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# The Catholic Weekly Review.

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

*Reddite que sunt Cesaris, Cesaris; et que sunt Dei, Deo.—Matt 22: 21.*

Vol. IV

Toronto, Saturday, July 5, 1890.

No. 22

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## Notes.

DR. BARNARDO has been at his old tricks again, and application was recently made to the courts in England by the natural guardians of a child named Murphy, for authority to remove the boy from the proselytising care of that ingenious advertising philanthropist. The Earl of Tenbigh, a well-known Catholic nobleman, had undertaken the education of the orphan; but despite this fact, Dr. Barnardo, true to his old instincts, is opposing the application, and will doubtless be assisted potently by the prejudices and purses of those elderly females who cheerfully give their money for the purpose of disconcerting the Catholic Church.

A Bill has been introduced into the Imperial Parliament, which looks suspiciously like a Barnardo relief measure, as it provides that the courts of law may, for a sufficient reason, deprive parents of the management of their children. It is obvious what a power for evil such an enactment might become in the hands of a partisan judge, who might order that a child should be placed in an institution where his religion would be lost, simply because the father or mother had, by a misdeamour, given excuse for an attack on his or her future fitness to bring up a family. It has always been a fundamental principle in British law that a father cannot give up his authority over his child, and one of the most deplorable results of mixed marriage has been that men, otherwise of high character, have availed themselves of this provision to break their promises made before marriage on the plea that the law will not allow them to do otherwise. This new bill therefore aims at destroying an old established custom and must be looked upon with suspicion. We, in Canada, see a little too much of the conduct of Dr. Barnardo's waifs who are periodically poured into this country, to have such a high opinion of his system that we would cheer-

fully see the children of unfortunate Catholic parents entrusted to his care, even if it did not necessarily involve the loss of their faith. The bill is likely to meet with much opposition, and if passed at all, we may hope it will be with a provision that the religion of the child will be preserved, no matter how unworthy the parents from whom that religion comes.

THE new Italian "science," called criminal anthropology, or the physical and mental study of persons addicted to crime, already professes to teach people how to distinguish criminals, and even the species of crime of which they are liable to become guilty. With regard to the latter, the process of discrimination is somewhat delicate, but the "born criminal," as described in Professor Lombroso's book, can scarcely be mistaken. He has projecting ears, thick hair, and thin beard, projecting frontal eminences, enormous jaws, a square and projecting chin, large cheek bones, and frequent gesticulation. Crime, in fact, allies itself with ugliness, so that the very old and barbarous custom of hanging the uglier of two suspected persons had really a scientific basis.

In a recent interview, Cardinal Manning was asked:—"Do you expect England will ever again be Catholic, your Eminence?"—"I know no example in Christian history in which a whole people having once been robbed of faith have ever returned to it as a whole. The return of Arian nations, as Lombardy and Spain, to Catholic unity is no example. But I have an unchangeable hope that Christianity and the Catholic Faith, which is its perfection, will continue to spread indefinitely among the English; because they never rejected the faith, but were robbed of it and have been born innocently into a state of privation."

"One more question, your Eminence, and I will liberate you, with a thousand thanks for your kind courtesy. I have been told that there is a difference between the old Catholics and the converts. May I ask is that your experience? Is there not some lingering vestige of the old Protestant spirit?" His Eminence smiled slowly and thoughtfully as he looked at me, and replied, "Do you know that is a very burning question with me. I will answer it generally. In matters of faith there is not one jot or tittle of difference, for we are all disciples of the same Divine Master, whose voice has never varied from the day of Pentecost until now. In matters of opinion outside the faith there is perfect liberty among us, which never trouble us. The old Catholics have, happily, inherited faith without effort and the strain of reasoning it out. Converts have had to find it in the sweat of their face. Perhaps St. Augustine knew the reasons of his faith and the evils of Pelagianism more sensitively than those about him in Africa who had always been Catholic."

## THE DISAPPEARANCE OF JOHN LONGWORTHY.

M. F. EGAN IN AVE MARIA.

XXXV.—*Esther's Opinions.*

ESTHER devoted herself as much as possible to the O'Connors. The problem which John Longworthy had tried to reach through glittering generalizations, she was studying in a little circle. Her music became for her only a secondary consideration. She practised as usual; but the excitement of seeing dressmakers, and the necessity of checking her joy in life by a rein of unselfishness, made her forget for a time even the rapturous prospect of a trip abroad.

John O'Connor and his daughter Maggie had gone into more comfortable rooms. Maggie had been compelled to give up "living out," and to come to look after her father. She was a girl of admirable qualities, but entirely without training. She had been sent to a public school from the age of seven until she was fourteen, as her mother had insisted that she should earn her living in some "genteel" occupation. Her mother, who had longed to see her boy in a "white shirt" every day in the week, and her girls in some employment where they should not have "to wet a finger," had succeeded in making a corner lounge of the former, and the latter thoroughly discontented.

At the age of fourteen Magige O'Connor was able to read and write decently: her spelling was not altogether without flaws; she could "boua l" any country in the world with amazing glibness; she knew the Constitution of the United States by heart, and she hated housework. She was unfit to keep books, in the business sense; she had tried her fortune as an entry clerk and failed; she was too big to be a cash-girl, like her sister Rose. There was nothing for her to do but to "live out."

Maggie had much to learn before she could keep a place, and the fact of having "lived out" ranked her, socially, much below Nellie Mulligan in the estimation of The Anchor. At first Maggie felt this deeply, but soon she came to understand that the standard of The Anchor was not the standard that ought to rule her life. She gained in self-respect what she lost in the opinion of the social circle from which the Lady Rosebuds were recruited. Maggie had never been religious; the difference between her and little Rose, who had received all her limited education from the sisters, was marked. But the sudden death of her mother, following the tragedy of Rose's translation to her friends, the angels, had made a great change.

Esther found that John O'Connor could not be in better hands than in those of his daughter. He believed, with a fatal pessimism, that what had occurred would drive him farther into the teeth of the enemy, Drink. He told Esther so, he told Maggie so; and when the young priest remonstrated with him, he only said, in a stupid way:

"It's too late, Father—it's too late! I've nothing to live for now—and I hadn't much before."

The young priest found in Esther an anxious ally. John Longworthy advanced the money to make the father and daughter comfortable. Much was not needed. Esther and Maggie soon transformed the three rooms into a cheerful place, and when John O'Connor came out of jail—there was no evidence against him—he found himself for the first time in his life in rooms that were neither uncared for nor gloomy.

Maggie was hopeless about his reformation; and Esther was doubtful, but she did not show it. The lithographs on the walls attracted his notice first—one of John Mitchell recalling reminiscences to which Esther and Maggie paid marked attention. Esther felt that if his interest could be aroused and kept up in his home everything might be done. She haunted the second-hand-furniture stores in the Bowery until she had supplied the O'Connor apartments with a miscellaneous collection of Irish patriots in all attitudes. She had a theory that if John O'Connor could be made to find attraction in his home, and that if he were fed well, half the battle for him with the devil would be fought. She knew the young priest could finish the fight then, and come off victorious. But she saw that the priest had no chance while the malarious influence of years of living in The Anchor benumbed John O'Connor.

Maggie had learned, after many tears and tribulations, to cook. And Esther, whose mother had been as sensible in her treatment of the girls as she had been foolish in her bringing up of Miles, added some needed improvements to Maggie's knowledge. For two days John O'Connor was kept at home; he was ashamed to go out—had he not been in jail?—and, besides, he was kept warm, comfortable, and interested at home, with the help of the two housekeepers and a second-hand copy of *Picturesque Ireland*. Esther began to understand that this could not go on: he was growing restless; work must be found for him.

About the middle of April John Longworthy had leisure to talk about The Anchor. Except for occasional country strolls with Esther, he had not done anything of late but prepare for the step he was about to take. He was under instructions, and the priest who was his director almost feared the intensity of his eagerness to master truths so new to him. It was arranged that he should be baptized on the Feast of Our Lady of Good Counsel. His director almost exasperated him with his calmness and serenity.

"He is the most cold-blooded man I ever met!" Longworthy said, a little ruefully. "I had always thought that your Church was anxious to make converts, but this priest doesn't seem to help me to get in at all. He is very clear, very kind, very fervent—'lucid,' as Matthew Arnold would call it; but he seems to think that I should not only knock but open the door myself. If a convert has an opinion that he honors you Catholics by going among you, he ought to try this priest." And he laughed a little, remembering how one or two of his unconscious pretensions had been coolly set aside.

"Don't you think he is right not to hurry you?" inquired Esther, a little anxiously. "You see, when a man marries a Catholic girl and adopts her religion, it seems as if he were more anxious for the seventh Sacrament than the first."

Longworthy paused, and went over the Sacraments as they were set down in the Little Catechism. Then he laughed.

"Well, young lady," he said, "I am anxious for both. There is some consolation in the thought that I shall not have to receive Matrimony conditionally, as I have to take Baptism—"

"O John!" Esther interrupted, "what shall we do with the O'Connors? I must find some work for the old man. I have been thinking of something. Will you let me tell you about it?"

"You can talk for three hours if you like," he answered, drawing his chair nearer to the piano-stool, on which, as usual, she sat.—"provided you sing at the end."

"I haven't done much toward solving your tenement-house problem," she said, looking at him, with a slight blush,—it seemed so audacious for her to teach *him* anything; "but I have found out several things."

"And these are—?" he asked, seriously.

"That you can not induce people like those in The Anchor to go into the country; that a brass band playing in the street of a summer night is more to them than all Bach or Chopin—"

He smiled.

"That there is very little hope of changing the gossiping and careless habits of the older women. That so long as these are not changed most of the men will drink, particularly as the temptation of saloons is so frequent. That if the men were better fed they would not drink so much. That if the young girls had cheerful homes they would not be so extravagant and so much given to dangerous amusements. That if New York city were differently shaped you could get rid of the tenement house. That you can not expect workmen to pay rent for little cottages beyond Harlem, and to rise at four every morning to get down to their shops. That the landlord of the tenement house may be as autocratic as any Irish landlord if he pleases."

"Good gracious, Esther, you overwhelm me! But go on,—but the remedy?"

"There is no remedy, except a very partial one,—and that is, to get at the young people, and to begin by opening good markets and closing some of the dram-shops."

"Opening good markets! Why, I saw strawberries for

sale near The Anchor yesterday, and a ragged woman was buying a box!"

"No doubt—and probably on trust. But have you observed how wilted the vegetables are, and how dear the meat is, and how blue the milk is, and how small the buckets of coal are, and what long bills these poor people must run up to live at all? If you had no money left after you had paid your rent and your grocery bill, I believe you'd take to drink, too."

(To be continued.)

### THE TRUE AND THE FALSE PHILOSOPHY OF SOCIAL REFORM.

AN able article, bearing the above title, appears in the current issue of the *American Catholic Quarterly Review*. The writer is the Rev. Alfred Young, C.S.P.; and his paper commences by stating the subject which it is intended to aid in the discussion of. This is neither more nor less than as to the best means of solving "the greatest of all questions which must be answered by this present generation." Father Young asks:—"Which of the two philosophies, essentially antagonistic as they are in idea, expression and spirit, now contending for the mastery of human affairs, can be relied upon to furnish a philosophical criterion of that true progress of the human race which is universally sought for, and justly so, under the titles of reform, of social regeneration, of struggles for personal independence and intellectual liberty? Is it the Catholic Church, with its principles of unity and authority and its efforts, based upon a divine altruism, to establish the one and sanction the other; or, is it Individualism, with its principles of disintegration and 'increased loss of respect for authority,' and its pleas for universal license, the fruit of human egotism? And, on the contrary, which of the twain clearly furnishes principles, and shows in practical results sure indications of progress downwards, of degeneracy, of instability in human affairs, and a consequent abridgment, if not the imperilling of all man's inalienable rights? Here are two definite questions for the serious attention and reflection of men who are willing to think and are not afraid to face logical conclusions."

There never was a period in the history of the world when it was more necessary than now that full attention should be given to this most important question. Indeed, as Father Young remarks, "If ever the Church was called upon to sound the note of alarm, it is now. Many of the wisest and best, albeit in matters of philosophy most ignorant, as well as the designing and the worst, have boldly thrown out the standard of secularisation of what is essentially Divine in constitution, and whose triumph would be marked by dissolution of the family, abolition of the rights of property, which repose ultimately upon the supremacy of the doctrine of the consolidation of the family (the principles of the perpetuity of both family and property), the weakening, if not the total annihilation, of government by anarchical maxims, and the gradual, as already patent, degeneracy of national and personal moral virtues resulting from the secularisation of education, whose most evident and undeniable product, and one likely to prove the most poisonous and disastrous to the destiny of our civilisation, is the prevalent tendency to that satanic intellectual egotism, under the name of Agnosticism, which in denying the divine origin of the race, denies its moral responsibilities to a Creator, and fears not, even at the price of self-stultification, to deny the very existence of the Creator Himself."

It is, perhaps, unnecessary to say, seeing its place of publication, that Father Young's article is chiefly concerned with things as they exist in the United States, but this fact does not render his paper less generally useful. In every country, differing it is true in degree, but not in kind, circumstances exist similar to those which press upon public attention across the Atlantic. There, according to Father Young:—"If we seek in the journals the expression of the public opinion concerning the outgrowth and dangers of the daily multiplication and despotic tyranny of soulless corporations, trusts, and the like evidently godless and irresponsible associations, we find grievous and bitter laments enough over the suffering of the slaves of labour forced to come

under the grinding grasp of the heartless capitalists, who, taking advantage of modern improvements in machinery, have reduced the once intelligent mechanic to an unintelligent mechanical instrument, thus entirely bereft of the natural happiness arising from being the producer of a whole work, crushing out all individuality and stunting the growth of all natural genius.

If it be asked how all this is likely to be changed, what system of philosophy promises to secure a remedy for the state of things complained of, Father Young is ready with his answer, and a very true and good answer it is. He says:—"There is such a philosophy, and there is but one; the most fitting term for which would indeed be Socialism, were it not that such a term is already identified with doctrines and effort based upon the worst phases of individualism. No other term is left but Catholicity, which indeed it bears. Unlike its antagonistic philosophy, as exhibited in various concrete forms, such as Socialism, Communism, Anarchism, and pure Humanitarianism, Catholicism is both a religion and (what is not so well known) a complete consistent system of universal philosophy, embracing the whole field of human thought and applicable in logical consequences to all human life and condition."

If those who have any doubt as to the truth of this assertion will turn to the history of the past and of those nations which were most Catholic, they will find ample proof at their disposal in the social conditions of the bygone periods and peoples. They will see that when and where the influence of the Church prevailed most extensively, then and there was there an equitable distribution of wealth, a diffusion of comfort and prosperity, which left few homes entirely poverty-stricken. Rightly does Father Young declare that "The enormous and unjust inequalities in worldly possessions which now prevail in modern society, resulting in a threatened disruption of the whole social order, the fears of which are boldly confessed on every page of contemporary literature, cannot be laid at the doors of the Church. It had its high and low classes, its noble and peasant, its prince and mechanic, but it never had, in the days of its 'omnipotence' in human affairs, a class out of which were spawned a Communist or a piratical 'Trust' company. It has been left to the philosophy of individualism to found the base order of the Plutocrat, and determine the rank of the gentleman by the amount of stock one holds in wealthy corporations; to stir up in the popular mind a morbid craving for the possession of wealth, with all its diabolical train of envy and jealousy between the rival competitors in the mad race for gold, and of murderous hate in the breasts of those who have been thwarted in their desires; to breed a class of bank robbers, of peculating employes, of bribed legislators, of stock-watering thieves, all of whose 'operations' are daily heralded and commented upon in language which shows that the popular conscience is so blunted as to deem these iniquities fitting subjects rather for satirical humour than for denunciation, in terms of horror and shame, on account of the indelible disgrace which should attach, not only to the criminal, but to the whole fraternity of our humanity."

Often before has it been said, but Father Young does well to repeat the statement, that only in the return of humanity, in a spirit of perfect obedience, to Catholicism, to a full acceptance of the obligations which it imposes, will a cure for the present evils of society be found. When the day of such return dawns "again will arise the spirit of a true humanity, which will breathe hope into the aching breasts of the down-trodden peoples, the spirit of a divine liberty, equality, and fraternity, whose sanction and defence have ever been, as they can only be, in that divine philosophy which is the expression of the God-word in man, the logic of regenerated reason, the doctrine of the true and only Saviour of the world; which, indeed, like its Author, can be scorned, traduced, scourged, and crucified, but, like Him, will surely pass through the grave without corruption, and rise again heralding in the dawn of a new day of life, liberty, and happiness for mankind."—*Irish Catholic, Dublin.*

The house and grounds at Rye, Westchester County, N. Y., purchased by the Rev. John Burke for a home for destitute colored children, will be ready by September.



### CARDINAL MANNING ON THE RIGHTS OF THE LABOURER.

THE following is the second portion of a masterly and exhaustive article from the pen of Cardinal Manning on the Rights and Dignity of Labor, lately published in England. In the first portion His Eminence traces the history of labor and compares it, in its right to official and social recognition, with what is so often, and exclusively, called "Capital." Labor, the Cardinal says, is capital and the primary capital. Without it, that which is now solely honored with the title of capital would have no existence. Labor, he says, is the first agency and factor of the great commercial wealth of the British Empire. It is the origin of England's greatness. As capital, and as being the basis, and the foundation, of England's political and commercial greatness, the Cardinal contends that it is entitled to the first and chiefest place in the consideration of the parliament and the ruling classes of England. Then he goes on to set forth the hardships that beset the laboring men, as follows.

I will now turn to the other part of my thesis; that is, to the rights of labor. I am not going to be communistic, and I have no will to be revolutionary. Adam Smith says: "The property which every man has in his own labor, as it is the original foundation of all other property, so it is the most sacred and inviolable. The patrimony of a poor man lies in the strength and dexterity of his hands; and to hinder him from employing this strength and dexterity in what manner he thinks proper, without injury to his neighbor, is a plain violation of this most sacred property." Therefore, first of all, I claim for labor the rights of property. There is no personal property so strictly our own. It is altogether and entirely personal. The strength and skill that are in a man are as much his own as his life blood; and that skill and strength which he has as his personal property no man may control. He has this property in him. Lawyers say a man's will is ambulatory, that is, it travels with him all over the world. So the workingman carries this property with him as ready money. He can buy with it and he can sell it. He can exchange it. He may set a price on it. And this ready money which he carries with him he may carry to every market all over the world; and what is more, he will not be impeded by any foreign currency. No coins, no difficult calculations, decimal or otherwise, obstruct his exchange with other nations of the world.

And further, in one sense it is inexhaustible, except that we all have limits and dimensions, and our strength and skill are bounded by what we are. But there it is, perennial, going on always through his life till old age diminishes it; then what remains in him is to be honored with a reverence of which I spoke just now. I claim for labor (and the skill which is always required by labor) the rights of capital. It is capital in the truest sense. Now our Saxon ancestors used to call what we call cattle "live money," and we are told that what we call chattels and cattle and the Latin word *capita* are one and the same thing, that is, "heads" of cattle, or workers or serfs. This was "live money," and so are the labor, the strength, and the skill in the honest workman "live money." It is capital laid up in him; and that capital is the condition of production.

For capital which is in money, which I will call dead capital, or dead money, receives its life from the living power and skill of the laborer. These two must be united. The capital of money and the capital of strength and of skill must be united together, or we can have no production and no progress. And, therefore, "labor and capital must ride on the same horse," and it is said, in a sort of mother-wit way, that "When two men ride on a horse one must ride behind." It is said that capital rides before. Well, now, if they cannot ride side by side they ought to walk hand in hand. Whatever rights, then, capital possesses labor possesses.

Once more Labor has a right of liberty. A laborer has a right to determine for whom he will work, and where he will work. I do not mean in any capricious and extortionate way, but he must be first and last the judge and controller of his own life, and he must pay the penalty if he abuses that freedom. This carries with it also the right to say whether he can subsist upon certain wages. This is undeniable. He may set too high a price upon his labor, but then he will pay the penalty. No man can appraise it for him. Another man

may offer him his wages, and if he is not content he may refuse it. He cannot say, "You shall work."

In all the history of civilization, if you go back to the Greeks or to the Romans, you find that trades and professions always had their societies and fellowships by which they were united together. It seems to me that this is a sound and legitimate social law. I can conceive nothing more entirely in accordance with natural right and with the higher jurisprudence than that those who have one common interest should unite together for the promotion of that interest.

From this it would seem to me to follow that the protection of labor and of industry has at all times been a recognized right of those who possess the same craft, that they have united together; that those unions have been recognized by the Legislature; that whether they be employers or employed, whether they possess the dead capital or the live capital, the dead money or the live money all have the same rights. And I do not see, I confess, why all men should not organize themselves together so long as they are truly and honestly submissive to one higher and chief, who is superior over us all; the supreme reign of law which has governed, at all times, the people of England.

I am one of those who are of opinion that the hours of labor must be further regulated by law. I know the difficulty of the subject, but I say the application of unchecked political economy to the hours of labor must be met and checked by a moral condition.

If the great end of life were to multiply yards of cloth and cotton twist, and if the glory of England consists or consisted in multiplying without stint or limit these articles and the like at the lowest possible price, so as to undersell all the nations of the world, well, then, let us go on. But if the domestic life of the people be vital above all; if the peace, the purity of homes, the education of children, the duties of wives and mothers, the duties of husbands and of fathers be written in the natural law of mankind, and if these things are sacred, far beyond anything that can be sold in the market, then I say, if the hours of labor resulting from the unregulated sale of a man's strength and skill shall lead to the destruction of domestic life, to the neglect of children, to turning wives and mothers into living machines, and of fathers and husbands into—what shall I say, creatures of burden?—I will not use any other word—who rise up before the sun, and come back when it is set, wearied and able only to take food and lie down to rest, the domestic life of men exists no longer, and we dare not go on in this path. I am not going to attempt a prescription: I should fail if I were to attempt to practice in any art which is not my own; but this I will say: Parliament has done it already.

Do not let it be said, therefore, that Parliament has not interposed in the question of labor and in the question of the hours of labor. I will ask, it is possible for a child to be educated who becomes a full-timer, at 10 or even 12 years of age? Is it possible for a child in the agricultural districts to be educated who may be sent out into the fields at 9? I will ask, can a woman be the mother and head of a family who works sixty hours a week? You may know better than I, but bear with me if I say I do not understand how a woman can train her children in the hours after they come home from school if she works all day in a factory. The children come home at 4 and 5 in the afternoon; there is no mother in the house. I do not know how she can either clothe them, or train them, or watch over them, when her time is given to labor for sixty hours a week.

I saw in my early days a good deal of what the homes of agricultural laborers were. With all their poverty they were often very beautiful. I have seen cottages with cottage gardens, and with scanty but bright furniture, a hearth glowing with peat, and children playing at the door; poverty was indeed everywhere, too. Well I hope this may still be found in the agricultural districts. What may be the homes in our great manufacturing towns I do not know, but the homes of the poor in London are often very miserable. The state of the houses, families living in single rooms sometimes many families in one room, a corner apiece. These things cannot go on; these things ought not to go on. The accumulation of wealth in the land, the piling up wealth like mountains in the possession of classes or of individuals, cannot go on if these moral conditions of our people are not healed. No commonwealth can rest on such foundations.

## INVOKING THE SAINTS.

If there be any one doctrine of the Holy Catholic Faith that is peculiarly dear to the Christian heart; and that encourages and consoles him in moments of trial, despondency, or sorrow it is that the beatified souls in heaven, who dwell in the immediate presence of God and see Him face to face, are earnestly interested in sojourners on earth and unceasingly pour forth prayers in their behalf. That the saints in heaven can and do intercede for us human reason and divine revelation unite in declaring. The doctrine, too, stands forth conspicuously in the Apostles Creed. Immediately following the articles declaring our belief in the Holy Ghost and the Holy Catholic Church comes the declaration I believe in the Communion of Saints.

The belief, in fact, is older than Christianity. It was a part of the belief of the Jews under the Old Law, and is so still. Nor was it a new revelation to them. It was a part of the primitive revelation to mankind. It came down to the Jews through their patriarchal forefathers; and remnants of it, though obscured and disfigured, can be plainly traced in the traditions and religious customs of all the nations of antiquity. In fact it was in its true form, or in the distortions or perversions to which it was subjected by heathen and idolatrous nations, a universal article of belief.

So the belief continued until the uprising of Protestantism. It remained for this multiform, hydra-headed heresy to flatterly deny it. And now, contrary to all reason, Protestants sacrilegiously ridicule it and insist that the invoking of saints is superstitious and idolatrous.

Superstitious and idolatrous! If so, then the deepest, purest sentiments, the deepest, purest, feelings and desires that God has planted in our hearts and made an ineradicable part of our common human nature, are superstitious and idolatrous. What true mother's love ever ceases for her son, erring and undutiful though he be? What true Christian mother ever ceases to pray for her son? And think you that if she be admitted into heaven to enjoy the beatific vision her love for her son will cease, or be less pure, less tender, less true and strong. Common sense forbids the horrible supposition; divine revelation denies it.

"But those who enter heaven lose all knowledge of and concern for those they left behind on earth," some miserable, stupid objector asserts. Do they? If so then our Divine Lord was a falsifier. There is no other alternative. He, Our Blessed Redeemer, Very God, as well as Very Man has expressly declared that the inhabitants of heaven *do know and do care* for us poor mortals on earth.

I say to you, is His declaration, "that even so the *re shall be joy in heaven upon one sinner that doeth penance, more than upon ninety-one just, who need not penance.* (St. Luke, 15 7.) Again, in the same discourse, he repeats: "So I say to you, there shall be joy before the angels of God upon one sinner doing penance."

These are the words of God, who "cannot deceive nor be deceived."

The Sacred Scriptures are full of this truth both in the types and figures of the Old Law, in plainer references to it in the New Law, and especially in the visions of heaven vouchsafed to St. John as recorded in the Apocalypse.

We need not cite particular texts of Sacred Scripture in proof. Of what use would it be? Protestants are so accustomed to twist the texts of Sacred Scripture into whatever shapes best suit their purpose; to put their own individual meanings into them, or to explain entirely away their real meaning, that to quote Scripture to them is simply waste of time. As for Catholics they believe in the Invocation of Saints, as they do in any other doctrine of their undoubted, certain, Christian faith. To them it is a most precious, sweet and consoling doctrine. For they feel that, however unmeritorious of the grace and help and mercy of God they may be, the Saints in heaven, who once were poor, weak, erring and sinful mortals like themselves, but who through heroic strivings on earth attained perfect sanctity, or who through purgatorial sufferings having been freed from every taint of sin became pure and spotless and obtained admittance into the mansions of eternal bliss, now look down from their seats around the throne of God, and watch, with sympathetic

eyes, our struggles and griefs and sorrows, and by their prayers, far more effectual than ours can be, far more effectual than the prayers of any sinful mortals can be, intercede for us, and unceasingly besiege the throne of God in our behalf.

Yet it is *this* doctrine, the truth of which is testified to alike by human reason, by the concurrent testimony of all religions of the world (Protestantism and its mongrel forerunner, in some respects, Mohammedanism, excepted), which Protestants seize hold upon to base a charge of superstition and idolatry against Catholics. — *Philadelphia Catholic Standard*.

## ANNUAL CLOSING EXERCISES.

## ST. MICHAEL'S COLLEGE.

The commencement exercises at St. Michael's College recently, were graced by a brilliant public attendance and of ladies particularly, who turned out in great numbers and charming toilettes. His Grace, Archbishop Walsh, patron of the college, presided, and on either side of him were Sir Daniel Wilson, President of Toronto University, and His Lordship Bishop O'Mahony. Among others there were present: Very Rev. Vicar-General Rooney, Fathers Walsh, Lynch, Heenan, Hamilton, Minehan, McCann, Egan, Thornhill; Campbell, Orillia; Bro. Odo and the college staff.

The following are some of the Prize Winners.

O'Mahony Medal—Mental Philosophy. A. O'Malley, Toronto.

Campbell Medal—Classics—F. J. Hussey, Central Falls, R. I.

O'Connor Medal—Mathematics—P. O'Leary, Indian River, Ont.

Dowling Medal—English Essay—W. J. Healy, Avoca, Pa.

Maddigan Medal—Commercial Course. T. Roach, Toronto.

## SCHOLARSHIPS.

Natural Science—1 A. O'Malley, 2 W. A. McDonagh, 3 J. J. O'Sullivan; honors, G. P. Murphy.

Christian Doctrine—M. J. Maguire; honors, G. P. Murphy and W. J. Fogarty.

The Elmsley Bursary—P. J. Murphy, Peterboro', Ont.; hon. mention—F. O'Sullivan, Campbellford; J. Powers, Fall River, Mass.; W. Fogarty, N. Roche, Toronto.; J. O'Sullivan, Campbellford.

After the distribution of the medals, prizes, etc., the president of the college, Rev. Father Teefy, welcomed the visitors, and particularly Sir Daniel Wilson. He made an eloquent reference to the loyalty of Sir Daniel and the graduates of Toronto University to that institution, and he hoped that such a test might never come to St. Michael's, but if it should their graduates would have a noble example to follow.

Sir Daniel Wilson gratefully acknowledged the kind words of sympathy spoken by the principal. He wished to intimate the warm interest which he felt in St. Michael's College as one of the affiliated colleges with Toronto University. Notwithstanding the essential distinction between the state institution and a church institution, he cordially realized the great importance of that Christian education which they had heard referred to in the address of one of the students. He realized the increasing infidelity of the day and the soundness of the Christian training given to young men in such an institution as this. That education was a valuable factor in the growth of the young in days like the present. He was gratified to meet the Archbishop in the relations which brought them together there.

Archbishop Walsh congratulated the students upon the prizes gained in the year's examinations, and he was delighted to hear the president of the college say that the boys had pursued their studies conscientiously and ably. In this age when education is wide-spread, in this age of universal intelligence, it is necessary for young men to work hard in order to keep up in the race of life. Christian education had been referred to, and he would only say a few words about it. In education the light must stream from heaven. He again congratulated the students and wished them much enjoyment of the holidays.



## The Catholic Weekly Review.

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

Commenced by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

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

Rt. Rev. T. J. Dowling, Bishop of Hamilton.

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

The late Archbishop Lynch.

The late Rt. Rev. Bishop Carbery of Hamilton.

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

And by the leading clergy of the Dominion

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### TO OUR SUBSCRIBERS.

Commencing this week we send all subscribers of THE REVIEW who are in arrears for their subscription a statement of their indebtedness, and request those who receive such to remit the amount as soon as possible.

We wish to extend the sphere and usefulness of the REVIEW, and to do this it is absolutely necessary that these accounts be promptly paid.

### THE ORANGE SENTINEL ON MIRACLES.

UNDER the contemptuous heading, "Another Alleged Miracle," the *Orange Sentinel* of a late issue takes exception to a story to which we gave place a few weeks ago in these pages. The story was one of the recovery of the sight of a blind boy in Montreal, through the intercession, as was believed, of "the good Ste. Anne." The *Sentinel* has this to say in criticism:

"THE CATHOLIC WEEKLY REVIEW, of this city, reproduces a letter from a correspondent of *Le Maria*, which records another alleged miracle, the subject being a blind boy whose sight, the correspondent says, was wholly restored while he knelt in the sanctuary of Notre Dame de Bon Secours in Montreal. It appears that the blind boy had been to the famous shrine of La Bonne Ste Anne, and was returning home without being cured, when he worshipped at the other church named, with the miraculous result recorded. This is the way the correspondent puts it:

"A large pilgrimage of French-Canadians from the United States had been to the shrine of La Bonne Ste. Anne. They confessed and communicated at the sanctuary, and they wished to make a second Communion at the venerable shrine of Our Lady of Bon Secours, in Montreal, while on their homeward journey. Among the pilgrims was a little blind boy, who had prayed devoutly at Ste. Anne's, but who had not regained his sight. He was resigned to the will of God, but yet he prayed with fervor to the Blessed Virgin that his eyes might be opened; and his fervor was, perhaps, never so strong as when returning sightless from Ste. Anne's, he knelt in the hallowed sanctuary of Notre Dame de Bon Secours. When the priest came down to the railing to give Holy Communion he observed something unusual in the blind boy's face, as he laid the Sacred Host on his tongue; and looking a second time, he saw the sightless eyes bright with intelligence—the

boy could see! The priest, who, by a singular coincidence, happened to be the chaplain of the Nazareth Blind Institution, was greatly moved, and immediately, at the conclusion of his Mass, inquired into the matter. To his great joy it proved to be an undoubted miracle—the blind boy's sight was perfectly restored."

It is a very strange thing if such a miracle actually occurred that so little should have been heard about it because we do not think it is part of the policy of the Roman Catholic Church to hide its light under a bushel. We cannot credit such a story, nor do we believe that it will impose upon the better class of Roman Catholics either. More, too, we are surprised that the *Catholic Weekly Review* should republish the story unless its editor has fully assured himself of its truth. Now we ask our contemporary if it knows the statement to be a fact, or, if not, if it believes the story to be true?

Stories of miracles of this description are an insult to the intelligence of the age. It may be possible that there are cases of "mind cures" in nervous or hypochondriacal affections; but in such deep-seated organic diseases as blindness even the most acute mental excitement could not possibly have any effect. We venture to say that if any thoroughly reliable oculist upon this continent be consulted with regard to the alleged miracle, he will pronounce it to be untrue. It is all very well to say that nothing is impossible to the Creator of mankind. But that assertion, in the absence of absolute and unimpeachable evidence of these alleged miracles, does not prove that the Creator employs other than natural methods in dealing with mundane affairs. At all events, the burden of proof always lies upon those who announce the performance of miracles, and mere unsupported allegation will not impose upon an intelligent public."

Of this particular case we are not able, of our own knowledge, to say anything positively. But the *bona fides* of the correspondent—who is very well known to us—is wholly above question; The story, as it stands, is a tolerably circumstantial one; and believing, as we do fully, that the evidence in support of miraculous occurrences at the shrine of Ste. Anne de Beaupre in Quebec, is simply irresistible, we had no hesitation in admitting it into our columns, nor have we any hesitation now, in saying of it, that we regard its authenticity as very probable.

The *Sentinel* is of opinion that stories of miracles of this description "are an insult to the intelligence of the age," and an imposition upon "an intelligent public." It invites, and we readily give, our opinion upon the large subject which it opens up, namely, the probability and even the possibility of miracles.

To begin with, it is a somewhat curious fact we think, that the belief of Catholics in the miracles wrought by the relics and prayers of the saints should prejudice them so much in the minds of Protestants of all classes. All such claims and beliefs the Protestant and the unbeliever, pronounce, for the most part, to be superstitions and absurdities. That much they hold in common, although this strong feeling in each against miracles will be found to arise from different motives and principles. In the case of the unbeliever, recourse is generally had to the celebrated argument of Hume against the actual occurrence of miracles, that it is impossible to fancy the order of nature interrupted; while in the case of Protestants, their opinions, so far as can be ascertained, appear to proceed from the assumption of an extraordinary First Principle. The Catholic Church does certainly abound in miracles. Her store of relics is inexhaustible; they are multiplied through all lands, each particle of each having in it, according to a great writer, "at least a dormant, perhaps an energetic, virtue of supernatural operation." At Rome there is the true cross, the crib of Bethlehem, and the chair of St. Peter; portions of the crown of thorns are kept at Paris; the holy coat is shown

at Treves; the winding sheet at Turin; at Monza the iron crown is formed out of a Nail of the Cross; and another Nail is claimed for the Duomo of Milan; pieces of our Lady's habit are to be seen in the Escorial—all the mediæval of Divine manifestations and graces. "Crucifixes," said Cardinal Newman in one of his famous English lectures, "have bowed their head to the suppliant, and Madonnas have bent their eyes upon assembled crowds. St. Januarius' blood liquefies periodically at Naples, and St. Winifred's well is the scene of wonders in even our own unbelieving country. Women are marked with the sacred stigmata, blood has flowed on Friday from their five wounds, and their heads are crowned with a circle of lacerations. Relics are ever touching the sick, the diseased, the wounded; sometimes with no result at all, at other times with marked and undeniable efficacy. Who has not heard of the abundant favours gained by the intercession of the Blessed Virgin, and of the marvellous consequences which have attended the invocation of St. Antony of Padua? These phenomena are sometimes reported of Saints in their lifetime as well as after their death, especially if they were evangelists or martyrs. The wild beasts crouched before their victims in the Roman amphitheatre; the axeman was unable to sever St. Cecilia's head from her body; and St. Peter elicited a spring of water for his jailer's baptism in the Mamertine. St. Francis Xavier turned salt water into fresh for five hundred travellers; St. Raymond was transported over the sea on his cloak; St. Andrew shone brightly in the dark; Scholastica gained by her prayers a pouring rain; St. Paul was fed by ravens; and St. Frances saw her guardian angel. I need not continue the catalogue; here what one party urges, the other admits; they join issue over a fact; that fact is the claim of miracles on the part of the Catholic Church; it is the Protestants' charge, and it is our glory."

A miracle is a fact perceptible by the senses, and evidently in opposition to well-known laws of nature. Miracles are of two kinds. Some are quite beyond the power of created nature, and as such require the intervention of the creative power of God, as, for example, would be the raising of the dead to life, or the sudden restoration of a lost limb; others, again, though not requiring for their production the creative power God, but still above the power of material or human agency; as, for instance, a sudden restoration to health without remedies, when, according to the laws of nature, such a cure would be impossible. Miracles of this class, the theologians hold, may be performed by God, but they may also be the work of saints and angels. Their possibility can be gainsaid only by those who deny the existence of an Almighty Creator and Ruler of the universe.

The principal argument brought against the possibility of miracles is that of the unbelievers, namely, that the laws of nature are invariably determined, and admit of no change. It is the argument, too, of the *Orange Sentinel*, putting aside altogether the grave objections to be urged against the application of such abstract reasoning to questions, like miracles, of concrete fact, and on what grounds do unbelievers assert this maxim? It is not self-evident; on the contrary, the human race, with but trifling exception, admits not only the possibility, but the actual existence of miracles, and so denies the assumption. Renan asserts that science assumes the laws of nature to be absolutely unchangeable, and hence cannot but reject the possibility of miracles, but this, too, is an assumption unwarranted either by facts or by reason. The order of nature, it must be conceded, is constant, but true science must admit that the order of nature is subject to the

control of the Creator. The unbelieving school further argues that we have a physical certainty as to the constancy of the order of nature, whereas the existence of a miracle becomes known to us by moral certainty only; namely, by the testimony of those who profess to have witnessed it; that moral certainty is inferior to physical certainty, and that miracles are therefore to be rejected, whatever may be the weight of testimony in their support. To this it is to be answered, that it is untrue that they who witness a miracle have no physical certainty of the fact. A miracle, being a fact perceptible by the senses, falls under the same observation as other natural facts, and affords the same certainty. But unbelievers are not often found to meet a miracle face to face. They find it preferable, upon hearing of one, to deny the fact, without making any show of inquiry, or if the fact be too well established, to assign for its existence, as the *Mail* does, some natural cause yet undiscovered, or to attribute it to disordered imagination, nervous derangement, physical prostration, and the like.

The position which Protestants assume with respect to the question is different. Their opposition proceeds from very different premises. Catholics affirm that the Supreme Being has wrought miracles on earth since the time of the Apostles. Protestants deny it. "What God did once," we Catholics say, "He is likely to do again." "What God did once," they say, "He is *not* likely to do again." Protestants say, "It cannot be supposed that he will work *many* miracles." Catholics say, "It cannot be supposed He will work *few*." Thus, so far as Protestants are concerned, the question is determined by an extraordinary First Principle, and one is left to speculate upon the consistency of people calling themselves Christian rejecting, in proof of some miraculous act, evidence of the highest character, and confirmation the most minute, and laughing at the idea of supernatural acts. On the other hand, let us take our own side of the question. To begin, Catholics hold, through divine grace, the supreme mystery of the Incarnation. Beside this stupendous event all the miracles of the Martyrology, of the lives of the Saints, and of local traditions and legends, put together, are as nought: it is that fundamental truth which Protestants profess as well as we. To accept the miracle of the Incarnation, to believe that the Supreme Being was born of a mortal woman, and yet protest against what falls without the limits of our human understanding, is certainly the grossest inconsistency. We profess to believe that there are two systems going on in the world, the natural and the supernatural, and two corresponding histories, one of common events, and one of miraculous, each system and each history having its own order. And, entertaining this belief, miracles, to the Catholic, are facts of history and biography, to be dealt with as other facts. As natural facts do not startle Protestants, supernatural facts, under circumstances, do not startle Catholics. They may or may not have taken place in particular instances, and in the absence of distinct evidence, and unable to determine, they may prefer to suspend judgment, but they still say, in Cardinal Newman's words, "It is very possible;" they will never say, "I cannot believe it."

It is evident that the protests of Cardinal Manning, Mr. Gladstone, and other prominent Englishmen against the iniquitous proposal to endow the liquor traffic are having good effect. On June 19th, on going into committee in the House of Commons on the Licensing Bill, the Chairman put

the motion that the first clause, proposing to apply £950,000 to the purchase of licenses, stand a part of the bill. Mr. Storey, who was speaking against the clause when the debate was adjourned on Tuesday night, did not rise to resume his speech, and as no one else spoke, the division was taken, resulting in a vote of 228 for and 224 against the clause, thus bringing the Tory Government within four votes of a serious defeat. On the following Monday night the Government announced in the House of Commons that the obnoxious compensation (to liquor dealers) clause of the Licensing Bill is in the meantime deferred.

#### PRIVATE JUDGMENT.

THE revision of creeds which is at present the absorbing issue of the so-called reformed churches shows up Protestantism in its native colors, a mere natural religion with a supernatural veneering of scriptural language and modes of thought added to the denial of a divine objective revelation. "Protestantism," says Mr. Malloch, that profoundest of non-Catholic thinkers, "is at last becoming explicitly what it always was implicitly, not a supernatural religion which fulfils the natural, but a natural religion which desires supernatural." Its distinctive note is a negation; its essence is the denial of God's revealed word, however loud it proclaims the contrary. Hence the intense opposition, reaching to hatred, of the reformed sects, as such, to the Catholic Church, which is the embodiment of supernatural religion. Human reason, applied by private judgment as rule and interpreter of divine revelation, must necessarily end by dragging down that revelation to its own level. It is the child on the sea shore trying to put the ocean into a sandhedge. It will grasp all that does not outreach the natural order—truths, precepts, facts, examples which approve themselves to reason, all else—the truth hid in mystery—it will pass by, misinterpret and explain away.

The proper attitude of human reason brought face to face with the revelation of God, admitted to the presence of the divine, the supernatural, the mysterious, is to stand appalled at its infinitude, to feel overwhelmed by its vastness, to sink in adoration and wait in humble prayer till God, stooping down, will strengthen it with the divine virtue of faith and direct its gaze to the infallible vision of His truths. Thus acted Moses when "the flame of fire appeared to him out of the midst of a bush." Moses hid his face, for he durst not look at God. So behaved Saul when stricken, as by lightning, from his horse, and when he exclaimed "O depth of the riches of the wisdom and of the knowledge of God. How incomprehensible are His judgments and unsearchable His ways! For who hath known the mind of the Lord!" But the reason of man inoculated with the venom of pride from him who first said, "I will be equal to the Most-High—the first Equal Righter—is only too prone to delve into the mysteries of God, examine them by its own lights and measure them according to its own standards. He who should plunge with naked eye into solar fires, to fathom their depth and gauge their intensity, would pay, in blindness, the penalty of his rashness; so shall the man who will presume to penetrate with his private judgment into the truth of Him "whose dwelling is in light inaccessible." The searcher of majesty shall be overcome by glory. He will be struck with blindness to the evidences of divine truth, turning away his mind disappointed and disgusted from their consideration, or what is equivalent and must eventually come to it, failing to apprehend the sense and meanings of God, he will substitute his own in their place. He will still hold the letter, the sound, the book, the external

instrument of the revelation, but into all, by the process of private interpretation, he will infuse his own sense and meanings. He will hold the bark, without the substance. He will catch the hairy skin without the divine and living form it was intended to cover. "The voice indeed is Jacob's, but the hand is the hand of Esau." In either case the living word of God is rejected, or corrupted, or deprived of its divine authority, its efficacy and unchangeableness. If Protestants admit much of the divine teaching, and lead better lives for it, they are better than their Protestantism. They fall back on their common sense, their natural religiousness, or on beliefs, ideals and practices that they have inherited from Catholicism; unconsciously and indirectly they lean on the authority of the Church of Rome for certain truths, in which they have divine faith, having received valid baptism and been brought up in invincible ignorance of the one true religion. But all this is in spite of Protestantism. The true word of God is not the external letter, nor sound, nor book, but the living sense that comes from out the mind of God, vibrating with His thought, thrilling with His love, a radiation of the divine intelligence illuminating the mind of man with the light of the everlasting hills.

The light of divine truth, like the light of day, is dependant on the medium through which it is transmitted. According to the nature of the medium it will be intercepted, or obscured, or distorted, or colored. The reformed sects having rejected the authority of the church, took private judgment as the only medium of divine truth, as contained in the Scripture. Now private judgment is under the control of the will, and partakes of its fitful waywardness. It is feeble and fickle and obstinate. It is warped by prejudices, corrupted by passions. The will imparts to the mind its own aversions and repugnances, thus preventing conviction. It may apply the mind to, or turn it away from, evidences and arguments. It may occupy the mind and tie it down with grovelling studies and frivolous and sensual thoughts; it may debauch it and stunt it, and blunt its edge by the use, tastes and pursuits on which it employs the energies of the immortal soul. The great mass of mankind depend on the will for the knowledge of divine truth because the will may make the mind absolutely averse to all such considerations as require vigour, and exertion, and purity, and elevation above the things of sense. What is needed, therefore, is an infallible medium, a living voice, that will speak with authority, loud and clear, that will make its way to the intellect in spite of uncertainties and hesitations and the tumultuous roar of passions, that will bring the truth home to the mind, and awake its attention and exact its reasonable assent. Without this absolute infallibility there is no revelation. "Any supernatural religion" says Mr. Malloch "that renounces its claim to infallibility, it is clear can profess to be a semi-revelation only. It is a hybrid thing, partly natural and partly supernatural, and it thus practically has all the qualities of a religion that is wholly natural. In so far as it professes to be revealed, it of course professes to be infallible; but if the revealed part be in the first place hard to distinguish, and in the second place hard to understand, if it may mean many things, and many of those things contradictory—it might just as well have been never made at all.—To make it in any sense an infallible revelation, or in other words a revelation at all to us, we need a power to interpret the testament that shall have equal authority with the testament itself." No Catholic divine ever laid bare the fallacy of Protestantism with greater power and earnestness. Again regarding its practical tendency, "There is hardly any conceivable aberration of moral license that has not in some quarter or other embodied itself into a rule of life, and claimed to be the

*proper outcome of Protestant Christianity. Nor is this true only of the wilder and more eccentric sects. It is true of graver and more weighty thinkers also.*"—*Is life worth living, Chap. XI.* We have only to recall the hideous morality of the Mormons, and reflect that between it and divorce, as legalized in all Protestant countries, and sanctioned by all the sects, there is question, not so much of kind as degree.

J. J.

*Annual Commencements—continued from page 331.*

## LORETTO ACADEMY.

The closing exercises of Loretto Academy, Bond street, took place on Monday afternoon in the large assembly room in the north wing. There was a very large attendance of parents and friends interested in the children. The room was tastefully decorated, and the entertainment very interesting. Among those present were his Grace Archbishop Walsh, his Lordship Bishop O'Mahony, Very Rev. Vicar-Generals Rooney and Laurent, Rev. Fathers Walsh, Cruise, Kiernan, Minnehan, Lynch, and Dean McCann, Mr. T. W. Anglin, Mr. Miller of the Merchants' Bank, Mr. E. O'Keefe, Dr. Cassidy, and others. His Grace, his Lordship, and Vicar-Generals Rooney and Laurent distributed the prizes to the successful prize winners. The gold medal for English literature, presented by his Lordship Bishop O'Mahony, was won by Miss Amy Coxwell. The programme opened with an Overture from Russoyer, the players being Misses Coxwell, McCann, Lindsay, and O'Grady. The little children then sang a song in chorus, "Little Tollie." Miss May Wheaton gave a recitation, which was very well rendered.

The operetta "Laila" was then given, a number of the children participating. Miss Amy Coxwell took the part of Laila and Miss McCann the Beggar that subsequently became the fairy queen. Instrumental duets were given by a number of the pupils. Miss Wickott gave a recitation. "The words that came not too late." The entertainment was very much appreciated by the audience.

The principal prizes were awarded to Misses Louise Dwan, Nellie Horan, Florence Small, Maggie O'Grady, Fannie Byrne, Flossie McGann, Amy Coxwell, Valentia Russil, Amanda Rheinhardt, Agnes McElderly, Teresa McGann, Marie Miller, E. Reid, Annie McGann, Nellie Horan and Agnes Dwan.

## ST. JOSEPH'S ACADEMY.

On Tuesday afternoon at St. Joseph's Academy, St. Alban's street, the 32nd annual closing exercises and distribution of medals and prizes took place. A great number of the clergy and prominent ladies and gentlemen were present. A program of music and recitations was gone through, after which Archbishop Walsh, assisted by Bishop O'Mahony, Very Rev. Vicar-Generals Rooney and Laurent and others, conferred the honors and distributed the medals and prizes, of which the following are the more important:

Bronze medal presented by Pope Leo XIII. for Christian doctrine, Miss Annie Hillman.

Gold medal, awarded to Miss Lillie Way, for ladylike deportment, honorable distinction in the higher branches of English and instrumental music, honorable mention in oil painting.

Gold medal, presented by Archbishop Walsh, for sacred history and Christian doctrine, equally merited by the Misses Brennan, O'Donoghue and Hemmesy, obtained by Miss O'Donoghue.

Gold medal for superiority in English, presented by Bishop O'Mahony and competed for in the higher classes, obtained in senior first by Miss Teresa Dunn.

Gold medal for English literature, presented by Rev. J. J. Egan, awarded to Miss Agnes Brennan.

Gold medal for superiority in mathematics, presented by a friend, competed for in the higher classes, obtained in Senior A by Miss Annie McGurn.

## LORETTO ABBEY.

Commencement at Loretto Abbey always has been an interesting event to many more than the graduates and

friends of the institution. The entertainment by the pupils goes far beyond a school-girl display of accomplishments, notably in the musical way. All who know the academy are glad to receive cards of invitation, and every year the visitors are more numerous than the hall can well accommodate. Last week's closing exercises were no exception to the general rule. Half the people who came could not find seats in the concert hall, and many put in the time inspecting the artistic work of the pupils. The graduating class was, as usual, creditable to the abbey, and the entertainment was even beyond previous years. His grace Archbishop Walsh, his Lordship Bishop O'Mahony, Vicars General Laurent and Rooney and some 40 or 50 priests were present. The archbishop and the bishop conferred the academic honors, and bedecked with crowns of roses the candidates for that honor. Prizes—a long list of them—were distributed in the senior and junior divisions.

It was, however, the vocal and instrumental music which was the great feature of the programme. Perhaps all that is necessary to say is that the entire programme was presented with a nearer approach to perfection than many could possibly have expected. The solo part in the initial number, Rossini's *Inflammatus*, which was taken by Miss Mathews, was splendid. Everybody knows what power the treatment of this piece demands, and the young lady's voice was fully equal to the occasion. Miss Macdonell proved herself to be a brilliant pianiste. Her touch, her sympathy with the subject, her mastery of the instrument, won for her general praise. Both in vocal and instrumental music the performance of many other young ladies would have been worthy of laudatory mention if their names had appeared on the programme. The choruses were admirable in respect to attack and shading. The elocution class was equally well acquitted. At the conclusion the archbishop congratulated the pupils on the talent and evidence of industry displayed by them. The entertainment, he said, was most creditable to the abbey, and worthy of the high name which it holds.

## AT MONTREAL.

## ST. MARY'S COLLEGE.

The students of St. Mary's College were dismissed for their holidays last Monday. At 9 o'clock a.m., the pupils and a large and fashionable audience of their relatives and friends assembled in the Academic Hall for the distribution of prizes. Father Drummond, S. J., as rector of the college and Superior of the order in Canada, presided, and the professors were present in full force. The prizes were of an interesting, instructive and valuable nature.

The following gentlemen received the degree of B.A.: Messrs. Raoul Dumouchel Oscar Gladu, Frederick Haarth, Joseph Lamarre, Louis Loranger, Alphonse Mercier, Frederic Pelletier and Pierre Trudel. Mr. Jerome Decarie received the degree of bachelor of letters, and Messrs. Francois Beaudry and Mr. Lavigne were accorded the degree of bachelors of science. The gold medal accorded by the old students to the student most proficient in philosophy and the sciences was adjudged to Mr. Pierre Trudel. Mr. Raoul Dumouchel carried off the Governor-General's silver medal for being second in merit of the same branches. Mr. Frederick Haarth secured the silver medal given by the Pope to the student most successful in the study of philosophy, and Mr. Aime Geoffrion was awarded a silver medal also given by His Holiness for general excellence in the class of philosophy.

The gold medal given by Hon. Mr. Mercier was captured by Mr. Emile Joseph and the silver one from Lieut.-Governor Angers by Edward O'Gara, honorable mention being also made of Messrs. Avila Allaire and Adeodat Valois. A bronze medal, also given by the Lieutenant-Governor to the class of Belles Lettres, was won by Edward Surveyor. The prize list was a very lengthy one. A fine programme of music was gone through at intervals during the distribution. The exercises were brought to a close with an address from Rev. Father Drummond, who gave the pupils some sound advice as to the example they should set to others during

## General Catholic News

We would most respectfully ask the Very Rev. and Rev. Clergy or any of our readers to send us local items of general interest. We wish to make *The Catholic Weekly Review* a chronicle of all Catholic Diocesan events relating to the progress of religion, but we cannot do so unless we are aided by those who have the knowledge of the facts in their keeping. Bare facts are all we want. Will our friends please furnish us with them?

To Correspondents. We shall be much obliged if Secretaries of Societies and other Catholic Societies will kindly note that, in order to ensure the publication of reports, they should reach us at latest on the Wednesday morning following the events which they record. Manuscripts should be written on only one side.

There are 173 Catholic schools in Scotland, attended by 37,376 children.

Cardinal Moran, in a lecture on Father Damien, has proposed the erection of a stained glass window to his memory in St. Mary's Cathedral, Sydney.

The Very Rev. Father Cel. Augier, O.M.I., of Montreal, Provincial of the Oblates in Canada, has been made Assistant General of his Order, and goes to Rome to fill that position.

In Germany the Bundesrath has sanctioned the abrogation of the law of 1874, by which priests who failed to comply with the May laws rendered themselves liable to imprisonment and punishment.

The Catholic Bishops of England, we are glad to note, have unanimously decided to place themselves at the head of the temperance movement among the people with system and perseverance.

We are pained to record that among those injured in the accident on the Baltimore and Ohio Railroad, near Childs, Md., was Bishop Keane, the scholarly rector of the Catholic University.

St. Mary's Hospital in Detroit is too small for the number of people who desire to be treated in it, and a new wing must be built. Mrs. Eliza V. Watson has given the Sisters \$14,000 as a nucleus for a building fund.

A general convention of Priests of the Lazarist Order will be held at Paris on the 28th of July. This convention is held every twelve years, and is attended by representatives from Europe, America, Africa, China and India.

The United States have now more Catholics of Irish birth and descent, in part, or in whole, than Ireland herself. With their fourteen Archbishops, seventy-three bishops, and 8,332 priests they have the greatest body of English-speaking Catholics in the world.

Mlle. Junine Dumas, daughter of the dramatist, has just been received into the Catholic Church, her godmother being the Princess Mathilde. M. Alexandre Dumas has usually allowed his children to choose their religion on their coming of age. His eldest daughter is married to a Jew.

The Cathedral of Notre Dame in Paris stands upon the spot once occupied by a Roman temple. The length is 390 feet; width of transept, 144 feet; height of western towers, 224 feet; width of front, 128 feet, and length of nave to transept is 186 feet. The Cathedral covers 61,108 square feet.

The various delegations of pilgrims who have lately visited the Pope have carried to the Holy Father an aggregate sum of money approximating \$200,000. Of this amount \$10,000 came from France, \$50,000 from Italy, \$20,000 from Austria, \$25,000 from Germany and \$60,000 from America.

The sum already collected for the National Church of the Sacred Heart at Montmartre, France, is 323,280 francs. It is intended to be an expiatory shrine erected to console the Heart of Jesus for the insults offered God by those who rule over that unfortunate country.

A pilgrimage consisting of fifteen French clergymen of the Providence diocese and about 700 citizens, mainly Canadian Catholics from Providence, Woonsocket, Central Falls, Centerville, Woodlawn and Fall River, started on a visit to the miraculous shrine of St. Anne de Beaupre, on June 30.

The Swiss Federal Council has addressed a warm letter of felicitation to Mgr. Mermillod, Bishop of Lausanne, upon his elevation to the Cardinalate. They received with satisfaction his patriotic declarations, and speak of "our good relations with the Holy See and the Catholic Church in Switzerland."

The recent Catholic Congress of Chili, at Valparaiso, passed strong resolutions in favor of Papal independence, declaring that they would never allow the Government of Chili to acknowledge the Sardinian usurpation, and urging that the time had arrived for Catholic nations to act in concert in attempting a restoration.

The present Father Mathew not only is collecting money for the church in Cork in honor of his distinguished namesake, but he is also administering the pledge to great numbers. He lectured in the church of the Immaculate Conception, Soughton, a short time ago, and 500 persons took the pledge as a consequence.

The Philadelphia *Ledger* gives a two-column list of the churches closed and ministers gone off for the summer. No Catholic church is named until the *Ledger* closes with this paragraph: "The Roman Catholic churches are never closed the entire year. Most of the clergymen remain at their post of duty, and only take a few days' holiday."

The number of those who wished to attend the first performance of the Passion Play at Oberammergau, on May 26, was so great that many had to be turned away. The performance was repeated the next day. Fully a thousand American and English tourists attended the first performance. Splendid weather favored the occasion, and the play was a great success.

Twenty years ago a mission was preached by the Jesuit Fathers of St. Clements in Metz. Two army officers, one French, the other Austrian, were noticeable for their regular attendance. They met again in Rome the other day; but what a contrast! The Austrian officer is now Cardinal Sheehorn, Archbishop of Prague, and the Frenchman is now the Right Rev. Abbot General of the Trappists, Dom Wyart.

The new St. Joseph's College and Normal School for Indian boys at Reusselner, Ind., will be a structure 135x55 feet, with basement and three stories, and it will be conducted by the Fathers of the Precious Blood Society, with Revs. Anthony Dick and B. Florian Hahn in immediate control. It will cost \$10,000 and is intended for boys between twelve and fifteen years of age. It will be ready for occupancy by September 1st.

The annual pilgrimage of the Irish Catholics of Montreal and vicinity to the shrine of the good St. Anne will take place on her festival day, Saturday, July 26. The pilgrims will thus have the advantage this year of being present at all the ceremonies of the feast, the solemnization of which will be observed on the following day (Sunday) and which it is expected will be very imposing and of unusual splendor. The Redemptorist Fathers of St. Ann's Church, Montreal, who have conducted the Irish pilgrimages from this city for several years past with so much success, will again personally direct this year's pilgrimage.

The Bishop of Roseau Dominica, in the Leeward Isles, Dr. Naughton, publishes in the London *Tablet* a correspondence which shows an unheard of outrage on Catholic Rights in that far off spot. A Methodist minister was permitted to tear down the crucifixes and rosaries from above the inmates' beds in the poor house, and in the same institution the doctor had the audacity to order a Catholic patient to be buried by a Methodist minister, and to perform other equally outrageous acts. All this happened in a place where the Catholics are 26,000 out

of a total of 28,000. The matter has been brought by the Bishop under the notice of the British government.

The city of Hanover boasts of one the finest Catholic churches in Germany. It was consecrated last month with magnificent ceremony, and is the monument which Catholic Germany has erected in honor of its famous leader Windthorst. It will be remembered that at one time the faithful Germans proposed to give Windthorst a villa or an estate in recognition of his great services. This he refused, but expressed the desire to have a magnificent church built in his own city of Hanover. It has been done. The new structure will contain hundreds of works of art, the gifts of societies and individuals all over the world to the great leader. The Pope presented the grand altar, the Centre party a superb ostensorium, and other individuals have given similar gifts.

## Men and Things.

Mr. Justin McCarthy, M. P., is just now engaged in collaboration with Mrs. Campbell Praed on a novel, not of political, but of London life. This will be at least the third work upon which these authors have collaborated, the others having been "The Rival Princess," and "The Ladies' Gallery," the latter of which has just run into a second edition.

The Anti-Slavery Congress is about to let the world know what conclusions have been reached after a long and thoughtful session. Meanwhile, African advices inform us that the Arab slave-dhows are busy as bees. Perhaps after all, Cardinal Lavigerie's missionaries and such native converts as Mwangi, King of Uganda, will do more to suppress the slave traffic than all the outside pressure that can be brought to bear.

The Prince of Monaco after long and lively negotiations, has notified the Vatican that he will not visit King Humbert at Rome. He will call on him at Monza. King Humbert and Crispien have made strong efforts to obtain from him a promise to visit the Quirinal, in order to create a precedent for Catholic princes, and in the end to vanquish the unwillingness of the Austrian Emperor, who up to this time has flatly refused to visit Rome. Their attempt has sadly failed.

Mr. Michael Davitt's prostration by influenza comes at an inopportune time for the founder of the Irish Land League. His paper, the *London Labor World*, will appear next month, and he has been all absorbed in the usual preliminary work. The paper is looked for with much interest. One of its special attractions is to be a long series of extracts from the unpublished correspondence of the late Mr. Richard Pigott with a number of politicians and journalists in England and Ireland.

It is rumored that several delegates from the Irish Parliamentary party will visit this country on a collecting tour during the coming Fall. The members have not been definitely settled, but will probably be William O'Brien, John Dillon and John Redmond. They propose to make a tour of the States extending through four or five months. Each member will take a separate district, though it is likely that all will appear together in the larger cities. The deputation will start about the beginning of October.

The next time, "you hear a man prating about the ignorance and 'unprogressiveness' of the French Canadians, tell him this: Last year in the province of Quebec, 198 new schools were opened, 90 new school buildings were erected, 430 more teachers were employed, and 7,000 more scholars were enrolled than in the previous year. And free night schools have been established in Quebec and Montreal, mainly at the expense of the Province."

Lord Hartington is being driven from one absurdity to another in his attempt to find a defence within Liberal principles for the Unionist and Coercionist policy. At the meeting of the Women's Liberal Union Association on Wednesday

he declared that there never had been on the part of any large section of the population of Ireland any strong or decided expression in favour of the scheme "of partial independence" which Mr. Gladstone was prepared to grant and Mr. Parnell to accept. What, then, is the value of elections? And if they have any value, as a so-called Liberal must allow they have, what was the meaning of the General Election of 1886 in Ireland.

Archbishop Walsh of Dublin has severely censured some of Mr. Parnell's Parliamentary party for their neglect of their duties in the House of Commons. We may be quite sure that his Grace found good reason for doing so. On several occasions recently many of the Irish Members were absent from their places in the House when their votes would have inflicted serious injury on the Government—notably a few days ago, when the Government carried their License Bill in committee only by a majority of four. Had five of the Irish absentees been then present the Tories could have been defeated.

Archbishop Walsh and his people are deeply concerned in the work entrusted to the Parliamentary party, and not only is it his right, but he is in justice bound, to protest when that work is neglected and to censure the offenders. By such course he gives further proof of his intense earnestness in the cause. We have no doubt that his Grace's action will have the effect of recalling the absentees to their duty. If not, it will be a notification to the constituencies of the necessity of choosing more faithful representatives at the next election.

We clip the following from one of our exchanges:—"The peculiar peccadilloes of Protestant preachers are well illustrated in the following circumstance which took place in Ohio on Decoration Day: "The G. A. R. of Coshocton, O., attended an "afternoon memorial service" on the 26th ult. in the Grace M. E. Church of that city; Rev. C. C. Erwin, of the Baptist Church, orating with an eloquence brimful of patriotism and bubbling with enthusiasm. He was highly complimented by the G. A. R., which proceeded in the evening to Roscoe, in the suburbs of Coshocton, where a similar service was to be held in the M. E. Church there. The similarity of the services was to be expected, but the G. A. R. folks were somewhat surprised, to put it mildly, when Rev. I. H. D. Harold, the Roscoe Methodist pastor, treated them to precisely the same discourse that they had heard from the Baptist minister a few hours before. The moral to these gospel of honesty preachers is not to buy, borrow, or purloin their patriotic sermons from the same source." Both these preachers were merely lip patriots who stole their patriotism from some speech delivered by a real patriot. Methodist and Baptist preachers are only mock patriots at best.

## Book Reviews.

The New Second Reader by Rt. Rev. Richard Gilmore, D. D., Bishop of Cleveland (Benziger Brothers). Intended for Catholic schools only, the Catholicity of this series of school books is apparent throughout. The number to hand is equal to, if it does not excel, the New Primer and New First Reader published last year. It is all that could be desired in the quality of its illustrations, typography, paper, printing and binding.

DONAHUE'S MONTHLY MAGAZINE, for July, is as interesting as usual. We give a few of the principal articles: The Schoolmaster's Club of Boston; St. Anne de Beaupre, the Auray of Canada; Did Bismarck Go to Canossa? The Andover Review and the New School Policy. Newfoundland and Its Irish Settlers. Irish race Industries. The Leper Settlement. Irish History and Literature in Our Catholic School-Books. Catholic Press Association. Herr Windthorst. Archbishop Ireland on the Color Line. Cardinal Gibbons' Address on Behalf of Immigrant Girls. Judge Fallon and the Books Used in the Public Schools, together with a great variety of other articles, including the Juvenile department and notes of the Month.



the vacation months. Subsequently the pupils and their parents ascended to the church above, where solemn benediction of the Blessed Sacrament took place and the pupils deposited their crowns on the altar.

ST. JEROME'S COLLEGE, BERLIN.

The annual distribution of prizes of St. Jerome's College took place last Thursday afternoon in the Separate School Hall, which was comfortably filled by friends of the College, among whom we noticed Right Rev. Bishop Dowling, Hamilton; Very Rev. V. Przewlocki, Superior General, C. R., Rome, Italy; Revs. Felix Zwiardowski, C. R., Paria Maria, Texas; J. A. Lally, Dixon, Cal.; F. A. R. Laforest, Texas Landing, La.; F. Breitkopf, C. R., Chicago, Ill.; F. Finnigan, S. J., Guelph, etc.

A well-selected programme of speeches, recitations, songs and instrumental music by the College orchestra and brass band was rendered with exceeding good taste and finish. Then the medals and premiums were distributed, the former as follows:—

- Good Conduct, by Rev. Jos. Wey to F. Luthemier, Frankfort, Ky.
- General Proficiency, by S. Wadel to M. Calnan, Vernonville, Ont.
- Mental Philosophy, by Dr. A. Kaiser to John Mahoney, Hamilton, Ont.
- Rhetoric, by Geo. Brohmann to M. Calnan.
- English, by F. A. B. Laforest to M. Calnan.
- German, by J. J. Gehl to F. Zettler, Carlsruhe, Ont.
- History, by Hon. I. E. Bowman, M. P., to John Mahoney.

Chemistry, by Dr. C. M. Drosto to M. Calnan. After the distribution of prizes His Lordship, Bishop Dowling, briefly addressed the audience, pupils and Collego staff, whereupon this part of the proceedings was concluded with "Grosser Got wir loben Dich," and "God Save the Queen."

The guests then accompanied the students and professors to the College dining room where a magnificent spread was partaken of while the orchestra gave some fine selections.

At the close of the banquet the Rev. President, Theo. Spetz, made a happy speech and proposed the health of the Bishop of Hamilton, who responded in his well-known facile style and proposed the health of the principal guest of the day, the Very Rev. V. Przewlocki, Superior General, C. R.

A neat reply in French by the Superior General brought the banquet to an early close to give the Alumni time to hold their triennial meeting in the study hall.

A committee was elected with full powers to decide what shape the Alumni monument to their beloved Father Louis Funcken should take, and to collect the funds to promote the plan to be adopted:

At the close of a most satisfactory Alumni meeting the monument committee met and agreed to raise funds if possible for endowment of a chair. A subscription list being opened, over \$1,000 was signed on the spot, although only a comparatively small number of Alumni were present.

Taken altogether the past year was the most successful and satisfactory ever experienced in the history of St. Jerome's College, and with reasonably good times, the College authorities may confidently hope for similar success and progress in the coming year.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Caisson," will be received at this office until Friday, the 18 day of July next, inclusively, for supplying, erecting and completing in place, a Wrought Iron Caisson for the Dry Dock now in course of construction at Kingston, Ont., in accordance with the plans on exhibition at this office, and at the Engineer's office, 30 Union Street, Kingston, and with the conditions and stipulations contained in a Form of Tender, copies of which can be obtained on application to the undersigned and W. O. Strong, Esq., Resident Engineer, 30 Union Street, Kingston, Ont.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,  
A. GOBEL, Secretary.

Department of Public Works,  
Ottawa, 13th June, 1890.

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

	Clos.		Dec.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	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		
			7.45	
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		9.30
			12.30	
C. V. R.	6.00	3.20	11.20	9.35
	a.m.	p.m.	a.m.	p.m.
G. W. R.	2.00	9.00	2.00	
	6.00	4.00	10.30	7.30
	11.30	9.30		8.20
	a.m.	p.m.	a.m.	p.m.
U. S. N. Y.	6.00	4.00	9.00	5.45
	11.30	9.30	10.30	11.00
U. S. West States	6.00	9.30	9.00	
	12.00		7.20	

English mails will be closed during July as follows: July 2, 3, 7, 9, 10, 14, 16, 17, 21, 23, 25, 29 and 31.

POEMS  
OF  
POPE LEO XIII.

As the Edition of these Poems is limited, and our stock is fast being depleted, we would advise those of our readers who have not yet secured one to send in their orders at once.

To be obtained only from office of

The Catholic Review

**FITS** Send at once for a FREE BOTTLE and a valuable Treatise. This remedy is a sure and radical cure and is perfectly harmless as no injurious drugs are used in its preparation. I will warrant it to cure  
**EPILEPSY OR FALLING SICKNESS**  
in severe cases where other remedies have failed. My reason for sending a free bottle is: I want the medicine to be its own recommendation. It costs you nothing for a trial, and a radical cure is certain. Give Express and Post Office Address:  
**CURED**

H. G. ROOT M. C., 180 West Adelaide St. Toronto, Ont.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Warton Works," will be received at this office until Tuesday, the 8th day of July, next, inclusively, for the construction of an extension to the Breakwater at Warton, Bruce County, Ontario, according to a plan and specification to be seen on application to Mr. David Dinsmore, Post Master, Warton, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signature of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order, A. GOBEL,

Department of Public Works, Secretary  
Ottawa, 23rd June, 1890

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

The Great Secret of the Canary Breeders of the Haritz. **MANNA BIRD** restores song to cage birds and preserves them in health. 10c. by mail. Sold by druggists. Directions free. Bird Food Co., 40 N. 3d St., Phila., Pa.

John McMahon

MERCHANT TAILOR

39 King St. W., : Toronto

AGENTS

Can make from \$5 to \$10 per day, by canvassing for the Catholic Weekly Review, apply to Business Manager.

**NATIONAL COLONIZATION LOTTERY**

Under the patronage of Rev. Father Labelle.

Established in 1834, under the Act of Quebec, 32 Vict., Chap. 36, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

**CLASS D**

The 36th Monthly Drawing will take place

**WEDNESDAY JULY 16th**

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
1	do .....	500	2,000
10	Real Estate ..	300	3,000
20	Furniture sets ..	200	3,000
50	do ..	100	5,000
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

**McKEOWN & CO.**

**Great Sale for Five Days**

Ladies, a rare opportunity is now offered you of purchasing first class

**: DRY GOODS :**

at such low prices.

We must clear out our heavy summer stock at once, and during this holiday season. We are offering exceptional bargains in every Department.

*Black and Colored Silks, Dress Goods, Mantles, Jackets, Jerseys, Ladies' and Children's White Underwear. Household Linen of every description. White Bed Spreads, Lace Curtains, Prints, Satens, Chambrays, and Woolen Goods of every kind.*

Special bargains in Skirting Embroideries and Flouncings, Laces, Ribbons, Corsets, Handkerchiefs, Kid Gloves, Hosiery, Ladies' Underwear, etc.

**M'KEOWN & CO.**

182 Yonge Street.

ST. LAWRENCE CANALS.

RAPIDE PLAT DIVISION.

**NOTICE TO CONTRACTORS.**

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the St. Lawrence Canals," will be received at this office, until the arrival of the eastern and western mails on Wednesday, the 23rd day of July next, for the construction of a lift lock, weirs, etc., at Morrisburg, and the deepening and enlargement of the Rapide Canal. The work will be divided into three sections, each about a mile in length.

A map of the locality, together with plans and specifications of the respective works, can be seen on and after Wednesday, the 9th day of July next, at this office, and at the Resident Engineer's Office, Morrisburg, where printed forms of tender can be obtained.

In the case of firms there must be attached to the tender, the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and, further, an *accepted cheque* on a chartered bank in Canada for the sum of \$6,000, must accompany the tender for Section No. 1, and an *accepted cheque* on a chartered bank in Canada, for the sum of \$2,000 for each of the other sections.

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

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

By order.

A. P. BRADLEY,

Secretary.

Department of Railways and Canals, Ottawa, 13th June, 1890.

**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.

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.**

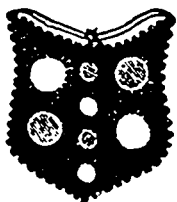
1	Prize worth \$15,000	\$15,000.00
1	" "	5,000.00
1	" "	2,500.00
1	" "	1,250.00
2	Prizes ..	50.00
5	" "	25.00
25	" "	10.00
200	" "	5.00
300	" "	1.50
600	" "	1.00
999	" "	0.50
999	" "	0.50

3134 Prizes worth \$52,740.00

S. E. LEFEBVRE, MANAGER, 81, St. James St., Montreal, CANADA.

**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. Jule, Halifax, is happy to testify to the benefits received from Butterfly Belt and Actina.

A. Rogers, tobacconist, Adelalde 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 18 years, our Sciatica Belt cured her.

"H. J." 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., fireman, 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.

CATARH 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.**



Advertise in

THE CATHOLIC WEEKLY REVIEW and it will pay you.

# ROYAL BAKING POWDER

Absolutely Pure.

A cream of Tartar Baking Powder. Highest of all in leavening strength.—U. S. Government Report, Aug. 17, 1889.

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

Liverpool Service—Sailing Dates

	From Montreal.	From Quebec.
Vancouver.....	Wed. July 2	
Toronto.....	" " 10	
*Sarnia.....	" " 17	
*Oregon.....	Thur. " 24	
Dominion.....	Thur. " 31	

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

Indrani..... July 4th  
TEXAS..... July 5th

## Great Reduction in Cabin Rates. Per Steamships.

Oregon, Sarnia, Toronto & Dominion. Cabin to Liverpool \$40 to \$80; return \$80 to \$110, according to steamer and accommodation.

\*These Steamers have Saloon, State-rooms Music room and Bath-rooms amidships, where but little motion is felt, and carry therein Cattle or Sheep.

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



A NATURAL REMEDY FOR

Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

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. Clifton St., CHICAGO, ILL.  
SOLD BY DRUGGISTS.

Price \$1 per Bottle. 6 Bottles for \$5.  
Agents, Lyman & Co Toronto

## 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 their most powerful and wholesome tonic ever used.

When the disease is strong one bottle is enough; but the worst case of delirium tremens do not require more than two 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



## 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.
Circassian ..	9 July .....	10 July .....
Sardinian ..	16 " .....	17 " .....
Polynesian ..	23 " .....	24 " .....
Parisian .....	30 July .....	31 " .....
Circassian ..	13 August .....	14 August .....
Sardinian ..	20 " .....	21 " .....
Polynesian ..	27 " .....	28 " .....

### RATES OF PASSAGE.

Montreal or Quebec to Liverpool.

Cabin, from \$45.00, to \$80.00, according to accommodation. Intermediate, 25%. Steerage, \$20.00. Return Tickets, Cabin, \$95.00 to \$120.00.

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

## 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.

## W. K. MURPHY

Funeral Director & Embalmer

407 QUEEN ST. WEST TORONTO  
Diplomist for Embalming



### A compound of MILK, WHEAT & SUGAR

Chemically so combined as to resemble most closely the

#### MOTHER'S MILK

It requires only water in preparation, thus making it the Most Economical and Convenient

preparation in the market, besides doing away with the DIFFICULTY AND UNCERTAINTY of obtaining pure milk of a suitable and uniform quality.

THOS. LEEMING & CO.,  
Montreal.