians, 600,280; Presbyterians, 446,667; Methodists, 55,225; Jews, 1,798; all other denominations, 50,652.

...Twelve Sisters of charity are about to start from Quatrecht, Belgium, for Rome, in the Congo State, Africa, to take charge of an orphanage for girls, and to instruct the native women. They take their convent with them. It is a little house made of wood and iron, in sections, which can be taken to pieces for transportation, and set up again whenever desired.

...Rt. Rev. Francis McNierny, Bishop of Albany, has been highly honored by Pope Leo XIII. having just received from him the title of Roman count. Bishop McNierny will now be recognized in all countries where royalty reigns as a member of the nobility, irrespective of birth and family and his episcopal office. The title also carries with it special privileges at Rome. In official assembly, when the Pope is present, Bishop McNierny will hereafter take precedence of all other ecclesiastical dignitaries, including the Cardinals of the Church, who have not been favored with the title of count.

...A sister of Sir Charles Russell, council for defendants in the *baccart* case, is mother superior of the Order of Sisters of Mercy at St. Mary's Hospital, San Francisco. In an interview she says that she hears often from her brother and that it pleases her to know that he and his sons are good Catholics. Sir Charles, moreover, has always, she declares, been a strong advocate of the Irish cause before the English people.

...In the course of Monsieur Carnot's recent visit to Pau he called at the hospital, and taking the Cross of the Legion of Honour attached it to the breast of Madame Declaux de Latenee, Sister Superioress. This lady is seventy-three years of age, and has passed forty-four years in the hospital service, three of them in the Crimea during the war. She has consecrated almost her entire fortune to works of charity and each year gives a dowry to several orphans out of the revenue remaining to her. It was much against her will this modest living saint accepted the honour which had been frequently pressed upon her, and as she accompanied the President of the Republic through the wards she endeavored to hide the decoration under her large sleeves.

...Archbishop Janssens of New Orleans in a lecture in the Cathedral, Philadelphia, said: "The Southern States may be blamed with

slavery and war, but I say that the Pilgrim Fathers were far more cruel towards the negro race than any other. The very ships that brought them to Plymouth Rock were afterwards used to transport the negroes from Africa to be sold as slaves. While we are glad that slavery and war are over, yet we should not throw all the blame on the South."

...We are pained to hear, says the *London Universe*, that Cardinal Lavigerie, Archbishop of Carthage and Algeria is lying seriously ill at Carthage, from weakness brought on by superhuman exertions in promoting the work of the Armed Brethren of the Sahara for the propagation of the faith and the suppression of slavery in the regions of the great desert. There is shortly to be a general ordination in his diocese, at which sixteen of the White Fathers will be present.

...*Donahoe's Monthly Magazine*, for July, is the most interesting issue published. In the first place the Encyclical of our holy Father the Pope is given entire. There is also an interesting article on Science and Transubstantiation, by one of the ablest contributors to the *Magazine*. History of the New Auxiliary Bishop of Boston. Irish Literary Men of New York. Revisiting Ireland. Ethics of Dirt. Intellectual Life of the Catholic Church, together with a great variety of other articles on most every subject.

The Catholic Weekly Review.

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

Commented by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. P. J. Dowling Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

The Late Rt. Rev. Bishop Carberry, of Hamilton.

The Rev. Father Dowd of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion.

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TORONTO, SATURDAY, JULY 2, 1891.

Catholics who believe in the real presence of Jesus Christ in the Holy Eucharist, cannot show too much respect in the Temple of God; and would do well to always bear in mind the following rules:

1st—Persons whilst in church should avoid—as much as possible—coughing expectorating, and all manner of unusual noise in getting into or leaving their seat.

2nd—They should be remarkably clean in their dress and in their person, and avoid the slightest appearance of foppery or indiscretion.

3rd—They should look only on the altar or at the priest, and keep constantly in mind that it is to speak to God alone that they appear there.

4th—All who can read should use their prayer books, unless when meditation may be preferable.

5th—Mothers who bring young children to church should keep them from distracting the devotions of grown persons when at prayer.

6th—Catholics should be extra careful never to turn their backs to the altar whenever the Blessed Sacrament is exposed; but to kneel in a respectful posture.

7th—Acolytes serving at Mass should not be allowed to make the responses in a hurried manner, but in an edifying way.

8th—Communicants should approach to and retire from the communion railing in a most respectful and reverent manner, and also to and from the confessional in a similar and recollected way.

9th—It is an edifying sight to see the whole congregation stand up when the gospel and creed are read at Mass, and all kneel in unison when the priest says "and He was made man."

10th—Communicants should take care to hold the Communion cloth in a proper manner, and on no account to hurry from the church after receiving Holy Communion.

There is a small band of men in the world of letters who chafe against the restrictions that English ideas of decency impose upon them. They would dearly like to see introduced amongst their countrymen and countrywomen fiction like that of certain French authors—all in the interests of art and literature of course—and they are angry because British publishers will not print such poison, nor British magistrates allow it to be sold. Mr. Grant Allen, we regret to find, constitutes himself in the *Fortnightly* the spokesman of those admirers of sensuous literature. There are, we are happy to say, no signs that English fiction is about to lose its honourable reputation for purity, and this is largely due to the proprietors of "Mudie's" and "Smith's" who practically support the novel-publishing firms, and who will not buy indecent books. If John Bull does wrong, he at least has the grace to be ashamed of it, and this trait in his character (which leads people who glory in their shame to call him a hypocrite) is fatal to Mr. Grant Allen's hopes for the corrupting of our popular literature.

The following from Father Cronin of the Union and Times, Buffalo, N. Y., concisely states the necessity of the Catholic newspaper in family

education: "There seems to be a feeling among some Catholics that their duty towards the education of their children is done when they have sent them to a school approved of by their spiritual pastor. But this is not so. Experience teaches that school-life is only a supplement to home-life; and that the real educational influence is that of home.

A home in which the only literature found is the daily paper or a chance novel is not a Catholic home in the fullest sense. In every Catholic home a good Catholic paper ought to be part of the equipment. Fathers and mother who take a paper into their house merely because it has the "news" become intellectually little above the village gossip; for what is most of the "news" over which we spend so much of our precious time, but a higher kind of village gossip? And often it is the lowest gossip possible.

The real mission of the press is not to give news, but to mould character and opinion. Real news is valuable to this end; but how much of the mock "news" is like the grass of the field which to-day is in flower and to-morrow is cast into the oven. A Catholic paper in a household is a "perpetual missionary." It permeates all the fibres of household life; its influence is recurrent; every week it stimulates and up-raises. It comes constantly—even the careless son or brother, yawning because the night is stormy and he must remain indoors, turns to it when he has finished the daily news. And, indifferent as such men are, the Catholic paper influences them unconsciously. They may keep away from church, they may avoid sermons, but they cannot escape the printed page, which is a constant sermon and is with them in their hours of leisure.

No secular paper can supply the lack of a Catholic paper in a Christian home. It is worth even a sacrifice of no small proportions—worth even the giving up of a few cigars yearly or the wearing of an old bonnet a little longer. A Catholic paper in a Catholic household is an necessity, not a luxury."

SCOTLAND AND IRELAND—SUGGESTIVE STATISTICAL FACTS.

For the first time in all its history the population of Scotland, according to the recent Scotch census, exceeds four millions. This brings it very near to the point at which the population of Ireland now is. But the population of Ireland has decreased from eight millions to less than five millions, and the decrease still continues. If the increase of population in Scotland and of diminution in Ireland continue, the population of Scotland, in the course of ten or twenty years, will exceed that of Ireland.

These unquestionable naked facts are pregnant with suggestive questions. Why is it that the population of Ireland has steadily decreased, while that of Scotland has steadily increased in number?

Is it because of the superior natural advantages of Scotland over those of Ireland? Just the reverse is the fact. The area of Scotland in square miles is less than that of Ireland; and more than one-half of that area, because of the barrenness of the soil or the rigour of the climate, is practically unsusceptible of cultivation, a wilderness given over to "sheep-walks" or ranges for the preservation of wild-birds and deer. But much of the greater part of Ireland is capable of the highest cultivation, and yields generous returns for labour bestowed upon it. For commerce Scotland is far less favourably situated than Ireland. Scotland has harbours, but they are remote from the routes of the world's commerce and dangerous to approach, because only approachable through tempestuous seas or by circuitous routes. Ireland has harbours, deep and spacious and secure, immediately upon the established routes of commerce and easy of access.

As regards mineral resources, Scotland has coal and iron ore. So has Ireland, and, in addition, has marble, silver, gold, and clays of the finest quality for the manufacture of pottery ware and porcelain. In every respect as regards natural advantages for agriculture and commerce and manufactures, Ireland is superior to Scotland.

Is then the difference, the advance in population and material prosperity of Scotland over Ireland, attributable to the possession of greater natural intelligence, energy, or virtue, by the people of Scotland as compared with those of Ireland? We deny the supposition, and all facts of history, and of the present time, support the denial. To enter into detailed proof of this would require a recital of facts in the past and present, that would occupy more space than we can give it. No one to-day, possessed of ordinary intelligence, will deny that the Irish people are the equals in intellectual and moral characteristics of any other people on the face of the earth.

Why, then, has Ireland, ever since she was deprived of the power of legislating for her own interests, steadily declined in population and prosperity, while Scotland, during the same period, has steadily advanced?

The answer is found in the fact that the interests of Scotland have been constantly cared for and conserved by Parliament, in which her representatives are respectfully listened to and their counsels carefully followed. Scotland and Scottish interests have ever received favourable attention at the hands of the British Parliament. Everything that favourable legislation could do to promote the interests of Scotland has been done, whilst the reverse has been the case with Ireland.

CARDINAL MANNING AND MR. PARNELL.

The following correspondence has taken place between the Archbishop of Dublin and the Cardinal Archbishop of Westminster:

Archbishop's House, Dublin,
3rd June, 1891

MY DEAR LORD CARDINAL.—On my return from Rome, a few days ago, my attention was called to a letter published last week in the Dublin *Freeman's Journal*, containing a statement which I cannot but regard as a very disgraceful calumny against your Eminence. It is my duty to bring the matter under your Eminence's notice at once.

The letter in which the statement occurs is dated from Montreal, and was sent by the writer of it, who signs himself H. J. Cloran, for publication in the *Freeman's Journal* here. According to Mr. Cloran's statement, the letter was originally addressed by him to the Archbishop of Montreal, and, as he is not ashamed to proclaim, it was sent by him to the Archbishop with the view of influencing the Archbishop's action in a matter of great public importance—the advice to be given by His Grace to the Catholics, or, at all events, to the clergy, of his diocese, in reference to the reception to be accorded to the Parnellite delegates visiting Canada.

So far as the letter deals with matters of which I happen to have direct personal knowledge, it is made up of statements diametrically at variance with facts of the most public notoriety. I can have no hesitation in saying that, whilst the falsehood of the statements may or may not have been within the knowledge of Mr. Cloran, their falsehood was of necessity well known to the responsible editors, who, to the discredit of Dublin journalism, gave prominent insertion to them in the newspapers of which they have control.

As regards your Eminence, the letter contains the following outrageous statement:—

"The raising of the moral question was simply an afterthought, and when the agitation was started to decapitate Mr. Parnell on that ground, his Eminence Cardinal Manning, being called upon to give his opinion, said that the friends of Home Rule were free to oppose Mr. Parnell, and that his retirement from the leadership should be demanded, not on moral, but on political grounds. Consequently, the moral aspect of the situation was not the bona fide cause or *raison d'être* of the opposition to Mr. Parnell's leadership."

It is important that I should be in a position to contradict the calumnious statement thus made about your Eminence,

I have the honor to remain,
My dear Lord Cardinal,
Your Eminence's ever faithful servant,
† WILLIAM J. WALSH,
Archbishop of Dublin,
His Eminence Cardinal Manning,
Archbishop of Westminster.

The following is Cardinal Manning's reply:—

Archbishop's House, Westminster,
June 4th. 1891.

MY DEAR LORD ARCHBISHOP.—I hope the Archbishop of Montreal was not deceived by the audacious falsehood in which my name occurs.

The statement is not only without shadow of foundation, but at variance with my repeated written declarations.

But as the *Freeman's Journal* has, so far as I know, suppressed what I have written, I am the less surprised at its publishing this fabrication.

For many years I have held that a judicial record such as that in Mr. Parnell's case dis-

qualifies a man for public life. From the moment of this deplorable divorce case I have held Mr. Parnell to be excluded from leadership, not on political but on moral grounds. Men in various responsible offices have letters of mine of that date containing this express judgment. But I hardly need to say more.

Believe me always, yours faithfully,
† HENRY E., Cardinal-Archbishop,
His Grace the Archbishop of Dublin.

A. M. I. C. G.

We have great pleasure in publishing the following circular from Fr. McRae. It sufficiently speaks for itself, and his undertaking should receive the support of all charitable people. Samples of the pictures will in a few days be left with responsible parties in Toronto, and many of them can be seen at the Review office.

DEAR FRIENDS:

I have been charged by His Grace, the Archbishop, of Toronto, with the building of a church at Beamsville, but find it impossible to raise the necessary funds in my poor mission. Now, whilst in Europe, I visited the *Societa Oleografica*, of Bologna, Italy—a society organized for the special purpose of reproducing in Oleographs the various masterpieces, of Christian Painters—and carefully noted their best pictures. In order, therefore, to raise the necessary funds for the above undertaking, I have decided to have the most suitable of these pictures imported, and, with the gracious approval of His Grace, the Archbishop, (which he has cordially given as below) and the kind permission of your worthy Pastor, to dispose of them to you at a moderate figure. They vary in size and value, as you may learn from the accompanying list. I will try to reward in a special manner those who show zeal in the good work of disposing of these pictures for me. Purchasers too will not only have a rare opportunity for procuring good pictures to adorn their homes and inspire them with virtuous thoughts, but they will also merit the rich reward God has promised to those who further His honour and glory. Hoping, therefore, that your circumstances will permit you to assist me in this undertaking and praying that God may abundantly reward you.

I am yours faithfully in Christ,
K. J. McRAE, P. P.

APPROVAL

MY DEAR FATHER McRAE:—I heartily approve of your project to build a small church at Beamsville for the benefit of the faithful in that district, and I earnestly commend your praiseworthy undertaking to the practical sympathy of the Priests of the Archdiocese. A church is badly wanted in that locality, not only for the grown people, but also for the religious interests of the children who have no Catholic School there, and who are therefore in great need of a church wherein they could meet their Priest and receive from him requisite instruction in the doctrines and duties of their holy religion. The Priests and people of the Archdiocese can help you by purchasing the beautiful pious pictures you have imported from Italy. Put my name down for a subscription of one hundred dollars (\$100) for your pious and meritorious undertaking.

Believe me to be yours faithfully in Christ,
† JOHN WALSH,
Archbishop of Toronto

PRICE LIST.

21x28 Death of St. Joseph.....	Franceschini	\$2 00
21x28 Holy Family.....	Pacelli.....	2 00
21x31 Jesus Carrying the Cross.....	".....	2 00
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15x24 St. Agnese, V. M.....	".....	1 75
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14x20 Crucifixion (of via Crucis)	Pacelli.....	1 50
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14x20 Ecce Homo.....	".....	1 25
12x16 Virgin Most Holy.....	Trevisano.....	1 00
12x16 Mary, Mother Most Amiable	Guardasoni	1 00
11x15 St. Agnese, V. M.....	".....	1 00
14x20 Guardian Angel.....	Pacelli.....	1 00
21x15 Death of the Just.....	".....	75
21x15 Death of the Wicked.....	".....	75
10x14 Sacred Heart of Jesus.....	".....	75
10x14 Sacred Heart of Mary.....	".....	75
13x18 St. Peter Apostle.....	".....	50
13x18 St. Paul.....	".....	50
11x16 St. Joseph with child Jesus	Muler.....	50
11x16 St. Ann with Child Mary	".....	50
11x16 St. Elizabeth, Queen of Hungary,	Ittenbach 50	
12x16 St. Francis with Stigmata.....	".....	50
12x16 St. Aloysius Gonzaga.....	".....	50
11x13 Pius IX.....	".....	25
11x13 Leo XIII.....	".....	25
21x17 "Angelus," of Millet.....	".....	75
17x21 A Happy Mother.....	".....	75

Catholic News

...The Parish of New Germany (Snyder), Ont., held their annual pic-nic on Dominion Day.

...Rev. Father Poulin, P. P. of Cantly, has been presented by the Children of Mary of his parish with an address and handsome purse. The gifts were hand to the Rev. Father by Misses M. J. Prudhomme and M. Dean.

...Thursday morning June 25th at St. Patrick's Church, Ottawa, Mr. John A. McCann, of the Department of Malita, and Catherine M. Walsh, daughter of Mr. William Walsh, of the Department of State, were married by Rev. Father Whelan. After the ceremony the young couple were driven to the Queen's wharf, where they took the steamer Empress for Montreal. They intend visiting Quebec, St. Anne de Beaupre, and other points of interest on the St. Lawrence, and carry with them the best wishes of a host of friends.

...On Sunday, 21st ult., Feast of Saint Aloysius de Gonzaga, a solemn *Te Deum* in thanksgiving, was sung in St. Mary's church, Williamstown, it being the thirty-third anniversary of the first Mass of the Rev. Father MacCarthy. How many, and what changes in those eventful years! Not a priest remains of all those who assisted at the ordination, on that bright morning of June, 1858.

May they rest in peace.

...The Catholic Lyceum opened in Ottawa on Sunday, June 21, by Archbishop Duhamel, fills a long felt want of the Roman Catholic youth of that city. It will afford the facilities the Collegiate Institute gives the graduates of Common Schools, enabling them to qualify for the High Schools and Universities under the control of the Christian Brothers. Entrance examinations took place on Monday and Tuesday, and a number of scholarships equal to \$80 each, have been generously donated. One of five for St. Patrick's Parish is given by Hon. John Costigan, two others by lady parishioners, and the remaining two by other friends.

...A large congregation assembled in St. Mary's Cathedral last week to witness the elevation of Mr. Francis A. Keough, of Kincardine, to the priesthood. Mr. Keough is a young man of good appearance and graduated from Assumption College, at Windsor, with high honours. His brother is a well-to-do contractor in Kincardine. Two of his sisters are nuns. His venerable parents were present at the service which made their son a priest. They were accompanied by a large number of relatives.

Bishop Dowling performed the ordination ceremonies, assisted by the Rev. Father McEvoy as archdeacon. Rev. Father Brady supported the nee-presbyter, and his splendid voice was heard to advantage in the singing of the

ANNUAL COMMENCEMENTS.

The old-time prejudice against convent training as unfitting girls for the practical needs of the life that awaits most of them has very sensibly diminished of late, but among some classes it is still too prevalent. As a matter of fact, the prejudice is superlatively foolish. If the convent graduate fill in after-life no more exalted station than that of the wife of a farmer or day-labourer, there is nothing more certain than that she will fill it all the more worthily because of the years spent among the refining and ennobling influence of the convent school or academy. If her tastes incline to the higher pleasure of life, her home will be only the more pleasant, and the training given to her children all the better. "Men are what their mothers make them"; and it is safe to say that when the mothers are convent graduates, the chances that they will form good men are appreciably increased. What we intend to note, however, was that it is a mistake to fancy that the convent girl devotes all her time to literature, music, painting, etc. Classes in Domestic Economy are a regular feature in our best academies. And in one at least that we know of the holy sciences, or arts, of cooking and mending are very thoroughly mastered. We have recently had sweet and convincing proof that the girls of that academy are excellent cooks; and the knowledge that they could enjoy a good book, sing a sweet song, and play the piano and harp acceptably, did not at all lessen our appreciation.—*Act Maria*

AT LORETTO ABBEY.

The closing exercises at Loretto Abbey took place on Wednesday afternoon, June 24th. A very interesting programme was rendered by the pupils of the Abbey. The opening address was read by Miss Lillie Slaven.

The following graduates were crowned: Misses Long, Macdonell, Doherty, Burns, Foley.

A Sonata Pathétique, selected from Beethoven, was the next feature. In this many of the young ladies took part. On the pianos, the Misses Andrews, Howes, Stewart, Wright, Stanton, Hawkins, Miller, Macdonell, White, Macdonald; cello, Miss Massey; violin, Miss Muldrew; harp, Miss Chopitea, organ, Miss Muldrew. Miss B. Cook's recitation, of Longfellow's poem, "The Legend Beautiful," showed fine appreciation of the monk's thoughts and good elocutionary culture. Playing the "Galop di Bravura" were: Pianos, Misses Slaven, Dodge, Brown, Greatwood, Underwood, Brereton, Y. Collins, L. Power, Leonard and Street. As an extra Miss Clara Cason gave a recitation, entitled "My Mother's Face." Rubenstein's "Valse Caprice" was played by the Misses Hawkins, Muldrew, Andrews, Chopitea, White and Wright. Les Demoiselles Chopitea, Stanton, Long, A. Hawkins, S. Hawkins, Miller and Stewart recited a part of Moliere's Femmes Savantes; the dialogue was lively and well sustained throughout, especially between the leaders, Misses Chopitea and Stanton. Norwegian dances were played on the piano by Misses Stewart, Muldrew, Gibson, Dean, Cooke, Mason, Wright, A. Hawkins, S. Hawkins, and Hume.

In instrumental music the honours of the day were unquestionably carried off by Misses Chopitea and Muldrew. Miss Chopitea's harp solo was plainly the performance of one who has great natural talent, supplemented by great skill in music. Miss Muldrew's Polonaise in B flat was also powerfully and skillfully executed. Both of these young ladies appeared in several parts of the programme, and always with credit to themselves.

The feature of the afternoon was the sacred cantata, "Ruth the Moabitess," under the direction of Mr. E. R. Doward. Most of the girls of the Abbey took part, and the choruses

swelled out in a way to show they had been well trained. Unfortunately it had to be cut short to allow of the finishing of the programme within reasonable time. The soloists were: Misses Moore, Dodge, Hawley, Stanton, Petley, Kirk, O'Meara, Gibson and Brown.

The following clergymen were present: His Grace the Archbishop, Bishop O'Mahony, Vicars-General Rooney and McCann, Revs. Mariion, Kreidt, O'Reilly, O'Donahoe, Chalandard, McBrady, Wissel, Krine, Williams, Cruise, Dean Cassidy, Hand, Egan, Rohleder.

Owing to the crowded state of the hall, the distribution of prizes took place in private. The valedictory was read by Miss Doherty.

The following is a list of prize winners: Medal, presented by Pope Leo XIII. for church history—Miss Petley.

Gold medal for English literature, presented by His Grace Archbishop Walsh—Miss Birdie Burns.

Diploma for instrumental music—Miss Ellie Muldrew.

Graduating medals were conferred on Misses Birdie Burns, Josephine Doherty, Belinda Long, Stella Macdonell and May Foley.

Gold medal for Christian doctrine in senior department boarding school, presented by his lordship Bishop O'Mahoney—Miss Pauline Bowes.

Gold cross for Christian doctrine in day school, presented by Very Rev. V. G. Rooney—Miss Josie Collins.

Silver cross for Christian doctrine in intermediate department—Misses Lea Street and Mary Hunt.

Gold cross for good conduct in senior department boarding school—Miss Teresa Lacy.

Gold medal for good conduct in day school—Miss Teresa Power.

Gold cross for ladylike deportment—Miss Stanton.

Gold medal for vocal music—Miss Petley.

Gold medal for fidelity in choral class—Miss Rose Hawkins.

Gold medal for mathematics—Miss Wright.

Gold medal for instrumental music—Miss Rose Hawkins.

Gold medal for proficiency in undergraduating class—Miss Elsie Stuart.

Gold medal for proficiency in sixth class—Miss Annie Pape.

Gold medal for good conduct and general satisfaction in sixth class—Miss Mary Gaffney.

Gold medal for art embroidery—Miss Gurtie Muldrew.

Gold medal for arisene embroidery—Miss Masurette.

Gold medal for the fine arts—Miss Lillie Phelps.

Gold watch for painting and fancy work—Miss Annie Kingsley.

Gold thimble for plain sewing in senior department boarding school—Miss Ida Hawley.

Gold thimble for plain sewing in intermediate department—Miss Annie Gaffney.

Gold pen for writing—Miss Leo Street.

Gold medal for painting and drawing—Nellie Lywood.

Silver medal for charity in conversation, presented by his grace Archbishop Walsh—To Miss Carris O'Meara.

Gold medal for literature—Miss Josephine Doherty.

Silver Cross for ladylike deportment in intermediate department—Miss Alice Cormally.

Silver Medal for vocal music—Miss Edith Stanton.

Silver medal for fidelity in choral class—Miss Lottie Dodge.

Silver medal in senior department instrumental music—Miss Marie Miller.

Silver lyre in junior department instrumental music—Miss Agnes Hawkins.

Silver medal in junior department violin class—Miss Lizzie Connor.

Silver bracelet for painting and drawing—Miss Nellie James.

Silver medal for composition in sixth class—Miss Laura Hume.

Silver medal awarded to Miss McIntosh for proficiency in fifth class and to Miss Lizzie Greatwood in div. fifth class.

Special prizes—Miss Lillie Phelps, improvement in div. fourth class music. Miss Chopitea, crown and prize for the harp and first prize in sixth class music. Miss Wright, crown and prize in sixth class music, first for the mandolin and crayon, second for oil painting. Miss Carrie O'Meara, first for vocal music senior class, second in fifth class French, first for shorthand writing. Miss Lizzie Moore, crown and prize for oil painting, first for vocal music senior class, prize improvement in French and second in instrumental music fifth class. Miss Burns, prize for improvement in English, second for water colors and crayon. Miss Rose Hawkins, first prize for oil painting. Miss Tot Masurette, first for drawing and pastel and prize for improvement in French. Silver medal for good conduct and ladylike deportment in junior division boarding school, Miss Edith Mason.

Intermediate department—Work box for fancy work, Miss Lottie Linn. Special prize for fancy work, Miss Lillie Slaven. Crown and prize for good conduct. Miss Louise Murdock. Crown and prize for promptitude in rising. Miss Lea Street. Crown and prize for order and personal neatness, Josephine Donovan. Crown and prize for amiability in sewing department, boarding school, Miss Nellie Lywood. Prize for order and personal neatness in senior department boarding school, Miss Mary McDermott. Prize for promptitude in rising, Miss Carrie O'Meara. Prize in junior choral class, Miss Lottie Lynn. Crown and prize for amiability in intermediate department, Miss Birdie Cooke. Special prize for charity in conversation, Miss Katie Leonard.

LORETTO CONVENT, NIAGARA FALLS.

His Grace the Archbishop crossed the lake on Thursday, June 25th, and proceeded direct to the Falls where he was present at the Thirtieth Annual Commencement Exercises of Loretto Academy. The subjoined programme was presented with that care which is ever characteristic of the work of the ladies of Loretto, and each number was given with an earnestness which bespoke close application to study on the part of the pupils. If past exhibitions of this school have been pleasing and satisfactory, truly that of 1891 can be called successful.

From the first number on the programme to the last not a feature was presented but added to the success of the participants and reflected glory on the Sisters. Nothing but expressions of pleasure were heard from all present.

In addition to the Most Rev. Archbishop there were present Rt. Rev. Bishop O'Mahony, Very Rev. Dean Harris of St. Catharines, Very Rev. Prior Kreidt, O.C.C., Rev. Father Philip, O.C.C., Rev. Fathers O'Malley of Chilton, Sheehan of Buffalo, N.Y., Lanigan, of Niagara Falls, N.Y. and many others.

The graduates of '91 were Misses Kate Mooney, New York, M. Fanning, Staten Island, N.Y., C. Wallace, Detroit, and A. McNulty, Java Centre, N.Y.

The following is the programme:

March From Tannhauser
Sacred Chorus Witt
Crowning of the Graduates
Piano Solo, Capriccio op. 22.... Mendelssohn
Vocal Trio
Ya Ost in the Stilly Night..... Moore
The Evening Wind..... Reineke
Recitation From Hilartha
Quartette—Polish Dance Winiowski
Glee a German Shepherd's Lay

litany. The musical portion of the service was conducted by the Sisters of St. Joseph. Rev. Father Coty acted as master of ceremonies. Sister Aurelia presided at the organ. Among the clergy present were; Rev. Father Doherty, Arthur; Rev. Father Maloney, Bridgeport; Rev. Father Haley, Acting Recorder of St. Patrick's Church, Rev. Father Hinchoy and Rev. Father Hahn.

...Last Sunday was a day of unusual interest in the Church of Our Lady, Guelph. At the early Mass fifty children received their First Communion. Mass was celebrated by His Lordship Bishop Dowling, Father Hinchey, of St. Mary's Cathedral, Hamilton, acting as deacon and Father Devlin, S. J., of "The Gesu," Montreal, as sub-deacon. After Mass His Lordship administered the sacrament of confirmation to over two hundred candidates, among whom were about thirty adults. The immense edifice was thronged to the doors, scarcely standing room being available, and the spectacle presented by the large number of girls and boys, the former robed in virgin white and wreaths and veils, was one which could not fail to impress the most worldly. After administering the sacrament Bishop Dowling conferred the total abstinence pledge on all the boys until they reach the age of twenty-one years. He then addressed a few words of counsel to the children, impressing upon them the significance of the step which they had just taken, and urging them to remain true to their vows.

CONFIRMATION SERVICES.

FORT ERIE.

On Sunday morning the Archbishop rode to Fort Erie. On arriving at New Germany His Grace was met by some of the parishioners to whose greetings he replied in words indeed few but full of paternal love and solicitude. Having visited the pretty little church of St. Joseph and having expressed himself pleased with all he saw, the archbishop proceeded to Fort Erie, where he was anxiously awaited by the assembled parishioners. As His Grace approached the church his eyes beheld over the porch the words "welcome to our Archbishop" beautifully lettered and artistically surrounded with evergreens. The interior of the sacred edifice was likewise nicely decorated for the occasion. Before the services the archbishop catechised the children, who numbered about twenty, and when he had concluded he expressed satisfaction at the ready answers of the children.

High Mass was then begun, Father Philip being the celebrant. After Mass His Grace received the addresses of the congregation and of Branch 189, of the C. M. B. A. The archbishop replied in his usual felicitous way. He said he was especially glad to see such an organization as the C. M. B. A. established among them. The address from the parish was read by Mr. P. J. Hiseler and that of the C. M. B. A. by Mr. Wm. Edwards. The first address was printed on satin and was a rare piece of typographical art.

After the address His Grace administered the sacrament of confirmation and afterwards gave the pledge to the boys who promised to keep it until they reached their 21st year. The Te Deum terminated the services. The singing was furnished by the Holy Angel's choir of Buffalo, N. Y., and was of a very high order.

The weather was all that could be desired. A very large congregation was present. Altogether everything contributed towards making the 28th of June a day long to be remembered in Fort Erie.

NIAGARA-ON-THE-LAKE.

...On Monday evening last His Grace the Archbishop arrived at Niagara-on-the-Lake, and proceeded to the residence of Rev. Father Harold, P.P. Confirmation was held on the following day at 10 o'clock, at the old church of St. Vincent de Paul, high mass being sung by Rev. Father Harold with Rev. Fathers McRae and Smythe as deacon and sub-deacon, respectively Father McEntee of Port Colborne acting as master of ceremonies. Amongst the other priests present were Very Rev. Father McGann, V.G., and Rev. Fathers Williams, Dominick, O.C.C., McColl and others. Rev. Prior Kreidt, O.C.C., presided at the organ and gave the congregation an artistic musical treat, the choir singing Swietzer's mass in a very creditable manner. His Grace then catechized the children and spoke to them a few words in his well-known eloquent and didactic style, thereby imparting information to themselves, their parents and to all others who were present. After which he administered the Sacrament of Confirmation to 82 postulants, who reverently knelt at the altar rail at this, the supreme moment of their young lives.

At the close of the service a deputation from the congregation proceeded to the altar rail and Mr. Jas. Healy, in a clear and distinct voice presented to His Grace the following address:

TO HIS GRACE ARCHBISHOP WALSH.

May it please your Grace—We your Catholic children of the parish of Niagara gather about you to-day to express our profound veneration for our spiritual father and our admiration of Your Grace's personal worth.

On the occasion of your Grace's first official visit to St. Vincent de Paul's church we greet you in the sacred edifice erected by the earliest worshippers of the true faith in this Peninsula. They left us a legacy in the good example of their zeal and courage to which we would indeed be recreant if we failed to pay to the head of the diocese the homage his sacred character and exalted dignity demand.

If we are few in numbers, we hope to be regarded as not the least devoted to the "faith once delivered to the saints" and its ministers, the messengers of the Gospel of peace whom God has given us to break the bread of life.

We, the representatives of the congregation at large, are also commissioned by the C. M. B. A. to which many of us belong to convey to your Grace a hearty welcome among us, towards whom in your capacity of spiritual adviser you bear a peculiar and pleasant relation.

Your Grace's reputation as an eloquent and laborious worker in the Lord's vineyard is here before you. The ripe scholar, the Christian gentleman, the priest with all which this sacred word implies are blended in the man we proudly recognize as our Archbishop, in a manner calculated to inspire not alone the filial devotion of your flock but also the respect and esteem of those who are not of the fold.

May God ever give His Church such ministers as you; and while praying earnestly that our merciful Lord may long spare your Grace to rule this Diocese in the fatherly spirit and with the marked success that have distinguished your whole administrative career, we kneel at your feet to ask a special benediction.

On behalf of the Congregation.
Signed

Jos. Healy
Jos. Green
Jno. Murphy
Hen. Sheppard
Jas. Swift.

His Grace in reply thanked the congregation for the testimony of their good will, and said that although they were now few in numbers, might they not claim to be the chosen few. In his usual happy vein the Archbishop alluded to his former visits, whilst a parish priest, to the historical old church. His Grace's wonderful memory was shown by his

allusions to many of the old families he had met during his former visits. In speaking of these old inhabitants and former settlers of the borough, many of whom are laid at rest beneath the green sods and waving trees in the graveyard hard by, he caused the dew of recollection and affection to flow to the eyes of many of their descendants who were then present worshipping in the congregation. His Grace eulogized the work being performed by their parish priest, the Rev. Father Harold, and trusted that he would have all the assistance possible for the preservation and repair of the present church, until such times in the future when a new edifice would be erected in its stead. From its juxtaposition to many large cities, and its natural advantages, Niagara was fast becoming a most popular summer resort, and good Catholic families from Toronto and elsewhere, who came to reside there for the summer, would render them aid and assistance. He thanked them for the spirit that had prompted their kind words and the true Catholic faith and unity that had inspired it, telling them that though their Archbishop, he was yet the friend of the humblest layman amongst them.

The new altars were very prettily decorated with banks of natural flowers, the delightful fragrance of which, mingled with the rich aroma of incense, caused the minds of the worshippers to instinctively revert to the words of our Lord, "Consider the lilies of the field, they toil not neither do they spin, yet even Solomon in all his glory was not arrayed as one of these." The decorations of the altar was the work of the ladies of the Altar Society and reflected great credit upon them. A word of commendation must also be said for the altar boys who, as acolytes and thurifers performed their functions without a single error. The sublimity of the Sacrament of Confirmation, the beauty and sanctity of the Mass, the presence of the beloved Archbishop, and the remembrance of his fatherly and eloquent words, will be indelibly impressed upon the minds of all those participating in this service at Niagara-on-the-Lake.

...The present actual number of parishes and communities in the Catholic world regularly aggregated by diploma to the League of the Sacred Heart, called the Apostleship of Prayer is 46,403. The present number of associates is calculated to be 20,000,000. Of these there are more than 1,000,000 among English-speaking Americans. The Rev. R. S. Dewey, S.J., of Philadelphia, Pa., is the central director for the United States, and Rev. Father Connelly, S.J., Montreal, for Canada.

...Baron Frederick Galisto von Borgia, the last of the famous family of the Borgias, died recently near Szizburg, in Austria. There is no doubt that the Borgias have been greatly calumniated; at any rate if they gave Cesare to the world—a Cardinal who through off his robes and became a soldier,—they also gave the world St. Francis Borgia, who put away the sword to take up the cross. Cesare Borgia, the brother of that Lucrezia whom the romancers represent as a fiend, surrendered his place in the Sacred College to assume the title of the Duke of Valentinois; Francis gave up the Dukedom of Gandia to become a humble Jesuit.

...Rev. Dr. P. L. Chappelle, who is in charge of the Catholic bureau of missions, had a conference with Indian Commissioner Morgan last week, in regard to the relations between the bureau and the Indian office. The result was an agreement to live in peace, the commissioner making known his intention to continue existing denominational schools, in accordance with the policy of Congress as expressed in recent legislation, but to make no new contracts.

Bacchante - Speed three, little boat. *Procl.*
 Recitation - Legend of the organ builder
 Operetta - "The Katydid" *Larilla*
 Duett - Spanish Dance *Moskorski*
 Sacred Chorus *Rosani*

Prizes as follows were then distributed to the successful candidates.

Graduating Medal—Miss Fanning, Staten Island, N. Y.

Graduating Medal—Miss Mooney, New York City.
 Graduating Medal—Miss Wallace, Detroit, Mich.
 Graduating Medal—Miss McNulty, Java Centre, N. Y.

Crown for good conduct—Misses Huntington, Spicer, A. Flynn, M. Freeborn, Tolbot, Briceland, Henry, Sheahan.

Gold cross for Christian doctrine, donated by His Grace Archbishop Walsh, merited by Misses Clapp, Cousineau, Peabody, Flynn, Smith, Bampfield, and obtained by Miss Cousineau.

Medal for fidelity to school rules, merited by Misses Spicer, Clarke and A. Flynn, obtained by Miss Spicer.

Medal for ladylike deportment, merited by Misses Marsh, Peabody, Huntington, Duncan, Hunter, Spicer, Shealy, Krumholz, Talbot, Freeborn, Wood, E. Krumholz and M. Freeborn, and obtained by Miss Peabody.

Medal for amiability obtained by Miss White.

Medal for order, merited by Misses Lyon, Flynn, Clarke, Toryton, Duncan, Spicer, Peabody, Hunter, Smith, Wood, Bampfield, Clappe, Talbot, Krumholz, Muldoon, White, Freeborn, Huntington, E. Krumholz and Freeborn, obtained by Miss Bampfield.

Gold pen for penmanship, merited by Misses Duncan, Bampfield, Toryton and Talbot, obtained by Miss Toryton.

Medal for English literature, donated by His Grace Archbishop Walsh, awarded to Miss Huntington.

Medal for essay, donated by a friend—Miss Kean, honourable mention Miss Huntington.

Gold Medal for charity in conversation, donated by a friend, awarded to Miss Wood.

Medal for elocution—Miss O'Brien.

Medal for music in 2nd class—Miss Briceland.

Medal for painting—Miss Muldoon.

Medal in 1st arithmetic and algebra classes—Miss Duffy—honourable mention, Miss Keane.

Medal for arithmetic in 2nd class—Miss M. Freeborn—honourable mention, Misses Bampford and E. Freeborn.

Medal for arithmetic in 3rd class—Miss Lyon—honourable mention, Misses Flynn, Taylor, Spicer and Ford.

Prize for arithmetic in 4th class—Miss Cosgrove—honourable mention, Miss Toryton.

Gold thimble for darning—merited by Misses Hunter, Chrysler, Huntington, Smith, Lyon, Freeborn, Talbot, A and E Krumholz, C. Lyon, C. Bampfield, G. Magle, F. Toryton, Muldoon, J. White, M. Clarke, N. Ford and M. Freeborn, obtained by Miss Hunter.

Silver thimble for plain sewing, merited by Misses M. Freeborn, Clarke, Spicer, Muldoon, Freeborn, White, Chrysler, and E. Krumholz, and obtained by Miss White.

Medal for plain and fancy needle-work—Miss M. Flynn.

Gold medals for essay on "Calisthenics," donated by Capt. Clarke, awarded to Misses Muldoon and Mooney.

Prize for epistolary composition, merited by Misses O'Brien and Freeborn, obtained by Miss O'Brien—honourable mention, Misses Kean and Huntington.

Prize for promptitude in rising, merited by Misses Duncan, A. Flynn, Muldoon, Bampfield, Talbot, M. Clapp, Cosgrove, Chrysler, and obtained by Miss A. Flynn.

Prize for plain sewing—Miss Mullin.

Prize for music in 1st class—Miss Hunter.

" " " 3rd class—Miss Smith.

" " " 4th class—Miss Kean.

" " " 5th class—Miss Schmitz.

Medal in 1st English class—Miss Hunter.

Medal in 2nd English class—Miss Kean.

Medal in 3rd English class—Miss M. Freeborn—honourable mention, Misses Lyon and Smith.

Medal in 4th English class—Miss F. Marion—honourable mention, Misses Spicer and Taylor.

Medal in 5th English class—Miss Cosgrove—honourable mention, Miss Clarke.

Medal in 6th English class—Miss Nagle—honourable mention, Misses Mullin, Sheehan, Lyon and Schmitz.

Medal in 2nd French class—Miss Cousineau.

Medal in 3rd French class—Miss Talbot.

Prize in 4th French class—Miss Taylor.

Junior Division.

Silver cross for Christian doctrine donated by a friend, awarded to Miss S. McNulty.

Crown for good conduct, Miss Mabel Kean and H. Chrysler.

Prize for order, Miss Mattie Bampfield.

Prize for promptitude in rising, Miss H. Chrysler.

Prize in 1st class, Miss Mabel Kean
 " for writing, Miss Bessie O'Brien
 " for arithmetic, Miss Mattie Bampfield
 " for arithmetic, Miss O. Kean
 " for music in Div. 5th class, Miss Josie McNulty.

Prize for music in 6th class, Miss Mattie Bampfield.

Prize for music in preparatory class, Miss Blanche Clarke.

Prize for sewing, Miss O'Brien.

DE LA SALLE INSTITUTE

...The annual commencement exercises of De La Salle Institute was held in the Auditorium on Thursday afternoon, June 25th, and were well attended. The programme embraced musical and elocutionary selections of considerable merit, and interesting and very creditable exhibitions of phonography and typewriting. The Toronto Opera House orchestra, under the baton of Mr. J. Obernier, rendered a number of choice selections with well-known skill.

Prizes were presented to the successful pupils as follows:—

Junior Form V., 2nd Division, Christian Doctrine—W. Giroux, M. Murray, W. Henry; grammar, T. O'Connor, S. O'Brien, J. Davidson; composition, W. Henry, E. English, M. Murray; dictation, C. O'Donoghue, F. McCloskey, J. Pape; geography, W. O'Brien, J. Davidson, M. Murray; history, W. O'Brien, W. Giroux, F. Beer; arithmetic, F. Beer, E. McDonald, W. Henry; mensuration, T. O'Connor, J. Pape, E. McDonald; algebra, W. O'Brien, W. Giroux, E. McDonald; geometry, W. Henry, W. O'Brien, T. O'Connor; book-keeping, W. Henry, M. Murray, F. Beer; penmanship, W. Giroux, W. O'Brien, W. Henry; phonography, F. McCloskey, F. Beer, M. Murray.

1st Division—Christian doctrine, J. Flynn, F. Boylan, E. Kelly; grammar, L. Kelz, F. Boylan, E. Kelly; composition, J. Varley, J. Flynn, L. Kelz; geography, E. Kelly, J. Flynn, F. Boylan; history, E. Kelly, J. Flynn, L. Kelz; arithmetic, F. Boylan, L. Kelz, J. Flynn; mensuration, L. Kelz, F. Boylan, J. Flynn; algebra, L. Kelz, F. Boylan, E. Kelly; geometry, L. Kelz, J. Flynn, F. Boylan; book-keeping, L. Kelz, F. Boylan, F. Flynn; penmanship, J. Flynn, J. Varley, L. Kelz.

Special prizes—Phonography, L. Kelz; drawing, L. Kelz and W. O'Brien; best record, J. Flynn; gentlemanly deportment, J. Varley.

Senior Form V.—Christian doctrine, J. Huntley, H. O'Connor, J. Wright; grammar, J. Kormann, H. O'Connor, W. Malloy; literature, W. Malone, H. O'Connor, J. Wright; composition, H. O'Connor, G. Turner, E. O'Connor; elocution, J. Wright, W. Malone, J. Kormann; geography, J. Kormann, H. O'Connor, G. Turner, J. Huntley, W. Malone, G. Turner; arithmetic, G. Turner, N. Delaney, J. Kormann; mensuration, J. Kormann, J. Huntley, A. Heffernan; algebra, J. Huntley, J. Kormann, J. Wright; geometry, J. Huntley, W. Malloy, J. Kormann; commercial correspondence, J. Wright, H. O'Connor, W. Malone; book-keeping, J. Huntley, J. Kormann, G. Turner; penmanship, A. Heffernan, E. O'Connor, H. O'Connor.

Special prizes—Phonography, J. Kormann and E. O'Connor; typewriting, J. Wright; drawing, J. Kormann, A. Heffernan, G. Turner; best record, J. Huntley; gentlemanly deportment, H. O'Connor.

Silver medal, presented by Mr. C. Burns, awarded to J. Wright for attendance at religious instruction.

Form VI. Christian doctrine, M. Stafford, W. Kidd, J. Lee; grammar, M. Stafford, H. Chase; literature, M. Stafford, H. Chase, P. Quinn; composition, M. Stafford, W. Kidd, J. Lee; elocution, L. Lee, W. Kidd; geography, W. Kidd, M. Stafford, H. Chase; history, W. Kidd, M. Stafford; arithmetic, M. McConvey, H. Chase, M. Stafford; mensuration, W. Mc-

Convey, H. Chase, M. Stafford; algebra, W. McConvey, M. Stafford, J. Lee; geometry, W. McConvey, H. Chase, M. Stafford; commercial law, W. Kidd, J. Lee, M. Stafford; commercial correspondence, M. Stafford, W. Kidd, P. Quinn; bookkeeping, M. Stafford, W. Kidd, H. Chase; penmanship, M. Stafford, W. Kidd, W. McConvey.

Special prizes—Phonography, M. Stafford and H. Chase; typewriting, M. Stafford and H. Chase; drawing, J. Lee, P. Quinn, A. Giroux; best record, M. Stafford.

Gold medal, the gift of Mr. E. O'Keefe, awarded to Mr. McConvey for mathematics.

Commercial diplomas—W. Kidd, J. Lee, W. McConvey, A. Giroux.

Very Rev. F. P. Rooney's gold medal for the boy obtaining the highest number of marks in the entrance examinations was awarded to M. E. O'Leary, of St. Michael's school.

LORETTO ACADEMY, HAMILTON.

On Thursday afternoon, the 25th ult., the twenty-sixth annual closing exercises of this well-known and extensively patronized institution took place. Long before the hour appointed the spacious and handsome grounds surrounding the Academy were crowded with visitors, many of whom were parents of the pupils. Among the distinguished guests were His Lordship Bishop Dowling, Rev. Fathers McEvay, Rector of St. Mary's Cathedral; O'Sullivan, Halim, Cote, Supt. of S.S.; Casey, Humehey, Haley and Brady; Mayor and Mrs. McLelland, Mr. Monaghan, U. S. Consul, Mrs. Monahan, Mr. Edward Martin, Q.C., Mrs. Martin, Mrs. Barker, Major and Mrs. Moore, Mrs. Mason, Mrs. Briggie, the Misses Harris.

The reception room, decorated with the exquisite taste which characterizes the Ladies of Loretto, and the young ladies attired in their simple white costumes, presented a most attractive appearance to the eyes of the audience. The charming modesty and quiet dignity of the pupils, indicating the highest refinement and culture, could not fail to impress favourably the most fastidious, and to reflect the highest credit on the ladies in charge of the Academy.

The programme was a choice one, and during its progress the lovers of classical music enjoyed a rare treat. Seldom, indeed, have we experienced such genuine pleasure as that afforded us during the rendering of the different literary and musical selections. The recitations in English and French were delivered with faultless enunciation, well trained elocutionary power and a graceful ease of manner which showed through training. Good music, always elevating, becomes doubly so in the hands of the accomplished ladies of Loretto, and minds and hearts are raised to appreciate the masters of this art. Too much cannot be said in praise of the instrumental and vocal pieces executed with such rare skill as to call forth the well merited applause of those present. A very charming part of the programme was the performance by the little children of a very pretty "operetta," which won the hearts of all present.

Many gold and silver medals, presented by the friends of the Academy, were conferred by Bishop Dowling on the fortunate winners. His Lordship also crowned the graduates of the year. A touching salutatory was read by Miss O'Brien, after which His Lordship Bishop Dowling, addressed the young ladies in his usual happy and eloquent manner, congratulating them on the work done during the year, and intermingling his remarks with a few words of advice on their manner of spending the holidays. Mayor McLelland, Mr. Martin, Q.C., and Colonel Monahan also addressed the pupils, complimenting them on their deportment and the skill with which they had per-

formed their various parts. Before dispersing the numerous guests were shown through the studio, where the needle-work, paintings and drawings of the pupils were exhibited. Many beautiful pieces of work were inspected and much admired. Special attention is given by the ladies of the institution to plain sewing and everything that would be useful to the young ladies in their homes.

The work of this institution is varied. Besides the usual branches of a polite education, English, French, German, music, etc., there are special classes for bookkeeping, phonography and type-writing, in which many of the pupils made great progress during the past term. Those wishing to obtain certificates for teaching have also every facility afforded them, and quite a large class are preparing to write at the Departmental examinations in July.

The Academy has a most healthful location, and is surrounded by magnificent grounds, artistically laid out in walks, lawns, flower beds, etc., while forest trees of more than half a century's growth, make shady walks and arbors where the privileged pupils spend their recreation hours.

Truly this institution affords every advantage for the physical, mental and moral training of young ladies, and deserves the large patronage it has received in Canadian and American cities.

J. H. B.

ALEXANDRIA.

The closing exercises of the Convent of the Congregation de Notre Dame, Williamstown, came off on the evening of the 25th ult., with a grand concert and distribution of gold medals, premiums and wreaths of honor.

The large hall, superbly decorated, was filled with the parents and friends of the pupils, and the elite of Glengarry and its neighbourhood. The music, vocal and instrumental, was of the highest order, there being many fine voices and pianists among the ninety-one pupils in the musical department.

The elocution was much admired, the selections affording genuine pleasure to the large and distinguished audience.

The display of needle work, useful and ornamental; the exquisite paintings in oil; drawings in pastelle and crayon etc., filled one room, and spoke volumes for the talent and industry of the young ladies who, while effecting so much in the fine arts, had not neglected other and important studies, as the very strict examination held the week previous, and occupying two days, fully proved.

Two young ladies graduated, receiving the gold medals for the full course of seven years.

By vote of her companions, the gold medal for Excellence was awarded to Miss Cecelia MacGillis, Williamstown.

This commencement closes the 26th year of this far-famed institution. His Lordship Bishop Macdonell was to have presided, but unfortunately was prevented through illness. This was the only draw back to the magnificent entertainment of Thursday night.

Con.

The Separate school at Falls View, Ont., taught by the good ladies of Loretto, closed on the 30th. During the course of the examination which preceded the children showed that they had made marked improvement in all branches and reflected credit on the teachers. A silver medal, for highest merit, presented by the Ladies of the adjoining convent, was won by Master Dominick Ferretto. Diplomas of merit awarded by Inspector Donovan for application, attendance and conduct were awarded to Master Henry Crotty and Miss Sarah Hamilton. The other prizes were distributed according to order of merit. After the distri-

bution, a neat little entertainment was given by the pupils. It consisted of dialogues recitations and singing, and was much enjoyed by those present. After addresses by the clergy present the children dispersed to enjoy their holidays, to return later refreshed for another term.

...The annual commencement exercises of the Convent of Notre Dame du Sacre Coeur, Ottawa were held on Tuesday morning at which the following were the principle prize winners:

Gold medal to graduates, thus gaining the highest honours in the institution—Awarded to Miss Walburga Eyanson, Columbia, Ind., Miss Fabiola O'Hanley, Ottawa, Miss Agnes Baskerville, Ottawa, and Miss Kate Cassidy, Ottawa.

Silver medal—Miss Teresa Kirwin, Guyon, Que; Miss Hawley, Ottawa; Miss Frances Connolly, Ottawa; Miss Margaret Hughes, Collfield, Ont; Miss Emma Slattery, Ottawa, and Miss Fabiola Roberge, Ottawa.

THE LEAGUE OF THE SACRED HEART.

This pious association so conducive to the spread of Catholic piety among the people is daily making rapid strides in our English-speaking Canada. We could have no better proof of it than the fact that the little Canadian Messenger of the Sacred Heart of which the first number appeared only in January last has already reached a monthly circulation of nearly six thousand copies. Within a few weeks centres of the work have been established in such important parishes as St. Patrick's, Hamilton, St. Patrick's Ottawa, St. Patrick's Quebec (under charge of the Redemptorist Fathers,) St. Helen's Toronto, (Dean Cassidy's parish,) St. Thomas's London of which Father Flannery is Rector.

In most of the above centres there were enthusiastic League celebrations on Sunday, 21st of June. Tercentenary day of St. Aloysius, Patron of youth and young men. At St. Patrick's Quebec, there was an imposing public procession of the different Men's societies of the parish headed by a superb banner of the Sacred Heart. At the Gesu, Montreal, the day was kept by a solemn reception of Promoters at which the sermon was preached by Rev. Father Drummond, S.J. At St. Helen's Toronto, there was a general Communion in the morning, at which a solid body of forty men marched together to the altar rail with the badge of the Sacred Heart on their breasts. At the evening ceremony and consecration Rev. Father Teesy, C.S.B., preached a sermon for the occasion to a large audience. Grafton kept the day by a general communion in the morning of nearly all the parishioners. After High Mass at which Father Connolly, S.J., Central Director preached, the Promoters to the number of twenty, received diplomas and were decorated with the gold cross.

Cobourg had its celebration in the evening consisting of an imposing reception of thirty Promoters at which the Rev. Central Director preached a suitable sermon for the occasion. There were celebrations in numerous other centres in honor of the Tercentenary.

LEAGUE OF THE SACRED HEART AT BRANTFORD.

Sunday last (21st) was a day of church going for the Catholic people of Brantford. On the invitation of the Rev. Pastor, Father Peter Lennon, who desired to perpetuate the fervor of the recent mission, Rev. J. Connolly, S. J., of Montreal, came to reorganize the League of the Sacred Heart in the parish. A large congregation assembled at High Mass at which a sermon was preached on the nature of Devotion to the Sacred Heart. In the afternoon some three hundred children organized a juvenile League under their school teachers. At 3 p.m. there was a brilliant gathering of the ladies of

the parish to whom the scope and tendency of the ladies' branch of the Holy League were explained. Thirty volunteered their services as Promoters to enroll the families of the parish, form rosary bands and distribute League literature.

At the evening service another large congregation assembled conspicuous for the number of men. The sermon was on the Three Degrees—Morning Offering, Rosary Decade and Communion of Atonement—three solid practices which will ensure earnestness and fervor of Catholic life. The preacher closed his sermon by a warm appeal to the men to attend the meeting to be held after Benediction for the purpose of forming a Men's Branch of the League of the Sacred Heart. At the benediction of the Blessed Sacrament which followed Father Feeny the Rev. Local Director of the Holy League read the act of consecration of the parish to the Sacred Heart.

After the ladies withdrew from the church a large number of men occupied the front benches when the Central Director briefly explained the end and functions of the Men's League—Morning Offering, five communions of Atonement in the year, pledge against intoxicants in bar-rooms and places of public resort. Then was witnessed the gratifying spectacle of seventy-five of the most influential men of the parish lifting their right hand in token of their pledge to adopt the practices and adhere to them through their life. They came forward to the altar rail and kneeling received the blessed badge after which they gave their names to the secretary for registration. Some of the leading Catholic gentlemen of the town were nominated and unanimously chosen as officers and councillors by the meeting.

Con.

CATHOLIC ORDER OF FORESTERS.

...Emerald Court of the Catholic Order of Foresters was instituted last week in Ottawa by H. C. McCallum, district organizer, assisted by M. Quinn, Chief Ranger of Capital Court. The following officers were elected and installed Chief Ranger, J. A. J. McKenna; vice-ranger, D. J. Harris; recording secretary, W. J. Walsh; financial secretary, M. K. Nolan; treasurer, John Kilgallin; senior conductor, Vincent McCullough; junior conductor, Michael Burns; inside sentinel, P. A. Burke; outside sentinel, M. H. Fagan; trustees, Ed. Corrigan, Dennis Hogan and P. J. Powers; physician, Anthony Freeland, M. D.

...The C. O. F. are proud to honour their competent and faithful officers. Thursday evening, June 18th, a notable banquet was given at the Auditorium Hotel, Chicago, in honour of High Secretary James J. Dillon. A full share of the progress made by the order in recent years is credited to Mr. Dillon, whose labours in furtherance of the organization in Illinois and the neighbouring States has been equal, says a daily paper, to the work of any other dozen members of the society. Mr. Dillon has also made friends outside the order and they joined in the tribute to him with cordial enthusiasm. After a sumptuous dinner to which all present did justice, Mr. Jeremiah F. McCarthy, as toastmaster, called on High C. R. Cahill, who eloquently outlined the aims and success of Catholic Forestry. Other toasts and those who responded to them, were in the following order:

"C. O. F. of Wisconsin," John F. Kelly; "Sister Courts," Thomas K. Cannon; "C. O. F. of Canada," A. W. Blouin; "Our Chaplains," Rev. J. P. Dore; "City of Chicago," John C. Schubert; "Our Experience in Milwaukee," Francis F. Colby; "How we got There," A. F. Feeny; "Early History C. O. F.," Hon. John F. Scanlan, and finally "Our Guests" by Sec. J. J. Dillon himself.

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Remarkable Cure of Dropsy and
Dyspepsia.

MR. SAMUEL T. CASEY, Belleville, writes:
"In the spring of 1884 I began to be troubled
with Dyspepsia, which gradually became
more and more distressing. I used various
domestic remedies, and applied to my phy-
sician, but received no benefit. By this time
my trouble assumed the form of Dropsy. I
was unable to use any food whatever, except
boiled milk and bread; my limbs were swollen
to twice their natural size; all hopes of
my recovery were given up, and I quite ex-
pected death within a few weeks. NORTHROP
AND LYMAN'S VEGETABLE DISCOVERY having
been recommended to me, I tried a bottle
with but little hope of relief; and now, after
using eight bottles, my Dyspepsia and Dropsy
are cured. Although now seventy-nine years
of age, I can enjoy my meals as well as ever,
and my general health is good. I am well
known in this section of Canada, having
lived here fifty-seven years; and you have
liberty to use my name in recommendation
of your VEGETABLE DISCOVERY, which has
done such wonders in my case."

A Very Bad Case!
DYSPEPSIA VANQUISHED.

MR. JAMES JOHNSTON, 4th con., 7th lot,
Amaranth, writes: "Two bottles of
NORTHROP & LYMAN'S VEGETABLE DISCOVERY
cured me of Dyspepsia. Mine was a bad case
and I had tried a number of other prepara-
tions without getting any benefit from them."

Dyspepsia Had to Go.

MR. W. J. DEVELL, Wingham, carpenter
and builder, writes: "Three years ago I was
greatly troubled with Dyspepsia; a pain be-
tween my shoulders was so bad that I thought
I would have to quit work altogether. No
medicine gave me ease until I got a bottle of
NORTHROP & LYMAN'S VEGETABLE DISCO-
VERY, which gave me relief. I continued using
the medicine until I had taken three bottles,
when I was perfectly well. I consider it in-
valuable as a cure for Dyspepsia. I know of
several persons who have used it with the
same benefit."

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1	" "	2,500
1	" "	1,250
9	Prizes "	1,000
5	" "	1,250
25	" "	1,250
100	" "	2,500
500	" "	3,000
10	" "	5,000
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100	" "	1,000
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999	" "	4,000

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in its worst form, and after
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I did, and after using 5 bottles
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Rapid Recovery.

DEAR SIR,—I have tried
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My bowels now move freely
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Cures HEADACHE.
Cures HEADACHE.

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A Prompt Cure.
DEAR SIR,—I was very bad
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back, my hands and feet
swelled so I could do no work.
My sister-in-law advised me to
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got one more. I am now well,
and can work as well as ever.

ANNIE HENNESSY,
Tilsontown, Ont.

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Cures BAD BLOOD.
Cures BAD BLOOD.

PURIFIES
THE
BLOOD.

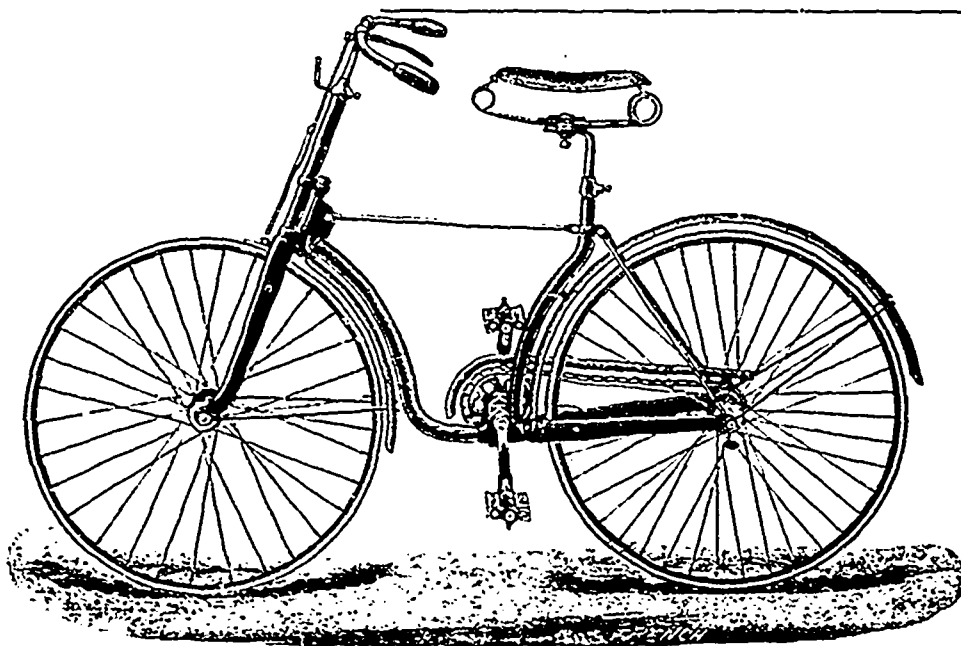
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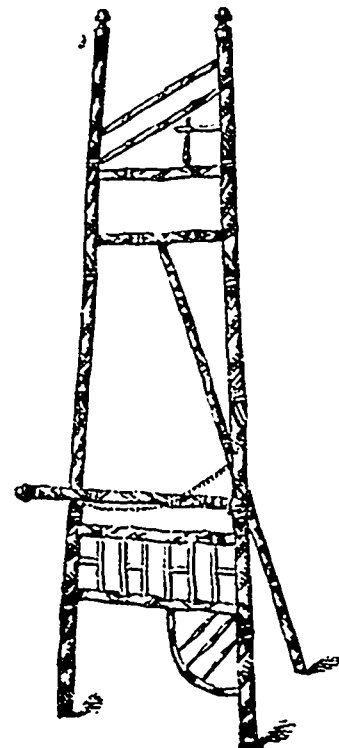
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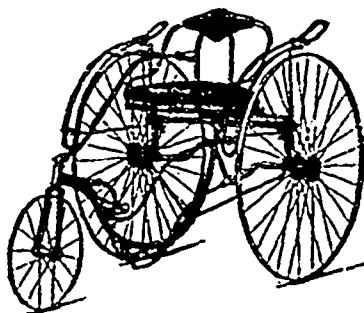


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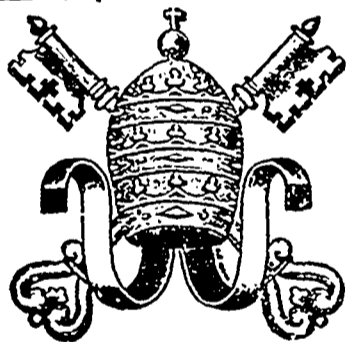
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