

The Catholic Weekly Review.

Vol. IV

Toronto, Saturday, Jan. 17, 1891.

No. 50

CONTENTS.

NOTES.....	779
THE NEWSPAPERS AND BIGOTRY.....	Lex. 780
WHY I AM A CATHOLIC.....	Rev. Walter Elliott 780
THE AFRICAN SLAVE TRADE.....	783
THE ARCHBISHOP OF DUBLIN TO THE IRISH PARTY.....	786
EDITORIAL—	
Mr. McCarthy's Programme.....	784
The Renewal of the Attack.....	784
The Boulogne Conference.....	784
Irish and English Opinion.....	785
Mr. Parnell and Mr. O'Brien.....	785
C. M. B. A. NEWS.....	786
GENERAL CATHOLIC NEWS.....	787
DEVOTION OF ST. LOUIS CHURCH.....	788
STORY—The Organist's Vigil.....	789
Death of Father McGinley.....	789

Notes.

PUBLISHERS' NOTICE.

THE REVIEW, within recent weeks, has sent out to all subscribers in arrears their accounts for subscription. It is requested that these reminders be promptly responded to. By discharging their indebtedness over-due subscribers will not only greatly facilitate the REVIEW in the management of its business, but will reap the benefit themselves in the enlargement and improvement of the paper which the prompt payment of these sums—small in the individual case, but amounting to thousands in the aggregate—would enable us to undertake.

CARDINAL GIBBONS has written an important letter to the Pope on the political bearings of the school question in the United States. The letter was written in consequence of a number of communications sent to the Vatican regarding the famous educational discourse of Bishop Ireland. The Pope, it is said, reserves a personal examination of the subject.

ARCHBISHOP CROKE has written to the Cork *Herald* resenting the imputation which Mr. Timothy Harrington cast on the Irish hierarchy in his speech at Limerick on Saturday. The Archbishop says: "For myself I have been a Nationalist for forty years, and never found it necessary to simulate patriotism or traffic in it for emolument." The Archbishop continuing says his venerable brethren might pass over Mr. Harrington's remarks unheeded, having perhaps more patience than he.

THE Pastoral Letter of Bishop Cameron of Antigonish, Nova Scotia, to the clergy and laity of his diocese on the subject of Temperance which we lately published in THE REVIEW has been copied from these columns into some of our foreign exchanges. The *Register* of London says of it that it "comes as a curious, and some will think a timely, counterblast" to the Bishop of Nottingham's recent utterances on the same burning question. The Bishop of Nottingham, it appears, criticised somewhat freely the total abstinence efforts, and distinguished between "intemperance" and "moderate drinking." We do not know whether his Lordship in picturing, as it appears he did, the bodily and mental alleviations to be effected by "moderate drinking," pointed out in turn where "moderate drinking" ended and "tippling" began. But the distinction is apt to be a fine one.

THE following changes have been made in the archdiocese of Toronto consequent upon the decease of Vicar-General Laurent:—Very Rev. Dean McCann enters this week upon the rectorship of St. Michael's Cathedral. His assistants will be Father Fred Rohleder, formerly parish priest of Brock, and Father Williams. Rev. Dean Cassidy of Barrie is transferred to St. Helen's Church, Toronto, as parish priest. Father Bergin of Newmarket goes to Barrie as dean. Father McBride of Dixie goes to Newmarket as parish priest. Father Cassidy, assistant priest of Barrie, goes to Dixie as parish priest. Father Duffy of Dixie goes to St. Helen's Church Toronto, as assistant priest. Father Minehan of St. Michael's Cathedral goes to St. Mary's as assistant priest. Father McPhillips of St. Helen's Church, Toronto, goes to Pickering. Father Sheehan of the House of Providence, Toronto, goes to Barrie as assistant priest.

THE London *Daily Chronicle* of last Monday publishes an interview with Cardinal Manning regarding an article which appeared in the *St. James' Gazette*, in which the Cardinal was condemned as a Socialist because of a letter written by him to the *Vingtieme Siecle*. "Great is the power of a single word," exclaimed the Cardinal. "When the corn laws were abolished it was called robbery: when the Irish Church was disestablished it was termed spoliation; when Irish rents were reduced the act was denounced as confiscation, and now when the world of labour is to be protected by law it is called Socialism." The Cardinal agreed that it was impossible to define Socialism, because any attempt to do so was met by three distinct Socialist schools, all of which denied the accuracy of the definition. Therefore it is more useful to know what Socialism is not. "In the first place," said the Cardinal, "the society of man is not of human, but of divine creation. It is founded upon the great laws of authority, obedience and brotherhood. The whole of our legislation is essentially social for the protection of poverty and labour. In contrast with the Socialism claiming supreme power to change, reform, reject, even to create, the foundation and principles of political and therefore of human society is essentially destructive and revolutionary. (2) The correction of social evils should be conservative of the life and health of society. Socialism, on the other hand, identifies social evils with society itself and kills the patient to cure his maladies. For example, the Socialists consider the chief evil of our times the accumulation of property in a few hands, and to cure it some Socialists would deny the right of property to individuals, which is founded radically on the law of nature. Social legislation will show how, by the just legislation which pervades the whole system of taxation, to redress these inequalities. The Poor Law, the abolition of the Corn Law, and the law of succession to real property and the income tax are all just, social laws, founded upon the first principles of human society as strictly conservative of the commonwealth. I am not saying that other similar laws are not required, or that they have received their full development. I am content with saying that anyone calling such legislation Socialistic does not know what Socialism means."