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The Catholic Weekly Review.

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

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

Vol. II.

Toronto, Saturday, Sept, 15, 1888

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NOTES.

The forthcoming issue of the *Westminster Review* will contain a powerful contribution bearing the title "The Forster Tragedy in Ireland," by William O'Brien, M.P. Mr. Forster's greatest sin—in Mr. O'Brien's eyes—was his misappreciation of Mr. Parnell. With tender touches the writer sketches the difficulties which lay before the Chief Secretary of that day, and he mourns, with a sincerity which there is no doubting, that Ireland should have been the thorn and the undoing of the shaggy, kindly, rough hewn Saxon man, who might so easily have been a friend if he had not been doomed to be a ruler.

So much has been said, *pro* and *con*, with reference to the propriety of the appointment of Mr. Justice Day to a place on the Parnell Commission, that it is only fair to correct a feature, here and there, in the sombre pen and ink portrait's that have been drawn of him. General Sir E. Butler, writing to Mr John Morley, like the London *Catholic Register*, has a good word to say for him:

"As regards politics I am under the impression that he belonged to no party. I was constantly alone with him, and, as far as I can remember, politics did not appear to interest him. He was a man of such strong intellect and varied information that he was full of interests apart from politics. As a public man he appeared to me to be an ardent Catholic, and to have great respect for authority, the tendency of his opinions on that subject being, I should have said, that law and order must be maintained under any circumstances and at any risk, but beyond this I cannot recall any special allusions to the general Irish question. At the same time, I have a distinct recollection of his frequently expressing his partiality for the Irish character and people. His personal feelings, however, would never interfere with what he considered the course of justice. I am aware that these are only impressions, but as I have always found the judge a generous, kind hearted man, both in public and private, I think it due to him to send them on as the impressions of another Commissioner who served with him."

"Of course" writes Mr. Labouchere, M. P., in reference to the members of the Parnell Commission, "of course it is possible that their minds on the spur of the emergency may expand to the magnitude the task imposed upon them.

I am sure I hope so, principally for their sakes. 'Sursum corda gentlemen,' I say to them, 'You have my best good wishes.' Bear in mind that the judgment which you are going to pronounce may, if you choose to make it, be about the most important document. with which the present century will supply the coming New Zealander. Think of the New Zealander. Keep your mind on him."

Captain Lovett Cameron has contributed to the *Manchester Guardian* a stirring yet a practical paper, urging that the crusade which Cardinal Lavignerie has undertaken for the suppression of the African slave-trade is one of physical as well as of moral force, and calling upon English men to go to Africa as soldiers of the Cross, though not as missionaries, and to boldly adventure their lives in the suppression of the slave trade. He proposes work and danger, and fighting in a sacred cause, against a savage enemy and under an African sun; and he speaks on his subject with all the authority of personal experience and with all the modesty of a brave man. "Cardinal Manning," he says, "endorsed what was said by Cardinal Lavignerie and spoke up like the English gentleman that he is, when he declared that although he was a man of peace, there were occasions when not only was it lawful to use force, but when he would advocate its employment, and that the slave trade in Africa was an evil against which it was both lawful and expedient to employ it." Captain Cameron, who leaves no detail untouched in his appeal, refers to the spirit of adventure, not less lively because attended by personal risk, which prompts so many Englishmen to go out to shoot "big game" in the African forests, whose energies, he suggests, would be better turned against the slave stealers. To the question can the plan be carried out with any reasonable hope of success Captain Cameron answers, "Most undoubtedly, yes." "The manhood of England," he says, "can be trusted to furnish the European portion of the men required, and in no war or campaign can more enduring and lasting glory and renown be won, or more beneficial results be obtained. The suppression of slavery by the crusaders would immensely facilitate the labour of missionaries, and also rapidly open up the country to legitimate trade. Our English exchanges, commenting upon Captain Cameron's stirring proposal, seem to agree that his appeal should not pass away. "The age of chivalry says the *Weenty Keyster*, "is not dead amongst us. We cannot but anticipate that an anti-slavery battalion, duly organized under every proper sanction, with frank acceptance, on the crusaders part, of a peremptory discipline rendered indispensable by the special character of this 'New Crusade,' would summon many a beating heart to arms. Success in such a cause would form the most cherished and grateful memories for after years, while death at the hands of the slave-dealer, and on behalf of the slave, would be invested with all the qualities of martyrdom."

"Let us remember," in the concluding words of Captain Cameron's article, "while we hesitate, ponder, and take no action, that every minute a life is lost, that every time the clock strikes the hour half a hundred are destroyed, that every day fifteen hundred are added to the tale of victims which the bloody Moloch of slavery extorts from the children of Africa!"

SOME AMERICAN CATHOLIC NOVELISTS.

JOHN TALBOT SMITH.

II.

Three years had elapsed after the publication of "A Woman of Culture," before Father Smith gave to the world his second novel, "Solitary Island." In these three years the author has made substantial progress, for all the qualities that made "A Woman of Culture," such a brilliant work of fiction, are to be found in "Solitary Island" in a higher degree. The canvas is larger, the figures are more distinct, and whereas in his first picture Father Smith neglected inanimate for animate nature, he has now taken a broader view of his work and proved himself a skilful delineator of landscapes as well as portraits.

"Solitary Island" is a great novel both in conception and execution. As mysterious and fascinating in its plot as either of the sensational productions of Archibald Clavering Gunter, it contains portraits which would not shame the brush of a Thackeray or Dickens.

The novel takes its name from one of the Thousand Islands, the home of an eccentric hermit-fisherman known as Scott. Between this hermit and some families on the American side of the river there is a friendship which seems to have arisen without any effort on the part of the former, for Scott, though not morose or unkindly in his manner, is sententious and reserved. Nevertheless he frequently receives visitors from Clayburg which, by the way, corresponds topographically with Clayton, Jefferson County, N.Y. Those who interest themselves most in the inhabitant of Solitary Island are Florian Wallace and his sister Linda, and Squire Pendleton and his daughter Ruth.

The Squire is a hot-headed old gentleman who has been "out" with Mackenzie, and ever afterwards imagines that his head is an object of great solicitude to two governments. Florian, a splendid young giant mentally and physically, and ardently attached to Ruth Pendleton, goes to New York by the advice of Scott, in order to obtain the Squire's pardon. In this he is successful, but his visit to the great city has aroused a spirit of unrest and a desire to quit the field which he thinks too narrow for his energies and too modest for his ambition. In the centre of the sterling gold of this young man's character, there runs a deep vein of selfishness, the extent of which surprises himself in after years, when it has to be broken into fragments and cast forth with much painful toil. Linda, a charming girl with a strange mixture of sunshine and gloom in her disposition, is the only one of his family whom Florian really loves; but she dies on one cold wintry afternoon, and then there is nothing to bind her brother to his home. The placid Mrs. Winifred says calmly but with a great sadness at her heart, "Seemingly, the boy will go," while the irascible Billy is of opinion that "Flory, the devil, will soon be ahead of them all in New York." Florian pays a farewell visit to Scott the hermit, and while sleeping in the rude cabin dreams that his father's tears and kisses fall on his cheeks and lips. He would gladly take Ruth Pendleton with him as his wife, but she is a Protestant, and Florian's ideas on mixed marriages are as yet strictly orthodox.

When we next meet him in New York, he is a successful lawyer and prospective Congressman. He has the *entrée* to the best society, and is beginning to look about for a wife suitable to a man in his position. Religion is no longer a necessary qualification, for Florian has grown broad-minded. The sound principles which had once guided his conduct have vanished one by one; an upheaval of passion has brought selfishness to the surface while pushing the nobler qualities out of sight. He laments the impossibility of gaining Barbara Merrion for his wife, as he is not prepared to incur the scandal of a divorce, and when death at last gives him the desired opportunity the fickle beauty has found a new lover in the profligate young Count Vladimir Behrenski. Frances Lynch, the daughter of a lady of the distinguished De Ponsonby family, who has been driven by fate to keep a fashionable boarding-house, is also honored with Florian's

attentions. She gives him her heart, but the course of their love is prevented from running smoothly by the machinations of Peter Carter, a clever, dissipated, eccentric journalist who is strangely allowed to reside at Madame Lynch's, and over whom she has some mysterious influence. Peter is determined that Frances shall not marry "the man wid a gizzard," and in order to avert such a misfortune attempts to unite her to Paul Rossiter, a fair-haired young poet, who, with a considerable quantity of brains, and a considerable scarcity of cash, occupies Madame Lynch's attic.

Any short sketch of a story whose plot contains so many complications and entanglements would fail to give an adequate idea of its interest.

As has already been said, the general characteristics of Father Smith's style, exhibited in his first novel, are intensified in "Solitary Island." Manly men and womanly women are those whom we meet in its pages, creatures of flesh and blood, with whom we can weep and laugh, so near akin are they to us. It is but a cold heart that can read of the death of Linda Wallace without emotion; perhaps it would not be too much to say that in its simplicity it is more genuinely pathetic than the death of Little Nell.

And those who love laughter will surely be gratified when they read of the extraordinary conduct of Mr. Billy Wallace towards "Lady Gwindoline Far-an-near" and her reverend husband; of the hob-nobbings and quarrelings of excitable Squire Pendleton and genial Peter Carter the scapegrace partner of Madame De Ponsonby Lynch; and of the torture of Count Vladimir Behrenski by the patriotic citizens of Clayburg, anxious to do honor to their "boy Flory" and his noble friend.

Peter Carter is certainly as amusing a combination of whimsical oddities as the famous Wilkins Micawber. Blanche Amory is not a more genuine creation than Barbara Merrion, while Vladimir Behrenski might have been drawn by the hand of Dumas the elder. And if any one thinks that the transformation of a Russian prince of the blood into an American solitary requires too strong an effort of the imagination, a reference to United States history will show that the career of the fictitious Prince Florian of Moscow is not a whit more strange and eventful than that of "the Apostle of Pennsylvania," Prince Demetrius Gallitzin.

"Solitary Island," which was first published as a serial in the *Catholic World*, has just been issued in book form by P. J. Kenedy, New York.

DAVID RONAYNE.

STE. ANNE D'AURAY.

FROM THE ANNALS OF STE. ANNE DE BEAUPRE.

Away across the Atlantic ocean, in the department of Morbihan, Lower Brittany, there exists a little town called Auray seated on the river Auray, ten miles to the west of the somewhat more considerable town of Vannes, and described by geographers as having "an excellent port with fisheries and cottonspinning." A fact is generally given with it that here, in A.D. 1364, the famous Breton warrior, Du Guesclin was made a prisoner by the English. All this is of no interest to Canadian or Catholic readers, but for them the town of Auray possesses a far higher title to their consideration and remembrance, for does it not give its name to a celebrated shrine which has close connection with our own beloved and frequented shrine of St. Anne de Beaupré? and this is why we therefore purpose giving some account of it to the readers of the *Annals*.

About four miles then from the river-port of Auray, there existed for many centuries a village called *Ker-Anna*, Village of St. Anne. St. Meriadec, Bishop of Vannes, had erected a sanctuary, probably in the seventh century, and he had there placed a painted wooden statue of St. Anne to further the devotion of the faithful towards that great saint. Some years later, hordes of robbers overran that part of the country and destroyed the little sanctuary of St. Anne, which had already, it is supposed, become a place of pilgrimage and pious resort for those who claimed and frequently obtained the miraculous intervention of the Mother of

Our Lady in favour of her suffering and afflicted clients. The wooden statute, however, escaped the ravages of the robbers, for the pious natives had taken care to bury it in the ground. The site of this first chapel went by the name of *Bocanno*, and it is related that whoever sought to plough this land invariably broke his plough-share, so that all attempts to cultivate the spot had to be abandoned.

In the commencement of the seventeenth century, there dwelt in the parish of Pluneret, in the immediate vicinity of *Ker-Anna*, a labourer named Yves Nicolazic, whose ancestors had cultivated the above-mentioned piece of ground *Bocanno* and, whilst so doing, had taken from it numerous pieces of cut stone, evidently portions of the old chapel. In 1614, Yves' father built a barn, and among the stones he employed for this purpose, there were several which must, at some period, have formed part of a church or chapel-window. Some reparation then was due to St. Anne by this family, and Yves Nicolazic was the fortunate instrument chosen to make this reparation. In a series of visions St. Anne made her desires known to this poor labourer. Sometimes Yves would hear a great noise and perceive a beautiful and wonderful light surrounding an apparition of St. Anne. Sometimes he would perceive the Saint herself preceding him bearing a lighted torch in her hand, whilst at other times the hand and torch alone would be visible to him. Whenever the grandmother of our Saviour appeared to him, it was under the form of a venerable lady of dazzling beauty, clothed in snow-white garments. She made known to him that on the piece of land *Bocanno* there had formerly stood a chapel dedicated to her, but that this chapel had been razed to the ground nine hundred and eighty-four years previously, (i. e., in the year 699). She desired that this chapel should be rebuilt, saying that it was God's will that her name should be honoured in that place. Nicolazic being apprehensive that he would be looked on as a visionary, kept this apparition to himself for some weeks, but at length, after St. Anne appearing again to him, he went to his parish priest and related the whole matter. No steps however were taken, and St. Anne appeared to the peasant again and again, sometimes reproaching him, sometimes encouraging him. On one occasion she said to him: "As for the money necessary for building the church, it is quite superfluous dwelling on the insufficiency of your resources; the treasures of paradise are at my disposal, and will furnish what is necessary."

On March 6th, Guillemette le Roux, Nicolazic's wife, on rising in the morning, found a considerable sum of money on the table on the very spot on which had rested the mysterious hand bearing a lighted torch, which the previous evening had been seen by her husband. This money consisted of French crown pieces, some of which were dated A. D. 1613, whilst others were of an unknown date, bearing marks and letters which no one could explain. Eventually these coins were much sought after as objects of devotion, owing to their miraculous origin, and one piece of it is still kept in the treasury of the present church.

The holy mother continued to bestow favors on our peasant, who would sometimes behold a wonderful multitude of stars, and sometimes a number of lighted torches, falling to the earth. Angelic music would also be heard by him, specially when, obeying some irresistible impulse, he wandered to the spot which had been indicated to him as the site of the future church. On March 1st, 1625, a few days before the miraculous discovery of the original statute of St. Anne, Yves remained for some hours on the hallowed spot, experiencing the sweetest consolations. Nicolazic applied a second and a third time to the parish priest concerning the propriety of carrying out St. Anne's commands, but he was repulsed so vehemently that he retired from the priest's presence quite disheartened. However, as he was returning home, God so ordained that he should meet a certain illustrious gentleman who, remarking his sad countenance, inquired into the cause of it. The whole matter having been explained, the gentleman consoled the poor labourer as best he could, advised him to relate all the lights and favours he had received to some man of tried virtue, or still better, to some religious well-versed in the discernment of spirits. He also advised him to have recourse to prayer and fasting, so as to render himself still more worthy of receiving heavenly graces and communications, and better able to recognize the Divine Will without any danger of being led astray by delusions. Above all he recom-

mended his taking measures to have his visions attested by reliable witnesses. Faithful to these instructions, this zealous servant of St. Anne fully succeeded in his heavenly mission, in spite of the many contradictions he met with.

The day chosen by the glorious Mother for the accomplishment of her promise had arrived, or rather was already declining. It was between ten or eleven o'clock in the evening. Yves had retired to bed for the night, when he, as before, perceived the miraculous light inviting him to follow it. As soon as he had seen the heavenly light, Nicolazic rose, and seeking five men of well-known probity, whom he had previously acquainted with his designs, asked them to accompany him in these words: "Dear friends, let us direct our steps where God and the holy Mother St. Anne lead us." Whilst following the light which preceded them as a guide, they remarked in the middle of it a sort of torch of extraordinary size and marvellous brilliancy which, having reached the spot where the chapel now stands, rose and fell three times, like a signal, and then disappeared. Struck with astonishment and desirous of penetrating the mystery, Yves and his companions at once commenced digging at the very spot where the torch had disappeared, and had hardly dug to the depth of one or two feet when they discovered a statue of the glorious Mother St. Anne, but so defaced by the ravages of time, that hardly a vestige of colour remained and only sufficient form to enable them to recognize it.

A remarkable circumstance occurred on this occasion. Two of the witnesses that Nicolazic had brought with him, had not proved worthy of beholding the miraculous light we have spoken of. Their hearts being touched by repentance, they spontaneously and publicly acknowledged the fault which had drawn down this privation on them: they had neglected to fulfil their Easter duties.

The parish-priest still persisted in his incredulity, and absolutely refused to further the building of the chapel.

We will here relate the chastisement which the parish-priest drew down on himself by his resistance to that Divine Will which had been so clearly made known to him. Being alone in his own house, about three weeks after the finding of the statue, he was suddenly set upon and savagely beaten, and on the neighbours, attracted by his cries, rushing to his assistance, no human being could be perceived. For a week he was completely disabled, and it was only after practising many devotions in honour of the merciful St. Anne that, at the end of a fortnight, he could resume the exercise of his sacerdotal functions. He made a vow that he would celebrate the first Mass to be said in the miraculous sanctuary as soon as it should be finished. In addition to this, he asked Yves' pardon for doubting the truth of his revelations and, as a special mark of kind feeling, offered to be god-father to the little child whose arrival the pious peasant was expecting. Although, for fifteen years, Yves' wife had never been blessed with progeny, Heaven immediately bestowed this blessing on her after the discovery of the statue.

G. M. WARD.

To be continued.

BOOK REVIEWS.

La Canada Francais: We have received the January, April and July numbers of this able quarterly, conducted by the Rev. Professors of Laval University. As we have referred to it at some length in another column we need not here do more than enumerate the principal contents of these, the first three numbers, adding that the articles are all ably written, and that the review is published with due regard to typographical appearance. The January number contains an excellent article on "The Jubilee of Our Holy Father, Leo XIII," by Mgr. M. E. Methot; "The Political Role of Mgr. de Laval," by Abbé A. N. Gosse, (author of "A History of the Catholic Church in Canada,"), a masterly *resumé* of the Acadian question by Abt. Casgrain, who, is perhaps the greatest living authority on the subject; and "Realism in Literature," by Nap. Legendre. A. B. Routhier writes a "Chronicle of Paris," and in the April number, a letter from Rome on "The Jubilee Fetés." The April number also contains an essay

The Practice of Humility, by Pope Leo XIII. New York Benziger Bros.

This treatise composed by the present Sovereign Pontiff when Archbishop of Perugia, for the benefit of his ecclesiastical students, was republished in Rome as a memento of his Sacerdotal Jubilee. It is now issued in an English dress by Benziger Bros. the translation being the work of the Rev. F. X. O'Connor, S.J., and it should be a welcome guest in every Catholic home. It reads like another book in *The Following of Christ* and contains many valuable maxims for the every-day conduct of life, and is particularly adapted for the use of those who aspire to the ecclesiastical state.

An Instruction on the Christian Life, by Pope Leo XIII. Notre Dame, Ind: Ave Maria Press.

This is another treatise written by our Holy Father during his incumbency of the See of Perugia, and was originally issued as a Pastoral Letter to the faithful of his diocese. In a few but well-chosen words, the ideal Christian life is held up for the guidance and encouragement of all, and as might be expected from the great learning and saintly character of Joachim Pecci, now raised to the Throne of Peter as Pope Leo XIII. it is a perfect summary of what Christians must know, believe and practice in order to gain eternal life.

A SICK CALL IN QUEBEC.

The respect paid to the Blessed Sacrament in the country parishes of the Province of Quebec has often been the subject of eulogy by Catholic writers. I had heard it described, but never witnessed it until recently, during a visit to the Curé of Shawenegan. Shawenegan is a village lying at the foot of the Laurentides, and the parish of which it forms a part is at present ambitiously climbing over the lowest range, and comfortably establishing itself in the green valleys which smile in the midst of these dark mountains.

Monseigneur le Curé was reading in his office when two covered vehicles, of the description known as buckboards, drove up to the door. It was a sick call. The servant boy, who had seen them coming, rang a warning stroke on the church bell, and immediately entered the house, whence he shortly after emerged, bearing a flaming lantern and a large hand-bell. The man in the leading carriage took the hand-bell, and the one in the other received the lantern and at once resumed his seat, so as to be ready when Monsieur le Curé should emerge from the Church bearing his precious Burden. The boy, who had been joined by one or two others, then began to ring the great church bell. Loud and solemn its notes fell on the morning air, telling the village Who would shortly enter its streets. Suddenly the ringer and those near him sank on their knees and bowed low as the Curé, wearing his surplice, passed them and quickly entered the second carriage. The vehicles then drove off, their occupants bareheaded, and the leader ringing the hand-bell incessantly, so that all might know of Whom he was the herald.

Quickly they drove along round the base of the mountain, and the people on the road-side and those in the fields fell upon their knees to do reverence to the *bon Dieu*. Those whom they met in carriages or carts descended from their seats and knelt upon the road; or, if their horses were too restive to admit of that, they assumed a kneeling posture in their vehicles. This continued all along the route for miles, until the Curé descended at the door of a lowly cottage, which he entered, and placed the precious Guest upon the lips of a brave old colonist, who, having seen the storms of nearly eighty winters, was going home to enjoy the reward of his Christian life.

Such is the manner of fetching the priest to the dying in this part of the Province. If a man has not two carriages, his neighbour is always willing to lend him one, and it is only in the poorest and most distant mission of a mountain parish that it ever happens that the *bon Dieu* goes unattended.—*A. M. P. in Ave Maria.*

THE URSULINE NUNS.

An Ottawa correspondent writes to THE REVIEW: "I am a witness to the truthfulness of the picture drawn by the writer of 'Montreal Gossip' in your last issue, anent the sacrifice made by those good ladies of the Ursuline Monastery of Quebec, in consenting to leave their beloved cloister to establish a house in the (then more than now, when the Lake St. John Railway has been built,) distant land of the Saguenay. When the matter was first mooted, or rather when it took definite shape, it was decided that the then Reverend Mother Superioress and two or three of her community should proceed thither to enquire into the possibilities of the undertaking. The friends of the ladies crowded the parlours of the institute to bid them good-bye and God-speed. The scene reminded me on a small scale of those which I used to witness in my childhood's days in dear old Ireland, when friends used to assemble around 'Bianconi's car' to bid good bye to friends and relations who were 'going to America.' Among others I called to see my valued friend Mother Superioress (like myself a native of the 'Poland of the Seas'). In the course of conversation, and seeing her downheartedness, I banteringly referred to the nice trip she was about to take, and the change from what I termed 'the dull monotony of the cloister,' which it would be to her. 'Ah, my dear friend,' said she, while the big tears coursed down her cheeks, 'could you but realize my feelings at the prospect of being obliged to cross that threshold, even for a few days, you would pity me. I thought I had crossed it for the last time thirty years ago, when I entered my beloved cloister where I then hoped to end my days. It is my duty towards my community and obedience to the behests of my Religious Superiors that alone reconciles me to the step I am taking.' Here, indeed, was an instance of that 'very devoted and individual spirit of sacrifice' of which your correspondent makes mention. But if such were the feelings of the good lady referred to, who, after all, was only leaving for a brief period, what must have been those of the members of her community who had to bid 'farewell to beloved mothers and sisters within and without the grating?'"

A TRIBUTE TO THE LATE ARCHBISHOP.

The will of the late Archbishop Lynch, showing the comparative poverty in which the great prelate died, should teach many of his critics to look with greater charity on the life which was entirely devoted to the church which he deemed the only custodian of Truth. Great preachers in the Protestant churches seldom die poor; the Beechers, Talmages, Spurgeons, Punshons, the leading men in the churches of our own city, the ecclesiastics of the Anglican Church, the dignitaries of all the State churches in Europe, are affluent, some of them exceedingly wealthy. Archbishop Lynch perhaps had greater influence than any clergyman in the Dominion, possibly greater political influence than any other priest or pastor in America, yet he died worth less than five hundred dollars, leaving to the charity of his successor the support of his aged sister. His career, viewed in the light of the self-denial and zeal for which he must be remembered, proves that in all he did he sought not his own advancement but the glory and the power of what he considered the true church. While we could not, as Protestants, but occasionally object to his methods, we cannot, without making most invidious comparisons, place his career alongside those eminent preachers who have acquired wealth and distinction, not as labourers in the vineyards of the Master, but as *litterateurs*, sensationalists and religio-political agitators. The world is always ready to forgive men who believe they were right, even though they did what to the majority seemed wrong, and blessed in all ages and countries is the memory of the man who gave up everything, took up his cross and followed Him who had not where to lay His head.—*Saturday Night.*

MEN AND THINGS.

By the way, says "Laclodo" in the *Montreal Gazette*, Hebert, the sculptor, is on his way back from Paris, with either a plaster model or the finished cast—accounts strangely clash—of a bust of Sir George Cartier. Some go so far as to set an early date, in the month of September, for the placing of the memorial at the Cartier vault on Cote des Neiges. If so, let the lovers of art and of public worth keep ready to honour the occasion by their presence.

Cardinal Newman, in a letter to Mrs. Craven, author of the "Life of Lady Georgiana Fullerton," thus refers to the subject of that work: "Ever since I joined the Catholic Church I have never ceased to regard with respect and admiration her devoted life. Her character and spirit alike point her out as a worthy representative of those ladies of high rank who in such large numbers have joined the Catholic Faith in England during the last half-century, and, despising half measures, have given up themselves and their lives to the Saviour."

The *Star* writes as follows regarding His Eminence Cardinal Newman, who a short time ago celebrated his 87th birthday: Few people are aware that Cardinal Newman, when a young man at Oxford, and in rather straitened circumstances, had some thoughts of devoting himself to journalism as a career. An excellent opportunity offered itself, for he made such an impression on the then directors of the *Times* by some letters that he had contributed to that journal on the Education Question under the *nom de plume* of "Catholicus" that he was offered an engagement on the staff at a very handsome salary—£1800 a year is a figure at which reports put it. "Shall I be free," was his response to the tempting offer, "to say what I think?" We need not give the reply, nor add that Newman preferred to retain his liberty of conscience, even at such a price. One cannot help thinking how full of possibilities was that eventful choice.

Sir Ambrose Shea, who, after being knighted by the Queen, was appointed Governor of Newfoundland, and subsequently transferred to the Governorship of the Bahamas, is a native of Newfoundland, and a fine specimen of the Irish-American Catholic of the North. The bigotry of the Newfoundland Orangemen necessitated his removal to the Bahamas, where his popularity and that of Lady Shea are unbounded, notwithstanding that the Catholic population of the Islands is only about one hundred in a population of 45,000. Sir Ambrose Shea is the first Newfoundlander honoured with a Colonial Governorship. His father, Mr. Henry Shea, was as devoted to the Church as he is himself, and was one of the laymen who, in 1794, signed the petition to Rome asking the appointment of the Very Rev. J. L. O'Donel as first Bishop of Newfoundland.

Few men, says the *Star*, have gone through more thrilling experience than John Boyle O'Rielly, the author of *In Bohemia*, and formerly Editor of the *Boston Pilot*. In early life he enlisted in the 4th Hussars, and when only twenty-one years old was sentenced by court-martial to be shot for spreading Fenian ideas in the ranks, a sentence that was afterwards changed to twenty years' penal servitude. After two years spent in English prisons, he was sent to West Australia to finish his time. Thirteen months later he escaped from the convict settlement, and secured a berth on board a whaler. After a six months' cruise, he was again landed in Australia, and had several romantic escapes from capture while waiting for a ship to America; but he succeeded in eluding his pursuers, and reached Philadelphia in safety. Soon after, he obtained a position on the *Pilot*, of which he afterwards became editor and part-owner. He has published several volumes of poems, and a novel.

Current Catholic Thought.

A HIGHER MISSION.

"Rev. J. Norris is drilling the broom brigade." This rare item of missionary news reaches us from Oconomowoc. Rev. J. Norris is an evangelical minister. The broom brigade is one of those notional fashions which pass over the surface of conventional society from time to time. It consists of a number of young ladies who handle brooms according to the manner of arms. They are usually too tired to handle brooms in the ordinary manner and for ordinary purposes. The Rev. J. Norris, D.D., is engaged in this species of unclerical sport. We should draw the line on the dignity of a reverend gentleman somewhere. The pantomime of the boy preacher may be all right. The minister as a candidate for a ward office may be tolerated on occasions. There is something humorous in the parson as a horse trader. But we think that we must draw the line at broom brigades.—*Milwaukee Catholic*.

THE CHAUTAUQUA CIRCUS.

The Chautauquan spirit of falsehood, bigotry and cant grows bold and big by the shores of the goodly lake. Listen to this:

CHAUTAUQUA, N.Y., August 10.—Prof. L. T. Townsend delivered a stirring lecture in the Amphitheatre at eleven o'clock this morning, on "Jesuitism and the Nation," taking the position that Jesuits were making an organized effort in Boston and other cities to gain control of the government and institutions, and giving a significant "note of warning."

Verily, "Bishop" Vincent is a Barnumistic showman, who knows how to add drawing attractions to the Chautauqua circus. But if Bro. Vincent would do something thrilling—something that would rival the popular excitement of the Roman amphitheatre in the days of Nero and Diocletian, when the martyrs were condemned to the wild beasts, let the speculating showman engage Drs. Coxe and Fulton; then let a few live Jesuits be kidnapped and flung into the amphitheatre—*damnati de bestias*, so to speak. Then let the tramp of the Lord be blown; unbar the doors of the evangelical lions and let them crush the bones of the plotting idolaters. With judicious advertising, we think this thing would pay well.—*Buffalo Union and Times*.

THE SUPPORT OF THE CATHOLIC PRESS.

We reply to such thoughtless ones, as follows: *A Catholic newspaper in a parish is a perpetual mission.* Let all who truly and from their soul desire that religion and society defended by human intellect and literature should flourish, let them study by their liberality to guard and protect these productions of the Catholic press, and let every one, in proportion to his income, support them by his money and influence, for to those who devote themselves to the Catholic press we ought by all means to bring helps of this kind, without which their industry will *either have no results or uncertain and miserable ones.* The above plea on our behalf is made by the greatest of all men, for the words we have quoted are those of Leo XIII.

Our difficulties in this Protestant land are quite sufficient to try the courage, resources, and patience of any one who attempts the anxious task of conducting a Catholic journal, but surely we might expect that every one in authority in Catholic circles would do his very utmost to lessen rather than add to our many troubles. It is so easy to indulge in that depressing performance called "throwing cold water" upon the people's efforts, but in the present case it is neither Catholic nor generous.

Our Holy Father, with that great wisdom which has gained for him the respect and reverence of the whole world, sees the value of Catholic journalism to the Church of God, and has testified in the most marked manner his desire that the faithful should do their utmost to support those who are conducting such papers. The warm encouragement of his Holiness far outweighs the mistaken coldness of some of his children.—*London (Eng) Catholic Household*.

The Catholic Weekly Review.

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

Published Every Thursday

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All advertisements will be set up in each style as to insure the tasteful typographical appearance of the REVIEW, and enhance the value of the advertisements in its columns.

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., 1880.

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNEE,
Archbishop of Toronto.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887

MY DEAR MR. FITZGERALD,—

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

Believe me, yours faithfully,

JAMES J. OARBERRY
Bishop of Hamilton.

TORONTO, SATURDAY, SEPT. 15, 1888.

The *Canadian Freeman* of Kingston appropriated in its last number, THE REVIEW's article on "The first Canadian Cardinal," and omitted to give the usual credit.

Under the head of "Church Notices," in a recent issue of the *London Tablet*, appears the following singular appeal from one signing himself "Priest": "So poor am I that I have often to content myself with porridge for dinner in order to carry on my school. Any help, however small, will be thankfully accepted." If one were inclined to be cynical he might adopt Bishop Macdonell's retort made under somewhat similar circumstances. "Under the circumstances I think he fared very well."

The *Matin*, a French journal distinguished even in Paris for literary fastidiousness, speaking of Larry Donovan, the unfortunate bridge jumper who was killed in jumping from a London bridge into the Thames, says: "The unfortunate man before he met his end had already tempted Providence by leaping from Brooklyn Bridge into the Potomac and by throwing himself from Niagara into the St. Lawrence." "The feat," adds a contemporary, "of flying over 180 odd miles of Lake Ontario to get to the St. Lawrence might possibly be passed over, but that plunge from Brooklyn Bridge which landed him hundreds of miles away into the Potomac, ought to have been too much even for Paris." No wonder Mr. Donovan was killed.

There seems to be no reason to doubt that the position of the Holy Father in Rome is one of the greatest uncertainty. With regard to the possibility of the Sovereign Pontiff's departure from Rome, a late member of the *Osser-*

valote has some phrases which readers in Italy have commented upon as somewhat ambiguous: "The Pope will remain in Rome as long as the interests of the Church exact it. Be he ill at ease, be he insulted, be his own security threatened, he will stay as long as he deems it necessary, without yielding to persecution and without fearing menaces. The Pope will not forsake Rome, but the future is unknown; no man can say to-day what will be to-morrow. But woe to Rome, and woe to Italy, in the day when the Pope should seek elsewhere a refuge!"

At least one feature in connection with President Cleveland's threatened Retaliatory measure has been its development of a confident and becoming national spirit in Canada. Between the lines of the dignified and conciliatory, but courageous references that have been made to the subject by our public men and the ministers, our neighbours to the south of us may read that if our relations are strained, they are not so of our making, that the aggression is not on our side, and that for that matter, Canada possesses all the machinery needed to make herself comfortable. "Twenty years will demonstrate," said the Minister of Justice, Sir John Thompson, in his speech a few days ago at Aylmer, "that the best half of this continent is that on this side of the St. Lawrence; and this is the view which every young Canadian takes who has faith in the development and destiny of the Dominion."

Since writing what appeared in our issue of last week with reference to the N.Y. *Freeman's Journal* it is currently stated that the Fords (of *Irish World* notoriety) have become the proprietors of that paper. If the statement be true—and it is generally believed that it is—additional force is given to our words of last week, *i. e.*: that the retirement of Mr. Egan from his editorial management cannot but be regarded as a serious loss to Catholic journalism in the United States. We agree with the opinion of a contemporary, that if the paper so long identified with the name of James A. McMaster, a high-minded and chivalrous gentleman, who knew no ambition save to serve God and His Church, has actually passed into the hands of men of the Ford type, it is nothing short of a desecration. We earnestly hope that the statement may prove to be incorrect, and that the *Freeman's Journal* is to continue the work carved out for it by its founder, and so ably carried on by his not unworthy successor, who now retires from its active management.

Since the above was written Mr. Egan has announced his entire severance of any connection with the old journal. The transfer of the property to the Messrs. Ford, as may be seen by particulars elsewhere, has been effected, a conflict between the old and the new order resulting the very first week under the altered proprietorship.

The *Freeman's Journal* last week contained a portrait of Cardinal Newman "from a recent sketch," for which it claimed to be indebted to the "courtesy of a friend." The portrait in question may be "from a recent sketch," but it is most remarkable how the great Cardinal, (who, our contemporary leaves us to infer, gave a special sitting to its artist "friend") contrived to strike the same attitude, even to the very poise of his fingers, as when he sat to a London photographer ten years ago. The *Freeman's* portrait struck us being familiar, and, upon turning up Jen-

nings' "Life of Cardinal Newman," the resemblance was most marked between the portrait therein contained and "the recent sketch." This leads us to remark in this connection that if the recent pictures in the *Freeman's Journal* are to be taken as a foreshadowing of what may be expected under the new management, the readers of the journal are entitled to additional sympathy.

In a late number of *La Verite*, M. Tardivel announced that he would leave on the 8th inst, by the Cunard Str. *Servia* on a six months tour in Europe. He will land at Queenstown, and intends visiting the South and West of Ireland in order to see for himself the position of affairs in that landlord-ridden country. He will afterwards proceed to England, and probably Scotland, then to France, Italy, Belgium, Holland, Spain, and the chief cities of Germany. Notes of his tour will appear week by week in the columns of *La Verite*, and it goes without saying will be well worth perusal, as everything is coming from his trenchant pen. Lest readers of *La Verite* should be astonished at his apparent extravagance and think him a millionaire, he hastens to assure them that this *grande tour* is undertaken solely at the instance and expense of a few generous and zealous friends, who are anxious that, in the good fight in which he, as a Catholic journalist is engaged, he should have the benefit of being brought into contact with those great Catholic writers who are engaged in the same good cause in the Old World.

Recently compiled statistics continue to place Ireland at the head of European countries in the chastity of its women. Thus, in the proportion of illegitimate births to the population, Wurtemberg ranks first with 16.4 per cent; the German States next with 14.8 per cent., and other countries in the following order: Austria, 11.1; Denmark, 11.0; 0; Scotland, 10.1; Prussia, 10.0; Sweden and Norway, 9.6; Belgium, 7.2; France, 7.2; England and Wales, 6.5; Switzerland, 5.5; Spain, 5.5; Italy, 5.1; Holland, 4.0; and Ireland, 3.0. A singular circumstance in connection with England is that the proportion of illegitimate births is much larger in the country districts than in the cities. The reverse is the case in France, and in such Catholic provinces as Bretagne, La Vendé, etc., the rate is very low. The high percentage in Austria is accounted for by the diversity of races. In the Tyrol the average is nearly as low as in Ireland, and in the Catholic provinces of the Empire the rate is low. In Ireland it varies and it is worthy of remark that it increases in proportion to the Protestant element in the population. For instance, in Ulster the rate is over five per cent. while in Connaught (the most Catholic province in Ireland) it sinks to nine-tenths of one per cent. In Ulster, too, the rate varies, being in the north east and distinctively Protestant part almost as high as in Scotland, while in the rest of the province where Catholics are numerous it is nearly as low as in Connaught. This speaks volumes for the morality of the people of Ireland, and effectively gives a lie to their detractors. It proves beyond cavil that in spite of all the suffering and persecution they have undergone, they have preserved not only their Faith but their virtue. The Irish are sometimes referred to as an "inferior race," but, of this "inferior race," whatever their faults, it may be said to-day, as it was years ago, that

"Though they love women and golden store,
Sir Knight, they love honour and virtue more."

Surely Ireland, if any nation, has a title to the reward promised to the pure in heart.

It is no uncommon saying that Canada has no literature; that she is forced to depend upon the productions of other lands for her mental nourishment; it being unattainable at home. People who speak thus, are either lamentably ignorant or assume a superciliousness unbecoming a democratic and progressive people. Canada has a literature of her own, and possesses many able writers who, did they live in England, or even the United States, would command an honourable place among living men of letters. The truth is, it is hard for a writer to obtain any recognition at all in this country—particularly in the English-speaking portion of it—and we have no doubt that many a promising aspirant to literary honours has abandoned his hoped-for career because of the discouragement he has met with and the apparent impossibility of making any headway. The consequence is that it is slow work building up a national literature. Those writers who have attained to any position in English-speaking Canada have done so against great odds and only after the most indefatigable perseverance. Or they have had a record abroad to fall back upon and owe their prominence not so much to the fact that they have written of and for Canada as that they have joined to this an interest in imperial affairs and made their appeals through English publishers. This, we say, is especially true of English-speaking Canada, and we say it advisedly. Our French-Canadian fellow-citizens have shown both greater activity and better appreciation in the matter of native literature. When we urge, therefore, that Canada has a literature of her own the credit, it must be confessed, is mainly due to French Canada. A book by a native author treating of a Canadian subject is more apt to obtain a ready sale in Quebec than in Ontario, and, as a matter of fact, does so. And when we contrast the product of the French-Canadian press (again, on purely Canadian subjects,) with that of the upper province, the preponderance is unmistakably in the former's favour. This may be news to many of our readers, whose minds, unconsciously perhaps, have been more or less tainted by the current prejudice of the English-speaking press—a prejudice which leads to a great deal of nonsense being talked about French Canada. The French-Canadians are not the semi-civilized, superstitious people we are asked to believe, as their activity in the matter in question abundantly testifies. They are true Catholics; they look up to their Holy Mother the Church, with trust and confidence, and thus far have escaped the wave of revolution and irreligion which has played such sad havoc in old France, and most other European countries. They may be behind us in some of the material comforts of life, but in all that goes to make real Christian civilization, they are in nearly every respect our superiors, the verdict of the Protestant press to the contrary notwithstanding.

Not the least notable department of the literature of French Canada is its periodicals. Besides the college and devotional magazines, Quebec is able to support at least two strong reviews, a monthly published at Montreal, and a quarterly conducted by the professors of Laval University. This last is *Le Canada Francais*, a review which will compare favourably with any other of its kind in America. The first number was issued only in January last, but the permanency of the publications already assured. All the best known names in French-Canadian literature, (and most of them have a national reputation) are represented

in its list of contributors; names so illustrious as Abbé Casgrain, Abbe Laflamme, M. Frechette (a member of the French Academy,) A. B. Routhier, Abbé Gosselin, Mgr. Hamel and P. J. O. Chauveau. The success of a high-class review such as *La Canada Française*, proves beyond doubt, that the Province of Quebec is keeping abreast of the times, intellectually, and at the same time holding fast to her faith in revealed religion. This must be most gratifying, not only to the Rev. Professors of Laval, but to every friend of religion and morality. The French are the pioneers of this continent, and having demonstrated unmistakably their intention to stay, it follows, that under the wise guidance of their spiritual chiefs, they must ever prove to be a formidable bulwark against irreligion with which the spirit of anti-Christ must reckon, in every onslaught upon the Christian religion.

THE PAINTER MONK.

A LEGEND.

Reprinted from THE REVIEW of March 31st, 1887.

I read a legend of a monk who painted,
In an old convent cell in days gone by,
Pictures of martyrs and of virgins sainted,
And the sweet Christ-face with the crown of thorns.

Poor daubs I not fit to be a chapel's treasure!
Full many a taunting word upon them fell,
But the good abbot let him, for his pleasure,
Adorn with them his solitary cell.

One night the poor monk mused: "Could I but render
Honour to Christ as other painters do,
Were but my skill as great as is the tender
Love that inspires me when His cross I view!"

"But no—'tis vain I toil and strive and sorrow;
What man so scorns, still less can He admire,
My life's work is all valueless—to-morrow
I'll cast my ill-wrought pictures in the fire."

He raised his eyes within his cell—O wonder!
There stood a visitor—thorn-crowned was he,
And a sweet voice the silence rent asunder,
"I'll scorn no work that's done for love of me."

And round the walls the paintings shone resplendent
With lights and colours to this world unknown,
A perfect beauty, and a hue transcendent,
That never yet on mortal canvas shone.

There is a meaning in the strange old story.
Let none dare judge his brother's worth or need;
The pure intent gives to the act its glory,
The noblest purpose makes the grandest deed.

THE NEW YORK "FREEMAN'S JOURNAL" REQUIESCAT.

So the New York *Freeman's Journal* has passed into the possession and under the practical control of Patrick Ford! It is enough to make the bones of James A. MacMaster turn in his grave. The youthful scion of the MacMaster family is said to have sold the concern much against the wishes of Major Kiely, who is administrator of the MacMaster estate.

Intimations of this deal have been current the past few weeks. The *Irish American*, which is generally reliable, confirms the sag news:

"Mr. Maurice F. Egan, late editor of the *Freeman's Journal*, left on Saturday evening for Indiana, where he will take the Professorship of English Literature at the Notre Dame University. The *Freeman's Journal* appears this week with his name absent from the editorial columns. The Messrs. A. E. and R. L. Ford, of the *Irish World* family, have assumed control of the *Freeman*, and Mr. Egan is no longer responsible for its conduct or

policy. These amiable young gentlemen, as was recently stated, purchased the paper from the heirs of the late James MacMaster, and it was intimated that it would be run on the same political lines on which our lamented friend had kept it for nearly forty years, and that Mr. Egan would remain as the chief editorial contributor. Rumor makes it out, however, that this programme has fallen through. Mr. Egan, it is said, wrote a strong editorial commending President Cleveland's Retaliation Message, and affirming that its tone and object effectually squelched all the life out of the Republican 'pro-English Democracy' scheme. The young Messrs. Ford, mindful of the family jar that might result of this article collided with the three-and-a-half column effort of a contrary opinion that 'Father' has in this week's *Irish World*, suppressed Mr. Egan's editorial, after it had been put in type. Mr. Egan's name, therefore, at once came off the editorial page of the *Freeman's Journal*; and he steps down and out from any further control or responsibility for the paper."

Here, certainly, is an instance of the irony of fate. No men could be more diametrically opposite than MacMaster and Ford. The *Freeman's Journal* had a dislike amounting to aversion for *Irish Worldism*. That Ford should get possession of the monument of MacMaster's career, seems a desecration. The Republican campaign fund is obviously more liberal than the Catholic public. That is all.—*Milwaukee Citizen*.

CANADIAN CHURCH NEWS.

It has been definitely decided that the Church of Our Lady, Guelph, will be formally opened on Wednesday the 26th inst.

General Sherman's son will next year be ordained a priest of the Society of Jesus.

The Rev. Abbe More, a distinguished French preacher, will shortly arrive in Montreal to take the place, at Notre Dame, of the late Abbe Martineau.

Rev. Father Laboureau who has been in Philadelphia collecting funds for the Memorial Church at Penetanguishene, has returned home. He met with a hospitable welcome in Philadelphia.

St. Boniface College, conducted by the Fathers of the Society of Jesus, has opened for the ensuing scholastic year. Rev. Father Lory, S.J., at one time parish priest of Guelph, continues as Rector and Professor of Theology; Rev. Father Robert, S.J. is Father Minister, and Rev. Father Drummond, S.J., Professor of Philosophy.

The Rev. Luc Desilets, cure of Cap de la Magdeleine, near Montreal, died suddenly on the 30th ult. The deceased was for some years a resident of Rome and returned to Canada last summer after having had conferred on him the title of Monseigneur by the Pope.

The Men's Sodality of the parish of St. James' Montreal, on the occasion of their tenth pilgrimage to St. Anne de Beaupré, presented a magnificent altar for the chapel of the Holy Face in that Church. This beautiful piece of work was executed by the Canadian artist L. P. Hébert and cost \$1,200.

Bishop Cameron, of Antigonish, and the Rev. Canon O'Donnel, of St. Denis, county of Varennes, returned to Montreal from Ottawa, on Tuesday, and are the guests of the gentlemen of the Seminary. His Lordship will spend a few days with Canon O'Donnel at St. Denis before returning to Nova Scotia.

CATHOLIC AND LITERARY NOTES.

Cardinal Howard continues in much the same state of health.

Sir Beaumont Dixie, Lady Florence's husband—has been received into the Church.

MONSIGNOR PERSICO, during his stay in Birmingham, paid a visit to Cardinal Newman.

A new edition of Cardinal Newman's "Verses on Various Occasions" has appeared in London. Longmans, Green & Co., publishers.

The November number of *Scribner's Magazine* will contain an article by General Sheridan, entitled "From Gravelotte to Sedan."

An order of knighthood for women, the members of which will be known as "Matrone del Santo Sepolcro," has been instituted by the Holy Father.

The Duke of Norfolk, as president, attended the opening of the Birmingham Triennial Musical Festival, a few days ago, and was accompanied by Cardinal Newman.

The rumour that Archbishop Walsh is to receive a Cardinal's hat in September next year is gaining some currency in ecclesiastical circles in Dublin.

The second volume of Dr. Shea's "Catholic Church in the United States" is in the press. The MS. has been presented to the library of the University of Notre Dame.

It may not be generally known that Miss Mary Stanley, sister of the famous Dean Stanley, of Westminster, became a Catholic, and devoted herself to work among the London poor.

Mr. Barry Sullivan, the famous Irish tragedian, still remains in a critical condition. His medical attendants attribute the extreme nervous prostration from which he is suffering to a long strain of overwork. The Very Rev. Hugh MacDonal, Provincial of the Redemptorists, Clapham Park Road, administered the last holy rites of the Church, when first the illness gave cause for alarm.

The Rev. Mr. Luke Rivington, whose conversion some months ago created so much excitement in Anglican circles, has just published, through Messrs. Kegan Paul, Trench & Co., of London, an exposition of his reasons for joining the Church, together with some remarks on Canon Carter's new work on "The Roman Question."

A great event next winter in the religious world will be the publication of Père Didon's "Life of Christ," on which he has been engaged for many years, and which has been long eagerly expected by those who believe that renowned Dominican preacher will entirely refute M. Renan's work.

Mr. Thos. E. Waggaman, President of the Particular Council, Society St. Vincent de Paul, Washington D.C., with his wife and family, paid a flying visit to the city on Tuesday last, on their way home from Ste. Anne de Beaupré, via Niagara Falls. Mr. Waggaman is one of the trustees of the new Catholic University, lately founded at Washington.

Another significant step of the progress of the Church in Scotland has just been taken. The Decrees adopted by the Provincial Synod of the Catholic Church in Scotland held two years ago at Fort Augustus Monastery have now been ratified by the ecclesiastical authorities at Rome. His Grace the Archbishop of St. Andrews and Edinburgh and Metropolitan of Scotland has published the edict referring to the matter by formally affixing it

to the door of the Cathedral Church and summoning a Diocesan Synod for the promulgation of the Decrees. This Diocesan Synod will be held in Edinburgh early in October. The decrees have reference chiefly to matters of organization and the administration of the Church in Scotland.

An interesting ceremony recently took place at the Monastery of Fort Augustus, Scotland. Right Rev. Leo Linse, recently appointed by Pope Leo XIII., the first Abbot of the Monastery, was solemnly installed. The ceremony, which is described as being most impressive, and was carried out in every detail in accordance with the Roman Pontifical, was performed by Mgr. Persico, Apostolic Visitor to Scotland, assisted by the Arch-Abbot of Beuron. Archbishop Smith of St. Andrews and Edinburgh, and Bishop Macdonald of Argyll and the Isles, were present in the Sanctuary. This is the first ceremony of the kind performed in Scotland since the so-called Reformation, and affords additional evidence of the marvellous growth of the Church in that country within recent years.

M. Tardivel, the editor of *La Verite*, whose article in *La Revue Canadienne*, on "The School Question in the United States," has attracted so much attention, will make a tour in Ireland for the purpose of examining into the condition of the people. M. Tardivel is a power in Quebec.

There is one subject which I must touch, though I cannot dwell upon it, and that is, that horrible trade which I can never spare. I am full of compassion for those who fall by intoxicating drink; but upon that great established trade, which maddens and degrades and perverts the human brain, the human heart and the human soul—upon that I have no compassion—and I charge upon it the condition of the great mass of our homes in London, in which the worst danger of all is the conduct of father and mother, and the cruelty of parents who have become maddened by this deepest sin.—*Cardinal Manning*.

There are some Catholics who think that when they have been to Confession and Communion and heard Mass, they have done the whole duty of man. No; they have not yet done all the duty of a Christian. There are others who think that all the works of piety should be left to priests, and that all works of charity should be left to nuns. No; every one of you should be fellow-workers with priests and nuns, and that for the most constraining of reasons. Priests have a spiritual office which binds them to be here in the sanctuary; you laymen have hours in the week in which you can go to and fro bringing these poor souls to a home where they will be cared for and taught the knowledge and love of God.—*Cardinal Manning*.

IS MARRIAGE A FAILURE?

Effie: "Georgy and I have been downstairs in the dining room, Mr. Mitcham. We've been playing husband and wife!" Mr. Mitcham: "How did you do that, my dear?" Effie: "Why, Georgy sat at one end of the table and I sat at the other; and Georgy said, 'This food isn't fit to eat!' and I said, 'It's all you'll get!' and Georgy said 'Dam!' and I got up and left the room!"—*Punch*.

THE CHURCH OF OUR LADY AT GUELPH.

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

GOVERNESS.

A young lady, Catholic, of superior education, with thorough knowledge of French and German, desires to take a situation as Governess in good Catholic family. Can furnish best references.
Address T. K.,
Catholic Weekly Review Office.

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SCHOOL BOOKS for Catholic Children

Sadlier's Dominion Catholic Speller, complete
 Sadlier's Dominion Catholic First Reader—
 Part I
 Sadlier's Dominion Catholic First Reader—
 Part II
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 gether
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SAULT Ste. MARIE CANAL

Notice to Contractors.

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

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

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

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

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

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

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

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

By order,

A. P. BRADLEY,
 Secretary.

Department of Railways and Canals,
 Ottawa, 6th August, 1888.



SEALED TENDERS addressed to the under-
 signed, and endorsed "Tender for Elevators,
 &c., New Departmental Building, Ottawa,"
 will be received until Monday, 17th September,
 next.

All necessary information can be obtained at
 this Department on and after Monday, 30th
 instant.

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

The Department will not be bound to accept
 the lowest or any tender.

By order,

A. GOBELL,
 Secretary.

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



ST. LAWRENCE CANALS.

Notice to Contractors.

SEALED TENDERS, addressed to the under-
 signed and endorsed "Tender for the St. Law-
 rence Canals," will be received at this office un-
 til the arrival of the eastern and western mails
 on TUE DAY, the 25th day of September next,
 for the construction of two locks and the deepening
 and enlargement of the upper entrance of
 the Galops Canal. And for the deepening and
 enlargement of the summit level of the Cornwall
 Canal. The construction of a new lock at each
 of the three interior lock stations on the Corn-
 wall Canal between the Town of Cornwall and
 Maple Grove; the deepening and widening the
 channel way of the canal; construction of
 bridges, &c.

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

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

In the case of firms there must be attached the
 actual signatures of the full name, the nature of
 the occupation and residence of each member of
 the same, and further, a bank deposit receipt for
 the sum of \$1,000 must accompany the tender for
 the Galops Canal Works, and a bank deposit re-
 ceipt for the sum of \$5,000 for each section of
 the works on the summit level of the Cornwall
 Canal; and for each of the lock sections on the
 Cornwall Canal a bank deposit receipt for the
 sum of \$1,000.

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

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

By order,

A. P. BRADLEY,
 Secretary.

Department of Railways and Canals,
 Ottawa, 6th August, 1888.

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

Specifications and Drawings can be seen at the
 Department of Public Works, Ottawa, and at the
 office of the Town Clerk at Goderich, Ont., on
 and after Wednesday, 5th, Sept., and tenders
 will not be considered unless made on the
 printed forms supplied, and signed with actual
 signatures of tenders.

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

The Department does not bind itself to accept
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By order,

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

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