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The Catholic Weekly Review.

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

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

Vol. I.

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AN INTELLECTUAL LEADER.

SKETCH OF THE LIFE OF JOHN HENRY CARD. NEWMAN.

I.

There are names the mere mention of which is an epitomized history of great events. When an individual becomes so identified with any movement, whether as promoter, opponent, or victim, that its history cannot be given without incorporating with it a portion at least of his history; so, conversely, his name cannot be mentioned without suggesting to the thoughtful mind the train of events with which he was so intimately connected. Thus are bound together for all time the life of John Henry Cardinal Newman, and the history of the reaction towards Catholicity which has been so remarkable a feature of the religious growth in England in this century.

In many Catholic publications of late years has appeared the representation of an old man, in ecclesiastical garb; the face thin, and much wrinkled, mouth sunken; eyes evidently weak; hair snow-white. This is the Newman of to-day when he has exceeded the great age of fourscore.

Earlier portraits show a sweet, grave, firm mouth, dark eyes, lustrous, and full of intelligence, though perhaps never strong, as spectacles appear very early; and abundant dark hair. The shape of the head and features is said to resemble that of Julius Cesar. A fascinating face it is, and with good right; for it is the face of a man who, intellectually, and morally, stands a 'king among the sons of men;' a man whom all classes of his countrymen love and reverence, and of whom all Catholics are justly proud.

John Henry Newman was born February 1st, 1801, so that he lacks very little of being as old as the century. His father, John Newman, a London banker, was of pure English and Puritan extraction. His mother's maiden name was Jemima Fourdrinier. He had two sisters, Harriet and Jemima, one of whom married Rev. Mr. Mozely, and the other, Mr. Mozely. Those who think that Charles Reding, in Loss and Gain, represents Newman himself will notice that Mary Reding also married a clergyman.

His brother Francis, beginning life under the same religious influences as his distinguished brother, has reached the opposite pole of belief—that of pure liberalism.

Among the early playmates of the present Cardinal was one two years his senior, who was destined to fill as large a space in the political history of the land of his birth as Newman in the religious, and to shine with equal lustre, though on a lower plane, in its literature,—I mean Benjamin Disraeli.

Newman took delight very early in reading the Bible, he tells us. Long years after he speaks with affection of the influence of its "grave and majestic English" in forming the character. From his very infancy he had a love of religion, and a rare capacity for accurately comprehending the mystical.

At fifteen he fell, he tells us, "under the influence of a definite creed, and received into his mind impressions of dogma." This belief in dogmatic as opposed to emotional religion has been the key note of his life. That a positive, objective revelation had been made by God to man, and that man can be saved only by receiving it—this idea firmly fixed in his mind has been the central belief to which all others were referred. His first teaching was Calvinistic, and he experienced a conversion, "of which," he says in his Apologia, "I am yet more certain than that I have hands or feet." It is characteristic of his gentle, loving nature that the mercy of his own supposed election to salvation occupied his mind quite to the exclusion of others being pre-destined to damnation. On this he did not dwell at all.

He has given us, with great minuteness, the course of his religious opinions and the various parts played by men and books in forming them. One feels astonished at the ease and accuracy with which he recalls mental impressions received when a mere boy, and the careful analysis with which he follows their development or obliteration. It was at fifteen that he resolved to be a celibate and a missionary. At this age, too, he could make his own, and repeat opinions drawn from the works of such men as Hume and Paine. He also made a collection of Scriptural proofs of the Trinity; and he tells us that, in reading Milner's Church History, he was "nothing short of enamoured" of the quotations from the Fathers. It was an abiding love.

He was graduated from Oxford at the remarkably early age of nineteen, and shortly after, at the age of twenty-two, was elected Fellow of Oriel College there. This means of income came opportunely at a time of sorrow and financial embarrassment—shortly after his father's death. The family removed from London to Horspath, and shortly after to a home once occupied by Jean Jacques Rousseau at Newnham.

In 1824 he took orders, and soon after occupied a curacy at Oxford. His first sermon was from the text, "Man goeth forth unto his work and his labour until evening." "It was not, perhaps, an altogether undesigned coincidence," says Mr. Jennings, "that the last sermon he preached at St. Mary's, before resigning the living in 1843, should have been from the same text."

In 1826 he became rector of Oriel, a year later was appointed one of the examiners for the degree of B.A., and in the following twelvemonth was presented to the living of St. Mary's, with an adjoining chaplaincy of

Littlemore—a place worthy to be remembered in the light of later events.

From the pens of Mr. Gladstone, Mr. James A. Froude, and Canon Oakley, we have minute descriptions of his manner in class-room and pulpit, and the impression he made upon those brought into contact with him. He endeared himself to the undergraduates by his unassuming manner, and his warm interest in their lives, while he excited their admiration by his all-embracing knowledge, and the clearness and beauty of the language which he made the medium for communicating it. "Every word he dropped," says Froude, "was treasured as an intellectual diamond." "For hundreds of young men," he adds, "Credo in Newmanum" was the genuine symbol of faith." There was a genuine absence of effort from all he said, whether serious or humorous, which gave a restful feeling to his hearers; for where a speaker appears to strain after any effect, his listeners cannot but feel agitated by a certain fear lest he fail.

In the pulpit his appearance and manner of delivery, described without comment, would give an impression of the most ordinary kind. Above the middle height, spare and stooping, he read his sermons without action or inflection, seldom raising his eyes from the paper. But there was that about the man that "put a seal upon him." His voice was musical and had a tone of sincerity and earnestness that fixed attention of itself. Then as to the matter of his discourse Newman never composed anything ordinary. "His sermons were poems," Froude says; and another writer tells us that there is not a sentence of them but would make a study for a philosopher. He had the rare talent of making himself vanish before the images raised by his words. To Mr. Froude, again, we are indebted for the following anecdote illustrating his power as a preacher: On one occasion he was closely describing some incidents of our Lord's Passion, then he paused, and for a moment there was breathless silence, when, in a low, clear voice, he added, "Now, I bid you to recollect that he to whom those things were done was Almighty God." This sermon formed, says Froude, "an episode in the mental history of more than one listener."

In 1830 appeared his "History of the Arians," the reading for which again turned his attention to the Fathers. Going abroad in 1832, he was much attracted by the beauty of Catholic ceremonial, as seen in Catholic countries; and on the other hand greatly alarmed and pained by the news that reached him of the spread of liberalism in the Church of England. Liberalism he defines as "false liberty of thought; or the exercise of thought upon matters in which, by the constitution of the human mind, thought cannot be brought to a successful issue." He felt a call to return home and do all in his power to stem a current which was carrying his Church directly away from dogmatic faith. On two or three occasions he spoke of having a mission; and when, during an illness in Sicily, his life was thought to be in danger, he said, confidently, "I shall not die"; and afterwards, "I have a work to do in England." It was during this tour he wrote many of his poems, among others that well-known and beautiful hymn, "Lead, Kindly Light."

He reached Oxford again Jan. 27th, 1833, and immediately was begun what was known as the Tractarian Movement. It was the attempt he had been meditating for years, to stop the progress of the Church of England towards extreme Protestantism.

Though never ostensibly the leader, Newman was the spirit and director of this movement. "It is only a Newmania," said Bishop Broughton. It was carried on by means of a series of tracts from different pens, called "Tracts for the Times." Having for their object at the outset, to prove that truth lay between the two extremes of Catholicity and extreme Protestantism, the writers called their Church the Church of the *Via Media*. To many it proved, as Dr. Jennings remarks, the direct path to the Church of Rome. The subject of this sketch has told us with graphic distinctness the progress he himself was insensibly making in that direction during the years of the tracts; how, always journeying onward toward it, he yet felt long sure that at last an impassable gulf would

present itself; and how, clearer and ever clearer, grew in his mind the conviction that where his affections had long been drawn there also truth lay. He moved not for the first call, nor for the second, feeling sure, like Samuel, that if it was God who spoke He would call again. "In 1841," he says, "I was on my death-bed as regards the Anglican Church."

In 1843 he made a formal retractation of all the hard things he had said against the Catholic Church, resigned his living of St. Mary's, and retired to Littlemore, where, with a few congenial friends, he led a life closely resembling the monastic. Yet it was not till the 9th October, 1845, that he was formally received into the communion of the Catholic Church.

The reception took place at Littlemore, where his retractation of heresy was received by the Passionist Father Dominic. The reader of "Loss and Gain" will observe another coincidence there. He had certainly not been precipitate in becoming a Catholic. He had waited for the fullest measure of conviction. "I wish," he said a few days before the final step, "I had one-tenth as much faith, as I have intellectual conviction where the truth lies."

His secession from the Anglican Communion, created a powerful sensation. It was written about, talked about, everywhere. "The Church of England staggered beneath the blow." Among many of his former associates there was a feeling of resentment, as if, having undertaken to lead, he had betrayed them; and this feeling was never wholly removed till years later, when the publication of his "Apologia" laid bare his very soul to the public gaze, and claimed, not in vain, even from those who differed most from his conclusions, the deepest sympathy and respect.

If, however, his conversion brought agitation to others, to himself it brought only a deep and abiding peace. "It was," he says, "like coming into harbour after a stormy passage."

The Church in Canada.

Under this heading will be collected and preserved all obtainable data bearing upon the history and growth of the Church in Canada. Contributions are invited from those having in their possession any material that might properly come for publication in this department.

BISHOP GILLIS.

CAREER OF AN EMINENT CANADIAN.

III.

IN 1837, at the earnest solicitation of Bishop Carruthers, Father Gillis was named by the Holy See Bishop of Limyra and Coadjutor of the Eastern District of Scotland, with right of succession. He was not consecrated, however, until July of the following year, owing to some verbal error in the documents setting forth his appointment. The ceremony, the most imposing seen in Scotland since the "Reformation," took place amid the joy of the Catholics of all Scotland. Bishop Baines, Vicar-Apostolic of the Western District of England, was the consecrating prelate, and the sermon was preached by Bishop Murdoch, of Glasgow, who paid the following tribute to his friend:—

"Is there not in the vicinity of your city an establishment which will hand down his name in benediction to posterity as that of the man who had the courage to revive those holy and charitable institutions which once adorned our country, but which the hand of misguided zeal three hundred years ago had laid in smouldering ruins? Yes, in St. Margaret's Convent he has raised to himself a monument, on the front of which might be inscribed these words: 'What man dare for the glory of God, I dare.'"

Bishop Carruthers, who was growing old and incapable of great exertion, shortly left the charge of the city of Edinburgh to his coadjutor, retaining to himself the administration of the Vicariate. And now began for Bishop Gillis that career which was to shed lustre upon the land

of his adoption and earn for himself the gratitude of posterity, a career the more remarkable when we remember that from his earliest years he had always been in a delicate state of health. From this time forward until his death, his life was to be, as indeed it had been in the past, a continuous round of zealous labours for the glory of God and the welfare of his people, the ultimate result of which time only can reveal.

The year 1840 was rendered memorable in the annals of St. Margaret's Convent by the funeral of the venerable Bishop of Kingston, Canada, the Honourable and Right Rev. Alexander Macdonell, who, as has already been related in these columns, died suddenly at Dumfries while on a visit to Scotland, and whose remains were laid in the Convent vaults until the wishes of his people in Canada should be ascertained. Rev. Æneas McDonnell Dawson, LL.D., of Ottawa, was at this time Chaplain of St. Margaret's, and remained so until 1846, when he came to Canada. In recognition of the eminent labours of Bishop Macdonell, and of the great good that had been effected by his zeal in the interests of the Catholic Highlanders, Bishop Gillis resolved that he should be buried with all possible honour. The body was accordingly brought to Edinburgh, and the obsequies caused to be performed with extraordinary pomp at St. Mary's Cathedral, after which the coffin was borne to the Convent and placed in the vaults beneath the chapel, where it remained until 1861, when Dr. Horan, then Bishop of Kingston, came to Edinburgh in order to remove it to Canada. At the same time he presented to St. Margaret's a stained glass window as a memorial of Bishop Macdonell.

Not the least of Bishop Gillis' titles to distinction lay in his success in winning converts to the Church. He was an eloquent preacher, and possessed in an eminent degree that power which springs from inward consciousness of the truth of his doctrine and is the surest means of winning a way to men's hearts. Many illustrious names appear in the list of those whom he succeeded in reconceiving to the ancient faith, conspicuous among whom is the Dowager-Marchioness of Lothair, who was received into the Church in 1851.

Bishop Carruthers died in 1852. Bishop Gillis was absent from home at the time, preaching the "Month of Mary" at the French Chapel in London, but on receipt of this intelligence he lost no time in returning to Scotland. On his way home he injured his spine in a railway accident at Newcastle from which he never entirely recovered. This was followed by a long spell of ill-health which caused him to seek rest and recovery abroad. He visited the waters of Vichy, where he met his old friend and college companion, Bishop Dupanloup, then at the height of his fame. He was by him invited to preach the panegyric on Joan of Arc in the cathedral of Orleans, and the sermon he delivered on that occasion was remarkable for its power and eloquence. Returning to Scotland recruited in health, he entered with renewed ardour into the work of saving souls, preaching, writing, visiting his diocese, and offering himself in prayer to God for the conversion of his country. Some of the Sisters of St. Margaret's Convent having gone to France to recruit their health, he met them at Birmingham on their way home and together they paid a visit to Dr. (now Cardinal) Newman at the Oratory, by whom they were very graciously received. In 1862 he proceeded to Rome, having been invited to assist at the ceremony of the canonization of the Japanese Martyrs on Pentecost Sunday. The Holy Father received him with marked distinction and made particular enquiries as to the progress of the Faith in Scotland. He took advantage of his stay in the Eternal City to lay before the authorities of the Propaganda the state of his diocese and to ask that on account of his ill-health he might be released from the burden of the episcopate. This however was denied him, the Propaganda being loth to deprive the Church of so zealous an episcopal labourer. He was however promised a coadjutor, but for some reason the appointment was postponed, and with humble resignation to the Will of God, Bishop Gillis again turned his hand to the plough. He also visited Spain in search

of relics of St. Margaret in which mission he met with gratifying success.

April 1863 found him in London, whence he had gone at the request of his old friend Cardinal Wiseman to preach at the opening of the Italian Church, Hatton Garden. He had been so unwell that at first he declined the invitation, but the Cardinal would take no excuse, so with his customary self-sacrifice he made the exertion. As the event proved, however, it was too much for him, and was almost immediately followed by a severe attack of jaundice which quite prostrated him. During the whole of the summer following he was able to make very little exertion and it became evident that his life was slowly ebbing away. He was not even able to say Mass except on rare occasions, or to visit the Convent. Rallying somewhat in the Fall, he went to Morpeth to make a spiritual retreat under Father Lowe, O.S.B. Here he was again taken ill and those about him could not hide from themselves the sorrowful fact that the end was rapidly approaching, and steps were at once taken to have him removed to Edinburgh. On the last Sunday of Advent (Dec. 13th) he was able to say Mass in the Chapel of St. Margaret's and it proved to be his last. Next day he was so unwell that he consented to send for Dr. Begbie, his physician, who did all that medical science could do to relieve him, but he slowly yet surely sank, and died a holy death on February 24th, 1864. His last words were: "Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth." He was buried in the vaults beneath the Convent chapel, where lie also the remains of James Robert Hope-Scott and his wife, the granddaughter of Sir Walter Scott, Mr. Menzies of Pitfodels, and Dr. Strain, first Archbishop of St. Andrews and Edinburgh, in the restored Hierarchy of Scotland.

Thus closed a life of which it can, without exaggeration, be said, it was spent solely in the service of God. From his earliest years he had set himself with his whole heart to do God's Will, so that when death came to him he was able to meet it calmly, and in his time and place to echo the words of St. Paul, "I have fought a good fight, I have finished my course, I have kept the faith; as to the rest, there is laid up for me a crown of justice, which the Lord, the just judge will render to me." He was greatly beloved by his people, and held in high esteem even by those not of the household of the Faith, Dr. Wm. Chambers among others having an ardent admiration for him. He was particularly loved by children, a love which he returned a hundred-fold. As to his brethren in the episcopacy, and among his priests, the following letter from Cardinal Wiseman addressed to Sister Agnes Xavier eloquently witnesses to the affection in which he was held:—

"DEAR SISTER IN CHRIST,—I have been prevented from writing more than was absolutely necessary by inflamed eyes, not even yet recovered. On the third day after your good and holy Bishop's death, I was able to say the special Mass appointed by the Church for that day, and I have ever since continued my memento, when able to celebrate.

"God, I trust, has heard our prayers for him, and received him to his sweet embrace, for he must have had much of his purgatory here. You must naturally feel like orphans, and endure all the desolation of a fatherless household. But God will be your Father, and your late kind parent and founder will not resign his post to any on earth now that he is near the Fountain of Grace and the Source of Paternity.

"I will not forget to pray for you; for I loved him more than anyone else in the same condition and relation with me in the Church. We felt much in common, and thought, I believe, always the same on all that concerns the Church.

"In return, therefore, I beg your prayers for myself, while I send your community my affectionate blessing.

"Yours very sincerely in Christ,

N. CARD. WISEMAN.

"London, March 15, 1864."

The extent of his labours and the good he accomplished can only be estimated by those who shared his work, his trials, and his triumphs. He found Scotland practically a desert so far as the Faith was concerned, and he left it a flourishing garden in the Church of God. The successful issue of his efforts to establish the Ursulines of Jesus in Edinburgh, was but the signal for other Religious Orders to take up the work of the evangelization of Scotland.

In rapid succession there followed, Jesuits, Redemptorists, Lazarists, Oblates, Marist Brothers, Passionists, Franciscans and Benedictines, eight orders of men, and eleven of women, whose houses are now spread like a network over the land, all vieing one with the other in their prayers for the conversion of Scotland. God grant that they may be heard.

I cannot conclude this imperfect sketch of Bishop Gillis' life better than by quoting from Mr. Reginald Horsley's poem composed on occasion of the celebration of the golden jubilee of St. Margaret's Convent :

"Then one arose, unrolled, and shook on high
The long neglected banner of the Cross,
And filled with faith espoused the cause of Christ.
Equipped in love, he wandered o'er the soil
Of distant countries, pleading for his own.
His voice, like music soothing after storm,
Made mellow by the orator's sweet craft,
Now rang sonorous as the trenchant tongue
Made war upon the enemy of souls,
Whose wiles so long had kept his land from God,
Now sank to plaintive softness, as he craved
Some means to lighten those who sat in gloom."

H. F. McINTOSH.

THE *GLOBE* ON DR. McGLYNN.

WHEN the shoemaker ventures beyond his last it would require more than a prophet to foretell what may be the result of his experiments, and so with journalists. Some days ago I read in the *Globe* an editorial in which a certain speech of Dr. McGlynn was commented on favourably, and designated "noble." In that speech Dr. McGlynn advised Catholics to refuse the holy sacraments of the Church under certain circumstances, of which they were themselves to be the judges. It was this part of Dr. McGlynn's speech which was in particular called by the *Globe* "noble." Now, it is to this lay-dabbling in theology that Catholics object. Only a man who has studied theology as a science is properly competent to investigate the principles which are to regulate the conduct of the men who belong to a certain faith, or to draw from these principles correct deductions. An astronomer may foretell an eclipse, and a political editor as such, may advise his readers as to how they should vote. Every man to his trade, as they say. But it is little less than insulting to the members of a religion which claims the allegiance of the vast majority of civilized men, to be told by a newspaper man that it is "noble" to kick over all their convictions and follow the advice of a man, who, whatever he was once, is now a rebel against the authority that they believe to be established imperishably by the Son of God.

How different the tone of the press of New York city and Brooklyn. The *Herald*, the *Sun*, and the *Bayle*, all had editorials on the same subject, and the substance of their articles was this: "It is not our duty as journalists to advise our Catholic readers to follow Dr. McGlynn, or to reject his teaching; but it is our duty to put the issue squarely before them, and let them make their own choice. Dr. McGlynn claims the right to judge of the limit of his obedience to his Church, whereas the Church claims that she alone is the judge. If Catholics follow Dr. McGlynn, therefore, they abandon Catholicity and become Protestants, inasmuch as they support a distinctly Protestant principle."

The readers of the REVIEW will be able to judge of the fairness of the American papers, and of the want of impartiality elsewhere in a purely theological matter,— "Though an angel from Heaven," said St Paul, "preach a Gospel to you besides that which we have preached, let him be anathema." The Gospel as we understand it, and as the Saints before us have understood it for eighteen centuries, commands obedience—to men, if you wish; but to what men? The Pastors of the Church. Our courts of justice claim the right to summon before them the members of the bar to answer for their conduct, and, whether guilty or innocent, a member must, under penalty of "contempt," obey the summons. Dr. McGlynn is guilty of contempt, not of a secular court, but of one appointed by a Divinely commissioned authority. He

is, therefore, a rebel, and any Catholic who sympathises with such rebellion is alike guilty as he. To call his rebellious words "noble" is to incite to rebellion against the authority of our Church, and the sooner secular papers take this view of the case the better will they secure the confidence of their Catholic supporters. I cannot suspect the managers of the *Globe* of the dishonourable purpose of aiding the proselytising brigade; yet, through their not studying our view of the spiritual powers of the Church, they unconsciously lay themselves open to such a charge.

P. J. HAROLD.

COMMENCEMENT DAY AT LAVAL.

(From *Donahue's Magazine*.)

AT half-past two o'clock on the 27th of June of this year, we were all assembled in the grand reception room of the University of Laval and ready to proceed to the hall of convocation. I say "we" not without some compunction, but with some justification, however. On that day I was to be admitted among the graduates of Laval—fortunately for me not by the perilous way of an examination—and the university authorities added another to the many courtesies already extended to me. On great days in a university, a man is either a student or a professor; otherwise he is nothing. I was permitted, possibly as the representative and graduate of another seat of learning, to a position among the sons of the university. I occupied for the time being mayhap the chair of philosophy or of canon law. I can certainly claim to have held the chair of some professor in Laval, for at least three-quarters of an hour. I don't think that the rector would have allowed me that tenure of office if there was anything more to do than to receive a diploma and ring, and make a short speech; active work and my resignation must have come at one and the same time. Apparelled as persons must be on these occasions, it was probably a tenderness to locate one where the gorgeousness of his robes would not be out of harmony with the splendour of the costumes around him.

I expect that the reader will forgive the most of this or condemn it lightly, especially when he recollects how distressingly frequent the third vowel will come to the surface in all academic reminiscences.

In the assembly room, the caps, gowns and hoods of the rector and each of the professors were carefully laid out on chairs and ready for their owners. The rector and vice-rector are Monsignores, and over the brilliant red of the papal household they wore the academic dress of the university. Laval has its four faculties, and the dress of the professors and graduates in each is distinct. The rector, who is necessarily the superior of the Grand Seminary of Quebec, and is doctor in sacred theology are, with his staff in divinity, distinguished by long graceful gowns falling more from the neck than the shoulders. Their hoods are of terra-cotta colour, and they wear not birretas but the square caps as at Oxford. These caps, commonly known as mortar boards, are worn by all the professors and by the students as well. The faculties of medicine and of law wear the ordinary gowns with loose sleeves, and what is somewhat peculiar, the sleeves are faced with silk of the same colour as distinguishes the hoods. The colour for medicine is a bright red, for law royal blue. These colours have been selected from French and Italian universities. The width of the ermine on the hoods is much deeper than those of Oxford or Cambridge, and unlike these also they are not hung around the neck but are fastened with hooks to the back of the gowns. They hang more gracefully than the English or Canadian hoods, and they are richer and more picturesque in the general effect.

When the professors or the majority of them arrived and were robed in their costumes, the procession was formed, with the rector proceeding and the members of the faculty following. A beadle with two assistants led the way till Convocation Hall was reached. This hall is capable of holding a large number of students and visitors, the floor being reserved for the former and invited gentlemen, the gallery, running three sides of the hall, was packed with ladies. They were not permitted on the floor

of the house, I suppose. The raised platform for the accommodation of the rector and members of the faculty affords a good view of the hall and its occupants; in front the aristocratic countenance of the Vicar-General of Quebec and many others in the brilliant dresses of a Monsignore, the black robes of the city and provincial clergy, then the students soon to be graduates. All the students were in appropriate costume, and what appeared to me remarkable for a carefulness in the details of their dress more than is usually observable in commencement days. For twenty years I had observed graduates going up for prizes and degrees in another Canadian university, and, though the numbers had been larger, the students in Laval were the most mindful of decorum and personal appearances. The torn gown was not at all affected.

It is supposed in other places that a gold medalist or princes prizeman could not possibly have obtained such eminence without the wear and tear of the mental conflict reducing his gown to a series of strings or one ribbon under his coat collar. Then, whether from its general uselessness of its expense, few students indulge in hoods for graduation day. It was otherwise here, and it would be difficult to see a prettier sight than the groups of students in their costumes and distinguishing colours, awaiting their turn to ascend the platform and receive the coveted parchment. The kindly recognition of the rector and the applause of their fellow-students are recollections to be cherished.

After the authorities had taken their seats on the platform, the rector, Mgr. Methot, stood up and delivered the opening address, in French, of course, referring to the work of the house for the past year, and such information as is usual to give on these occasions. It is the fashion here to read the address which is found in the ensuing "annuaire" of the university. It is given without any gesture or declamation and is staid and usually brief.

The incident of conferring an honorary degree took precedence of all others, the recipient coming forward to receive the diploma, and the rector putting the ring of the doctorate on his finger. The great seal of Laval has quartered on it the four shields of sacred theology, medicine law and arts, and the ring in each one of these is a medallion with the arms appropriate to it. Arts has an open book, law the customary scales, medicine the caduceus, and sacred theology the cross. Two gentlemen were awarded the degrees in the doctorate after examination and the usual requirements. These were not on the floor of the hall nor on the dais, but the rector named two professors, one in law, and one in theology as appeared for the purpose of bringing them up to obtain their degrees. The professors with the beadle marched to the door of the hall and returned with the two gentlemen in question. After receiving their degrees they were seated in places of honour on the platform, and remained there till the close of the *seance*.

The students were called up separately to receive their degrees, the rector reading out the form of their reception before summoning the students of each faculty. The individual student comes up and receives his diploma without more. In many other universities, graduates in any one faculty are called up before the rector or chancellor or whoever presides, and presented by some member of the university in that faculty. He then in a set speech addresses the Chancellor, "*Ego presento tibi hosque scholares,*" etc.—that they may be admitted to a degree. The Chancellor then with each individual student formally admits him *In Baccalaurei Artibus Legibus* or whatever the degree or faculty may be, using the formal "*Ego te admitto,*" etc. The student kneels on one knee before the chancellor and rises up a graduate. It has some advantages in point of time when the number is very large.

After the graduates were disposed of the prizemen came, in for their turn and the applause of the students and graduates was very general and more pronounced than when they received their degree. In many colleges and universities the fraternal applause of the fellow-student comes sometimes with reason and perhaps a curious one; and sometimes comes for no reason other than because it would be rather indecent not to applaud any one person. The enthusiasm over the aver-

age graduates in Laval was that decent respectable applause that is becoming to academic gentlemen, but when a student or graduate is named "*cum laude,*" then they get slightly vociferous before the talented young man appears, and quite noisy when the rector is bowing him to his place. There is no such rude exhibitions of bad singing or worse personalities at Laval as disfigure the commencement days of other universities. There seemed to be an impression that such would be out of place and vulgar, as indeed it generally is.

When the degrees were all conferred and the honours distributed, the rector and the professors formed in a procession, the graduates and visitors following, and all proceeded to the Basilica where a solemn *Te Deum* was chanted. The members of the staff went inside the sanctuary, and the historic old church was rapidly filled with the audience. The rector officiated, and when the last verse was ended, he took his place in the procession and we returned to the university and dispersed. The *cloture* was over. The trunks of the seminarians and other students were on the way to the depots and the wharf, and an hour was pleasantly spent in inspecting the university and seminary buildings. Laval, with its great paintings, its superb museums, its valuable library of one hundred thousand volumes, might occupy one at least a week to inspect and require a whole article for itself. Founded by a seminary in the first half of the seventeenth century, it now includes sixteen or more affiliated colleges. It is one of the great Catholic universities and one that no Catholic need be ashamed of.

Toronto, Ont.

D. A. O'SULLIVAN.

THE LABOUR OF EDITORS.

The labours of editors may claim some indulgence from the circumstances in which they are performed. Whatever may be the cares and calls of business or company, the disease or languor or anxieties which compress the mind and body of the writer, his task must be finished on the appointed day and by a certain hour. There can be no delay, no waiting for a more propitious season for composition. Toils of this kind are far more exhausting than those of a sedentary nature. Mr. Madden says: "The compulsory toil of a periodical composition has a greater influence on the health than voluntary labours of a far greater amount." This opinion is corroborated by an authority on any subject connected with literature or history. He that condemns himself to compose on a stated day, will often bring to his work a taste and attention dissipated; a memory embarrassed, a mind distracted with anxieties, a body languishing with disease; he will labour on a barren topic till it is too late to change it; for in the ardour of invention his thoughts become diffused into wild exuberance, which the pressing hour of publication cannot suffer judgment to examine or reduce. There is no labour more destructive to health than that of periodical literature, and in no species of mental application, or even of manual employment, is the wear and tear of body so early and so severely felt. The readers of those *light articles, which appear to cost so little labour,* in the various publications of the day, are little aware how many constitutions are broken down in the service of their literary taste.

The venerable Bishop Ullathorne, of Birmingham, has resigned his See, but will hold office until his successor is appointed. He has been induced to take this course from considerations of age and increasing infirmity, he being now in his 82nd year. He has been Bishop of Birmingham since 1850, and is the sole survivor of the first generation of bishops of the English Hierarchy. He is a member of the Benedictine Order, and Assistant at the Pontifical Throne.

At Whitsuntide thirty-five persons in Stockholm, Sweden, abjured Lutheranism and entered the Catholic Church.

The Catholic Weekly Review.

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

THE CATHOLIC WEEKLY REVIEW will be conducted with the aid of the most competent writers obtainable. In addition to those already mentioned, it gives us great satisfaction to announce that contributions may be looked for from the following:—His Lordship Rt. Rev. Dr. O'MAHONEY, Bishop of Eudocia; W. J. MACDONELL, Knight of the Order of the Most Holy Sepulchre; D. A. O'SULLIVAN, M.A., D.C.L. (Laval); JOHN A. MACCABE, M.A., Principal Normal School, Ottawa; T. J. RICHARDSON, Esq., Ottawa; Rev. P. J. HAROLD, Niagara; T. O'HAGAN, M.A., late Modern Language Master, Pembroke High School; Rev. Dr. ÆNEAS McDONNELL DAWSON, LL.D., F.R.S.C., Ottawa.

LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

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

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

TORONTO, SATURDAY, AUG 27, 1887.

WITH the last number of this journal, began the second half-year of the REVIEW, and an opportune occasion is again offered us for grateful acknowledgement of the liberal support extended it since its establishment. The REVIEW aims, at last, at belonging to a class of journal of which there is believed to be much need in Canada, and it is alike gratifying and encouraging to its conductors to have so many and cordial assurances that, so far, its labours have not been unappreciated. The REVIEW bespeaks the influence of its subscribers, during the coming six months, in the work of extending its influence and usefulness.

Slowly, but surely, the REVIEW is making its influence felt in Canadian journalism, and that its conductors may be able to continue the good work thus auspiciously begun, and thus far so successfully carried out, they earnestly request the co-operation of all who have at heart the elevation and diffusion of Catholic literature, and the propagation of sound Catholic thought in this country. As was pointed out by a very capable writer in a contributed article which appeared in our issue of last week, it is a fact as undeniable as it is lamentable, that the most malignant and dangerous enemies of our Catholic press are sometimes to be found within our own communion, in those who affect towards undertakings, entered into perhaps in a religious spirit, and continued it may be, conscientiously, and rather more in God's honour than for pecuniary profit, an air of intense and complete supra-cynicism. They are at once unjust and ungenerous. Lord Beaconsfield believed hypercritics were jealous. "To-morrow" said he, "the

critics will begin. You know who they are? They are the men who have failed, in literature and in art."

The Catholic World, of St. Louis, observes pertinently of the camp meeting season, now at its height, in which thousands of brethren and sisters, under the influence, ostensibly, of a revival of religious feeling, disport themselves among the shadows of the various groves, that "one of the most remarkable effects of this life in the wilderness is a relaxation of the reserve that, under ordinary circumstances, prevents social intercourse from degenerating into undue familiarity. The ostentatious 'religious exercises,' and 'hymn-singing,' that serve as an excuse for the gatherings, cannot offset the evil consequences inevitable in such promiscuous assemblages."

A Rev. Mr. McBeth has turned up in this country on a mission of some kind entrusted him, it is said, by the Irish Society. The good people of that society believe that the conversion of the Catholic population of Ireland is at hand, and is to be brought about by distributing among them copies of the Bible translated into the old Irish tongue. They have established it as a doctrine that all that is necessary for Ireland is more Protestantism. So long ago as the famine year of 1822 it was astutely supposed to be not more difficult to supply the Irish with Protestantism than to furnish them with potatoes. What was principally wanted, it was urged, as in Mr. McBeth's case, were subscriptions.

A correspondent of the *Mail* wishes to know why Lord Robert Montague's recent book is not placed upon the shelves of the Public Library, and gives expression to the ominous suspicion that "a few hints have been received from responsible parties to the effect that the book is objectionable to the Roman Catholic Church." Perhaps the Jesuits have had something to do with it; or worse still, perhaps secret representations have been received from the Pope. Nothing is too foolish or too absurd where the Pope or the Church is concerned, yet it strikes us as strange that sensible people should so easily lose their heads and render themselves ridiculous in what, after all, amounts to nothing. From what we can gather from the English papers, Lord Robert's book has had but one effect, and that is to draw down upon its author's head the ridicule of the intelligent portion of the English public. This being so, the pertinent question is not why the book should be excluded from our Public Library, but why an institution aiming to be a public educator should open its doors to literature of the Jesse James type, for such we judge the book in question to be. Lord Montague was originally a Protestant, but some years ago was converted to the Catholic Faith. The sacrifice of friends, etc., which this step entailed, proved—we have his own word for it—too much for him, and, prizing the goods of this world more than the welfare of his soul, he turned back to Protestantism. To justify, if possible, his inconstancy, he published a book of a very sensational character, which is nothing more or less than a gross libel upon the Catholic Church, and that is all there is in it. For our own part we fancy it would not do a Protestant much harm to read it, because the very absurdity of its contents would tend more to open his eyes to the unfairness of Protestant controversial tactics than to strengthen his opposition to the Church.

Here we are reminded to ask what the Catholic representatives on the Board are doing that no recent Catholic

publications have been added to the Library? At the beginning a slender assortment appeared on the catalogue, but those that have been added since then can be counted on one's fingers. It certainly is not because of any dearth of good books, as many very important works have recently been issued from the English press. To mention only a few of them, there is the "Life of Frederick Lucas," Father Amherst's "History of Catholic Emancipation," Mr. Lilly's two great works, "Ancient Religion and Modern Thought," and "Chapters in European History," Fitzpatrick's "Life of Father Burke, O. P.," "The Throne of the Fisherman," by T. W. Allies, and others too numerous to mention, which, possessing interest for Catholics and Protestants alike, should by all means be placed within reach of frequenters of the Library. And should not the monumental works of the great Dr. Brownson, published in the United States, find a place beside the writings of Cardinal Newman? We are not inclined to blame the Librarian for overlooking this matter, but Catholics have a right to expect that their representatives on the Board should do their duty.

THE announcement, says *Merry England*, that Cardinal Newman is preparing an autobiographical sketch for publication in the autumn, is pure moonshine. On his autobiography, the great Cardinal may indeed be said to have been at work for the last half century. Apart from what he has already published in his "Apologia," and in his verses, his letters written to his friends, and even to strangers, are full of self-revealings. Copies of many of these letters, together with all the interesting letters received by the Cardinal, have been arranged by him, with such notes as are necessary for publication after his death. They will need little or no editing, beyond what he has already given them; and they will make a volume more valuable than any stock biography could ever be in the case of one whose life has had few episodes with which the public is not already very familiar. In view of this publication, Cardinal Newman is somewhat chary in giving permission for the printing of letters addressed by him to his various friends. Canon Liddon has, it is said, experienced some difficulty of the kind in the case of letters from the venerable Oratorian which he found in the port folios of Dr. Pusey. But Newman memoirs will not be confined to those prepared by his Eminence; for his brother, Professor Francis W. Newman, who lives at Weston-super-Mare, is preparing a volume of recollections, with especially interesting references to his early life and that of his illustrious brother. Add to this the fact that Mr. Wilfrid Ward will shortly publish a volume of memoirs of his father, the famous "Ideal" Ward, subsequently editor of the *Dublin Review*, and some idea may be had of the rich feast in store for admirers of those great men whom the Oxford Movement gave to the Catholic Church forty years and more ago. Published letters of Cardinal Newman, if collected, would fill several volumes. Mr. John Oldcastle has already made a step in this direction in the interesting volume published in commemoration of his Eminence's fortieth year in the Church, but as this includes only letters written since his conversion, Mr. Oldcastle may be said to have made little more than a beginning. Letters written during that interesting period of the Cardinal's life when he was in a state of transition, may be found scattered through various volumes both of his own and of his contemporaries, and particularly in Coleridge's "Memoirs of Keble," and Ornsby's

"Life of Hope Scott," and some loving hand will no doubt, in time complete whatever is left undone by the Cardinal himself, "in the working of whose individual mind" an acute critic has said "the intelligent portion of the English public is more interested than in that of any other living person."

The position of English politics within the last few weeks has undergone rapid change. The defection of Mr. Hingley, the Tory Unionist member for one of the divisions of Worcestershire, the case of Mr. Winterbotham, another Unionist member, and the return of Sir George Trevelyan to the Liberal fold, taken conjointly with the election of the Gladstonian candidate, Mr. Stewart, for the Spalding division of Lincolnshire, and the complete overthrow, in the person of Lord Henry Grosvenor, of the Tory Unionist forces at Northwick, have each, in turn, afforded evidence of the alteration in public feeling in England, and presaged the speedy breaking up of the Tory Unionist Ministry. But what further was needed to set at work in Tory-Unionist circles the final forces of political disintegration, the Tories themselves have effected in the proclamation of the National League, as announced by Mr. Balfour in the House of Commons on Saturday. The immediate effect of this action has been the withdrawal from the Government of the support hitherto lent to it by the Unionist leaders, Lord Hartington and Mr. Chamberlain, both of whom condemn the proclamation as ill-advised, unnecessary and dangerous, and refuse to follow the Government any further in the paths of Coercion. The proclamation of the League appears to have been determined upon notwithstanding their strongest remonstrances, and, as a consequence, these self-professed Liberals find themselves in a position of some little perplexity. They justify their desertion on the ground that while, as a matter of principle, they thought it right to support the Government in its demand for the extra powers conferred upon it by the Crimes Act, they were powers to be held in reserve, and powers they are not justified in using at present. To what extent these views are entertained by the rank and file of the Unionists will be ascertained in the course of a day or so, in division. Meanwhile there comes, as a further disaster, the defection of Mr. Russell, the Unionist member for South Tyrone, who saw in the action of the Government, the handing over of the Ulster tenant farmers, he explains, "to a handful of unreasonable landlords, deserving nobody's consideration."

From all this it is evident that we are on the eve of great political changes, of changes which we trust, so far as Ireland is concerned, will mark the beginning of the end. The immediate outlook for Ireland is well described by Mr. T. P. O'Connor, M. P., in the subjoined passages, which are taken from his article in the midsummer number of the *American Catholic Quarterly Review*. Written in the latter part of June, when the outlook was none too cheerful, the accuracy of his forecast of the Liberal Unionist future will appear all the more remarkable, since the change in English opinion, as shown by the recent elections, could not, at the time of writing, have been noted by him.

"After all, the people of England are accustomed to free institutions, and cannot tolerate in any other country, and will not be disposed to tolerate in Ireland, the destruction of all forms of public liberty. They have always revolted against wholesale arrests, and they have done so in days much darker in Ireland than those through which

we are now passing. In 1881 and 1882 the Liberal Ministry had the full support of the Opposition, there was no English party, and no section of any English party that had a word to say in favour of the Irish people or of the Irish nation; and yet, unquestionably, the wholesale arrests carried out under Mr. Foster's Act had the effect of creating a tremendous revulsion of feeling. So strong was this revulsion that every Tory member gave notice in the House of Commons of a motion of censure upon Mr. Forster's administration of the Coercion Act, and Mr. W. H. Smith proposed a scheme of peasant proprietorship so as to escape from the intolerable perils of the situation in Ireland. It was the wholesale arrests in Ireland that led to the overthrow of Mr. Forster, apparently in the very plenitude of his power. And if all this could happen in the days when the Liberal party was united with the Tories against Ireland, assuredly it may happen again when Ireland has such a potentate as Mr. Gladstone, and such strong friends as the Radical members, and such enormous support as is to be found among the working classes of England."

"Of course, these things seem trifling enough at the present moment—especially in view of the steady support which the main body of the Unionist party is giving to the Government and to coercion in Parliament, but it must always be remembered that the Liberal Unionist army is one which can very easily break up. A few desertions mean a severe defeat. It would not require more than twenty desertions from the Liberal Unionist side to make the parties in the House of Commons so even as to render a further continuance of the Ministry impossible. A Ministry of Coercion can only survive when it can command a large majority. A Ministry working coercion on the other hand, with a majority of twenty in the House of Commons, would be so flagrantly impotent as to be destined to almost immediate extinction. As time goes on, the disintegrating forces in the Liberal Unionist party will largely increase."

CATHOLIC AND LITERARY NOTES.

His Lordship, Bishop O'Mahony, is at Caledonia Springs.

Archbishop Duhamel left Ottawa for Temiscamingue on Saturday morning.

Father Nugent, of the Liverpool *Catholic Times*, is expected in St. Paul in a few weeks.

A second and an enlarged edition will shortly be issued of Dr. D. A. O'Sullivan's excellent work "Government in Canada."

The *Pilgrim of our Lady of Martyrs* for September, has an unusually attractive table of contents. It contains the first part of an interesting sketch of Rene Goupil, killed by the Indians in 1642, near Auriesville, N. Y.

His Lordship, Bishop Walsh, laid the corner stone of a \$30,000 addition to the Academy of the Sacred Heart at London, on Sunday afternoon, in the presence of a large number of people.

Leo XIII. is one of the most retiring of Popes. He is rarely seen in his reception robes, still more difficult is it to observe him in his house dress. He sits constantly before his enormous artistically carved writing-desk, hidden behind a heap of books, diplomatic letters, and

newspapers, rarely he allows himself to be interrupted in his work in order to listen to the petitions of his Maestro di Camera.

The Rev. Father Lord Archibald Douglas arrived in Ottawa on Tuesday from London, England, and was guest of Archbishop Duhamel. Lord Douglas has charge of Cardinal Manning's protectorate for boys in London. In conversation he stated that he had placed with farmers in this archdiocese some 150 boys, and it is to visit these that he now comes to Canada. He expects to be able to bring out more boys shortly, and will look around on his trip to see where they can be placed comfortably. The gentleman left subsequently for the Gatineau district.

The *Toronto World* says: "Government in Canada" is the title of a new work by D. A. O'Sullivan, LL.D., now in the hands of the printer. The first sixteen pages, with which we have been favoured in advance, show that the matter is ably handled, and treats of subjects that are now causing a good deal of discussion in Canada. The constitution of Canada is compared with that of the United States and the points of resemblance and of difference are pointed out and explained, and the effect that the monarchic principle has in our constitution is also treated of in the first chapter. The opening chapter of the work presages a volume that will be of much interest to Canadians. The writer has made a study of Canadian constitutional and historical questions and he is well fitted for the prosecution of the work he has so timely undertaken."

The College of Ottawa has just thoroughly reorganized its governing body. At the head of the College Faculty is placed a special council, composed of the Rev. Father C. Augier, Provincial of the Oblate Fathers in Canada, and President of the College, assisted by the following professors and officers of the University:—Rev. Father J. M. Fayard, Superior; Rev. Father J. J. Fillatre, Director of the College; Rev. Father A. Langevin, Director of the Seminary; Rev. Father J. B. Balland, Prefect of Studies; Rev. Father Paillier, Director of Parochial Affairs, and Rev. Father Gendreau, Procurator. The College is divided into three departments: The Department of Studies, under the immediate supervision of the Rev. Father J. B. Balland, assisted by Rev. Fathers A. Nolin and D. Guillet. The Department of Parochial Affairs, under the direction of the Rev. Father A. Paillier, assisted by Rev. Fathers M. Froc and A. Doutenville. The Bursar's Office, under the direction of Rev. Father A. Gendreau, assisted by Rev. Fathers T. Ferron and Brault. The directors of these several departments submit, before taking definite action, all their measures and decisions to the Superior, and to his ordinary council, which is composed as follows: Rev. Father J. M. Fayard, president; and Rev. Fathers J. J. Fillatre and A. Langevin, assistants. This new administration is now busy in organizing and perfecting the details of every branch of the College government and University curriculum, so as to assure results the most satisfactory.

QUEBEC CHURCH NEWS.

The ceremony of the coronation of the statue of St. Anne de Beaurè will take place in September, when the Bishops of the Province meet at Quebec to confer on the subject of public instruction. His Holiness, Pope Leo XIII., has delegated his Eminence Cardinal Taschereau, Archbishop of Quebec, to crown the statue of St. Anne in his name. Sermons suitable to the occasion will be delivered in English by his Grace Archbishop Duhamel, of Ottawa, and in French by his Lordship Bishop Racine, of Sherbrooke.

A certain portion of the Quebec press having accused the Hon. Mr. Mercier of having rebelled against the Church, or rather against the Bishops, he has considered it necessary to put an end to this accusation—as foolish as it is criminal—and therefore sent the following dispatch to Rome on July 21st:

"I am accused of revolt against the Bishops in favouring civil rights for the Jesuits. I consider it necessary to defend myself publicly on Saturday next. I humbly request a declaration of His Holiness of the falseness of this accusation."

In answer to this Mr. Mercier received the following dispatch on the 22nd from Cardinal Simeoni, Prefect of the Propaganda:

"They have no right to accuse you of rebellion against the Episcopate, by your incorporation of the Jesuits, for the Sovereign Pontiff himself granted permission to petition for the incorporation."

The Courier de St. Hyacinthe reports the following miracles as having occurred recently at the shrine of St. Anne de Beaupre. On the pilgrimage from the Diocese of Nicolet, which was headed by their worthy Bishop, three miracles took place:

A man who had his knee-cap injured by the stroke of an axe and who had been unable to walk, returned from St. Anne's cured. A deaf mute child five years old, suddenly recovered his hearing. A little girl of eight, whose left side was powerless, regained perfect health.

The pilgrimage from St. Pierre les Bequets was also exceptionally favored, as four miracles are said to have occurred. The most striking was that of an old woman named Olympe Honde, who has been suffering from paralysis and was bed-ridden for five years. She had to be carried in a chair from the boat to the Church, and in the same manner was taken to the foot of the shrine and to the rails of the grand altar at communion time. Great was the astonishment and joy of the assemblage when during the sermon which was delivered by the Rev. Father Savard, the old woman was observed to get up from her chair and walk about the church. "The Good St. Anne" had operated another wonder. According to custom a declaration of the particulars of the cure was registered in the Archives.

THE URSULINES.—The Reverend Mother St. George has just been re-elected Superior of the Ursulines of Quebec, for three years.

Current Catholic Thought.

THE DECAY OF DISCIPLINE.

THIS is an age of rebellion against authority. Theories of independence and the rights of man, precious as they are, are being exaggerated and carried to illogical and unwarranted lengths. Children decline to be controlled by their parents; Anglican clergymen snap their fingers at their bishops; mobs in the cities defy the police and the courts, and anarchist orators openly proclaim that man's natural state is freedom from all authority.

Thinking men are seeing more and more clearly every day that the Catholic Church, in upholding the principle of lawful authority, and declaring it the duty of men to obey their constituted governors, supplies the great and the only largely effective bulwark against the waves of sedition, revolt and anarchy that are now beating furiously against the governments everywhere and threatening the overthrow of the entire social fabric.

To make dutiful children and law-abiding citizens submissive to legitimate authority, however independent in lawful ways, the habit of obedience must be formed in early life and founded upon conscientious belief. The Church presents the only great organization which claims obedience that is at the same time intelligent and not the blind obedience of an army, maintained by force and resting upon it. In the Church there is no "decay of discipline" such as Professor Davidson bewails. If society is to be saved from the chaotic state into which a complete decay of discipline would plunge it, it will be by force of the principle of obedience to legitimate authority, resting upon the conscience of the governed, as maintained and practiced in the Catholic Church.—*Catholic Review, Brooklyn.*

THE TREATING HABIT.

AMERICANS cannot drink the spirituous liquors in vogue

in moister climates. Whiskey as a beverage is poison in this climate, if taken habitually. Even Americans of German descent are beginning to discover that the moderate drinker of Germany becomes very often an unmanageable guzzler in this country. We repeat that Americans cannot drink spirituous liquors with safety. The wrecked lives strewn around us prove that. There is no need to print an array of statistics.

The chief cause of the prevalence of drunkenness is the treating habit. A man does not, as a rule, drink alone. He drinks with his friends and acquaintances—not because he wants to drink, but because a vicious social custom forces him to drink. If the friends of temperance, in the truest sense, can abrogate the treating habit, they will have made incalculable progress.

The convention prudently refused even to seem to give its approval to the Prohibitionists. It resolved, as Father McKenna expressed it in the resolutions that gave rise to debate, to adhere to the weapons given by prayer and the Sacramental life of the Church, and to individual effort, and not to commit themselves in advance to any acts that might curtail the liberty of citizens. The aim of the convention was to make men, not prisoners of the law.—*New York Freeman's Journal.*

SOME NEW YORK CATHOLIC JOURNALISTS

As I was coming over in one of the cars on the big bridge the other morning I saw an interesting group of Catholic journalists in one corner, conversing very earnestly, but in subdued tones. They were Chevalier P. V. Hickey, of the *Catholic Review*; Mr. Maurice F. Egan, of the *Freeman's Journal*, and Mr. Thomas F. Meehan, of the *Irish American*. They are all residents of Brooklyn. The chevalier is said to resemble in appearance H. R. H. the Prince of Wales. He is a tall, broad-shouldered, English-looking gentleman, with a tawny beard that covers his face, and has rather a sphynx-like countenance. His voice is a quiet one for a man of his proportions, but he uses it very deliberately, and it gives one the impression that its owner is somewhat cold and phlegmatic. Mr. Hickey is a Dublin man, a fact which his accent betrays to those who have spent any time in the Irish capital. He is a strong writer, though inclined to prolixity, a failing very common among journalists trained on the other side. Calm, analytical, and exhaustive, his method of handling subjects differs materially from that of the great majority of American writers. His style lacks the humorous quality to which we are accustomed. The editorials, or "leaders," as they are called in the British Islands, of the *Review*, are solid and substantial disquisitions, with more of the characteristics of essays than we are wont to find in the short, pungent paragraphs of our native writers. He takes up his subject seriously and treats it with becoming solemnity. Mr. Hickey is worthy of all praise for his sincere and earnest devotion to the cause. He combats with rare skill and strength the false theories and doctrines that are daily springing into existence.

Mr. M. F. Egan is the opposite of Hickey in appearance. He is a trifle above medium height, of a very slight, lithe figure and a face that in repose wears an expression of asceticism. He possesses a nature, however, that is very far from being austere. While he is most devout and earnest in his belief, and insists rigorously upon the observance of all ceremonies pertaining to religious and social practices, he is the most genial and cordial Christian imaginable, and the most versatile writer. Every Catholic is familiar with his literary productions, so I will not touch upon their merits. Egan is one of the most popular members of the "Author's Club," and frequents the circle that delights to consider itself the nucleus of the "American literary movement." His journalistic work speaks for itself. His editorial writing is, in the fullest sense of the term, first class. Egan exhibits but a single weakness to the public, but as he is a poet and an intense lover of things beautiful, perhaps it is not accurate to call it by that name. He is rarely seen without a pink or carnation in his button hole. An intimate friend once remarked, that with a fresh flower for his lapel the brilliant

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