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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.

Toronto, Saturday, Jan. 7, 1887

No. 47.

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## NOTES OF THE WEEK.

A cablegram yesterday states that the Duke of Norfolk brings back with him to England expressions of personal gratitude from the Pope to the Queen and her advisers, but nothing in the way of suggestions that the Vatican will interfere in the Irish question. The Duke's visit to Rome was much shorter than was anticipated. As the *Brooklyn Review* says: "The Duke is doubtless a good man in his way, and an influential man, but neither he nor any other man outside of the Sovereign Pontiff can hope to run the Holy See. Where a man of Prince Bismarck's calibre signally failed, it was presumptuous in a Duke of Norfolk or a Salisbury to dream of succeeding."

The Peter's pence collected at the jubilee mass amounted to £80,000.

The Pope gives the jubilee gift money to St. Peter's treasury, to be expended in propagandism. The artistic articles will be placed in the museum of the Vatican and the objects of worship in the vestry of St. Peter's. All the rest will be given to the hospitals.

President Cleveland's jubilee gift to the Pope is a copy of the constitution of the United States. The President, desiring to forward to Rome, as all the rulers of nations were doing, a testimony of his respect for the visible head of the Catholic Church, wrote to Cardinal Gibbons asking him to suggest an acceptable offering. His Eminence, who knew with what interest the Holy Father studied the constitution and watched the institutions of the American states, suggested that a copy of the constitution would be a suitable and welcome present. The suggestion was accepted and the President had the constitution engrossed on vellum, bound in white and gold, the Papal colours,

and had the coat-of-arms of the United States and the Holy Father stamped in gold on the covers. The inscription on the volume is in President Cleveland's own handwriting. The gift has given great satisfaction to American Catholics, and the Sovereign Pontiff, whose interest in the New World is most marked, will in due season, it is believed, show his appreciation of the President's present.

Mr. Gladstone has arrived at Florence, and been the recipient of great demonstrations. He will return to London in time for the re-opening of Parliament. Now that he is on the Continent the Grand Old Man must be careful not to catch the cholera.

Mr. Parnell arrived in Dublin on Tuesday. Criticisms on his absence from public life for some months past, are met by the statement that he will return to Parliament at the opening of the session, and lead his party as usual, but there are grave doubts whether his health will permit this being carried out.

On Tuesday the Pope addressed the Italian pilgrims in the presence of the whole court. After expressing joy at the evidence of the cohesion of Catholics, the Pope said:—"You have not given faith to those who with the voice of calumny try to persuade you that the Pope is the enemy of Italy. The Popes have always been the greatest friends and benefactors of Italy. You, like ourselves, are convinced that the Church by her holy mission ought to be independent of whatsoever terrestrial authority—(cries of "Yes, yes,")—that the Church is a divine institution, and that to try to reduce its interests to a question of the laws of Italy can only be the result of most deplorable blindness." The address was greeted with enthusiastic applause, which continued several minutes. At the conclusion all present filed past the Pope and received his blessing.

The Pope the same day granted an interview to M. Eugene Veuillot, the distinguished French writer, and his son. After speaking in high praise of their efforts in the Catholic cause, his Holiness expressed regret at the present sad position of France, but said he was confident that she would rise again to her place in Christendom and exercise unbounded influence in the world. The Pope then referred to the state of Europe. He lamented the revolutionary spirit fermenting in many States, and said he was preparing two encyclicals dealing with Socialism, the license of the press and the great power of universal suffrage, which he considered terribly menacing. He also intended, he said, to define certain points upon which good Catholics have confused and dangerous ideas. The Land and Irish questions are believed to be the subjects to which he alluded.

## THE EPIPHANY.

The Feast of the Epiphany is now presenting itself in solemn and fitting grandeur. Its name, which signifies *manifestation*, sufficiently indicates that it is specially destined to honour the appearance of a God among men.

As we have already said, this Feast was at one time blended with that of Christmas; but when the decrees of the Holy See obliged the churches to commemorate the Mysteries of the Nativity on December 25th, the 6th of January was not shorn of all its glory, but retained the name of the Epiphany.

In France, and in all colonies inhabited by the French, this Feast is called "The King's" or "Feast of the Kings," while in England it bears the name of "Twelfth Day." It also is sometimes called "Old Christmas Day," as before the change of *Style* what is now December 25th was then January 6th.

On the Feast of the Epiphany are celebrated three great manifestations of the glory of Christ: the Mystery of the Magi, who, led by a star, came from the East to pay homage to the Divine Royalty of the Babe of Bethlehem; the Mystery of Christ's Baptism in the waters of Jordan, where He was proclaimed to be the Son of God by the voice of His Heavenly Father Himself; lastly, the Mystery of Christ's exercising His Divine power by turning the water into wine at the symbolical Marriage of Cana.

The first of these mysteries, the adoration of the Magi, is the special one held up for our contemplation by the Holy Church on this day, whilst the Mystery of our Saviour's Baptism is honoured on the day of the Octave, and that of the Marriage in Cana on the second Sunday after Epiphany. It is, then, with the Manifestation of Christ to the Magi, and, through them, to the Gentiles, that we have to do to-day. The birth of the Divine Infant had been made known to the Jews and the shepherds by the ministry of an angel, or angels, whilst to the Magi it was made known by the apparition of a star. True science is ever the hand-maid of religion, and many eminent astronomers have born testimony to the existence and singular brilliancy of this star, (1) and, without taking away from its miraculous character, have explained this celestial phenomenon in various ways.

The three illustrious visitors to the Crib are named *Magi*, not because they were *Magicians*, which is one signification of the word *Magi*, but because they were learned in natural science and endowed with extraordinary wisdom. The name St. Matthew bestows on them is that of "Wise Men from the East," Matt. 2: 12). The Persians and many other Oriental nations called their doctors, or learned men, *Magi*, in the same way as the Hebrews called them *Scribes*; the Egyptians, *Prophets*; the Greeks, *Philosophers*; and the Latins, *Sages*. The Church also bestows on these Wise Men the title of *Kings*, and many old paintings seem to confirm this title by representing them crowned and bearing all the insignia of royalty. Another opinion is that these *Magi* were priests, since, in various countries, the power and dignity of priesthood was always conferred on kings. However this may be, whether they were really kings or priests, it is certain that they were persons of the highest merit, and it has always been believed that they were three in number, without counting their respective attendants or suites. The names assigned to them by tradition are Gaspar, Melchior and Balthazar, and they represent the three great human families: Melchior, that of Sem; Gaspar, that of Cham; and Balthazar, that of Japheth.

It is not precisely known from whence they came, for the Evangelist only says they came "from the East," i.e., from some country to the East of Jerusalem and Bethlehem. The more probable opinion is that they came from Arabia Felix, and the prophecies concerning them would seem to bear out this theory. Nor is it exactly known how long their journey lasted, but tradition says they arrived in Jerusalem on the sixth of January, where they

made researches as to where they would find the newborn King of the Jews that they might hasten to adore Him. Herod the Great, who was then (unjustly) on the throne of Judæa, desirous of ridding himself of this King, spoke fairly to the Magi and asked them to visit him again on their return from their quest and inform him where this wondrous Infant might be found, but Herod's hypocrisy being afterwards revealed to them, they took good care to pass to their homes by another route.

Guided by the star, they found the place where lay this Infant King whose throne was a manger, and on the thirteenth day after His birth the Magi prostrated themselves before Him in adoration, and opening their treasures offered Him gold, frankincense and myrrh; gold to honour His royalty, frankincense to honour His divinity, myrrh as an emblem of His mortal life.

After the Magi had rendered their homage to their Sovereign Lord and conversed at great length with Mary and Joseph, they took their leave, weeping and protesting of their unalterable fidelity to the Faith which they had now professed. Having arrived in their own country they made known what they had seen and heard, and preached to their people the wonders of the Incarnate Word who had come to earth for man's salvation.

Shortly afterwards, renouncing their kingdoms and their riches, they conformed themselves to that life of poverty and humiliation the secret of which they had learned at the Saviour's Crib.

The tradition of the Church tells us that eventually they won the crown of martyrdom, and although the calendar of Cologne gives a detailed account of their death, at extreme old age, from natural causes, there is no certainty to be attained in the matter. Their relics, after having reposed for various lengths of time in Persia, Constantinople and Milan, were in 1162 transported to Cologne, in whose Cathedral they have ever since been venerated.

G. M. WARD.

## THE POPE'S JUBILEE.

## THE JUBILEE MASS AT ST. PETER'S.

The New York *World's* special from Rome gives the following account of the Holy Father's Jubilee Mass, and the grand ceremonies at St. Peter's:

Rome presented a beautiful appearance this morning. Although the day was crisp and cold, it was clear. Flags waved from nearly every house, and gay ornaments and decorations were seen everywhere. The city, since yesterday, has been filled to overflowing. The train services have been doubled, and every train has come in crowded with visitors. All the hotels and available quarters were last night filled to their utmost capacity. There was the greatest eagerness on the part of every one to witness the splendid ceremonial of the Jubilee Mass, which took place this morning within the dark, picturesque interior of mighty St. Peter's Cathedral. So great was the interest that thousands of people passed last night upon the steps, and in the vicinity of this church, waiting patiently through the long, cold watches of the night for the opening of the doors to admit the great host of people invited to be present. It is estimated that there were at least eighty thousand people within the walls of the church during the ceremonial. Notwithstanding the fact that the number was so large, there was no undue crowding or disorder. Three thousand Italian troops stood from early morning until the close of the ceremony in the Palace St. Pierre, in front of the Cathedral. These soldiers stood in compact, impassive lines, making a brilliant background for the picturesque and cosmopolitan gathering which pressed through the portals of the church at 6.30 this morning, when the great doors were swung back by the gendarmes of the Pope's special service. These gendarmes, with the Swiss and Palatine Guards, guarded the interior. They posed in picturesque groups at every turn of the interior. Some 1,000 policemen, in civilian clothes, mingled with the audience for the purpose of guarding against any possible disorder or outbreak from some fanatical anti-clerical.

(1) A dissertation on the subject of this star would be *à l'air* out of place; but those desirous of learning more on the subject may consult "The Lesser Bollandists": article Epiphany.

The interior of the church was a mass of brilliant decorations. State banners, magnificent tapestries, a profusion of flowers and every form of church adornment were grouped with artistic taste against the sombre, shadowy background of dark walls and gloomy interior. The great majority of the audience entered the church when the doors were first opened. Within an hour after the opening of the doors the greater part of the vast audience was in its place. Many were kneeling, waiting with wrapt eagerness for the entrance of the Pope and the celebration of the solemn ceremonial of this day. Near the altar seats were reserved for the representatives of all the royalties of Europe. Here in this group were the members of the Diplomatic corps in full uniform, every member of the Roman aristocracy glittering in military, naval and court dress. The special envoys and regular ambassadors were grouped near some four hundred bishops and cardinals, who wore the magnificent robes belonging to the Church service. Back of them was an enthusiastic group of pilgrims numbering some six thousand. These pilgrims were from Spain, provinces of Italy, from France, Austria and Germany. There were among the foreigners some five hundred Americans who obtained tickets. Most conspicuous among the Americans was Mr. Blaine, who looked with intense and curious interest at the great picture presented by this reverential audience, grouped in such numbers in this most picturesque and historical of churches, while there passed in review one of the most impressive of religious ceremonials. He watched with attention every feature of this most imposing ceremonial. The great and absorbing interest was in the personal presence of the Pope. The audience waited in the church patiently from 8.30 to 9.30. The distinguished and specially invited officials came into the church by private entrances during the last hour.

The Pope himself entered the Basilica at 9.30. The appearance of the refined, handsome looking old man, attired in the white robes of his high office, was the signal for the most tremendous applause. This unusual feature of the mass continued for five minutes. Shouts and cheers were given with a wilderness of enthusiasm which appeared to increase rather than die away. For several moments the great arched roof resounded again and again with the roars and salvos of eighty thousand throats. The Pope was borne in a chair used upon such occasions, preceded by a magnificent section of his Pontifical Guards and followed by every one of the cardinals present in Rome. After them came every member of his immediate court in their official robes. The Pope appeared to be very much overcome by the tremendous demonstration from the audience. He smiled continuously and occasionally bowed gravely his venerable head. The low mass, which was begun as soon as the applause had subsided, continued for some twenty-five minutes. The effect of the music was most strikingly beautiful. The chanting of the exquisitely trained choir resounded in such a way under the dome that the music came back again and again, producing a most peculiar and yet beautiful effect. Indeed, upon some of the most impressionable the effect was absolutely startling. Many emotional pilgrims shed tears during the performance of the service. The Pope knelt in front of the altar after the mass and recited the "Ave Maria." The high church officials who were in attendance upon the Pope during the ceremonial here bore aloft in full view of the audience the mitre and tiara worn by the Pope during the service. This was the Emperor William's mitre. The tiara was a splendid one, presented by the city of Paris. The "Te Deum" was now sung.

After this, the Pope turned towards the great crowd and, in a few words, clearly and distinctly spoken so that he could be heard at quite a distance from the altar, thanked those present for their manifestation of kindness and friendship. He then solemnly, slowly and clearly pronounced the Apostolic benediction, but before he was permitted to pronounce this benediction he was made again the recipient of another tremendous outbreak of applause. The enthusiasm which followed the few words of his address was greater even than upon his first appearance in the Basilica. Cheers, shouts and cries were heard from every part of the great assemblage. All united in one voice hailing him, saying: "Vive il Romano Pontefice!" and again, "Vive Leone XIII!" Some shouted, "Vive il Papi!"—"Long live the Pope-King!" This scene of excitement and enthusiasm was heightened by the waving of hand-

kerchiefs in every hand. Leo XIII. looked very much moved as he faced this tremendous demonstration. His face brightened. Indeed, at no time during the last week has his face worn such a look of resplendent happiness as at the close of to-day's ceremonies in St. Peter's. He was brought to the church in the sedan chair which was presented to him by the city of Naples. Throughout the city there have been great crowds and throngs all day. The police anticipated any demonstrations of the anti-clericals. There was not a single scene of disturbance anywhere. At the conclusion of the Jubilee services the Pope retired to his private apartments and rested for two hours. His Holiness was not feeling ill, however, from the effects of his exertions at the Mass in St. Peter's in the morning, and on Monday was in his usual state of health.

Forty-eight cardinals and 238 archbishops and bishops were present at the Mass.

## GARCIA MORENO.

PRESIDENT OF THE REPUBLIC OF THE SACRED HEART.

### VI.

To all these proofs of love and piety the President added, in 1873, a grand act, which of itself alone would be sufficient to immortalize his memory. He had always shown a great devotion to the Sacred Heart. He was a member and promoter of the League of the Sacred Heart of Jesus, called the Apostleship of Prayer, and he became an ardent propagator of its *Messenger*. The Head Director of the Apostleship of Prayer in Ecuador, the Rev. Manuel Proano, S. J., conceived the idea of consecrating the Republic to the Sacred Heart of Jesus by means of both the civil and the ecclesiastical authority.

Garcia Moreno willingly agreed to the proposal, but asked—"Were the people prepared as to holiness of life, would it not be necessary to purify the domestic hearth, restore justice, bring back peace into families, concord among citizens, fervour in the sanctuary, in order to have an offering less unworthy of the God of all sanctity? To achieve all this would it not be necessary to send numbers of zealous missionaries to convert sinners and aid them to wash their souls in the Precious Blood?"

He consulted the pastors of the Church and pious souls, who all rejoiced at the proposition. The project of consecrating Ecuador to the Sacred Heart was hailed with enthusiasm by clergy and people, and the Council voted this decree:

"That the greatest happiness of a people is to preserve intact the Holy Roman Catholic faith. That this blessing depends on the mercy of God and not on our merits, and that it will be obtained if we throw ourselves with humility into the Sacred Heart of Jesus. In consequence, the Council of Quito offers, and solemnly consecrates the Republic to the Sacred Heart of Jesus, supplicating Him to be its Protector and Guide, and its Defender, so that it may never turn aside from the Holy Roman Catholic faith, but that the people of Ecuador may conform their life to this faith, and find their happiness in it, in time and in eternity."

The State solemnly ratified this act, and some days later in all the churches of the Republic, on the same day and at the same hour, the solemn ceremony of consecration took place. It was a grand and touching spectacle. After the Archbishop had pronounced the act of consecration in the name of the Church, Garcia Moreno repeated the formula in the name of the State. The Cathedral was filled almost to suffocation with the chosen representatives of the capital. It was impossible to imagine a more touching sight. Let us hope that no earthly power may ever destroy this noble work.

### VII.

For the third time the people of Ecuador by unanimous voice elected Garcia Moreno to be their well-beloved President. This was too much for the Freemasons. They rose against him. The Grand Lodge of Germany gave the signal to the American lodges to overthrow the Government of Ecuador at any cost.

The President wrote to Pius IX. : "What greater glory for me than to see myself detested and calumniated for the love of our Divine Redeemer? What still better if your benediction, Holy Father, obtains for me from Heaven the grace to shed my blood for Him Who, being God, was willing to shed His for us on the Cross?"

On the Feast of the Transfiguration, August 6th, at six o'clock in the morning, the President went as usual to the Church of St. Dominic to hear Mass. It was the first Friday of the month, a day specially dedicated to the Sacred Heart. Together with many other members of the League of this Divine Heart, the President approached the Holy Table and received the God of the Eucharist, doubtless as the Viaticum for his last journey.

He knew that his life was in danger, and he prolonged his thanksgiving till nearly eight o'clock. The conspirators waited for him, but an unexpected obstacle caused them to defer their crime. At one o'clock, after a long visit to the Blessed Sacrament exposed in the Cathedral, the President proceeded to the Government House. There he fell, riddled with balls and pierced by the poyards of his assassins.

"Die, enemy of liberty!" cried one of his assailants as he struck him a fearful blow on the head with his cutlass.

"God dies not!" (*Dios no muere!*) replied the Christian hero as he expired.

After this monstrous crime an expiation of eight long years weighed on Ecuador. Blood flowed, the public treasure was wasted, all noble enterprises interrupted, as the hero martyr had predicted.

"After my death," said he one day to his friends, "Ecuador will fall again into the hands of her enemies. But the Heart of Jesus, to which I have consecrated my country, will deliver it once more from their yoke, to make it live, free and honoured, under the grand safeguard of Catholic principles."—*Messenger of the Sacred Heart.*

#### ARCHBISHOP LYNCH ON THE IRISH CRISIS.

We print below the letter from his Grace the Archbishop read at the recent O'Connor-Edmonde meeting, in this city. It is a powerful, and a pathetic presentment of the case of Ireland.

ST. MICHAEL'S PALACE, Toronto, Dec. 28, 1887.

To Mr. O'Connor, M. P., and Sir Thomas Grattan Edmonde, Irish Delegates.

GENTLEMEN: I regret very much that the state of my health and incessant occupation at this time prevent me from attending your meeting, but you have my most earnest sympathy in your work of mercy towards the poor and oppressed people of Ireland. I beg to enclose a trifle, \$25 (for our calls are very numerous) towards the relief of the poor evicted tenants from homes; though miserable, still they had a shelter, where they were born and lived and made a home by their own sweat and industry.

I wish to define my position and that of the clergy in the present Irish crisis. It is too well-known and acknowledged by the most reasonable men, even Englishmen themselves, that for centuries back Ireland has been governed for the interests of England and for the ruin of Ireland. Its sad condition amply proves this; her trade has gone, and the poor tenantry were obliged to pay unjust and exorbitant rents, leaving them half-starved and poorly clad. This has been acknowledged by the English Government of the present day, when it instituted a Land Court to reduce these rents, but as the court could not reach the immense majority of cases, the tenants themselves that could not be reached for many years imitated the Land Court, and reduced their rents themselves. This was termed the "plan of campaign."

By an unaccountable and unjust procedure, the Government employed both police and soldiers to evict tenants that could not pay rents that were declared unjust and exorbitant.

No man is obliged, if he can help it, to pay more than he owes. The Catholic clergy are blamed for encouraging the people to resist injustice; they have a perfect right to do so. Many great saints in the calendar of the church have been persecuted and even put to death for standing between the

oppressor and the oppressed. On the other hand, the clergy have often been accused of favouring tyranny when they employed all their power to put down fenianism, but fenianism meant a forcible resistance to tyranny, which would only end in useless bloodshed. For no people, no matter how much oppressed are justified to revolt if they have not a moral certainty of success, for failure would bring on greater evils than those from which they suffered.

But at present the struggle for justice is constitutional and imploring; and we consider that the Right Honourable, the Lord Mayor of Dublin, T. D. Sullivan, Mr. W. O'Brien, and other honourable gentlemen, the peasants, boys and girls, in jail in Ireland by the injustice of coercion acts, are martyrs of patriotism and to be honoured and respected; their condition in the constitutional struggle is far preferable than to be carried off the battlefield, dead or wounded, in a struggle for justice with an overwhelming army.

The moral victory is won when all reasonable men are on the side of justice for Ireland, which would not be thought of if there were no resistance. I may quote the saying of Senator Inglis the other day in Washington, "that there is nothing so dangerous and unprofitable as injustice." I may add, the retribution will come sooner or later. God is slow but sure, and it is not impossible in the providence of God to see England as poor as she made Ireland.

Neither the clergy nor any true lover of Ireland wants political separation from England. We want to be as Canada is. Irish Home Rule would not be demanded so persistently if the Irish could extort from England just laws for the general good of Ireland, but over eighty years of trial and of broken promises and unjust and coercive laws left them no hope.

When the Parliament left Dublin it carried with it the strength of the nation. The aristocracy left, absenteeism began, trade languished, rents were transferred to England and commerce followed. All this will be brought back by Home Rule; the rule left was that of absurdity.

Gentlemen, you have seen the prosperity of the Irish in this new country; they come impoverished from misgovernment and landlordism; but rich blood, talent, industry and honesty raised them up and now the influence of over 10,000,000 of prolific Irish and their descendants exercises an extraordinary influence in the election of the President of the United States and the majority of the senators. It is their province to ratify treaties; and the fishery question between Anglo Canada and the United States will be left in their hands. We don't want war, but the American revolt years ago was the first dawn of freedom for Ireland. I am sure, gentlemen, that you rejoiced to find so hearty a welcome in your capacity of Irish delegates from the American and Irish-American people and how the governors of states and the most influential gentlemen graced your platform.

How blind England is to crush the people of Ireland at home and drive them abroad with a most unfriendly spirit.

We do not want retribution, but we wish rather to save England from a fate that awaits all oppressors of the poor, for the oppression of the poor cries to heaven for vengeance, say the sacred scriptures. Ireland to-day is one of the most oppressed countries of Europe.

I have the honour to be, gentlemen, with the highest consideration, your obliged friend,

†JOHN JOSEPH LYNCH, Archbishop of Toronto.

The New York *Catholic News* says of the appointment of Rev. Father Hamel, S.J., to the position of Superior of the Society of Jesus in Canada: Rev. Pierre Hamel, S.J., has been appointed by Very Rev. Father Anderledy, of Florence, General of the Order, Superior of the Jesuits in Canada, in succession to Father Henry Hudson, S. J., who has held that office since the separation of the Canadian mission from that of the United States. Father Hamel was born in Québec in 1832, and studied in France and Germany, and is a graduate of the University of Bonn. He entered the Society of Jesus in 1851, and was Superior of the mission at Guelph for several years. He was prefect of studies in the Jesuit College, Montreal, for about twelve years, and was until lately professor of theology in the House of the Immaculate Conception, of which establishment he was lately elected rector.

## 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.

### THE URSULINES OF QUEBEC.

FOUNDED 1639.

The Ursulines of Quebec, founded exclusively for the religious instruction of young persons, have the oldest establishment of the kind in North America.

They owe their establishment in Canada to the piety and generous devotedness of a noble widow of Normandy, the celebrated Mme. de la Peltrie.

The name of their first Superior, Mother Marie Guyart de l'Incarnation, a widow, and afterwards a nun of Tours, is held in veneration in this country. She was a woman distinguished by a rare and highly cultivated intelligence, but more so by her remarkable virtue. The introduction of the cause of her beatification into the Court of Rome has shed a new light on one of the purest glories of both old and new France.

Linked to these two revered names are Mother Marie de Torche (in religion St. Joseph), and Mother M. de Flécelles, (in religion St. Athanasius), the former from Tours, the latter from Paris. By their zeal these holy religious vied with their foundress in the work of civilization and charity. Quebec had been founded by French Catholics under Champlain in 1608. In 1639, just thirty-one years later, this little company of Ursulines landed, and prostrating themselves upon the new soil, invoked God's blessing upon their future labours. These were the first nuns to set foot on America's soil.

During the life-time of the Venerable Mother of the Incarnation, eleven nuns from France joined the community in America. Toward the close of the seventeenth century the community was composed principally of subjects of Canadian origin, and belonging to the best families of New France.

Founded while the whole of North America was yet uncivilized, these Ursulines have, necessarily, since greatly modified their system of education.

During the first half century they were obliged to not only instruct the Indian children in four different languages, but also to catechise a great number of the parents. At the same time they educated young girls of French families and prepared them to take the lead in the society of the young colony. This continued until the Indians gradually withdrew altogether.

The period following was exclusively French; in 1681, therefore, the Ursulines of Quebec adopted the regulations of the first houses of their Order in Europe. Already at Quebec a college under the direction of the Jesuit Fathers gave diplomas and degrees to its pupils, and the Seminary of Foreign Missions, founded by Bishop Montmorency-Laval, prepared young ecclesiastics for their heavy labours in the new country. Such was the ardour religion evinced for the good organization of America. France did her part by choosing the colonists for Canada, while the local government instituted wise laws calculated to uphold these generous views.

In the second century of their existence the Ursulines of Quebec found themselves confronted with needs of another kind. The conquest of the country by England, in 1759, opened to their zeal a new field of labour by bringing in a population of strangers in religion, customs and language. The Ursulines understood the mission that devolved upon them with the arrival of the conquerors, and prepared themselves for it. On their side, the new masters of the country evinced great esteem for the community, and confided their children to its care. In this way have English names multiplied in the convent records, and to-day those of English-speaking nationalities form a considerable part of the population of the cloister, although the prevailing element is French among both nuns and pupils.

The work of the Ursulines of Quebec was interrupted at three different times, in 1650 and in 1686, when the monastery was completely destroyed by fire, and the third time at the capitulation of Quebec in 1759.

Through the encouragement of their ecclesiastical superiors, and particularly the assistance afforded by the rev. gentlemen of the Seminary of Quebec and well-known lay authorities, the Ursulines of Quebec have been enabled to revise their course of study to meet the advanced requirements of each successive period, until to-day their curriculum embraces all the higher branches and sciences taught in the leading female colleges of England and America. Their buildings, twelve in number, are four stories in height, and present a front of 1324 feet in length. These spacious buildings allow separate rooms and classes for the pupils of each department, boarders, normal students and day scholars, as well as the pupils of the different grades. No insignificant feature of their system is the education of the pupils with reference to their varied future pursuits in life. Thus specialists are engaged to teach the sciences, language, book-keeping and other industrial branches, music, penmanship, etc. Their pupils number—boarders, 375; half-boarders, 130, who pursue the same courses of study as boarders, music excepted, normal students, (boarders having professors named by the government), 62; day scholars (gratis), with whom the normals are exercised in teaching, 350.

The community numbers eighty-eight religious, of whom nine are novices, three postulants, and twenty-six lay Sisters, [this in 1885] the last named employed in manual labour.

In 1863 the Ursulines of Quebec issued their "History" of their own Order in the Provinces (in the French language). Their other work, "Glimpses of the Monastery," appeared later. We may well call the former of these works a magnificent History of Canada.—*Records of the American Catholic Historical Society of Philadelphia.*

### BELLS OF THE ANGELUS.

BRET HARTE.

Bells of the past, whose unforgotten music  
Still fills the wide expanse,  
Tinging the sober twilight of the present  
With colour of romance!

I hear you call and see the sun descending  
On rocks and waves and sand,  
As down the coast the mission voices blending,  
Girdle the heathen land.

Within the circle of your incantation  
No blight nor mildew falls;  
Nor fierce unrest, nor lust nor lost ambition  
Passes those airy walls.

Borne on the swell of your long waves receding,  
I touch the farther past—  
I see the dying glow of Spanish glory,  
The sunset dream and last!

Before me rise the dome-shaped mission towers,  
The white presidio,  
The swart commander in his leathern jerkin,  
The priest in stole of snow.

Once more I see Fortala's cross uplifting,  
Above the setting sun,  
And past the headland, northward, slowly drifting,  
The freighted galleon.

O solemn bells! whose consecrated masses  
Recall the faith of old—  
O tinkling bells! that lulled with twilight music  
The spiritual fold.

Your voices break, they falter in the darkness—  
Break, falter and are still;  
And, veiled and mystic, like the host descending,  
The sun sinks from the hill.



## The Catholic Weekly Review.

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

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

### LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

St. MICHAEL'S PALACE, Toronto, 29th Dec., 1887.

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,  
Archbishop of Toronto.

TORONTO, SATURDAY, JAN. 7, 1888.

### PUBLISHER'S NOTICE.

From this forward the business affairs of this journal will be in charge of Mr. J. C. Sullivan. Mr. Sullivan will visit in due time the principal cities and towns in Canada in the interests of THE REVIEW, and we bespeak for him a cordial reception at the hands of the clergy, our friends, and the Catholic public generally.

Elsewhere will be found in this number the letter from His Grace the Archbishop, read at the recent O'Connor-Esmonde meeting—a powerful and a pathetic presentment of the case of Ireland.

The Boston *Pilot*, always indefatigable in its attentions to the Royal Family of Great Britain, appreciates genius. Last week it referred to the author of "Leaves from My Diary in the Highlands," as its "esteemed contemporary."

The rumours industriously cabled to this country by Mr. T. P. Gill, M. P., to the effect that Mgr. Persico was about to sell Ireland's cause for the sake of a Catholic University and a few other things, are hardly worth noticing. Mr. Gill is not a reliable correspondent. He is described as a nervous young gentleman, of a credulous disposition, whose words, when he grows a little excited, are to be taken *cum grano*.

A New Jersey Catholic journal, last week, devoted twelve inches of editorial to prove that the prize-fighter, Sullivan, is not a great, drunken, ignorant and lazy brute, but an amiable, and withal rather accomplished gentleman. Though "occasionally, perhaps, he yields to intoxication," and kicks little news-girls in the face, that is an evidence only of good fellowship on the one hand, and of fine spirits on the other, not, as so many suppose, of low-blooded brutality. The paper professing these sentiments is published with the *imprimatur* of Bishop O'Farrel, of Trenton, and for that reason, if for none other, those responsible for its conduct, if they entertain such opinions, should have the decency to keep them to themselves.

The result of the Mayoralty election offers small cause for congratulation, except for the fact that it marks the end of the evangelical method of municipal rule introduced by Mr. Howland. Mr. Howland had become altogether intolerable. He pretty thoroughly disgusted people when in May last he allowed the city to be handed over to the rule of a mob of murderous hoodlums, with whom he had the scandalous effrontery not to so much as disguise his sympathy. Since then his sanctimonious drivel about "Toronto the good," Cthe ity set upon the Hill, and so forth, has been of a kind to turn a healthy stomach. He is succeeded by a prominent Orangeman, who owes his election to the influences of the whiskey ring and the secret societies. Mr. Clarke is said to be a man of good-natural abilities, and, in his way, not an unfair one. It may be that as Mayor he will discharge impartially the duties of the office, and succeed in keeping himself above the occult influences at work in civic circles. We hope it will be so, but, to be honest, it is not what his associations would suggest.

Irish papers of late date bring to hand the painful particulars of the proceedings in the Government's second action against Lord Mayor Sullivan of Dublin. The presiding magistrate, in passing judgment, became very much affected, and spoke of the sorrow, doubtless in all sincerity and humiliation, which he felt in discharging the duty that devolved upon him under the existing coercion law. We give below the noble words spoken by the Lord Mayor in the court. Worthy of his high character, his advanced years and his great reputation, they show besides the sort of men the Tory Government sends to spend their Christmas time as criminals in common goals:

The Lord Mayor on rising was loudly cheered. He said:

"I would ask your permission to make a brief statement. I have but a very few words to say in reference to this case. In the first place, I have to thank you for the very impartial spirit in which, as I conceive, you have dealt with this case, both on the former occasion and on the present. I thank your worship also for having mitigated, to a very considerable extent, the punishment which it was in your power to inflict on me, in conformity with the decision you arrived at. I have not the slightest doubt you acted in this matter according to your sense of the duty imposed on you by the law. I only wish to say for myself that I, too, have been acting in accordance with my conception of my duty to my country. And, your worship, though I may be made technically a criminal by the decision of this court, and the prosecution that preceded it, I wish, furthermore, to say, in vindication of myself and my conduct, that I consider my mind and thoughts and habits are as far apart from crime as those of Mr. Balfour, or those of any of the majority of the British Parliament who passed the Act under which I now stand convicted. In conclusion, I shall only say that I do not intend to make any appeal from your decision. I have asked my legal advisers and defenders not to enter any appeal, and my concluding words shall simply be these, that for those proceedings and other such proceedings which make criminals in the eye of the law of men who, as I have said, are far apart from crime in act or intention, that for this atrocity I, for one, desire to declare from this place in this court-house, that I do not hold the English people in any degree responsible. I believe that when the people of England have an opportunity of reversing this Act of Parliament they will do so. I believe that they would do so to-day if the opportunity presented itself. And now, in this good cause of Ireland, in which I have laboured all my life—the principles of which I have

done my best to promulgate and engrave in the hearts of the people of our country—I would be proud and happy to suffer the punishment your worship has inflicted on me, and to suffer it gladly were it ten times greater.”

A cable letter to the *New York Tribune*, a few days ago, to an affecting account of the circumstances attending the re-arrest and imprisonment of Father Ryan, of Herbertstown, gave us a glimpse in addition of the shocking treatment meted out to those leaders of public opinion in Ireland, now undergoing terms of imprisonment for political offences. When Father Ryan reached the county jail of Limerick, to which he had been escorted amidst scenes of very dangerous excitement, an attempt was made to strip him of his clothes and to put on him instead the prison garb of a criminal. Father Ryan resisted, and the gaolers, who are not supposed, as a rule, to be over nice in such matters, refused, in the end, to carry out the instructions received from the Castle. Not so, however, in the case of Mr. Sheehy, M.P., and Alderman Hooper, M.P., editor of the *Cork Daily Herald*. Entering Alderman Hooper's cell in Cork gaol, the warders, armed with batons, forcibly stripped him of his clothes and, leaving him only his underclothes, they threw a prison garb on the floor. As an astute strategic movement, they also took away his bed clothes, and when the Mayor of Cork, as a visiting justice, came to see him, he found one of the most honoured and influential men of Cork City sitting almost naked and shivering with the cold. Similarly in the case of Mr. Sheehy, who was sentenced to imprisonment for denouncing evictions, the governor and warders of Clonmel gaol entered his cell a few days ago, attacked him, knocked him to the floor, tied his hands, and then tore his clothes from his back. When visited by the Mayor of Clonmel he was found in the same state as Alderman Hooper. Mr. Edward Harrington, M.P., who is undergoing a term of imprisonment in Tralee jail for publishing in his newspaper the simple reports of public meetings that had been held in the country, had to be taken to the court house a few days ago to give evidence on behalf of his brother, against whom, as is known, the Government has also instituted proceedings. An educated and high-minded man, holding the most honourable public position in the gift of the people, he was subjected to the indignity of being marched through the streets in the uniform of a criminal, a sight that was witnessed with horror and shame we are told, by several English members of Parliament. What wonder that Archbishop Croke, in view of the downright ruffianism of its *regime*, refused to accept even a nominal favour at the hands of the Government.

We are not sure that the announcement which came by cable on Wednesday, that Cardinal Manning had astonished his friends by announcing himself an apostle of Anarchy, needs however passing a notice. The cable is such an adept at artistic mendacity that, say what it may, astonishment long ago gave way to picturesque appreciation. The words of the Cardinal which have been cabled across as endorsing the Anti-Poverty programme, occur, it is on enquiry learned, at the end of an article in the current *Fortnightly*, and are torn from three pages of context devoted to a demonstration that the recognition of the right of property involves and rests upon the admission of the right to live. The exact words of the passage are :

“the obligation to feed the hungry springs from the natural right of every man to life, and to the food necessary for the sustenance of life. So strict is this natural right, that it prevails over all positive laws of property. Necessity has no law, and a starving man has a natural right to his neighbour's bread.”

The Cardinal goes on to examine the historic Poor Laws of England and to show that in the reign of Queen Elizabeth this natural right was time and again recognized and enforced by Statute. When the text of the article comes to hand we shall be able to lay the Cardinal's arguments before our readers more fully. Cardinal Manning's views are well known both in respect to the rights and duties of property. He is known to have deeply at heart the improving of the condition of the poor, and to have strong views in regard to the evils and suffering which ensue from the exaggerated acquirement of property, and the neglect of the duties pertaining to property, but even in the passage above quoted one will find no denial of the right of property, and that is the very *crux* of the George-McGlynn question.

The great importance of the work accomplished by Father Lambert within the past few years, has not, perhaps, presented itself as forcibly as it should to the minds of his fellow-Catholics. And yet he has silenced effectually the blatant atheist who for years has blasphemed his Maker and slandered the Christian religion, and he has no less effectually exposed the sophistries of the noisy and pretentious infidelity of the whole Ingersoll school. Indeed, if anything, Protestants have displayed a greater degree of appreciation of Father Lambert's excellent work than have Catholics, but this is no doubt due to the fact that Protestantism, having no bulwark of its own wherewith to resist the onslaught of the enemy, has, of necessity, taken refuge behind the impregnable fortress of Catholic philosophy. Father Lambert's books have been issued from the press of Protestant publishing houses, and have been lavishly praised by Protestant pulpit and Protestant press, and yet, in certain circles which need not here be mentioned, the Church of which he is the devoted son, has not ceased to come in for an amazing amount of abuse. This points a useful moral. But what of Father Lambert? His work has been well done, and even should he never write another line, his place in literature is secure. The editor of the *N. Y. Freeman's Journal*, who is not accustomed to speaking lightly, says of him :—

“There is a priest and man of letters in the Diocese of Rochester who has not yet received the *meed* of appreciation he deserves. While other men are praised for qualities which ought to be theirs, but which are not, this man's praises are sung by *no claque*. And yet he is one of the few writers now living whose work will have permanent value. This is much to say. Cardinal Newman tells us that it is the mission of Catholics in our day to do a great deal of ephemeral writing. And most of us have reason to accept this as true. This man is an exception. He has written a “*Thesaurus of the Scriptures*,” which is exceedingly useful. He has written the only effective answer—not excepting that of the Hon. Jeremiah Black—to Ingersoll's scurrilous and mercenary, yet plausible lectures. He has written even a more valuable book, the “*Tactics of Modern Infidels*.” This priest and man of letters is the Rev. Father Lambert.”

Every reader of “*Notes on Ingersoll*” and “*Tactics of Modern Infidels*” will devoutly add, Amen!



We often hear it remarked that the Catholic Church is inimical to thrift and progress; that where she holds sway, there the people are sunk in an abyss of ignorance and superstition, from which it is impossible to extricate them without first "breaking the power of Rome" and "bestowing upon them the light and freedom of the Gospel." Catholics know how false this is; they know that within the sheltering arms of the church is to be found a peace and happiness totally foreign to the clamouring sects of which the last four centuries have been so prolific, and that they have the means of sharing in that true civilization and progress of which the Church is the mother and guardian. They know, moreover, that she and she alone is the custodian of the true Gospel, and the infallible guide of men in this restless, changing world, and that the "gospel," moreover, which "Evangelical Societies" and "Italian Missions," and innumerable other financial institutions, seek to force upon Catholic peoples, is not the Gospel at all, but a conglomeration of odious heresies.

But why is it that non-Catholics assert the church to be a stumbling-block in the way of progress? It is sometimes because they are ignorant of what true progress is; at other times—and this, we regret to say, not infrequently—because they hate the faith of which the Church is the custodian, and in their blind unreason stop at nothing if only they can injure her in the eyes of men. The charge, however, is about as silly and foundationless as any that can be imagined. Time and again has it been shown in these columns that, on the contrary, modern civilization would have been impossible without the Church; that, indeed, all that is best and lasting in Europe and America to-day, to the Church, directly or indirectly, must recourse be had if we would seek its germ and the cause of its development.

It would be easy to cite instances of unparalleled progress amongst Catholic peoples, before ever Protestantism existed, or in more recent times, had we space at our disposal, but we content ourselves at present with one. In recent issues of the Review has appeared a sketch of Ecuador, "the Republic of the Sacred Heart," under the Presidency of Garcia Moreno, the incomparable statesman who made his country at once the most Catholic and the most prosperous State in the New World. His life reads like a romance, but is a true story of facts, facts that have occurred within this century, and admitted even by his worst enemies. Canon Belleshiem, of Cologne, reviewing his recently published biography in the *Dublin Review*, a biography which we are glad to say is soon to be translated into English, tersely sums up the result of Garcia Moreno's Presidency of Ecuador in these words:—

"It would be impossible in a short notice to give the faintest idea of what was accomplished by this hero for the regeneration of his country, of whom it may be truly said that our century has not seen his like. All had to be created, and one of the first aims of this champion of Christian policy was to raise his people from the degradation of ignorance, and at the same time to furnish to choice intellects the means of mounting to the highest grades of science. For Garcia Moreno always aimed high. The people of Ecuador were to be the best instructed in South America, and Quito to be his Athens. Before his accession to power there were not 8,000 pupils in the elementary schools; at his death there were 32,000. These were chiefly entrusted to the Christian Brothers whom, regardless of expense, he brought over from France, while to the Jesuits he confided the higher literary studies. He dissolved the old University of Quito, saturated with

revolutionary ideas, and founded on its ruins a truly Catholic and progressive University. For every department of education he established schools—mechanics, agriculture, arts, medicine, chemistry, astronomy—and in a very few years each was provided with its suitable apparatus. When a commissioner once remarked that an order of his would cost 100,000 francs, he said: 'Buy what is best and handsomest; take no other thought.' His charity was unbounded; the encouragement of all pious institutes, and the reform of the whole penal system had his assiduous attention. By the inmates of the prisons he was indeed adored, and how great was the moral improvement he effected may be judged from the fact that when, after seven years' labour, a large and commodious substitute had been constructed for the unhealthy places of detention in Quito, there were not found above fifty criminals to put into it. We must be satisfied in alluding to one other great work of his—the construction of roads in a hitherto trackless and almost impassable country. And where did he find the money? No other answer can be given, save that he had taken as a rule of his actions the command of the God-Man: 'Seek ye first the kingdom of God and his justice, and all these things shall be added unto you;' and so far from having drained the exchequer, he all but paid off the heavy national debt of borrowed money with which Bolivar had left the Republic chargeable, and to which subsequent bad governments had, by leaving the interest unpaid, added an ever-increasing annual deficit, which also was rapidly in process of extinction, so that Garcia Moreno was able, in a message to Congress in the year 1875, not long before his days were cut short by the dagger of the assassin, to make this consoling communication. Yet, he had alleviated taxation, and had added a third to the salaries of ill-paid employes. Little as we have been able to say, we trust we may have helped to draw attention to a publication peculiarly valuable in our days, as pointing out the true and only remedy for our ills."

## Current Catholic Thought.

### A SPECIMEN CRITICISM.

Mr. Percival Lowell, who cultivates learning on a great deal of ignorance in the *Atlantic Monthly*, says:

"The Roman Catholic who prays to a wooden image of Christ is not one whit less idolatrous than the Buddhist who worships a bronze statue of Amida Butzu. All that the common people are capable of seeing is the soul-envelope; for the soul itself they are unable to appreciate. Spiritually they are undiscerning, because imaginatively they are blind."

Mr. Percival Lowell, deep though he appears to be in the Vedas, has never glanced at a Catholic Catechism. It is a way that some of these people of culture have. They conceal their lack of knowledge of things near them by pretending to know all about things afar off.—*N. Y. Freeman's Journal*.

### THE SOCIETY OF ST. VINCENT DE PAUL.

I have come here, my dear friends, at the request of your officers, to show my hearty appreciation of the good work you are engaged in. It is really a great pleasure, fatigued as I am, to see so many labouring for the poor and suffering. You are not working for your own happiness, but for the good of the poor. It is really a great pleasure to be with you. Your silent presence is almost as soothing as reading a page of the Gospel. While you have no human incentive for your action, I trust your reward will be great hereafter. I have travelled through many States and seen many of the societies of St. Vincent de Paul, but have not seen any more deserving of praise than the one in Washington, which is always attending to the works of charity, at the expense of personal comfort. At the risk of wounding some around me, I

will say that your success is due to your officers. Your spiritual director is always in the front of all charitable works. A few days ago an incident was brought to my attention of General Sheridan, whose army was routed by Early while the commander was absent. General Sheridan, returning, met his retreating column, and at once inspired them with new courage, and turned them upon the enemy and won a decisive victory.

This gives us an idea of the value of a good leader, and I think your good work is due to those who direct your society. One of the most beautiful sights which we can behold is that presented by the members of the Society of St. Vincent de Paul carrying on the work established more than 1800 years ago. Here every dollar goes where it will do the most good. I recently heard of another society which pays ninety-five per cent for salaries and five per cent to the poor. You give to charity every dollar you receive. I said that you did not come here for your own pleasure, and yet nothing can be more soothing, as we lie down at night, than the thought that we have done something for the poor and afflicted.

In the society of St. Vincent de Paul you keep your selves protected from imposition, for you do not know individually whether the ones who come to you for charity are deserving; but here the cases are investigated, and you have every assurance that your money is well spent. Do not forget that true Christianity teaches us to be kind to the poor.—*Cardinal Gibbons' before the St. V. de P. Society, Washington.*

#### ST. MARGARET'S CONVENT, EDINBURGH, AND THE POPE'S JUBILEE.

During the past two months, the description of the costly offerings that are being made to the Holy Father, on the occasion of his Golden Jubilee, has given joy to all Catholic hearts. The Sovereign Pontiff will see in every gift the expression of the devoted love and loyalty of his children; and no more convincing proof could be given of the esteem and veneration in which Leo XIII is held, than the unanimity with which this jubilee celebration is welcomed by the whole world.

Scotland is sending its tribute of love and generosity in proportion to its resources. The gifts of the Archdiocese of St. Andrews and Edinburgh were sent yesterday. If they are not remarkable for their intrinsic value, they are, at least, noteworthy for the interest attached to them. The offering of the religious of St. Margaret's Convent, Edinburgh, will be of special interest to His Holiness, for it is a magnificent album, measuring twenty-four inches by twenty, containing photographic views of the principal cathedrals, churches, abbeys and chapels of Scotland, as they have been left to us by the destroying hand of the so-called Reformation.

The volume bears the title, "Reliquiae Sacrae Scotiae." The illuminated title page bears an appropriate address in Latin, from the religious, and is ornamented with the arms of the Pope, and a medallion with miniature portrait of St. Margaret.

Each page of the album contains two imperial size photographs, which will convey to His Holiness some faint idea of the beautiful remains of Holyrood, St. Andrews, Glasgow, Dunkeld, Dunblane, Brechin, Elgin, Melrose, Dryburgh, Lincludin, Pluscardine, Lindores, Roslin and many others. There are over seventy views, and the last page contains several photographs of different parts of St. Margaret's Convent.

Every page is ornamented with Scottish flowers, most beautifully painted by the religious.

This handsome volume is bound in blue morocco—Scotland's colour—with the Royal Arms of Scotland, on a shield of white vellum. The whole exterior of the book is richly gilt, and is highly creditable to the taste and genius of Mr. Elliot, 17 Prince street, Edinburgh, under whose superintendence it has been executed.

ST. MARGARET'S CONVENT,

Edinburgh, Dec. 14th., 1887.

#### ORDINATIONS AT THE GRAND SEMINARY.

The chapel of the Grand Seminary, Montreal, already sanctified by the graces of so many ordinations, was, on the 17th ult., again the scene of one of the most imposing ceremonies of the Church—a general ordination. His Grace, the Archbishop of Montreal, officiated, and there were present in the sanctuary upwards of 75 priests. The gallery was crowded with relatives and friends of those who were to be ordained. The ceremony lasted three hours and was most solemn and impressive throughout, particularly at the prostration of the candidates during the recitation of the Litany of the Saints. The following is a list of those ordained to the different orders:

*Priests.*—A. J. Primeau, S. Comtois, C. Tessier, and E. Laurier, of Montreal; J. M. Coffey, P. F. Duff, D. M. Lowney, and E. J. McElroy, of Providence, R.I.; J. M. Kennedy, and D. P. Mullins, of Springfield, Mass.; P. J. Kennedy, of Hartford, Conn.; G. D. Sander and J. C. York, of Brooklyn, N.Y.; T. M. Donahue and J. Paquette, of Burlington, Vt.; W. J. Futterer, of Altou, Ill.; and S. J. Garcia, of Santa Fe, N.M.—17

*Deacons.*—W. Forbes, A. L. Barcelo, A. A. Rebert, S. Saurial and E. Hobert, of Montreal; J. P. Carroll and J. A. Kurz, Dubuque, Iowa.—7.

*Sub-Deacons.*—L. P. Desrochers, L. A. Debuc, M. J. Roux, A. Peladeau, O. J. Forest and P. Perrault, of Montreal; A. P. McIntosh and R. E. Brady, of Hamilton, Ont.; W. T. Donohue and H. E. Eckart, of Dubuque, Iowa; P. J. Loug, of Burlington, Vt.; B. W. Goosens, of Grand Rapids, Mich.; J. J. McDonald, of Charlottetown, P.E.I.; G. F. Marshall, of Manchester, N.H.; and A. J. Benoit, of St. Hyacinthe, P.Q.—15

*Minor Orders.*—L. G. Gervais, L. F. Labrie, A. P. Quasnel, J. D. Cecyro, A. J. Daigneau, U. J. Ethier and J. A. Roy, of Montreal; H. J. Côté and R. D. Maloney, of Hamilton, Ont.; A. H. Lessard and D. J. O'Connor, of Manchester, N.H.; E. C. Rocan and H. Larivière, of St. Bonifacio, Man.; T. Dular, M. Sullivan and J. P. Broz, of Dubuque, Iowa; G. F. Whibbs, of Peterborough, Ont.; U. S. Baron, of Sherbrooke, P.Q.; W. F. Grace, J. A. Hurley and J. J. Mullen, of Springfield, Mass.; E. J. Magnan, of Grand Rapids, Mich.—22.

*Tonsure.*—W. R. Hogan and C. J. O'Reilly, of Oregon City; D. E. Doran and M. J. Owens, of Providence, R.I.; W. F. Hartigan, of Springfield, Mass.; and E. J. Mealey, of Wilmington, Del.—6.

#### CANADIAN CHURCH NEWS.

Handsome stained glass windows, representing the Twelve Apostles, are being placed in St. Basil's Church by the Dominion Stained Glass Works.

Right Rev. Mgr. Bruyere, V. G. of London, recently preached a retreat to the members of the Sodality B. V. M. of St. Peter's Church, Goderich.

Sister Catherine, of the Precious Blood, is now Superior of the Order of the Precious Blood, having recently been appointed to that position. She is the foundress of the Order, and a woman remarkable for the saintliness of her life.

In a communication to the *Echo de Notre Dame de la Garde* the Rev. Pere Augier, Provincial of the Oblates of Mary, residing in Montreal, speaks of a visit he recently paid to an Indian village called Maniwaki. Maniwaki, which means "land of Mary," is situated at the junction of two rivers emptying into the St. Lawrence, and is one of the missions attended by the Oblate Fathers. The Indians are comparatively few in number, but still form the majority of the congregation, composed in part of French and Irish, which fills the church consecrated to the Blessed Virgin. Father Augier says that the Assumption is the great festival day of these pious Indians, who each year prepare for its celebration by a retreat of eighty days. They come from all parts, attired in their best

apparel, and with edifying regularity and recollection attend the various exercises. These days of preparation are crowned by a general communion and solemn procession of the Blessed Sacrament on the festival.

The Redemptorist Fathers of Portland, N. B., under the rectorship of Father Oates, are making many improvements in their church and grounds. A short time ago they purchased a vacant plot in the vicinity and have since converted it into a grand roadway fifty feet wide, as a main entrance to the church grounds. They have also procured a chime of seven bells from McShane & Co., Baltimore. The smallest of these bells, weighing 523 lbs., has arrived and was rung for the first time on Christmas morning.

The Toronto Conference of the St. Vincent de Paul Society are about to undertake the visitation of the Gaol, and to establish a library in that institution for the unfortunate inmates. Father Oruse, the present chaplain, has taken the matter up with great zeal and great good is likely to result, as has been the case at the General Hospital, the visitation of which has, since its inauguration, become one of the very best works of the Society in Toronto. His Grace, the Archbishop, has blessed and approved of both works.

Owen Connelly, the wealthiest merchant and citizen of Charlottetown, P.E.I., dropped dead in his store the other day. He was writing an order for a pair of blankets and a load of coal, which were to be a Christmas gift to a poor woman, when he sank into a chair and expired. He was 67 years old and married; he had no children. He was rated to be worth \$800,000, and his will, after making several bequests, gives the residue of his estate for the education of poor Roman Catholic children in Prince Edward Island. For the past two years the deceased was President of the Merchants' Bank of Prince Edward Island.—R. I. P.

The Church of the Holy Name of Jesus, just erected by the few resident Catholics of Essex Centre and vicinity, was opened and blessed on New Year's day. This church is completed, and has a fine gilt cross on its steeple, which attracts the attention of all beholders. At present we are informed that, unless some unforeseen circumstances arise to prevent their attendance, the Rev. Dennis O'Connor, C.S.B., Superior of Assumption College, Sandwich, will perform the dedication services, the Rev. J. P. Molphy will celebrate the Mass, and the Rev. Father McBrady, C.S.B., also of Sandwich College, will deliver the sermon.

The Charlotte, P. E. I., Conference of St. Vincent de Paul Society held their annual meeting and election of officers in St. Dunstan's Cathedral on Sunday, Dec. 18th. The following officers were elected for the ensuing year:—Rev. F. X. Gallant, Spiritual Director, (re-elected); John Caven, President, (re-elected); J. G. Eckstadt, Vice-President, (re-elected); Hon. A. A. Macdonald, Lieut.-Governor, Treasurer, (re-elected); Peter McIntyre, Assistant Treasurer, (re-elected); Henry FitzGerald, Secretary, (re-elected); Alfred E. McEachen, Assistant Secretary, (re-elected).

The Treasurer's report showed that the Conference received in cash, during the year, \$247.61, and paid out \$205.02, leaving a balance on hand of \$42.50.

The members are much indebted to the late Owen Connelly, Esq., who, during last year, placed at the disposal of the society one hundred tons of coal, besides a number of blankets, and intended to do the same this winter.

This is the same Owen Connelly whose sudden death is recorded this week.

The *Globe* thus writes of the French-Canadian poet, Louis Frechette, whose work has frequently been referred to in these columns:

"After a visit to Paris of six months, the poet Louis Frechette returned last week to his home in Nicolet, Que. We gather from French-Canadian journals that his last reception in France was of the warmest nature. He appears to be quite recognized as one of themselves by the great names of French literature. We hear of banquets in his

honour, and offers to have his name proposed for the next vacant chair in the Academy. It is highly gratifying to see a Canadian by birth and education taking so high a stand in the most cultured and fastidious literary society in the world. While in Paris, Frechette completed and published his latest work, 'La Legende d'un Peuple,' which we surmise to be the story in verse of the French race in Canada. The first edition was bought up eagerly, and the second one is being issued, which will be placed in the hands of American and Canadian booksellers. The poet has been commissioned by the manager of 'La Comédie Française' to write a French translation for the stage of Shakespeare's King Lear, which is to be performed in Paris during the Exhibition of 1889. This work is now in hand, but M. Frechette contemplates, upon his return to Paris next summer, writing a prose work on Canada, to be profusely illustrated by eminent artists.

"While Anglo-Canadians must regret that the genius of this great poet is consecrated to the tongue of his own ancestors, yet that is a means of bringing a knowledge of Canada before a portion of the Old World in a most attractive form. Wherever he uses his versatile pen it will be to the honour of his native land."

#### CATHOLIC AND LITERARY NOTES.

A correspondent of the Worcester *Travailleur* writes from Putnam, Conn., that the Parish Priest of that place has lately received from Mrs. Frances Cleveland, the wife of the President of the United States, a letter enclosing a bank cheque in favour of Madame Francois Sponci (Dauphinot). This graceful gift was sent to her on the occasion of the birth of her nineteenth child. Madame Sponci is a French Canadian and a Catholic; she is in perfect health and the correspondent adds that had she not lost her teeth, she would be considered one of the finest looking women of Putnam as well as being an honour to her nation and sex. Mrs. Cleveland stated that the gift was intended as an expression of respect and sympathy towards that good wife who had contributed so much to increase the population of the United States.

In a communication to the *Echo de Notre Dame de la Garde*, the Rev. Pere Augier, Provincial of the Oblates of Mary, residing at Montreal, speaks of a visit he recently paid to an Indian village called Maniwaki. Maniwaki, which means "land of Mary," is situated at the junction of two rivers emptying into the St. Lawrence, and is one of the missions attended by the Oblate Fathers. The Indians are comparatively few in number, but still form the majority of the congregation, composed in part of French and Irish, which fills the church consecrated to the Blessed Virgin. Father Augier says that the Assumption is the great festival day of these pious Indians, who each year prepare for its celebration by a retreat of eight days. They come from all parts, attired in their best apparel, and with edifying regularity and recollection attend the various exercises. These days of preparation are crowned by a general Communion and solemn procession of the Blessed Sacrament on the festival.

The latest schism from the church, which has been known under the name of "Old Catholicism," is now about its end. There remains only three priests in the dioceses of Breslau and Posen who cling to it, and one of these will retire on a pension this month. The others have either become reconciled to the Church, or have been withdrawn from the sect by death or by their voluntary act. The fidelity of the German priesthood has been thoroughly tested by the Falk laws; and they have not been found wanting in the crisis. Only 40 or 50 priests altogether out of 10,000 in the German Empire were found faithless to their duty, and even of these only about 23 joined the Old Catholic movement. The *Kulturkampf* did so much good that it made manifest the fidelity of the priesthood to the Rock on which the Church is built. No Bishop could be induced to abandon his post, so that when Bismark patronized the schismatical movement he had to have a Bishop manufactured, and he is thoroughly ashamed of his work now.

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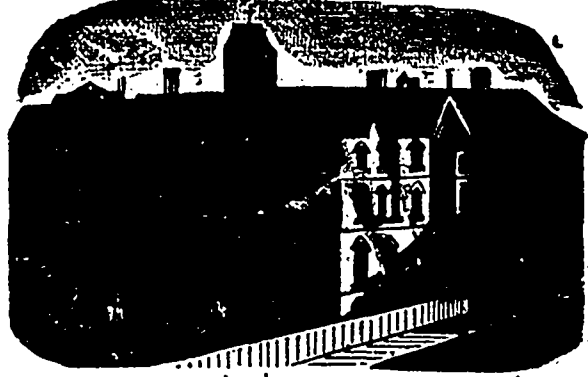
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