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# The Catholic Weekly Review.

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

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Vol. IV

Toronto, Saturday, Aug. 30, 1890.

No. 30

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# The Catholic Weekly Review.

Vol. IV

Toronto, Saturday, Aug. 30, 1890.

No. 30

## CONTENTS.

NOTES.....	459
JOHN HENRY CARDINAL NEWMAN.....	459
Cardinal Newman and Kingsley.....	459
Cardinal Newman and Mr. Gladstone.....	461
Elevation to the Cardinalate.....	461
The Cardinal at Home.....	462
Particulars of the Funeral.....	463
THE INDIAN BUREAU AND CATHOLIC MISSIONS.....	463
MY FIRST VISIT TO ST. ANNE'S.....	J. A. Hony 467
EDITORIAL—	
Mixed Marriages.....	461
John Boyle O'Reilly.....	464
In Ireland.....	465
By the pleasant waters of the River Lee.....	465
Godless Education.....	466
Financial Gifts to Protestant Colleges.....	467
Men and Things.....	468
General Catholic News.....	469
Poetry—The Dream of Gerontius.....	Cardinal Newman 463

## Notes.

MICHAEL DAVITT asks for aid, and in a most tender and dignified way says, it is humiliating and degrading the aid given; he points to a sensible way of assisting the poor people in averting what is certainly a very severe period—that is, to sow cabbage, broccoli, etc., where potatoes failed.

The receipts from the first half of the series of the Passion Play at Ober Ammergau amount to 250,000 marks, covering the entire cost of the production, with a fair profit. The second series will thus be fair profit. It is an unprecedented season. Doubtless the money will be devoted to pious purposes. But suppose, says the *N. Y. Freeman's Journal*, the Passion Play degenerates into a mere money-making scheme? The world, in its restless search for sensations, will be to blame for the ruin of this simple and sublime peasant tragedy.

The admirers of the late John Boyle O'Reilly, who are preparing for a public testimonial to his memory, have arranged to hold a mass meeting at the Metropolitan Opera House, New York, at an early date. The stage will be adorned with a bust of the poet, and there will be speeches and music. Patrick Gilmore telegraphed to the Committee of Arrangements at the Hoffman House offering his band for the occasion, and the offer was accepted. Delegations will attend the meeting from the Ninth Regiment of Boston and the 69th Regiment, and many Irish societies will be represented.

The proceedings of the Crofter's Commissioners continue to point the harshness of the treatment with which the Irish leaseholders in arrear have been dealt by the Tories. On Friday, Aug 9th, they delivered their decisions in the cases from the estate of Keiss, and the island of Stroma, in Caithness. On Keiss the reduction of rental is about 34 per cent., and about 77 per cent. of the arrears have been wiped out. On Freswick, in Stroma, the rent reductions are about 34 per cent., and 76 per cent. of the arrears have been cancelled. On Mey the rents have been reduced 35 per cent., and the arrears 53 per cent.

It is reported from Boston that Mr. John Boyle O'Reilly's successor as editor of the *Pilot* will undoubtedly be Mr. James Jeffrey Roche. Seven or eight years

ago Mr. Roche was a clerk in Kilby & Page's establishment on Commercial Street. Even at that time several poems from his pen had been published, and these attracted the attention of Mr. O'Reilly, who invited Mr. Roche to a chair on the editorial staff of the *Pilot*. Mr. Roche accepted, and from that time until Mr. O'Reilly passed away, the two men were not only earnest co-workers, but the staunchest of friends. Mr. Roche is the President of the Papyrus Club, of which organization Mr. O'Reilly was a member and is generally admitted to be a man of ability and promise. It is understood that Archbishop Williams will purchase Mr. O'Reilly's interest in the paper, thus giving him the absolute control.

The *Boston Herald*, which, when the foul charges against the character of Father Damien were first brought out, anonymously, in Boston, without inquiry, assumed them to be true, and gave editorial countenance to them, and which has since persistently adhered to the opinion of the anonymous writer, despite the letters of Julius A. Palmer and R. L. Stevenson, and the urgings of the *Boston Republic*, has, in its issue of Monday, Aug. 18th, made full reparation, as follows:—

"The accusations against the leper priest of Molokai have at last been sifted by those who had it in their power to know whether they were true or not, and the bishop of Honolulu has been able to say authoritatively that they have no foundation. Dr. Hyde has practically been obliged to confess that he was mistaken, and the statement of the Roman Catholic prelate who has undertaken to go to the bottom of this matter must be accepted as final. We rejoice that the accusations can be disproved, and that the admiration of Father Damien's work is not limited by reservations concerning him. The leper priest of Molokai will be all the more honored now that the stains which seemed to rest upon his life have been wiped away, and his martyr life is restored to its former place in public thought and feeling."

There is a lugubrious confession of weakness in the speech with which Rev. R. R. Kane regaled his Orange friends on the occasion of the celebration of the bicentenary of the Boyne this year. He had to enter into an explanation of the "comparative weakness of the Orange cause" at the present time. It appears that, despite all the brag and bluster, the merchant traders of the North, the professional classes, and even the landlords hang back from the Orange Lodges. The first mentioned "have to remember that Home Rule money and the money that Home Rulers can cut a channel for, in exchange for their wares, is as good as Unionist money." It does not suit "the professional men" to be too pronounced politicians. Even the landlords are disposed to flirt with Home Rule. If Home Rule menaces the lives and liberties of Ulster Protestants, as Colonel Saunderson pretends, the present indifference of the three great classes mentioned is certainly most wonderful. Dr. Kane says they will wake up yet, and that then we shall have wigs on the green. But they are sleeping rather long, and even the Britons who are not blue-blooded will hardly be frightened by the bogey of their contingent treason. The slumberousness of the threatened Ulstermen is the best answer to the doctor's threats.

## John Henry Cardinal Newman.

### CARDINAL NEWMAN AND KINGSLEY.

We now come to a most important epoch in Cardinal Newman's life. Up to this time he had never been quite rightly understood by his Protestant fellow-countrymen. They had an undefined suspicion that he had somehow played them false. It remained for Canon Kingsley to give him the opportunity of putting on record such a defence of his conversion as satisfied his most bitter opponents of the thorough sincerity of every step he had taken. It came about in this wise. Mr. Kingsley, although a very honest and honorable clergyman, was not remarkable for controversial prudence, and now and then allowed his polemical zeal to betray him into exaggerated or incorrect statements. In a review of Mr. Froude's "History of England," in *Macmillan's Magazine* for January, 1861, speaking of Roman Catholics and the virtue of truth, he said, in his impetuous way, "Truth, for its own sake had never been a virtue with the Roman clergy. Father Newman informs us that it need not, and on the whole ought not to be; that cunning is the weapon that Heaven has given to the saints wherewith to withstand the brute male force of the wicked world which marries and is given in marriage. Whether his notion be doctrinally correct or not, it is at least historically so."

There was no justification for this amazing attack. As Mr. Froude says: "Kingsley, in truth, entirely misunderstood Newman's character. Newman's whole life had been a struggle for truth. He had neglected his own interests, he had never thought of them at all. He had brought to bear a most powerful and subtle intellect to support the convictions of a conscience which was superstitiously sensitive. His single object had been to discover what were the real relations between man and his Maker, and to shape his own conduct by the conclusions at which he arrived. To represent such a person as careless of truth was neither generous nor even reasonable." Dr. Newman, who felt wounded by this vicious accusation, at once wrote to the publishers pointing out that there was no reference at the foot of the page to any words of his, much less any quotation from his writings, in support of it. He did not write to expostulate or to seek reparation. He did but wish to draw the attention of Messrs. Macmillan, as gentlemen, to a grave and gratuitous slander, with which, he "felt confident, they would be sorry to find their name associated." The letter was shown to Mr. Kingsley who wrote Dr. Newman to the following effect:—"That my words were just, I believed, from many passages of your writings; but the document to which I expressly referred was one of your Sermons on 'Subjects of the Day,' No. XX., in the volume published 1844, and entitled 'Wisdom and Innocence.' I am most happy to hear from you that I mistook (as I understand from your letter) your meaning; and I shall be most happy, on your showing me that I have wronged you, to retract my accusation as publicly as I have made it." Dr. Newman acknowledged the receipt of this, and said, "when I received your letter, taking upon yourself the authorship (of the obnoxious review) I was amazed." He demanded an explanation, and an admission that the accusation in the review was without justification. Canon Kingsley submitted the draft of a paragraph which he proposed to insert in the next number of the Magazine. "Dr. Newman," it ran, "has, by letter, expressed in the strongest terms, his denial of the meaning which I had put upon his words. No man knows the use of words better than Dr. Newman; no man, therefore, has a better right to define what he does, or does not mean by them. It only remains, therefore, for me to express my hearty regret at having so seriously mistaken him; and my hearty pleasure at finding him on the side of Truth in this, or any other matter."

The reader will observe that these admissions were so worded as to induce an interpretation in the popular mind, not altogether favourable to Dr. Newman. This he clearly

saw, and withheld from the explanation the approbation he would fain have bestowed. Mr. Kingsley then offered to omit the expressions "no man knows the use of words better than Dr. Newman" and "my hearty pleasure at finding him on the side of Truth in this, or any other matter." He considered that having done this he "had done as much as one English gentleman could expect from another." It was not, however, sufficient for Dr. Newman, who contended that what was left "would be understood by the general reader as implying that he had been confronted with definite extracts from his works," and had laid before the publishers his own interpretation of them. Such a proceeding he had, he said, challenged, but had not been so fortunate as to bring about. Mr. Kingsley's proposed reparation was "decidedly not" sufficient. It was, however, inserted in the Magazine without any further material alteration, and elicited from Dr. Newman a crushing and ironical rejoinder. It is such a splendid specimen of his pitiless controversial skill and brilliancy of expression that we hope to publish it in a forthcoming number of this Review, along, perhaps, with a number of other specimens of the Cardinal's polemical power, and the matchless elegance of his literary style. Canon Kingsley was completely worsted; the weak spots in his armour had been found out, he was pierced through and through. He might have exclaimed, in the words, if not the spirit, of Sir Andrew Aquecheek, that had he known his adversary to be so "cunning of fence," he would never have challenged him. Newman's pitiless logic left him in a sorry plight. Yet he returned to the combat. He discussed the question in a pamphlet "What then does Dr. Newman Mean?"—a pamphlet not to be commended for its temper or for its taste. There was plenty of hard hitting in it, but the hitting, to use a sporting term, was somewhat wild: there were plenty of strong epithets and condemnatory terms, and insinuations of dishonesty, and the whole of Dr. Newman's career seemed to be distinctly challenged, and his sincerity impugned. It would be profitless now to go over the arguments in detail, or to examine the caustic and effective passages of Dr. Newman's reply. "That reply," writes Mr. Jennings, "was one of the most memorable episodes in literature—the *Apologia pro Vita sua*. In it he laid bare his soul to the whole world, and in spite of a natural sensitiveness which must have made him shrink from the task, gave a full and complete history of his religious opinions from childhood to the period of his entry into the Roman Communion."

It would be impossible to exaggerate the effect of the *Apologia* upon the public mind. It came out in parts, and each new part was looked forward to with eager interest. With the third part the work became purely autobiographical. The writer unveiled his life, his opinions, the influences which had operated upon him, the changes he had undergone, with a candour that carried conviction in every quarter. He traced his childish prejudices, his Oxford beliefs, and the progress of his conversion with minute and unreserved freedom. As a psychological study, as was said in an editorial article in the Review recently—as a remarkable example of searching introspection, the *Apologia* has taken its place among the English classics. No more acute self-analysis has ever been unreservedly communicated to the world. There is only one work to which it can be compared, and that is the "Confessions of St. Augustine." The effect of the volume, when it was finished, was to completely change the attitude of the public towards its author. Their suspicion melted away into thinnest of thin air. His opponents were forced to the conclusion that they had hitherto misjudged him. People forgot all about the quarrel with Kingsley in the presence of a larger interest. Newman himself felt the same thing. "And now," he says, at the end of the first part, "I am in a train of thought higher and more serene than any which slanders can disturb. Away with you, Mr. Kingsley, and fly into space."

## CARDINAL NEWMAN AND MR. GLADSTONE.

## ELEVATION TO THE CARDINALATE.

In the year 1870, the dogma of Papal Infallibility received the assent of the Œcumenical Council sitting at Rome. Its publication caused a great clamour and outcry in Protestant England. Dr. Newman was one of those who had always held to, and accepted this doctrine, but was opposed to its publication, on the ground of its being "inexpedient," at the moment. The unauthorized publication of the private letter to the Bishop of Birmingham in which Dr. Newman gave his views on the subject, made a considerable stir in the religious world. Then, as now, there was, even among Catholics, a faction more zealous and scrupulous. They accused Dr. Newman of having denied the doctrine of Papal Infallibility, of being "unsound," "wavering in his faith," and as on the point of writing with Dollinger, and for years kept in circulation many similar libels. But by-and-bye, such is the irony of fate, Dr. Newman was called upon by the common consent of his people to answer the more serious of the indictments brought against the Vatican decrees by those who saw in them a menace to civil liberty, and to the subjects' undivided allegiance. The Vatican decrees, in a word, were declared by many Protestants to be hostile to the individual freedom of Roman Catholics in England. They held those decrees to be capable of a political construction. Mr. Gladstone, in 1874, gave a filip to controversial activity by a passage in an article on "Ritualism" in the *Contemporary Review*. A passage in this paper excited the indignation of Catholics in an extraordinary degree. In it he declared that "no one could now become the convert of Rome without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another." Naturally, this reckless statement was bitterly resented by Catholics, so much so that Mr. Gladstone felt an elaborate justification of his words to be necessary. This appeared in a pamphlet on "The Vatican Decrees, in their Bearing on Civil Allegiance." Mr. Gladstone deduced from his arguments the conclusion that the Pope claimed from every convert and member of his church that he shall "place his loyalty and civil duty at the mercy of another,"—meaning His Holiness. The pamphlet was undoubtedly an able and catchy exposition of the popular view; and 120,000 copies were sold in a few weeks. Many Roman Catholics of eminence—lay as well as clerical—replied to it; the most noteworthy, the temperate and closely reasoned reply made by Dr. Newman. This took the form of a letter to the Duke of Norfolk and was published in pamphlet in 1875.

It would be impossible to give here anything like a sufficient summary of Dr. Newman's arguments. Mr. Gladstone had, of course, dealt with that interpretation of the dogma which appeared to bear out his own convictions. In a reply written a month or two later, he pronounced Dr. Newman's letters to the Duke of Norfolk to be of the highest interest as a psychological study. "Whatever he writes, whether we agree with him or not, presents to us this great attraction as well as advantage, that we have everywhere the man in his work, that the words are the transparent covering of his nature. If there be obliquity in them, it is purely intellectual obliquity; the work of an intellect sharp enough to cut the diamond, and bright as the diamond which it cuts. How rarely it is found, in the wayward and inscrutable records of our race, that with these instruments of an almost superhuman force and subtlety, robustness of character and energy of will, are or can be developed in the same extraordinary proportions so as to integrate that structure of combined thought and action which makes life a moral whole." With this generous estimate of a controversial adversary—an estimate in all ways worthy of Mr. Gladstone's chivalrous nature—very few impartial critics will disagree. The upshot of the discussion was that the loyalty of the Queen's Roman Catholic subjects remained untainted and secure. Mr. Gladstone's pamphlet was shown to have been based on an immense misapprehension of the subject.

No official recognition of the service rendered by Dr. Newman followed his letter to the Duke of Norfolk. He remained a plain Oratorian Father, and while one of the two prominent divines who had defended the Decrees received a signal mark of approval (and apostolical favours in the shape of Approbations and Benedictions were showered upon many) the other, and more eminent, was treated with what his countrymen could not help regarding as sullen neglect. Honours, however, were forthcoming from a different source, animated by a generous recognition of his unsurpassed intellectual qualities. In 1887 he was elected an Honorary Fellow of Trinity College, Oxford. This was a signal mark of honour. Trinity had been his first College, and was endeared to him by many pleasant associations, and the ties of warm and never-to-be-forgotten friendships.

In the early part of 1879, rumours were afloat that Pope Leo XIII. was desirous of conferring some signal mark of favour upon Dr. Newman. It soon became known that Dr. Newman was anxious to preserve his untitled position. When it was definitely announced that he was to be raised to the Cardinalate, there can be no doubt that Dr. Newman was, at first, reluctant to accept the princely position with its attendant dignity and responsibilities. His scruples were, however, overcome. The Holy Father treated him with all the delicate consideration due to his venerable age and commanding influence, but pressed the offer on his acceptance, and Dr. Newman felt it his duty to obey. The choice was a popular one. All felt that justice had been done to the ablest and most notable of the Church's champions, and Protestants especially, who knew what prospects he had given up for conscience sake when he quitted the Anglican Communion, were not sorry that Rome had recognized his super-eminent qualities. Replying on his return from Rome, to an address from his own congregation at the Oratory, he said that the Holy Father had expressed a wish that he should not separate himself from his old duties at Edgbaston, and that it was a consolation to him to know that he should be there to the end, and should die as he had lived, the Father of the Oratory and the priest and pastor of the Oratory Mission.

And here we must leave him. "His life since his elevation to the Cardinalate," thus concludes one of his biographers, "has been singularly uneventful. Now and then he has made a journey to London to visit his friend and former pupil, the Duke of Norfolk, at whose town mansion great receptions of all that is most eminent in intellect, and distinguished in society had been given in his honour; or to sit for his portrait to Mr. Oulser or Mr. Millais, and to have the sad, wistful, far away look of those expressive features immortalized on canvass. Now and then, too, he has officiated at the consecration of a new church, or preached in aid of some Catholic cause. But for the most part his days have been spent in study, in quiet contemplation, and in unobtrusive simplicity. The Prince of the Sacred College has never ceased to be at heart a plain Father of the Oratory. There he lives in the ripeness of a rare old age; vigorous in mind, devout in spirit, and content to know as some compensation for years of misconception that his fellow-countrymen understand him at last, and that even if they differ from him, in conclusions, as widely as North differs from South, still they respect his motives and admire his sincerity. There he lives with the long vista of an eventful career, and the memories of the great incidents in which he has played a part to fill his retrospective gaze; and the noise of the mighty waters rolling evermore to satisfy his imagination as he looks forward to the shores of the 'immortal sea.'"

## WRITINGS.

In 1887, Dr. Newman published a collected edition of his numerous works. No pretence has been made in this sketch to chronicle, even by name, the whole of his contributions to religious literature. They are well-known to most educated men, and for generations to come will be as widely read, and as greatly admired, as they have been, and are, to-day.

## THE CARDINAL AT HOME.

We should not conclude without enumerating one or two of Cardinal Newman's more conspicuous traits. His method of life for years was of the very simplest. "Those who have been privileged to visit him in his own little room at the Oratory," says a biographer, "have been struck by the comparative bareness of its furniture. His bed hung all round with curtains, stands screened off in one corner; a little square of carpet occupies the middle of the apartment; there are no evidences of luxury save those afforded by the presence of books—simplicity prevails on every hand. It is characteristic of this distinguished man that he cares nothing for the treasures of this world. His life has been one of severe self-discipline. It would have been no difficult matter for him to have surrounded himself with the material evidences of refinement, and some at least of the purchasable comforts which, in the ideas of most men, go so far in contributing to mundane contentment. There is nothing of the kind, however, in the surroundings of Dr. Newman's home life. He loves, and has always loved, plain and homely ways, retirement from the busy haunts of men, the pleasures of contemplation, and the rich delights of a scholar's occupation. In the unique library of theology possessed by the Oratory, he finds society and counsellors. Nor has age caused his diligence to wane."

Cardinal Newman had the rare faculty of making everyone with whom he came in contact feel the influence of his sweetness and geniality of disposition. The children of the Birmingham Catholic Schools, it often happened, obtained permission to spend a day at Rednal, where the Oratorians have a small country house, and where Cardinal Newman has been buried. On one occasion a school had this privilege while Dr. Newman was seeking repose at Rednal from the wearing cares of the Oratory. So delighted was he to have the opportunity of ministering to the happiness of these little children—the sons and daughters, most of them, of poor people—that he went out to meet them, conducted them through the little chapel and house, the pleasure ground, over the mountain side, and on to its very top, his face beaming with joy, and his manner as complaisant as if he had been showing the attention to the children of nobles. Cardinal Newman always took a singular delight in young people. This has been, to some extent, the natural outcome of an exceedingly amiable disposition; for in no man of conspicuous mark in the world of thought, has the combination of sweetness and light been more strikingly exhibited.

## FULL PARTICULARS OF THE CARDINAL'S FUNERAL.

THE body of John Henry Cardinal Newman lay in state in the sanctuary of the Oratory at Edgbaston, near Birmingham, Eng., until Tuesday. The ceremony of placing the body on the catafalque was very impressive. Every seat in the church was taken as the little band of Oratorian fathers entered.

In front walked two priests bearing lighted candles, and behind them came the fathers, two by two, while three priests in robes of state came last. Two by two as they passed the catafalque the fathers turned reverently and bowed low. The priests only lifted their berettas and passed into the inner chancel. Two acolytes knelt motionless at the foot of the catafalque, around which four monster candles stood like sentinels. Then the organ and choir burst forth with the "Kyrie eleison," while prayers and incense rose.

Most impressive were the moments which followed the reading of the psalms. One of the youngest of the order brought a yellow candle to each of his brother priests, who held these lighted during the elevation of the host. As the bell rang not a sound broke the stillness, save the stifled breathing of men and women, many of whom were moved to tears.

The ceremony reached its climax when the fathers, leaving the altar, formed a solemn circle around the aged body. At the head stood a priest bearing the crucifix, with a father at his right and left holding massive gilded candle-

sticks. On either side of the catafalque others were ranged, each with a lighted candle, while at the foot was the officiating priest, Rev. William Neville, the last person to whom the dying Cardinal spoke.

The music now had died away, and there was a hush, only broken by the regular click of the censor, from which clouds of incense sent out a suffocating fragrance. Then Father Neville, very pale, with an attendant on either side, supporting the skirts of his heavy embroidered vestments, moved slowly round the catafalque sprinkling it with holy water. As he went a second time in the same way, he described a solemn circle, swinging the incense first over the richly slipped feet, then above the head, with the long-pointed silken mitre, whose snowy white made the deathly tints of the features still more deathly, and finally over the breast laden with gorgeous purple garments, on which shone golden chains and crosses.

Finally the fathers, having in unison repeated solemn prayers, turned away and, chanting the "De Profundis," moved down the aisle and out of the sanctuary, leaving crowds gathered from far and near to push forward with respectful curiosity for a farewell look at the departed prelate.

On Tuesday the services began with the singing of the pontifical high mass at the Oratory at Edgbaston, and ended with the interment of the remains that afternoon in the private burial ground attached to the Oratory retreat at Rednal, Worcestershire. The crowd which gathered to see the funeral procession was one of the largest ever seen. Many of the people were visibly affected, and all joined in expressions of regret for the death of the Cardinal, and of regard for his memory. The favored few who were admitted to the church were the principal dignitaries of the Catholic Church in England, who had gathered together to join in the last solemn functions connected with the career of one of the greatest of them all.

The church was crowded to its utmost capacity. The choir and chancel were thronged with the clergy, and in the centre was the choir. Resting on the catafalque was the coffin, covered with its pall of purple velvet, on which was a white shield bearing the arms of the deceased Cardinal and his motto, "*Cor ad cor loquitur*," displayed under it, while lying at the foot of the coffin was the purple hat, one of the symbols of the Cardinal's rank in the church.

The mass was Gregorian, and no hymns were sung. The only special feature of the service was that there were five absolutions of the body, instead of one, as is usual. Precisely at 11 o'clock a procession of priests, monks and fathers of the Oratory, with seventeen Bishops in full vestments, entered the building and slowly moved along the centre aisle, dividing on each side of the coffin and taking up their position in the choir and in the chancel. Right Rev. Edward Illsley, bishop of Birmingham, occupied the late Cardinal's throne. Never has Edgbaston Oratory held such a distinguished gathering. Bishops, clergy, peers and titled gentry from all parts of the United Kingdom and from several countries of Europe was present. Monsignor Stonor represented His Holiness the Pope, and Prince Alfonso Dociotie the laity of Italy. Among the others who were present were His Grace the Duke of Norfolk, the premier duke and earl marshal of England, whose patent dates from 1483, and who is a Roman Catholic; the Earl of Arundel, his son, a boy of 11; Lord Coleridge, the lord chief justice of England; Lords Warmer, Edmund Talbot and Ralph Keon, Lady Margaret Howard, Viscount and Viscountess Southwell, Hon. Justice Sir John Charles Day, Sir Samuel Baker and Sir E. Blount. The Anglican Church was represented by Canon Paget, professor of pastoral theology at Oxford, the provosts of Oriel and Trinity Colleges, Oxford, and Rev. Dr. Ogle of London. Professor Francis Newman, the dead Cardinal's brother, was unable to be present at the ceremony, in consequence of his advanced age and infirmities.

Crowds of people followed in the funeral procession. The whole arrangements were of the most simple and unpretentious character, according to the expressed wish of the Cardinal himself before his decease.



Rednal, where the Cardinal is buried, is a little village about seven miles from Birmingham, and there are situated the lovely house and grounds serving the fathers as a retreat during their life-time and a burial ground at their death. There, amid trees and lawns and neat-kept flower beds, lie five Oratorians who have passed away, each grave marked with a Greek cross in the time-stained stone.

Near these is another grave, where the widow of John Wooten was buried in 1878. This rare permission was granted her as the reward of a life-time's devotion to the Oratory. When her husband died at Oxford, his last words to his wife were, "Follow Mr. Newman," then a member of the Anglican communion. The woman did follow Mr. Newman, and when he became a Catholic she left the English church also and gave up family, position, everything, to the minister, to the Cardinal and to the Oratorians. Though she never entered the Oratory, as no woman has ever set foot inside it, she was given rooms adjoining, and it was her one desire to be buried with the fathers.

### THE DREAM OF GERONTIUS.

(By the late Cardinal Newman.)

Jesu, Maria—I am near to death,  
 And Thou art calling me; I know it now,  
 Not by the token of this faltering breath,  
 This chill at heart, this dampness on my brow  
 (Jesu, have mercy! Mary, pray for me!)  
 'Tis this now feeling never felt before  
 (Be with me, Lord, in my extremity!)  
 That I am going, that I am no more,  
 'Tis this strange innermost abandonment  
 (Lover of souls! Great God! I look to Thee!)  
 This emptying out of each constituent  
 And natural force, by which I came to be,  
 Pray for me, O my friends: a visitant  
 Is knocking his dire summons at my door,  
 The like of whom to fright me and to daunt  
 Has never, never come to me before;  
 'Tis death—O loving friends, your prayers 'tis he!  
 As though my very being had given away,  
 As though I was no more a substance now  
 And could fall back on nought to be my stay  
 (Help, loving Lord! Thou my sole Refuge, Thou),  
 And turn no whither but must needs decay,  
 And drop from out the universal frame,  
 Into that shapeless, scopeless, blank abyss,  
 That utter nothingness of which I came:  
 This it is that has come to pass in me;  
 Oh, horror! This it is, my dearest, this;  
 So pray for me, my friends, who have not strength  
 to pray.

I can no more; for now it comes again,  
 That sense of ruin which is worse than pain,  
 That masterful negation and collapse  
 Of all that makes me man; as though I bent  
 Over the dizzy brink  
 Of some sheer infinite descent;  
 Or worse, as though  
 Down, down for ever I was falling through  
 The solid framework of created things,  
 And needs must sink and sink  
 Into the vast abyss. And, crueller still,  
 A fierce and restless fright begins to fill  
 The mansion of my soul. And worse and worse,  
 Some bodily form of ill  
 Floats on the wind, with many a loathsome curse  
 Tainting the hallow'd air, and laughs and flaps  
 Its hideous wings,  
 And makes me wild with horror and dismay.  
 O Jesu, help, pray for me, Mary, pray!

*Donnor's Monthly Magazine* for September contains articles on Lord Baltimore's Colony; Lovely Ireland Far Away, a poem; the sixth part of Newfoundland and its Irish settlers; Glances of Irish Industries, giving a history of Poplin; the labor question; Orange Fanaticism in Canada; sick calls; America the Church's future home; the Most Rev. Dr. Croko; the passion play; Souvenir of the O'Brien wedding; the school question in Boston; Ireland as a missionary nation; a full account of the silver jubilee of the Bishop of Vermont; Bishop Ireland's great address on State schools and parish schools; Congress of Negro Catholics; notes on current topics; Juvenile Department, giving an interesting story by Sister Gertude, together with a great variety of other interesting matter.

### THE INDIAN BUREAU AND THE CATHOLIC MISSIONS.

Is the United States Senate on the 21th of July during the discussion of the Indian Appropriation Bill, it was stated that on the Blackfeet Indian agency in Montana a school building was erected by Catholics for the education of Catholic Indian children, but it remained unused for a long time, owing to the fact that an officer of the United States Government, to wit, the Indian agent, would not permit it to be used or, as it was stated by Senator Vest, "because the agent would not permit the 'Black Robes,' as the Indians call them, the Jesuits, to teach any of the Indian children there." Senator Vest also stated and his statement was not contradicted, nor its truth denied—that when he was at the Blackfeet agency some seven years ago in an official capacity, he found that the Indian agent had driven the Catholics off the reservation, stating that he (the agent) would infinitely rather the Indians should have no education at all than the Catholic religion. Although we have not put the statement of Senator Vest within quotation marks, we put it in his own exact words, copied from the Congressional record of July 25.

Now, the United States is supposed to be the country where religion is most free. But is there any country in the world (except Russia, and Germany during the Kulturkampf) where a deprivation of religious rights and an encroachment on religious freedom such as those described by Senator Vest would be attempted?

'Tis true, the Indian agent who performed these lawless, bigoted and un-American acts was promptly dismissed from office by the then Secretary of the Interior, the present Senator Teller, on the facts being made known to him by Senator Vest. But at this present hour the superintendence of, not merely one Indian agency, but the whole Indian department, is in the hands of a man who would crush Catholic religious rights far more willingly and mercilessly than did the Blackfeet agent whom Senator Vest had dismissed from office seven years ago. This man is Morgan, the man whom we designate on our first page as "Preacher" Morgan. The article on the first page, copied from the *Washington Critic*, though a good picture, does not describe this man in all his grossness of bigotry and malevolence against the Catholic Church. We call him "Preacher" Morgan because he is, or has been, a preacher of the Baptist sect. This fact, being well known to those who appointed him to the office of Indian Commissioner, should have raised a presumption of his unsuitness for that office. The President of the United States should have known that such a man would not deal justly with the Catholic Indians and with the Catholic missions amongst them. But it is unnecessary to say that the President *should* have known it, for he *did* know it, and the appointment was made in compliance with requests coming from Protestant organizations inimical to the work of the Catholic Church amongst the Indians.

Morgan had hardly been in the chair of the Indian bureau an hour when he entered on his course of opposition to the Catholic missions amongst the Indians. He selected for Superintendent of Indian Schools a Methodist preacher, and one who had distinguished himself in hostility to the Catholic Church by the publication of falsehoods—falsehoods which he was forced to retract; and this man was, on the recommendation of Morgan, seconded, presumably, by Protestant sectarian influences, appointed by the President.

Does it not seem that, though there is no established church in this country, Protestantism is installed as the religion of the White House and the Indian bureau.—*Church Progress.*

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

Commended by

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

Ht. Rev. T. J. Douling, Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto.

The late Archbishop Lynch.

The late Ht. Rev. Bishop Carbery of Hamilton.

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

And by the leading clergy of the Dominion

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TORONTO, SATURDAY, AUG. 30, 1890.

### MIXED MARRIAGES.

The following circular letter is being sent out to the clergy throughout the archdioceses. Similar inquiries are being made over the Christian world.

ST. MICHAEL'S PALACE, TORONTO, August 25th, 1890.

REV'D AND DEAR SIR.—The Holy See having requested of us to transmit to it, as soon as possible, all the information obtainable concerning mixed marriages within this Archdiocese, we request of you to send written answers to the following questions during the coming month of September:

1. How many marriages between Catholics and non-Catholics, or between Catholics and non-Christians, have taken place in your parish during the last ten years; how many of them with, how many without, a dispensation from the Holy See?
2. In the cases where a dispensation was obtained, have the promises given been observed or not, and in how many cases have those promises not been observed? Especially in how many cases have the Catholic parties broken their promises to bring up the children Catholics; in how many cases have they themselves fallen away from their holy faith?
3. Where the marriages have been without a dispensation, in what religion are the children usually baptised and brought up? In how many cases have the Catholic parties to such undispensed marriages lost their faith; in how many have they remained faithful to their religion?
4. The number of Catholics, non-Catholics, and non-Christians in the parish, or in the district, in charge of a priest is to be given, and all the particulars are to be signed by the parish priest or priest in charge. Where it is believed that accurate information cannot be obtained, this is to be reported to the Bishop's Chancery, with all available information.

Hoping you will see to this business as soon as possible,

We are, Rev'd and Dear Sir,

Faithfully yours in Christ,

JOHN WALSH, Archbishop of Toronto.

THE Bull appointing Bishop O'Connor to the Diocese of London, has been received by His Grace the Archbishop of Toronto.

The clergy of the city have been in Retreat at St. Michael's Collego during the week. The Retreat was conducted by Abbe Hogan, of the Catholic University, Washington.

Mr. Mark Knowles, a well-known English Protestant lecturer, states his belief that during the last forty-five years 2114 clergymen and their relatives have gone over from the Protestant high church party to the Catholic Church.

On the Sunday following the demise of Cardinal Newman, "Lead, Kindly Light" was sung, and Mr. Gladstone himself read the Lessons, during the services at the little church at Hawarden, of which one of Mr. Gladstone's sons is rector.

THE Pope has written to Cardinal Manning expressing sympathy on the loss of Cardinal Newman. "I am deeply grieved" writes the Holy Father "at the departure of a man who, by his learning, his writings, and his singular piety, gave great splendor to the Sacred College. I do not doubt that he has already received the reward of his virtues. Nevertheless, I will continue to pray for the repose of his blessed soul."

"VERY unwelcome news" remarks *Life*, one of the cleverest of the American Weeklies, "was that conveyed ten days ago by the few lines in a morning newspaper which told of the death of John Boyle O'Reilly. In verse, and in literature of all sorts, these are the days when polish abounds, and the prevailing security is a dearth of raw material. There was plenty of that in O'Reilly. Whether he wrote prose or poetry, or rowed a boat, or stood up with boxing gloves on his hands against his fellow men, there was viriity and manhood about him, and plenty of what might have been called rude strength, except that it wasn't rude. The strength was there, but cultivation had disciplined without sapping it. A serious loss was O'Reilly to the world of American letters. The makings of a man were born in him, and they had been developed by experiences such as our nineteenth century does not often afford. He did many things well. Of them all, what is first remembered is his poetry. It was he, who, writing of a poet, said:

His reward? Nor cross, nor ribbon, but all others high above:  
They have won their glittering symbols—he has earned the  
people's love!

A passage occurs in one of Cardinal Newman's works, in which the sterling worth of the man and his broad and comprehensive sympathy find full expression. It deals with the Irish question, and is calculated to be an answer to English Catholics who question the methods, instincts and aspirations of the Irish people. Says the Cardinal: "He (the English Catholic) does not at first recollect as he ought to recollect, that he comes among the Irish people as a representative of persons, and actions, and catastrophes, which it is not pleasant to any one to think about; that he is responsible for the deeds of his forefathers, and of his contemporary parliaments and executive; that he is one of a strong, unscrupulous, tyrannous race, standing upon the soil of the injured. He does not bear in mind that it is as easy to forget injury as it is difficult to forget being injured. He does not admit, even in his imagination, the judgment and the sentence which the past history of Erin sternly pronounces upon him."

Special Editorial Correspondence of the Review.

## In Ireland.

"BY THE PLEASANT WATERS OF THE RIVER LEE."

V.

Cork, "the second city in the Kingdom," as that local historian, the jarvey, with native pride informs the visitor, is built on the banks of the River Lee. The river surrounds the city, dividing at its western extremity, and meeting again at its eastern boundary, and illustrating Spenser's lines:

"The spreading Lee that, like an Island fayre,  
Encloseth Corke with his divided flood."

The foundation of the city is attributed to ecclesiastical origin. St. Fin Barre, in the early part of the seventeenth century, left the wild solitudes of Gougane Barra—meaning the hermitage of Barra—and on a bank above the south channel of the Lee reared a cathedral on the site of a pagan temple. So celebrated did this saint and this place of learning become that people flocked in from all parts of the country, and the desert was transformed into a populous city.

It is related that at one time not less than 700 priests, monks, and students, were attending this sanctuary of wisdom and virtue. The county historian, however, ascribes the foundation of Cork to the Danish marauders, or Sea Kings, whose devastations in Ireland continued over two centuries.

The scenery around Cork, like so many other places in Ireland—for Nature has been prodigal to this country—is strikingly beautiful. Charming walks, and drives entice the visitor in every direction; while the gentle eminences in the valley of the Lee command many splendid vistas, and unfold a succession of beautiful views. "A few minarets placed in its hanging gardens would realise the Bosphorous," wrote an eastern writer of Cork, with true Oriental enthusiasm. And, true enough, looking up to the terraced hills which tower above and close around the whole city, with their gardens and mansions, and here and there studded with public buildings, as extensive as they are imposing, there is something Eastern, if not in the effect, it at least is in suggestion. And certainly the brilliancy and grace of the people will not break the scenic spell cast by this most picturesque city. The people of Cork are the Irish Athenians. On the northern side of the city, and on the hills, is Sunday's Well, a wild, salubrious neighborhood greatly recommended for invalids, and so named from an ancient sacred well, now closed. Prominent above the cricket ground on the right is the Church and Retreat of St. Vincent, a handsome, decorated Gothic structure. Beyond, and standing out boldly in the landscape, is the Good Shepherd's Convent and Industrial school; while to the west stands St. Mary's Church, with its pretty tapering spire peeping through luxuriant foliage. On a bold eminence to the north-east are the Military Barracks, a group of extensive buildings, capable of quartering two regiments of infantry and one of cavalry.

The city of Cork impresses the stranger as a prosperous and thriving place. The streets are broad and well lighted, and the shops are spacious. On the South Mall, a handsome thoroughfare, are the County and City Clubs—very hospitable places—several banks, and numerous commercial offices.

Patrick St., commencing at the Bridge, and the Grand Parade, are fine, wide business thoroughfares. At the bridge end of Patrick St. stands a bronze Statue of Father Theobald Mathew, the Apostle of Temperance, erected by the citizens of Cork in 1864; but I am sorry to feel compelled from my own observation to say that I have grave doubts whether such a statue could consistently be raised to the memory of Father Mathew by the Corkonians of this generation.

SHANID ABOO.

## GODLESS EDUCATION.

We take the following extract, which is of peculiar interest at the present time, from the *Presbyterian*, Philadelphia, Pa., July 23rd., '90.

"The growing disposition to exclude the Bible from our common schools and to allow no religious instruction in them bodes no good to them and much ill to the country. Our children must be educated in morals as well as in science, literature and government. The conscience must be trained as well as the intellect. The sense of responsibility must be quickened as well as the intellectual faculty. Sectarianism is not needed, but moral development is a necessity.

Those who have ignored this position and have experimented upon the basis of a purely secular education, are awakening to the dangers which confront them, and are sounding notes of alarm. In Australia, men of observation, influence, and position, are becoming alarmed at the results of Godless education, and are calling for suitable religious instruction in their public schools.

Surely the following opinions of some of the magistrates from different parts of that colony deserve consideration:—'We are rearing a large number of infidels, which, in time, will be a blotch on our educational system, and a standing menace to society.' 'Lessons from the Bible would beget higher feeling in the school, and reverence for what is good and true.'

'But for the counteracting influence of the Sabbath schools the evil complained of by the Scripture League would be increased a thousand-fold.' 'In my opinion, the withholding of religious instructions from children in state schools is a crime against society by the State.'

'Unless the Bible-truths form an integral part of the National school education, both teachers and those taught will lose the higher incentives to duty, and still more the self-control and subordination to the laws of God and man, which in their purest form are set forth plainly and simply in the Bible.'

Also from same paper of like date.

## COLLEGE ENDOWMENTS.

The American Churches and Church members are exceedingly liberal in the support of higher educational institutions.

The following table shows the increase of endowments during the past year to American Colleges, nearly all of which are denominational:

Alleghany College, \$10,000; Bates College, \$75,000; Boston University, \$100,000; Bowdoin College, \$2,000; Browne University, \$187,000; Bucknell University, \$25,000; Centenary College, \$25,000; Colby University, \$15,000; Cornell College, \$10,000; Cornell University, \$265,000; Georgetown College, \$50,000; Hamilton College, \$30,000; Haverford College, \$15,000; Heidelberg College, \$28,000; Hillside College, \$17,000; Johns Hopkins University, \$100,000; Knox College, \$25,000; Lake-Forest University, \$500,000; Madison University, \$100,000; Middlebury College, \$50,000; Mount Union College, \$10,000; North-Western University, \$25,000; Oberling College, \$45,000; Pennsylvania College, \$18,000; Princeton College, \$225,000; Rutgers' College, \$90,000; Smith College, \$12,000; St. Lawrence University, \$50,000; Syracuse University, \$865,-

000; Swarthmore University, \$25,000; Tuft's University, \$135,000; University of City of New York, \$50,000; Vassar College, \$222,000; Vermont University, \$30,000; Wells College, \$30,000; Wellsley College, \$96,000; Wesleyan College, \$60,000; Western Reserve University, \$113,000; Willard College, \$152,000; Wofford College, \$10,000; Yale, \$275,000. Total for 42 Colleges, \$3,675,000. Another table shows that seventy-five institutions have added during the year to their libraries over 1,000,000 vols.

Would that some of our rich Catholics would find it in their hearts to "go and do likewise," instead of constantly grumbling at the inferiority of our educational institutions.

### MY FIRST VISIT TO ST. ANNE'S

Written for CATHOLIC READER by L. A. HENRY.

"Christina, I do not think we can hope for a change." And my sister, Annie Harding, sighed as she leaned wearily back in her chair, with hands clasped behind her head.

"Why not?" I answered. "Whilst there is life there is hope." But secretly I agreed with her heart-broken words: for my brother-in-law, John Harding, was slowly dying from cancer in the tongue. Medical skill far and near had been procured, but we could scarcely expect to succeed in curing that which had baffled the physicians of a German ruler and an American hero.

Where could we seek for new assistance?

Just then, my little niece, Mamie, came running into the room, holding a headless doll tightly to her breast.

"Darling," her mother said, "I thought you were minding papa for a little while?"

"Papa is saying his prayers, and says he does not need me."

Out from the lips of a child came wisdom: did not need the company of his beloved child; he had someone better and my sister's eyes met mine, with perhaps the one thought "why not call in the aid of Heaven?"

We came of a staunch old Presbyterian stock, and terrible was the shock when the pet of our father's house joined the enemy by marrying a Catholic. Her name was prohibited in the home formerly so full of her bright presence; and no communication held for years, till it was proven by her actions, that, though with them, she was not of them, but had remained true to the Auld Kirk; then I was allowed to go with a flag of truce, to find her sorrow-stricken, over her husband's incurable disease.

I found him a good man as far as the world goes, caring for his wife and family with the many comforts which money can give; but I soon saw there was a something wanting to make this home, containing a model father and devoted mother, almost perfect, and this was—*one religion.*

"Why could he not make her God his God? Had she not given up more for him? so I thought."

Ours was a church, though severe and rigid, yet did not distract the mind by gaudy show and stony effects of statuary and candles and over-drawn pictures. We were not savages to be reached by our infantile love of symbols, but civilized Christians, with our Bible, that brave, zealous John Knox placed in our hands, to be returned to our leader when the march was over; and, picking up my Testament, opened at random and read, "Ask and you shall receive," etc. That must be the meaning of little Mamie's words "Papa was saying his prayers."

That same evening as Annie and I were seated by her husband's couch, a young man entered. He was John's partner in a cigar factory, and was generally considered one of the most clever and upright business men in the city, though he was a follower of "the man of sin."

In the course of conversation, he, Mr. Milne, suggested John taking a trip down the St. Lawrence, among the Thousand Islands as far as Quebec, and, further, to St. Anne's, if he felt able.

My sister caught eagerly at the idea and urged John to go, saying she "too would enjoy seeing the old historic city and

also her name-sake, St. Anne's," strange she had never heard of it before.

Two weeks later, behold us, a party of five, en-route for St. Anne's. We went by rail to Kingston, and there taking the steamer Sardinia, started off one glorious August morning. We were early on the "road," and the sun rose as we were sailing in and out among the noble St. Lawrence's beauty spots, and I wondered if it had broken off the choicest parts of country as it rolled along from far away Lake Michigan, treasuring them on its bosom till reaching here. Across some of the fairest were labelled the names of our American cousins, purchased from their lawful owners by their big American dollars.

The boat was crowded, and as my nephew, Jack, and I were drinking in the only too swiftly passing beauty, Mr. Milne came towards us in the company of a gentleman with a clean-shaven face, dressed in black clerical cut suit edged with the ominous little round collar, and introduced him as "Father Cowdy."

With a mental prayer against Jesuitical temptations (for I thought every priest was a Jesuit or wolf in sheep's clothing), I reluctantly entered into conversation, and found myself listening with keen interest to the pithy remarks of this scholarly and withal courteous priest, on men, women, and books, especially the latter, and so we parted. I always remember his half-request, half-injunction to me, as I stood, my hands full of the tourist's usual complement of frothy novels, to "try and read one less of these, and one more of a higher standard."

But now I felt Jack's hand clutch mine to "steady me" he said in a manly tone, but I think it was *vice versa*, for our boat was commencing to ride the Lachine Rapids. The Indian Pilot, who seems to be immortal, boarded her, and we held our breath as up and down, in and out, with terrible lurches, she kept her own.

Near me a pretty girlish voice was repeating,

"Blow, breezes blow, the stream runs fast.

The Rapids are near and the daylight's past."

when, "God in Heaven! What is that?"

A man, in his excited forgetfulness, leaned over the side to watch one mountainous wave of raging foam, and losing his balance went down. As well try to rescue a ball of snow from out a boiling cauldron. One awful moment the white face looked up, and there rang out, even above the terrible roar of the waters:

"Lord have mercy on me."

And I saw the courtly priest who seemed so much like other men, with one hand raise his hat, and with the other make a mysterious sign in the air; but I did not know *then* that he was placing a beacon light to guide a soul between the rocks of eternal death.

The man over-board was Mr. Milne, and with him sank a short-lived dream of mine.

My brother-in-law being in his state-room did not hear the commotion, and when we landed at Montreal the priest only told him his friend was called away suddenly, but hoped to meet him at another port.

The sun was setting on Montreal as we passed that beautiful city; and rising again as we entered Quebec, through one of the finest harbours in the world, lying at the foot of this Gibraltar of Canada.

We spent the day in viewing the quaint old city; for John decided upon going the following morning to St. Anne's. I would have preferred not going, for I had an idea this must be one of the dangers the Bible warned us against—"Lest we perish therein."

Jack and myself being the only two sound persons imbued with a love for the curious, took a calache, a funny two-wheeled gig, and set off. I pitied the poor horse for it was continuously climbing steep, smooth, stone pavements. In we went through the magnificent *Porte de St. Louis* and *St. Jean* with their massive stone arches and ponderous iron gates, now of no further use than as artistic models of past memory. Sitting in our too airy calache we whirled along between two immense stone walls to the gates of the Citadel.

Dismounting, we were conducted by a very polite recruit

through the fort, passing the perpetually tramping sentinel, that on this bright, calm afternoon somehow looked absurd; but as we advanced further within the martial ground, and gazed on the huge-mouthed cannons, pointing upwards, with their face to the foe, my nephew's warlike fever became contagious, and I felt my face flush and pulses quicken in their work, as I stood on that high point wishing I were a man to fight for my country, when I was rudely startled by the lad's "Oh, Auntie, don't you wish the French had won?" Ah, there was religion again. This child was of English and Scotch extraction, yet, because the French were Catholic, would have Montcalm win on the Plains of Abraham.

Returning home through the narrow streets, though having plenty of room accorded by the ever polite, engaging Frenchmen, I noticed the raising of hats when passing the numerous churches, from the stately salute of a Premier down to the pull at the tattered straw of the peasant, and turning to ask Jack if he could explain, caught him and my driver in the act of doing the same, which made me bite my lips and straighten my "stiff-neck" still more as I recognized the ever-recurring sights of blinded idolatry.

Six o'clock next morning, with our eyes closed at the corners, we were on board the little boat which was to convey us down to La Bonne St. Anne's, as the people persisted in "dressing" up our destination. I heard many of the passengers regretting they had not gone the previous day, as there had been a Pilgrimage from New York, and a wonderful cure effected. So it was a Catholic shrine we were travelling to, where the sick were said to be made whole. Like a flash the truth burst upon me, that this was why Mr. Milne had been so eager for John to come, and lost his life thereby.

Going into the cabin I chanced to raise my eyes, and there hung a cross with 'The Figure.' Surely I was in a strange land, and what was this odd quietness among so voluble a people? Some seemed to be counting an endless number of little beads of all colors, whilst others read with intent earnestness, little books. I asked Jack if the latter were Bibles, and he laughed and said, "Yes, a translation," but even he appeared disinclined to talk. Just then his father came out of an inner room saying the priest would hear him now.

My brother-in-law's face was feverish and his eyes unnaturally bright as if trying to repress some intense excitement, and I saw many a brown-lined face soften as they whispered:

"We will pray to the good St. Anne for you," and he smiled a grateful answer, as if they had promised some new remedy for his pain.

After a moment the priest appeared, and, as I looked curiously at him, I felt my lips twitch, as I beheld an exact fac-simile of Sol Smith Russell; but reminiscences of nights spent at the theatre listening to the "Poor Relation" vanished as I watched the spare form with the half sad, half humorous face, speaking so kindly to my Jack and his father.

It was a delightful sail of twenty-four miles, past Montmorency Falls, by little white hamlets that made Goldsmith's sweet couplets keep time to the ploughing of the boat.

I see all rushing to the bow, and up goes a glad cry "La Bonne St. Anne's."

I also see the older John catch the younger by the hand, barring out the unbeliever; wife and mother.

She and I stand apart, feeling a strange shyness creep over us, as "guests without the wedding garment."

Not a word is spoken, as, quietly and orderly, all quit the boat. John has to be carried to the carriage, for my sister whispers to me, "he and Jack refused to eat any breakfast."

Here and there as we go along I notice in the open gardens the statue I am becoming familiar with, and, as we draw up to the fine stone edifice, I see the bowed form and withered womanly face of Joachim's holy spouse, looking down from a statue of golden make.

As we enter, on either side, stand two huge circular racks, reaching from ceiling to floor, with tier after tier completely filled with crutches of every form and design, telling a sad story of the ills that flesh is heir to. In the centre aisle again I meet La Bonne St. Anne, her whole pedestal hung with costly offerings, among which lies an old man's well-worn pipe, recalling two offerings of long ago made by mighty kings and simple shepherds.

Midway in the church we took a seat, and Annie and I sat, whilst the father and his son knelt, and with bowed, reverent heads, assisted at the very silent service going on at the altar.

The deep-toned organ seemed to be the only friend I met, for it was voicing the strange thoughts numbing my brain and softening my heart.

But now there is a stir in this motionless congregation, for there comes the tinkle of a sweet sounding bell.

Still lower bow those reverent heads, even Annie doing likewise, but mine seems to go up higher. . . . there is a gleam of white above the bent head of the priest, and, how is this, mine goes down, to my lips spring the words from I know not where: "I believe, O Lord, help Thou my unbelief," and I did not raise it till there sounded a louder peal of the same bell, and I saw father and son passing out following up the crowd and kneeling round the altar rail, see that self-same "gleam of white" rested like a dove on each cleansed tongue.

More silent worship. The priest's hand raised in same form as that made over the closing waters of the dying Milne, a fervent kiss pressed on that abstract "form" changed into wooden, with a centre of some loose fragments. And as grateful voices ring out a *Te Deum* over one more favor obtained through La Bonne St. Anne, I knew that John was cured, that George Milne did not die in vain, and a soul sick unto death with the sure cancer of unbelief is made whole, as with humbled heart I give up the fight and acknowledge, "I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, Resurrection of the body and life everlasting. Amen."

#### LODGE ROOMS VS. CHURCH.

THOUGHTFUL Protestants who do not devote all their time in warring against the Pope and the Church of Christ are taking alarm from the extraordinary growth of secret societies. No question is raised as to the morality or propriety of these organizations, for the parsons themselves sometimes indulge in the nummeries of these bodies. The question which gives our perturbed brethren so much concern has a more serious import. The lodge room is rapidly supplanting the Church in the affections of a majority of Protestants.

Our neighbor, the *Congregationalist*, called attention recently to the dangers that threaten organized church effort from this source. It said: "What shall be the attitude of the church toward the secret orders which have multiplied so rapidly throughout the country during the last few years? With many of our churches no problem is more serious or beset with greater complications. The problem would be simplified somewhat if these organizations were made up entirely of men who have professed no allegiance to the church; but the place which the lodge holds in the affection of many a church member is what gives rise to great anxiety. Sad though the confession is, it must be acknowledged that some men whose names are on the church roll habitually give precedence to the secret society over the church. If the meetings conflict, the successful competitor for their presence is the former. They have no time to spare for the great religious gatherings, like those at Saratoga, but they will go a long distance to be present at a conclave of their fraternity."

The Catholic Church does not tolerate secret societies. It has fought them from the beginning. The wisdom of its course in this respect is proven by the serious embarrassment of our Protestant communities. Well may the *Congregationalist* ask the question, "What are the churches to do?" They have nurtured this servant; it now turns to sting them. We are sorry for them. Will they heed the lesson? --*Boston Republic*.

All the druggists sell that well-known preparation T. A. Slocum's Oxygenized Emulsion of Pure Cod Liver Oil, and no preparation for lung troubles, etc., deserves to be better spoken of. Consumptives can now take heart for at the general office in Toronto, Canada, can be seen the highest testimonials that were ever given a similar medicine.

## Men and Things.

Even Judge O'Brien, who hates the people with the hatred of a renegade, has been compelled by irresistible arguments of Sergeant Hemphill and Mr. Redmond to upset the monstrous decision of County Court Judge Darley, under which an old woman of seventy and an infant in arms, were arrested for conspiring to shelter the evicted on the Clengerey estate, and the sheriff was commanded to pull down the huts in which the extirminator's victims were housed when their village had been burned by the emergency men and police.—*United Ireland.*

Not only was O'Connell unpopular with the Irish Protestants, he was absolutely a terror to them. Many other Irish national leaders before his time, in his time, and since his time might be named whose following was somewhat distributed through the various sections, creeds and classes of Irishmen, notably Henry Grattan, John Martin and Isaac Butt. But to the Protestants of his day O'Connell seemed a combination of Guy Fawkes, the Pretender, and the Pope of Rome. While his trial was proceeding or rather concluding, in 1814, an old gentleman, named Ffolliott, a good type of the staunch old Tory gentleman of that day in Ireland, lay dying in a southern county. "Do you rest all your hopes on the merits of your Saviour, Mr. Ffolliott?" said the rector, who stood by the bedside. "Yes, I do, all," murmured the dying man. "And are you directing all your thoughts at this moment to the heavenly Jerusalem, Mr. Ffolliott?" "Above all, I trust you to forgive every one, and feel at peace with all men?" "With all mankind," responded the genial old fox-hunter. There was a solemn pause. "Mr. Halliday," he half whispered, "is the Dublin mail in yet?" "Yes, sir, about an hour ago." The dying man roused himself instantly and with sharp eagerness asked, "How about the trials? Is O'Connell convicted?" "Found guilty, sir." "Thanks be to God!" was the last pious ejaculation of the worthy old squire.

No general who ever successfully led an army has accomplished such a great and lasting victory as has Charles Stewart Parnell. Looking back over the comparatively short space of time during which he has been in command, one marvels at the work which has been accomplished and wonders how soon complete success will be his reward. By his masterly moderation he has succeeded in winning over the bulk of the Liberal party and to-day he stands the undisputed leader of all the elements in opposition to the English government.

When such men as Gladstone, Labouchere, Morley and Harcourt are willing to follow where Parnell leads, it certainly augurs well for a successful ending of a nobly-contested struggle. Recent events show beyond dispute the masterly way in which the fight is being waged. No more bitter enemy of Parnell and his methods lives than George W. Smalley, the resident London correspondent of the *New York Tribune*. If a ray of hope were to be squeezed out of the murky horizon for the government, Smalley would strain every nerve to extract it; but at last he confesses that Parnell is victor. A few extracts from his cable letter of Sunday will show how barren of results the waning session has been to the government and with what fortitude the Irish members have stood to their guns.

He classifies the "obstructionists" as "bores" and regrets that they remain while the "loyal" members are away enjoying themselves. "Nor are the Irish benches empty," he says. "*They are never empty.*" That tells the story, in part. The balance is told when he adds, in an almost whining tone: "But no important bill to which the Ministry stood pledged will appear on the statute book in 1890." All honor to Parnell and his followers, who have prevented a once-powerful government from keeping its "pledges."

Parnell's moderation has been the one condition of the ultimate success of his cause and before two years have passed victory complete and well won will be his.

## General Catholic News

A pilgrimage from Rome to Lourdes will take place in September.

Last year there were 70,000 pilgrims to the shrine de la Garde at Marseilles.

Archbishop Corrigan of New York and his secretary, Monsignor McDonnell, will sail for home in the *Teutonic*, which leaves Liverpool on Sept. 3.

The Chapel of the Grotto at Cairo, associated by tradition with the dwelling place of the Holy Family in Egypt, has been restored to Catholic worship after having been closed for twenty years.

At the Passionist church in Paris the sermons, etc., are always in English, and English-speaking confessors can be had at any time. This is a great convenience for American Catholics in general.

The foundation stone of a new training college for Catholic schoolmasters was laid recently at Wehring, a suburb of Vienna, Austria. The funds for its erection have been collected by the Austrian Catholic Schoolmasters Association.

Friday, August 15th, was the one hundredth anniversary of the consecration of the first Bishop for the United States. What an eventful century has elapsed since Dr. John Carroll received the plenitude of the priesthood and became the first ruler of the See of Baltimore!

The clergy of the Diocese of Detroit have determined to show their appreciation of Bishop Foley's estimable qualities by offering him a substantial token of admiration in the shape of a carriage and pair. The cost of the offering, which will be formally presented next month, is estimated at \$2,500.

The Rev. E. V. Boursad, S. J., for the past three years substitute for the secretary of the English-speaking provinces of the Society of Jesus, at Fiesole, Italy, has returned to this country. Father Boursad was president of Boston College from 1884-87. He has just been appointed Prefect of Schools at Georgetown University.

The *Hawaiian Gazette*, of June 17th, publishes a letter from Rt. Rev. Herman Kæckmann, Bishop of Sandwich Islands, in which he says: "I do most emphatically deny the truthfulness of Dr. Hyde's testimony against the moral purity of the late Father Damien." No man was in a better position to judge of the character of the good priest.

Right Rev. Bishop Foley, of Detroit, some time ago gave free scholarships to a couple of the city newsboys, and they will be sent to a boarding school out of town next fall. The Bishop generously says that in case these boys take hold with the right spirit and make good progress he will give twelve more Detroit newspaper boys a free education in the same manner.

The accounts of the Society of the Propagation of the Faith for 1889 shows a satisfactory increase in the contributions over those of the preceding year. Six million five hundred and forty one thousand, nine hundred and eighteen francs were collected in 1889, against 6,362,142 in 1888, an increase of 173,776 francs.

Before his death, Cardinal Newman joined the London council of the Irish Industrial League, which already numbers Cardinal Manning and other prominent men of the Catholic body among its supporters. The council have decided to hold a series of meetings in the provinces during the autumn for the purpose of setting forth the object of the League.

The government of Bavaria has decided to supplement the salaries of Catholic clergy where the revenue is insufficient to properly support them. Every priest whose parish has less than 100 persons will receive a sufficient sum annually to raise his salary to \$400. In a parish numbering from 100 to 600 souls, his revenue will be increased by a sum which will raise the whole to \$475; when more than 600, his salary will be increased to \$500.

Monsignor Livinhac, Vicar-Apostolic of Nyanza, has returned to Zanzibar after an unprecedentedly short journey of forty-six days from the south end of Lake Victoria. His caravan met Emin Pasha, who was himself unwell, and one or more of his officers were dangerously ill. Monsignor Livinhac states that Mwanga, the Christian king of Uganda, is now firmly established in his capital, and that Mr. Jackson and his caravan were with him on April 10 last; also that Karema, who was placed by the Arabs on the throne of Uganda, is reported to be dead.

A dispatch from Rome, dated Aug. 19th, says: Intelligence comes of a terrible tragedy, near Marini, in Umbria, about twelve miles from which place is located the ancient convent of Lospees. Of late the convent has been inhabited by five friars. On Sunday two of the friars went to celebrate mass at a neighboring village while the other three adjourned to the refectory for dinner. While eating they were surprised by four masked men, armed with knives and clubs. The intruders attacked the monks with savage ferocity, and did not stop their assault until one friar had been hacked to death, while another lay weltering in his own blood with his throat cut, and a third had been fatally stabbed. The assassins then fell upon a boy and pounded him to death.

The pallium is a band of white woollen web about three inches wide, upon which black crosses are embroidered. It encircles the neck of the Archbishop and from it two bands of the same material depend, one falling over the breast, the other falling over the back of the wearer. Its material is the subject of much care and ceremonial. It is made wholly or in part from the wool of two lambs, which are blessed annually on festivals and in the Church of St. Agnes. The pallium cannot be transferred from one Archbishop to another, but must be received direct from the Pope. On the Archbishop's death his pallium is interred with him. Its use is to symbolize the office of the Good Shepherd bearing lost sheep on his shoulders.

A service in memory of Cardinal Newman was held Sunday evening, Aug. 17th, in the Paulist Church at Ninth avenue and Fifty-ninth street, New York. Among the clergy of the church, are several converts who were influenced to a considerable extent by the Cardinal's writings. The big building was crowded. The service consisted of congregational singing, followed, after a panegyric of the dead Cardinal by Rev. M. P. Smith, C.S.P., by the Benediction of the Blessed Sacrament. Between the panegyric and the Benediction Newman's "Lead, Kindly Light," was sung by Father Young. This famous hymn, Father Elliott said, was composed when Newman was finding his way, step by step, into the Catholic fold. Father Smith said of the subject of his eulogy that the best biography of Newman was found in the great convert's "*Apologia pro Vita Sua*," a self-revelation forced from him by the misrepresentations which followed his conversion. He applied to Cardinal Newman part of Johnson's epitaph on Goldsmith: "He touched nothing that he did not adorn."

The German Protestant explorer, Major Wissman, says this about Catholic missions in Africa. "In the work of civilizing the African savage the Catholic mission deserves without question by far the foremost place. I am of opinion that this is not only the result of the long experience of the missionaries who have been settled there for many years, but is especially attributable to their organization and methods. The discipline of the Catholic Church appears to me to be the chief cause of the success of the Catholic missions. The fact that the Catholic missionaries labor in

their districts to the end of their lives to return home even on account of bad health, is extremely rare, and the fact that the ceremonies of the Catholic Church more easily impress the uncivilized races than the severer forms of the Evangelical religion, explain sufficiently the much greater success of the Roman missions. Every one who is acquainted with the character of the African, and of uncivilized races generally, will maintain with me that it is not to be expected that people occupying so low a position in the scale of civilization will comprehend the Christian religion of love, and that, therefore, the proper method for conducting missions is to educate the savage to a higher level, and gradually to indoctrinate him into the comprehension of religion."

#### SUNNYSIDE ORPHANAGE.

On the spacious grounds of the Sisters of the Sacred Heart, of the Sunnyside Orphanage, there were gathered on Sunday afternoon last many hundred Roman Catholic citizens, and not a few Protestants, when His Grace Archbishop Walsh arrived to perform the ceremony of laying the corner-stone of a large addition to the building. The orphanage now accommodates 160 boys, ranging in age from 4 to 14 years, and the new wing, which will be erected just west of the main buildings, will be 150 feet in length, and on the southern end there will be a capacious chapel, over a hundred feet in length by about 40 feet in width. The foundation and basement are of gray stone, and the building will be of red brick with stone facings, three storeys high, and finished in a modified form of modern Gothic.

The ceremony was an imposing one and was followed with reverence and interest by all present. Rev. Father Finan led the procession from the main building, and was followed by the Rev. Fathers Cordue, James Walsh, McInerney, McBrady, Cassidy, O'Reilly, McCann, O'Donohue, Krein, Teefy, Chalandard, Hogan, McPhillips, and finally the Archbishop, accompanied by Vicar-General Rooney. There were also in the procession to the corner-stone, His Lordship Bishop O'Mahony, Abbe Hogan, Professor of Theology in the new Catholic University in Washington, and Father Narigon, Provincial-General of the Brazilian Order in Canada. Mother Superior M. de Pazzi was at the head of the two rows of neatly dressed children who were drawn up in columns before the platform that had been erected.

Archbishop Walsh addressed those present, thanking them for the interest shown in the work of charity by their attendance while they were about to bless and place in position the corner-stone of a chapel and building for taking care of the orphan children of Catholics who have gone to their last homes. The Roman Catholic Church was sure to take care of them and train them for a life of usefulness. They would stoop into the lowest hamlets to stretch forth a helping hand to the poor and afflicted. In ages now happily passed away the poor were beyond the pale of human consideration and all feeling of charity, and not in the whole Roman Empire was there an asylum for the orphans. He again thanked them for their presence there, and hoped they would always take an energetic and substantial interest in the work of the Church, and especially for an institution to care for and train the orphan children and fit them for a useful life in the world and a glorious life in the world hereafter.

During the progress of a charming Latin chant by the reverent fathers a collection was taken up, and generous contributions were received from all who could give.

After the chant, the Archbishop dedicated the building and laid the copper box containing copies of the CATHOLIC WEEKLY REVIEW, and other newspapers within the receptacle prepared for it, and in a few moments the stone, with its monogram, "J. M. J., A.D. 1890," was duly laid. This document was also put in the box:—

"This corner-stone was laid on the feast of St. Bartholomew, the Apostle, August 24th, 1890, by His Grace the Most Reverend John Walsh, Archbishop of Toronto, Leo XIII. being Pope. Victoria, Queen of England; Lord Stanley, Governor-General of Canada; E. F. Clarke, Mayor of Toronto; Rev. A. P. Finan, Chaplain of this Orphanage; Rev. Mother M. De Pazzi, Superintendent, Sisters of St. Joseph,

Sisters of the Orphanage—Clotilda, Dolores, Julia, Patricia, Leonia, Bonaventure, Theodora, Dorothy, Corsin; Mother Louise, of House of Providence; Joseph Connolly, R.C.A., architect; John Herbert and Thomas Hanley, builders.

A procession then wound around the building, the Archbishop sprinkling holy water from a silver bowl carried by one of the priests. Among the prominent Roman Catholics present were Messrs. W. A. Lee, B. Hughes, P. Burns, ex-Ald. Woods, T. M. Hennessy, Ph. DeGruchy, Ed. Stock, J. Gormolly, P. O'Brien, John Maloney, B. O'Byrne, J. J. Dutton, and W. Burns.

The new wing will cost about \$35,000, and will be finished during the coming winter.

**THE PROVINCE OF QUEBEC LOTTERY.**—The second capital prize, \$5,000, ticket No. 37,786, drawing 13th August, has been drawn by a gentleman of Folly village, near Truro, Nova Scotia, collected through the Merchants Bank of Halifax and paid by La Banque du Peuple.

We would advise the Rev. Clergy, Nuns, and our readers generally, when they are requiring Church Ornaments or Religious articles to write or call on Desaulnier Bros. & Co., Montreal, for Catalogue and Price List.

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Classes taught in English as well as in French. Boarders are expected to enter the house on September 3rd, 1896, for the re-opening of schools.

Rev. Lewis Drummond S. J.  
 Rector.



"G" Royal School of Infantry, Toronto.

**SEPARATE TENDERS** (in duplicate) for supplies, coal, fuel, wood, and services for the above corps, during calendar year, 1891, will be received by the Minister of Militia and Defence, at Ottawa, until Monday, 8th September.

Tenders to be addressed to the Minister of Militia and Defence, at Ottawa, and marked "TENDERS."

For particulars and forms of tenders, apply to Lt. Col. Otter, at the new Fort, Toronto.

Each tender must be accompanied by an accepted Canadian bank cheque, for an amount equal to five per cent. of the total value of the contract. This cheque will be forfeited if the party making the tender declines to sign a contract when called upon to do so, or if he fails to complete the services contracted for. If the tender be not accepted, the cheque will be returned.

A. BENOIT,  
 Secretary.

Department of Militia and Defence,  
 Ottawa, 22nd August, 1890.

**PISO'S CURE FOR THE BEST COUGH MEDICINE. SOLD BY DRUGGISTS EVERYWHERE. CONSUMPTION**



Office of the High Court of Illinois Catholic Order Forerunners, 126 and 128 Washington Street, CHICAGO, Oct. 11th, 1887.

REV. E. KOENIG: Dear Sir:—I deem it a duty I owe you to certify to the good effect the taking of your medicine had on my health. I was troubled with nervousness brought on by over-work. Your Nerve Tonic almost immediately stopped that peculiar tremor that I presume is evidence of nervousness. I am now well. My head troubled me, could not sleep, head but, dreams of accidents, etc. One spoonful of your medicine removed the cause of my dreams; have not had them since; took seven or eight bottles of your medicine. Keep some in my house; always take some occasionally; would not be without it; have recommended it to my friends. If I am not mistaken your medicine will prove a great blessing to this over-worked nation. Yours truly,

JNO. F. SCANLAN,  
 A similar experience was made by Mr. John Beatty, Corner Carroll Avenue and Lincoln Street, Chicago.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

**KOENIG MEDICINE CO.,**  
 50 W. Madison cor. Clinton St., CHICAGO, ILL.  
 SOLD BY DRUGGISTS.  
 Price \$1 per Bottle. 6 Bottles for \$5.  
 Agents, Lyman & N. Toronto

**TEETH WITH OR WITHOUT A PLATE**

Best Teeth on rubber, 35¢; on celluloid 210 All work absolutely perfect. Vitalized Air C. H. BIGGS, 1-1/2 St., South east cor. King & Yonge Sts. Toronto. Telephone 1476.

Advertise in  
**The Catholic Review**  
 and it will pay you.



**NATIONAL COLONIZATION LOTTERY**

Under the patronage of Rev. Father Labelle.

Established in 1881, under the Act of Quebec, 32 Vict., Chap. 39, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

**CLASS D**  
The 38th Monthly Drawing will take place

**WEDNESDAY SEPT. 17th**  
At 2 p.m.

PRIZES VALUE

**\$50,000**

Capital prize—One Real Estate worth \$5,000.00

**LIST OF PRIZES.**

1 Real Estate worth.....	\$5,000	5,000
1 do .....	2,000	2,000
1 do .....	1,000	1,000
4 do .....	500	2,000
10 Real Estate .....	300	3,000
30 Furniture sets .....	200	3,000
60 do .....	100	6,000
200 Gold Watches .....	50	10,000
1,000 Silver Watches .....	10	10,000
1,000 Toilet Sets .....	5	5,000
2,307 Prizes worth .....	\$50,000.00	

**TICKETS \$1.00**

It is offered to redeem all prizes in cash, less a commission of 10 per cent. Winners, names not published unless specially authorized:  
A. A. AUDET, secretary,  
Offices, 19 St. James street, Montreal, Can

**The Province of Quebec Lottery**

AUTHORIZED BY THE LEGISLATURE

For public purposes such as Educational Establishment and large Hall for the St. John Baptist Society of Montreal.

**MONTHLY DRAWINGS FOR THE YEAR 1890**

FROM THE MONTH OF JULY

July 9, August 13, September 10, October 8, November 12, December 10.  
**THIRD MONTHLY DRAWING SEPTEMBER 10 1890**

**3134 PRIZES**  
**WORTH \$52,740.00**  
**CAPITAL PRIZE**  
**WORTH \$15,000.00**  
**TICKET, . . . \$1.00**  
**11 TICKETS for \$10.00**

Ask for circulars.

**LIST OF PRIZES.**

1 Prize worth \$5,000—	\$15,000.00
1 " " " " " "	5,000.00
1 " " " " " "	2,500.00
1 " " " " " "	1,250.00
2 Prizes " " " "	1,000.00
5 " " " " " "	1,250.00
25 " " " " " "	2,500.00
100 " " " " " "	2,500.00
200 " " " " " "	3,000.00
500 " " " " " "	5,000.00

Approximation Prices.  
100 " " " " " " 2,500.00  
100 " " " " " " 1,500.00  
100 " " " " " " 1,000.00  
999 " " " " " " 4,295.00  
999 " " " " " " 4,295.00

**3134 Prizes worth \$52,740.00**  
S. E. LEFEBVRE, .. MANAGER,  
81 St. James St., Montreal Can.

**The Father Mathew Remedy**



**The Antidote to Alcohol found at Last!**  
A NEW DEPARTURE  
**The Father Mathew Remedy**

Is a certain and speedy cure for intemperance and destroys all appetite for alcoholic liquor. The day after a debauch, or any intemperance indulgence, a single teaspoonful will remove all mental and physical depression.  
It also cures every kind of FEVER, DYSPEPSIA, and TORPIDITY OF THE LIVER when they arise from other causes than intemperance. It is the most powerful and wholesome tonic ever used.  
When the disease is strong one bottle is enough; but the worst cases of delirium tremens do not require more than three bottles for a radical cure.  
If you cannot get from your druggist the pamphlet on Alcohol its effect on the Human Body and intemperance as a Disease, it will be sent free on writing to.  
S. Lachance, Druggist, Sole Proprietor  
1538 and 1540 Catherine st., Montreal

**Continuation of the GREAT JULY MARK-DOWN SALE**  
**McKEOWN & CO.**

During the remainder of this month we will continue our enormous  
**MARK DOWN SALE**  
In order to reduce our Stock as much as possible prior to 1st August.  
Our sales this month has been unprecedented but there are lots of Goods left yet that must be closed out. We will offer unapproachable bargains in Dress Goods, Silks, Satens, Prints, Gingham, Table Linens, Sheetings, White Quilts, Lace Curtains, Flannelettes, Tennis Flannels, Check Muslin, Victoria Lawn, India Linens, Skirting and narrow Embroideries, Laces, Handkerchiefs, Corsets, Ribbons, Kid and Silk Gloves and Mitts, Ladies' summer Underware, etc, and also a special purchase of 500 doz. Ladies Halbriggan, Striped Black and Colored Cotton Hose selling 3 pair for 50 cts. this is less than half actual value.  
Immense reductions in Jackets, Jerseys Waterproof Cloaks, Parasols, Ladies and Childrens Muslin Underware &c, &c.  
Everything as advertised

**M'KEOWN & CO.**  
182 Yonge Street.

**THE CLIMAX OF ABSORPTION**  
**A CURE WITHOUT MEDICINE.**

Our appliances act as perfect Absorbents by destroying the germs of disease and removing all Impurities from the body.  
All diseases are successfully treated by CORRESPONDENCE, as our goods can be applied at home.

**STILL ANOTHER NEW LIST.**

- Senator A. E. Botsford, Sackville, advises everybody to use Actina for failing eyesight.
- Miss Laura Grose, 166 King w., Granulated Eye Lid; cured in 4 weeks.
- Rev. Chas. Joly, Halifax, is happy to testify to the benefits received from Butterfly Belt and Actina.
- A. Rogers, tobacconist, Adelaide west, declares Actina worth \$100.
- Miss Flora McDonald, 21 Wilton Ave., misses a large lump from her hand of 13 years standing.
- S. Floyd, 119 1/2 Portland st., Liver and Kidneys and Dyspepsia cured.
- G. R. Glassford, Markdale, Sciatica and Dyspepsia cured in 6 weeks; 15 years standing.
- Mrs. McKay, Ailsa Craig, after suffering 13 years, our Sciatica Belt cured her.
- "E. S." says Emissions entirely ceased. Have not felt so well in 20 years. THESE LETTERS ON FILE.
- Mrs. J. Swift, 87 Agnes st., Sciatica for years, perfectly cured in 6 weeks.
- Chas. Cosens, P.M., Trowbridge, general Nervous Debility, now enjoys good health.
- Thomas Bryan, 371 Dundas st., general Debility, improved from the first day, now perfectly cured.
- Wm. Cole, G.T.R., froman, cured of Liver and Kidney troubles.
- A. E. Colwell, engraver, city, Rheumatism in the knees, cured.
- J. A. T. Ivy, cured of nightly emissions in 6 weeks.
- Your Belt and Suspensory cured me of Impotency, writes G. A.
- Would not be without your Belt and Suspensory for \$50, says J. McG.
- For General Nervous Debility your Butterfly Belt and Suspensory are cheap at any price.



**CATARRH Impossible under the influence of Actina. ACTINA will cure all Diseases of the Eye. Given on 15 days trial.**  
**Combine Belt and Suspensory only \$5. Cure certain. No Vinegar or Acids used.**  
Mention this Paper. Illustrated Book and Journal FREE.  
**W. T. BAER & CO., 171 Queen st. West, TORONTO, ONT.**

# ROYAL BAKING POWDER

Absolutely Pure.



A cream of Tartar Baking Powder. Highest of all in leavening strength.—U. S. Government Report, Aug. 17, 1890.

## Dominion : Line : Royal : Mail STEAMSHIPS SUMMER SEASON.

Liverpool Service—Sailing Dates FROM MONTREAL. FROM QUEBEC.

*Sardinia	Thur. Aug. 21	
*Oreton	" " 28	
Dominion	" Sept. 4	
Vancouver	Wed. " 10	Thur. Sep. 11th
Toronto	Thur. " 18	

Bristol Service, for Avonmouth Dock. SAILING DATES. FROM MONTREAL.

Texas	Aug. 23rd
Knight Companion	" 30th

Rates of passage per S. S. "Vancouver" Cabin \$60, to \$80. Return \$110 to \$150, according to accommodation. By all other Steamers \$10 and \$20, according to accommodation in three and two berth rooms. Return \$20 and \$30. Intermediate \$30. Return \$20. Steerage \$20. Return \$10.

\*These Steamers have Saloon, State-rooms Music room and Bath-rooms amidships, where but little motion is felt, and carry no Cattle or Sheep

G. W. TORRANCE. DAVID TORRANCE & Co  
18 Front St. W. Gen. Agts.  
Toronto Montreal & Portland

# ALLAN LINE

## SUMMER ARRANGEMENT, 1890.

Reduction in Cabin Rates

Liverpool, Londonderry, Montreal and Quebec Service.

STEAMER	From Montreal At Daylight.	From Quebec 9 a.m.
Parisian	30 July	31 July
Circassian	13 August	14 August
Sardinian	20 " "	21 " "
Polynesian	27 " "	28 " "
Parisian	3 Sep.	4 Sept.
Circassian	17 " "	18 " "
Sardinian	24 " "	25 " "

### RATES OF PASSAGE.

Montreal or Quebec to Liverpool.

Cabin, from \$45.00, to \$60.00, according to accommodation. Intermediate, \$30. Steerage, \$20.00. Return Tickets, Cabin, \$85.00 to \$150.00.

Passengers are allowed to embark at Montreal, and will leave Toronto on the Tuesday Mornings Express, or if embarking at Quebec, leave on the Wednesday Morning Express.

H. BOURLIER,

GENERAL WESTERN AGENT

Corner King and Yonge Street TORONTO



# CONSUMPTION SURELY CURED

TO THE EDITOR:

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of cases have been permanently cured. I shall be glad to send two bottles of my remedy, FREE, to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully,  
T. A. SLOCUM M.C., 180 West Adelaide St., TORONTO, ONTARIO.

## Niagara River Line

In connection with Vanderbilt System of Railways

SINGLE TRIPS

On and after Thursday, May 15, steamer

## CIBOLA

will leave Yonge-street wharf (daily except Sundays) at 7 a.m. for Niagara and Lewistown, connecting with trains on New York Central and Michigan Central Railways for Falls, Buffalo, New York, etc.

Tickets at all principal offices.

JOHN FOY, MANAGER.

TORONTO POSTAL GUIDE. During the month of August 1890, mails close and are due as follows:

	Clos.	Dec.
G. T. R. East	a.m. p.m. 6.00 7.30	7.45 10.30
O. and Q. Railway	7.30 7.45	8.00 9.00
G. T. R. West	7.00 3.20	12.40 7.40
N. and N. W.	7.00 4.10	10.00 8.10
T. G. and B.	6.30 3.45	10.40 9.00
Midland	6.30 3.30	12.30 9.30
C. V. R.	6.00 3.20	11.20 9.35
G. W. R.	a.m. p.m. 2.00 9.00	9.00 2.00
	6.00 4.00	10.30 7.30
	11.30 9.30	6.20
	a.m. p.m. 6.00 4.00	9.00 5.45
U. S. N. Y.	11.30 9.30	10.30 11.00
U. S. West States	6.00 9.30	9.00 7.23
	12.00	7.23

English mails will be closed during August as follows: August 4, 6, 7, 11, 13, 14, 18, 20, 21, 25, 27, 28

## RUBBER BOOTS, COATS

And other Rubber Goods Repaired

## -H. J. LA FORCE-

Fine Boots and Shoes Made to Order

117 Church St. - - - cor. of Queen

## O'MEARA

THE—

# TAILOR

HAS OPENED HIS NEW STORE

561 QUEEN ST. WEST,

With an entirely new and select stock of Irish, English and Scotch Tweeds, Worsteds, etc.

Good Fit & Workmanship Guaranteed

561 Queen Street West,

Opposite Denison Avs.

## John McMahan

### MERCHANT TAILOR

93 King St. W., : Toronto

## A. J. McDONAGH

### DENTIST

Office and Residence, 250 SPADINA AVE

TORONTO

Third door south of St. Phillips' Church

FOR

# Painting, Graining,

Glazing, Kalsomining, Plain and

Decorative Paper Hanging, & Etc.

CALL ON

# J. W. MOGAN

310 KING STREET EAST.