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Catholic Weekly Review.

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

Reddite qua sunt Casaris, Casari; et quae sunt Dei, Deo.—Matt 22: 21.

Vol. V.

Toronto, Saturday Dec. 12, 1891.

No 44

CONTENTS.

DR. SPALDING'S CONVERSION.....	692
HIS REASONS FOR COMING INTO THE CHURCH.....	692
ARCHBISHOP KENRICK.....	691
LETTER OF THE WINNIPEG TRUTH SOCIETY.....	701
EDITORIAL—	
The Enfranchisement of Women.....	696
Dr. Anna Shaw's Crusade.....	696
Its Logical Results.....	696
Is it for the sake of Religion?.....	697
The Protestant Position.....	698
GENERAL CATHOLIC NEWS.....	695
C. M. B. A. NEWS.....	699
COMMUNICATIONS.....	699
POETRY—In Memoriam of Mrs. Hearn.....	M. I. H. 701

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 I suffered from temporary sleeplessness from
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 Koenig's Nerve Tonic, and can recommend same
 as the best medicine for similar troubles.

F. BORNHORST.
 A GREAT BLESSING.

CLEVELAND, O., Sept. 1, 1887.
 I can most truthfully testify to the fact that
 here in Cleveland, several cases of epilepsy,
 which were cured by the medicine of Rev.
 Father Koenig, of Ft. Wayne, Ind., have come
 under my personal observation. In other
 similar cases great relief was given even if up
 to this time they have not been entirely cured.
 It would certainly be a great blessing if the
 findings were more abundantly published that many
 could be cured by this medicine.
 REV. ALARDE ANTONESCHICK, C. S. E.

Orders will be sent free to any address, and
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 Vote for ex-Mayor
JAS BEATY
 For Mayor 1892
 and support

ECONOMY & EFFICIENCY

An improved system of civic administra-
 tion, and an effort to obtain a new City
 Charter.

Amongst other reforms, the appor-
 tionment of civic business into a few Per-
 manent Departments, controlled as to
 officials and service immediately by com-
 petent Heads under suitable By-Laws, but
 ultimately by the Council, the people's
 representatives as a body and not as in-
 dividuals.

Also the institution of a Board of Con-
 trol, composed of the Mayor, the Chairman
 of Committees (as ex-officio members) and
 heads of Departments to suggest methods
 to Control, Reduce and Manage the Ex-
 penditure.

Reduced Taxation as far as practicable,
 consistent with the necessities of the City.
 With this view, retrench and moderate all
 controllable expenditures in every depart-
 ment of work and service.

Equitable assessment and fair taxation
 on all property and changes, and so as to
 promote the influx of Capital.

Utilizing to the best advantage City
 Property and Assets and Reduce the Debt
 and encourage improvements.

Equivalent value in work and material
 for monies expended.

Business-like financial arrangements to
 increase the credit and prosperity of the
 city.

An effort to procure pure water and
 thorough drainage to protect the health of
 the citizens.

To encourage manufacturing industries
 and induce the use of capital in the city
 and thus provide employment.

A readjustment of the Local Improve-
 ment System to render it fair and equit-
 able in its operations.

To establish a judicious relief system
 for paupers that will at the same time pro-
 tect the citizens from street beggars.

To establish a means of reformatory
 punishment for habitual drunkards.
 To provide reformatory constraints in
 cases of first offences of a trivial nature or
 for youthful indiscretions.
 Support an earnest endeavor to uphold
 the moral, healthful, financial and educa-
 tional features of the Queen City.

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	7.40 8.10
N. and N. W.....	7.00 4.10 10.00 8.10
T. G. and B.....	6.30 4.30 11.10 9.00
Midland.....	6.30 3.35 12.30
	9.30
C. V. R.....	6.00 3.40 11.55 10.15
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G. W. R.....	12.10 9.00 2.00
	6.00 2.00 10.30 7.30
	4.00 8.20
	9.30
U. S. N. Y.....	6.00 12.10 9.00 5.45
	4.00 10.30 11.30
U. S. West States	6.00 9.30 9.00 7.20
	12.00

English mails will be closed during October
 as follows: Oct. 1, 2, 5, 8, 12, 15, 16, 19, 22, 23,
 26, 29.
 N.B.—There are branch post offices in every
 part of the city. Residents of each district
 should transact their Saving Bank and
 money Order business at the local office
 nearest to their residence, taking care to
 notify their correspondents to make orders
 payable at such branch post office.
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The Catholic Weekly Review.

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

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

Vol. V.

Toronto, Saturday Dec. 12, 1891.

No 44

MIRACULOUS CURE OF A CONSUMPTIVE PATIENT.

The following statements have been sent in for publication, by one who can vouch for their genuineness and who has the original letters in their possession.

THE CONSUMPTIVE'S STATEMENT.

For two years I have been suffering from phthisis or pulmonary consumption, my physicians gave up all hope of my recovery. Praying fervently to Our Lord Jesus to help me through His most Precious Blood, I asked the "Sisters Adorers of the Precious Blood" at the Convent at Three Rivers to offer novenas for my cure, my family and I also made novenas in union with them, and my children and I still continue to pray in thanksgiving.

I now certify that I am completely cured and can attend to my usual occupations without feeling any fatigue. A thousand thanks to the most Precious Blood of Jesus our Blessed Lord, who has granted me this great favor, for which I shall always feel the deepest gratitude, and I say to those who suffer, go with confidence to the most Precious Blood of Jesus.

(Signed) THIBUREE LAFONTAINE.
St. Stanislaus, P. Q., October, 1891.

CERTIFICATE OF CASE.

We, the undersigned, having seen and often visited Mr. Thiburee Lafontaine during the last two years of his illness, and we unhesitatingly state that according to all appearances his case was hopeless, all despaired of his recovery from phthisis. To-day we here certify that he is now in perfect health, attending to his work.

We are astonished at his cure, and we attribute it entirely to supernatural means.

(Signed) (PHILIPPE DESPINS.
St. Stanislaus, P. Q. (JOSEPH PITHI.

DR. TRUDEL'S CERTIFICATE.

I, the undersigned physician, here declare that I have been treating Mr. Thiburee Lafontaine for acute phthisis during many months and had despaired of his recovery.

I am now extremely surprised to see him in such good health, and am assured and believe his cure was not effected by ordinary means.

(Signed) FERDINAND TRUDEL, M.D.
St. Stanislaus, P.Q., October 25, 1891.

OUR SEPARATE SCHOOLS.

To the Teachers, Western Division.

LADIES AND GENTLEMEN— I beg leave to hereby acknowledge the receipt of your pupil's answers to my paper of Nov. 24th. In reply, permit me to compliment your pupils on the generally gratifying results of their efforts, and to cordially thank yourselves for the prompt and business-like attention you gave to the work in connection with the examination.

Fraternally yours,
CORNELIUS DONOVAN, Inspector.

As it may be of interest to teachers generally, the paper referred to is published below:

1. Write the Ten Commandments.
2. (a) You are a clerk in a general store, in which a customer buys from you six items of goods worth in all about \$20, and gives three cords of wood in part payment. Make out a bill in proper form, valuing the goods and the wood at current or market prices.

(b) A tenant pays you \$80 for three months' rent of house write him a receipt in proper form.

3. During the summer vacation you took a trip from Hamilton to Port Arthur, going by boat and returning by train. Write a letter to your teacher describing the trip, including (a) names of the bodies of water and railway lines over which you passed and (b) references to places or objects of interest along the route.

4. Write from memory any poetical extract of at least four lines, whose theme is "Kindness."

5. In reply to a friend who takes an interest in your school work, write a letter (a) stating benefits to be derived from the study of history and (b) giving a short account of your favorite historical character, with reasons why you admire that favorite.

5. The inspector wishes to know what occupation you would like to follow when your school life is over. Write him a short letter in answer to this question, giving reasons for your choice.

DOM PEDRO'S FUNERAL

PARIS, Dec. 9.—Funeral services under the auspices of the State were held over the remains of Dom Pedro, ex-Emperor of Brazil, at the Church of the Madeleine to-day. Rain fell heavily, but a vast throng gathered in the sacred edifice to do honor to the dead. An immense catafalque was erected in the centre of the church, and on this the coffin containing the remains of Dom Pedro rested. The outer covering of the coffin was black cloth, sprinkled with silver stars. A glass panel was in the lid, and through this the face of the dead ex-Emperor could be seen. On the coffin-plate was an elaborate Latin inscription composed by Abbe David, a member of the French Institute, and a life-long friend of Dom Pedro.

Princess Isabella d'Eu, daughter of the deceased ex-Emperor, and ex-Princess Imperial of Brazil, and her husband, Count d'Eu, sat at the right of the bier. They were accompanied by their three sons. Close by them sat the Prince and Princess de Joinville, Prince Louis Philippe de Bourbon, the Duc de Pen-thievre, the Duke de Chartres, the Duke d'Anmale, and the Duke de Nemours. All the diplomats at present in Paris were in attendance, and occupied seats to the right of the bier. President Carnot was represented by General Bruyere, and representatives of all the Ministers of State and the Chamber of Deputies were also in attendance. Dom Pedro was a member of the French Institute, and the members were all present in a body.

The principal Brazilian residents of Paris were seated on the right-hand side of the church. To the left of the bier were seated ex-Queen Isabella of Spain, the Duchess de Chartres, the Countess Trapeni, and the Infanta Eulalie of Spain. The Minister of Brazil and a number of other dignitaries of that country surrounded the catafalque.

The Archbishop of Paris presided at the religious ceremony, which was very solemn and magnificent. The solo parts of the service were sung by artists from the Paris Opera house. When the high mass was concluded the coffin was lifted on the shoulders of brawny men and carried to the car awaiting it at the entrance to the church. As it emerged from the building the vast concourse in the Place de la Madeleine uncovered their heads and breathed a silent prayer for the dead ex-Emperor. The troops presented arms and the bands began playing the mournful strains of the "Dead March in Saul." The funeral car which conveyed the remains to the railway station was the same that was used at the funerals of the Duke de Morny and President Thiers.

The U. S. Government intend moving against the G.T.R. and C. P.R., holding that under an act passed in 1882 these companies are entitled to penalties for every Chinaman riding on their trains into the United States from Canada.

DR. SPALDING'S REASONS FOR ENTERING THE CATHOLIC CHURCH.

REV. JAMES FIELD SPALDING, D. D., for the past twelve years rector of Christ Episcopal church, Cambridge, retired from the ministry of that church Sunday, Nov 29th and publicly announced his conversion to the Catholic faith.

Dr. Spalding has been a prominent and influential member of the Episcopal clergy, and the news of his change of religious faith has created widespread interest. His letter resigning the rectorship of the church was read to his congregation four weeks ago. Since that time the services have been conducted by other clergymen, Dr. Spalding not caring, in view of the step he was about to take, to continue in the practical work of the rectorship.

Sunday the church was crowded to the doors. At the close of the regular services, which were conducted by visiting clergymen, Dr. Spalding advanced to the front of the chancel and began his statement. It consumed fifty minutes in its delivery. It was spoken in a clear, firm voice, and in a manner that testified to the earnestness and sincerity of the speaker. The congregation listened with the deepest interest, drinking in every word which fell from the speaker's lips; and at the close of the service many of his old parishioners waited to take Dr. Spalding by the hand and assure him of their best wishes for the future.

Dr. Spalding's statement was as follows: I have not come here this morning to preach a sermon, and I do not formally announce a text; but if there were any words of scripture which I would like to put as an introduction to what I have to say, they would be those of St. Paul at his conversion.

"Who art thou, Lord?"

"Lord, what will thou have me to do?"

I have promised to tell you to-day my reasons, "personal and imperative," for resigning the rectorship of the parish. If this statement is somewhat long, bear with me patiently; it will be my last time of speaking to you. If I say some hard things I ask you beforehand to forgive me. Only for some weighty cause could I have brought such trouble upon myself; only for some weighty cause, loving and esteeming you as I do, would I have brought such distress upon you.

But, having done this, I must, as a duty to you and to myself, speak plainly to-day. Further, the very nature of the issue raised by my unexpected conduct is such that I realize that I am speaking, not only to you my parishioners, but to all whom my voice and words can reach.

To begin with, I would not have you suppose I have been hasty in taking the step of resigning, or in reaching the condition which I have in my own mind, and of which I am now about to tell you. I must be ready for the risk of misunderstanding, or even of aspersion, on this point. Some even now will think me hasty, others slow; and I must not wonder if the one class call me foolish, and the other hypocritical. I only quietly reply, in the words of the late Robert Isaac Wilberforce, in similar circumstances: "The mind, like the body, has its time of crisis, which it is not altogether in our own power to regulate." But I cannot call myself hasty in arriving at conclusions which it has taken me so many years to reach.

RATIONALISM, LIBERALISM AND FREETHINKING.

1. I will say at once that what first set me thinking in the direction which has resulted thus far in my giving up the rectorship was the rationalism, the liberalism, the freethinking, the unbelief in the Episcopal church and in the entire Anglican communion.

You must know that I would expect to find this rationalistic spirit existing in any body of Christians to some extent; for it is the working of human nature; and I have no such idea of the church as to suppose that the wheat and the tares would not be growing together. But when I came into the Episcopal church from Congregationalism, I did expect there would be stronger safeguards against the inroad of this spirit. For I believed I was coming into the true church of Christ, a true branch of the church. I was always from that day a high churchman. I believed in the divinely appointed ministry handed down by succession from the apostles, in the grace of sacraments, in the infallibility of the church; further, I accepted, in their entire fulness all the articles of the ancient creeds, and accordingly, believed with all my heart, in the Catholic doctrine of the incarnation, in the deity of Jesus Christ, in all the gospel record of the life of Jesus—His teaching, His miracles, His voluntary death of expiation for sin, His resurrection and ascension; and so, in general, in the presence and power of the supernatural in the world, and in Christianity, in all these ways thus understood, as the way and the only way of salvation for all to whom its message comes. And I may say just here, that I have never been permitted to doubt any of the great truths of the Christian faith, and I am most thankful that I can affirm to-day that I know nothing of the darkness of doubt—of the sense of drifting helpless upon the wide sea of intellectual scepticism—of willing or unwilling admission that there is no divine revelation to man, no church, no God! I have always believed firmly in all these; and in all connectedly; in God—in His many revelations to

himself—and in the church of Christ the climax of them all, wherein "God hath spoken to us in these last days by His Son."

The rationalistic spirit belongs, in a good sense, to us all. We have our intellect, our reason, as God's gift and we are bound to use it, in its legitimate sphere. If we had no supernatural revelation, we might truly say we are only to grope after God and find him as we could, by natural reason and conscience. But having such a revelation from God, in His church—the history of which is its own best witness to the world—we are not left to our own varied and conflicting thoughts of God and of ourselves, and in deciding the great question of belief and duty. The rationalistic spirit, in its bad sense, is the action of human reason, conscience, will, perverted and warped ever since the fall—that "terrible aboriginal calamity," as one calls it—and this action proceeding independently of God's supernatural revelation—variously opposing itself to the authority of God speaking in His church.

This rationalistic spirit, then, I think we all would own, has become greatly and increasingly prevalent in the Episcopal church. I say nothing now of other religious bodies; but it was the wonderful growth of this rationalism right among us, which some years ago set me thinking against all authority. Herein, as I have just tried to explain, is its root principle. It is utter freedom; it is individualism that will not be guided, and we all have seen it in this church, spreading and growing and branching out into the worst forms of latitudinarianism, even to the denial of the very foundation truths of Christianity. And the point with me was that it was unchecked; and so it went on from triumph to triumph. Whether I refer to the scouting of the doctrine of apostolic succession, or the so called higher criticism of holy Scripture, or the weakening of the doctrine of the incarnation, or the out and out denial of the virgin birth and the bodily resurrection of our Lord, or making these truths only "matters of interpretation"—ah, I claim, are in the same line—of liberalism. And I run no risk of being refuted, when I give it as my opinion, though with deepest sorrow, that these and other forms of liberalism are very widely received in the Episcopal church to-day; are becoming the standard teachings of schools of theology; are proclaimed from the pulpits of a multitude of our churches, and thus are taking possession of the hearts and minds of thousands of our people. Why is it not checked in common with many others I have asked again and again. Why do not the bishops, particularly, as the teaching power of the church, check these inroads, unless some of them themselves hold such ideas; or unless, as a body, they feel that they have no sufficient authority to prevent the tearing down of the ancient landmarks of the faith?

GIVING AWAY THE FAITH.

I might give many cases in proof of the march of this rationalistic spirit. I might cite writings by prominent English or American churchmen ranging in opinion all the way from Mr. Gore's essay in "Lux Mundi" to Canon Freemantle's "The World the Subject of Redemption," which entirely does away with church and ministry; or Howells' "The Broad Church; What is Coming?" which exalts in the promise of the near future, of an entire restoration of Christianity; or Heber Newton's books upon the Bible and the creed, which are so recent and well known that I need not characterize them here. Utterances, moreover of eminent men in sermons and lectures, and often on marked occasions, have been abundant and outspoken. Again and again have I heard a prominent clergyman of our church utter such sentiments as seemed to me to be generously giving away the faith. I remember hearing one say to a gathering of students: "We have a creed to-day: we may have none to-morrow"; or again, later compare the creed, in its use, to the last plank which saves the drowning man. I have heard a clergyman of largest influence among us declare that "there is no particular grace of the Holy Spirit given in the laying on of hands."

I have heard the whole notion of grace sneered at in a meeting of clergymen; and verily the example may have been found in a well-known book, written by one of our leading doctors of divinity, where grace is spoken of as "an impersonal thing or substance," which St. Augustine put into the place of the living Christ, to the "degradation of Christian theology." You remember, on the other hand, how St. Paul speaks of grace. I have heard, from a source which you would, perhaps, little think, the statement that "the grace of God was just as much given to Luther and Calvin for their work as to the holy apostles for theirs."

Some of you listened to a sermon at an ordination of deacons in June 1889, in which the idea of any sacred character conferred by ordination—by "the touch of the hand"—was ridiculed. And there sat the bishop in the chancel, ready to do what he had just been told he could not do!

In a course of lectures before a certain theological school, last year, we are reliably informed that the reconstruction of religious thought was boldly entered upon, in setting aside from the doctrine of the atonement all such crude conceptions as substitution and expiation; in doing away with the orthodox idea of the work of the Holy Spirit in the inspiration of the Bible; and in giving place to the prophetic utterances of many "uncanonical" inspired writers of the nineteenth century!

I am very loth to go into particulars in this way. But some slight mention of what has been so continually coming under my notice seems necessary to-day when I wish to justify actions which has been taken for imperative reasons. And I will complete these references by giving the very recent testimony of one of our bishops, who says: "There is a fearful amount of infidelity abroad, even in the Church, with reference to the Holy Scriptures themselves and the sacramental system of our holy religion, not to refer to other matters no less important, nor less clearly revealed, as the mind and will of God."

Nearly three years ago I tried in the leading paper of a church periodical, to draw attention to the dangers to the faith which this rationalism was bringing upon us. But my note was discordant, and my voice of warning, so far as I know, unheeded. And to-day it is just as much out of harmony with the apparent complacency of respectable religion, which says: "We are all in peace;" "don't disturb us;" "no one is unsettled;" "what, do you think there is any latitudinarianism in the Episcopal church?" If in my last utterance here I can disturb such complacency as that, I shall be doing what much needs to be done by some one; and I am all the more willing to say such a thing because so many of you, my parishioners, have not been of the complacent sort. You, as a people, have not been in sympathy with the free-thinking which is so common and has grown so bold. Many of you have dreaded it as much as I have. I hope and pray you may not be overwhelmed by it.

In this connection I beg leave to correct a misapprehension. It has been said by some, and perhaps thought by many, that my imperative reasons reached their culmination in the recent Episcopal election; but this is a great mistake. My action thus far would, in all probability, have been just what it has been if the highest churchman in the land had been made bishop. All this rationalistic drift set me thinking, as I have said. And this most recent and greatest victory of "advanced thought" (as it has been joyously recognized to be), coming just at this time, does, I own, emphasize my action, and my action emphasizes it.

WHICH IS THE TRUE CHURCH.

2. I must now go on, in my giving of reasons, to what is more positive. The rationalism in our communion—so ignoring or opposing the principle of authority—set me thinking whether this church really had the authority which some of us supposed it professed to have, but which, plainly, it did not exercise; and then, by natural alternative, whether any other branch (for I had from the first admitted the "branch" theory of the church) claimed the authority, and really did exercise it? This was a short process of inquiry; for every one who looks into the matter at all knows that the Roman Catholic Church claims this authority, and must also admit that she does exercise it, and always has, in the defence of the ancient creeds and in the maintenance of the cardinal doctrines of the orthodox faith.

Was the Roman Catholic Church, then, the true church? And was the Anglican church, though holding so much of Catholic truth, not the true church, not a real branch, except as a branch cut off? Hereupon began a long investigation, which I believed it was my duty, in the circumstances to make; and, having entered upon it, to make it as full and thorough and as fair to both sides as all the means at my command would enable me. I feel, now, that this investigation is practically at an end; and a month ago I was so far toward the position of the Roman Catholic Church, and so far, in my mind, from the Anglican position, as that of a genuine, divinely authorized organization of the Church, one, holy, Catholic, apostolic, and I could not conscientiously continue in the discharge of ministerial duty. I have had a growing conviction for some time that I must give up my parish; but I would do nothing rash; a variety of circumstances, which I need not here mention, in part shaped my conduct: for we are under God's guidance, and each event of life, to hasten us or to hinder, to bid us go on or to stay, is a part of the ordering of His Providence; a month ago my growing conviction became overpowering, and I did one of the hardest things I ever did—I sent you my letter of resignation. I presume some of you may say it ought to have been sent in long ago, but others will say I have been precipitate even now; and that, if I had kept on a while longer, I might have been given some solution to my difficulties which would have permitted my remaining.

My reply to both these classes of people is, I have tried to take in all the phases of a great question; I would give myself time enough for this; I would not be hurried into taking a step which I could not recall; I would not give up my spiritual care of others without being as sure as prayer and study and earnest inquiry of men of the highest authority on both sides could make me; I would not rush upon the greatest crisis of my life after a month's or a year's thinking; I would keep my own teaching, in the pulpit and otherwise, within safe lines, and I claim that I have; I would preach nothing that I did not believe; and until the whole subject was so far settled as that I could have reached some clear approach to results in my conviction, I considered that it was not only my duty to continue in the exercise of my ministry, but that it would be base and cowardly to give it up; and so I can only say that, in remaining your rector for so little time or so long, I have tried to do what was right.

The question will also be asked me: What right had I to go into this investigation at all?

Perhaps I had not the right; perhaps it was not my duty; but I considered it was. I think now it was. I wanted to learn what Catholicism really is. I knew that much of its teaching was true, and by all Christians admitted; I believed and had long believed much else of its teaching; I knew that this was permitted in the comprehensiveness of the Episcopal church, and that these opinions were held and taught by all consistent high churchmen, though they might not always be as willing to tell the source of their theology. I was sure that the Roman Church was a genuine Church of Christ, again the view of all high churchmen; a genuine church, however regarded by us as corrupt. I was looking, in my alarm, for guards to the orthodox faith, such as I had not found among us, but which it was reasonable to presume God must have given somewhere. What has He revealed? What is the truth? was my first and last question. I knew it was a sincere search, and as it was sincere, it must be deep and earnest, even if it brought me much distress; there would be times of light and darkness, there would be alternations of thought for or against the claims presented, much weighing and balancing and mental conflict, but I have tried to "keep God always before me," and I believe He has guided me. With my continual prayer for light and knowledge and grace (you remember that petition in the prayer-book, "granting us in this world knowledge of thy truth"—what meaning it has had for me!), I do not believe God is suffering me to follow a delusion. He says, "seek and ye shall find," and if He grants us time sufficient and means of knowledge sufficient, I cannot think He will not also grant us our heart's desire, to find Him, even in this life, as fully as He has made Himself known.

Otherwise, why is he in the world, in His Church? And if His Church in the world represents Himself—is Himself—can it be that the Church does not have the truth, or that the truth is not to be found in this life for every honest seeker for it?

And one thing further as to my right to investigate. In these days of freedom of investigation on all subjects, when Christian people do not hesitate to read and study books of the wildest sceptical philosophy and would resent any interference with this freedom, is a Christian to be criticized if he looks into the claims of any part of the Christian church? He isn't moving in the direction of unbelief; he is moving in the direction of greater faith.

Yet, I am sorry, to say, with some people so it is.

There can be utmost liberty granted in the direction of denial of God's truth—that is charity; but none in the direction of holding it fast—that is narrow bigotry. Let a man obey his conscience, I would say, as to whether he shall make such investigation as I have made; but, I insist, it is prejudice only which can say he shall not; it is fear of what one may find which may overturn old associations; it is dread of the possible conclusion that one must change his religion. Yes, have we not often heard, as another puts it, that "all investigation must be wrong which results in a change of religion?" that "it is a mere absurdity to give up the religion of our birth, the home of our affection, the seat of our influence, the wellspring of our maintenance?"

INVESTIGATING THE CLAIMS OF THE CATHOLIC CHURCH.

3. I own, then, that, with the desire to know God's truth, I have been investigating the claims of the Roman Catholic Church, and it is right that you should hear something about the method and the results of this investigation, that you may better understand why I cannot longer remain with you; while it is simple justice to myself to tell you, that so I may be saved from misjudgment as to method or results, however little you may agree with either.

I have no sympathy with carelessness and haste in such an investigation. To be carried away by some impulse or imagination about doctrine or worship or morals; to give up one's own communion from some personal discontent, or because of grave faults in its workings, and then to rush into another, with no clear notion of what it teaches or stands for, is a folly which might be expected to be followed by bitter repentance. I would not limit the action of the grace of God upon our hearts: "His spirit breatheth where He willeth;" He works in His own time; but certainly most careful deliberation ought to mark our steps of greatest responsibility. So I have tried to be as thorough in my investigation as ability and opportunity would allow.

I have read and studied a great many books of history, and theology, and morals, and devotions; writings of the fathers and lives of the saints; I have examined the chief controversial questions and weighed the opinions of both sides; I have looked as much as I could into the moral and social aspects of Catholicism and Protestantism; all along I have accompanied my other reading with that of Holy Scripture, and I must say just here that the church which is so often supposed by Protestants to care little for God's word is both most full of Scripture in the writings of representative men, and is, I think, to-day showing itself the true guardian of God's word against the subtle attacks of modern scepticism.

The writer of the ancient world whose works have most strongly influenced me is St. Augustine; and I am thankful for the study of

Continued on page 700

ARCHBISHOP KENRICK.

THE Golden Jubilee of Archbishop Kenrick, the dean of the American Hierarchy, once coadjutor of the saintly Rosati, linking the triumphing Church in this country with the days of its early struggles, is in our days of celebration one not to be forgotten. Last survivor of that heroic band of early Bishops and priests who, with little aid and few in numbers, struggled to preserve and extend the faith, he may exclaim, in the words of Sallust, speaking of the Roman republic: "It is incredible how much the Church, once she gained liberty, grew in a short time." The Kenrick family were a substantial one in Dublin. More than one member devoted his life to the service of God in the sanctuary. Rev. Richard Kenrick was known in life for his zealous and untiring labors. Peter Richard Kenrick followed in the steps of the uncle whose name he bore. His elder brother, Francis Patrick, had become a priest, and was known in Rome for his spirit of study, for zeal, for a clear logical mind that retained and classified a vast store of theological lore. Modest and unassuming, he looked forward only to a life of labor in his native land, when Bishop Flaget, of Louisville, Kentucky, asked the authorities in Rome to send him a priest fitted to be a professor of theology in the little diocesan seminary which he had established. Rev. Francis Patrick Kenrick was at once selected, and did not refuse the position which promised so little worldly advancement. There as professor, as missionary priest, as defender of the faith against those who assailed it, he was soon known. His brother Peter Richard followed his example. Drawn rather to religious life, he at last entered Maynooth. The two brothers were thus drawn together by blood by studies and by life work. They corresponded regularly in the purest and most limpid Latin. Peter Richard finished his course, known as a thorough, persistent, pious scholar, and was ordained by Archbishop Murray, March 6, 1832.

His first priestly labors were in Ireland but was drawn towards the congregation of priests founded by St. Vincent de Paul, for whom he beheld a great field of labor, in the British Isles. But his brother had become coadjutor to the Bishop of Philadelphia and administrator of the diocese, and invited him to the new world to build up a diocesan seminary, Rev. Peter Richard Kenrick became rector of the seminary of S. Charles Borromeo and in time pastor of the Cathedral and Vicar-General of the diocese. He labored earnestly as a missionary, and full of devotion to the Blessed Virgin, did perhaps more than any other to establish the devotion of the month of Mary, preparing a work which is still a favorite manual. He wrote also on the Holy House of Loretto, and on the Validity of Anglican Ordinations.

In 1840 he went to Rome with a view of entering the Society of Jesus, but careful spiritual directors dissuaded him. Here he met Bishop Rosati, of St. Louis, who had long known him by reputation, and who was greatly impressed by his talents and virtues. When Rev. John Timon refused to become coadjutor to Bishop Rosati, that Bishop solicited the appointment of Very Rev. Peter Kenrick, important missions in Hayti requiring his absence from St. Louis. He had left America to renounce the world, he returned a Bishop elect. On the 30th of November, 1841, he was consecrated by Bishop Rosati, Bishop of Drasa, and coadjutor of St. Louis. The ceremony took place in St. John's pro-Cathedral, Philadelphia, his brother, Francis and Dr. Lefevere being assistant bishops. Bishop Rosati, after a long conference with his coadjutor as to the diocese, proceeded to Hayti, and Bishop Peter R. Kenrick went to Missouri to carry out Bishop Rosati's plans and await his arrival. But that good Bishop was never

again to see his diocese. After effecting much in Hayti he went to Rome, and was on his return to that island when he was seized with a dangerous illness at Paris and was carried back to Italy to die.

Bishop Kenrick was thunderstruck when the unexpected tidings reached him, and he found himself charged with the entire care of the diocese as Bishop of St. Louis by succession. He could form little idea of the real extent of his diocese or its resources, but was soon aware that he was to struggle with a load of debt. St. Louis had but two churches, the Cathedral and that of the Jesuit Fathers. Other churches were needed in city and country. He soon endeared himself to the Catholic body and began to build up religion. Bryan Mullanphy, a wealthy Catholic, caught the spirit of his zeal; he gave liberally for all religious purposes, and, aided by such generous Catholics, Bishop Kenrick prepared to endow his diocese with needed institutions. And what a diocese! He sent priests to Illinois and Arkansas, missionaries to the Indian tribes in the Rocky Mountains and Oregon. Priests of St. Louis diocese were pioneers in what we now call Kansas, Nebraska, Wyoming, Montana, a vast stretch of country that has now almost as many Bishops as there were priests then. For all the immense work before him he had about fifty priests, and there were about fifty churches. He undertook the great work practically and systematically, gathering new congregations, increasing his force of clergy, using the press to diffuse Catholic truth and intelligence, and give the faithful courage and unity. Arkansas, Oregon and Illinois became dioceses, vicariates were formed. This enabled the Bishop to concentrate his care on the State of Missouri. In 1847 St. Louis became a metropolitan see and Dr. Kenrick became Archbishop. He was thus placed at the head of an extensive province. Synods in his diocese were succeeded by Provincial Councils.

During the Civil war Archbishop Kenrick acted with great judgment, but the Drake Constitution, adopted at the close of the war, attacked the religious liberties of all clergymen in the most un-American fashion. He directed his clergy not to obey it. Several were arrested. One refused to give bail and went to prison. The Archbishop carried his case from court to court till the Supreme Court of the United States decided that the enactment in the Missouri constitution was a violation of the inherent rights of American citizens, and that as the Constitution of the United States guaranteed every State a republican form of government, it was null and void.

The sudden death of Archbishop Kenrick, of Baltimore, coming unexpectedly, was a severe blow to the Archbishop of St. Louis. No two brothers were ever more closely united. Though separated by distance, their affection was kept warm by constant correspondence. As Bishop and Archbishop Dr. Kenrick attended Provincial and Plenary Councils at Baltimore, and he was one of the Fathers of the General Council of the Vatican. He took an active part in the proceedings, and was one of those who deemed it inexpedient to introduce the question of the infallibility of the Pope and define it as an article of faith, regarding it as practically settled. His acceptance of the decrees was as Catholic and as noble as his opposition had been sincere and outspoken.

Archbishop Kenrick was aided in the government of his diocese by Rt. Rev. James Duggan as coadjutor from 1857 to 1859, and by Rt. Rev. P. J. Ryan, now Archbishop of Philadelphia, as coadjutor from 1872 to 1883.

During his long episcopate he has consecrated many members of the hierarchy, some of whom have closed their useful career, but many of whom gathered to do honor to the venerable Archbishop on his Golden Jubilee.—*Catholic News*

...Mr. T. P. O'Connor, who has made the *Sunday Sun* the most readable and in every way valuable of the Sunday papers, has shown a good deal of courage, and has drawn to his side the sympathy of all that is best in the Liberal and Radical party, by his able and rational protest against the narrow and un-Christian spirit which animates that section of the party which has arrogated to itself the title of the purity party, says the London correspondent of the *Dublin Freeman's Journal*. The aspect in which the baneful activity of that party is dealt with by Mr. O'Connor is in respect to their action in interfering with places of public entertainment—in fact, the aspect which has added a new term to the social terminology of the hour in *McDougalism*. Mr. O'Connor maintains that "the public is far and away the best critic and the best censor. It is better to trust to its slower and wiser operations than to the seemingly quick but in reality very much slower operations of benevolent interferers;" and he added that "if anybody wants a warning against the results of Puritanism in legislation, he has only to study the history of that period of the

Restoration that came so quickly on the footsteps of those nasal saints who made the commonwealth, and cast over England a long shadow from which it has not yet escaped. It is our deliberate opinion that Puritanism, instead of destroying vice, aggravates it, and, above all things, brutalises it."

...The following interesting item in regard to the new appointee to the wardenship of the Cinque ports of England is supplied by the London correspondent to the *Manchester Guardian*: Lord Dufferin has now been provided with a house in England, and next year he will obtain the pension of £1700 a year. He has 18,000 acres of land in Ireland and Walmer Castle in England. Since the Marquis of Dalhousie, he is the first ex-governor-general of India who has been made Lord Warden. He has held great offices, but has not enriched himself. In Canada, in India, at St. Petersburg, at Constantinople, and in Rome he has shown himself mindful of what he regards the necessary external dignity of his official position. He will have more admirers if his publishers will now repro-

those "Letters from High Latitudes," which delighted the elder generation at the commencement of his distinguished career. But his first work was published in his Oxford days, about forty five years ago, and was entitled "Narrative of a journey from Oxford to Skibbereen, During the Year of the Irish Famine." His career is not yet run. I am stating nothing untrue in saying that the appointment he has now received is intended to blind this brilliant statesman to the Tory party. But he will arrive in England free to choose, and it is not impossible that if Lord Spencer prefers an office in Whitehall Lord Dufferin may be the first viceroy of Ireland after the passing of home rule. He has sympathy with Irish wrongs. Before Irish land tenure was reformed, it was he who exclaimed in the House of Lords, "What is a yearly tenancy? It is one which, having regard to its terms, no Christian man would offer and none but a madman would accept."

...The King of Greece is about 35 years old. He has a complexion as clear as a baby's and speaks with fluency a dozen languages.

Catholic News

...The chapel attached to the Christian Brother's House in St. Mary's parish was on Monday Blessed by His Grace the Archbishop.

The new bell of church at the Port Credit was Blessed on Tuesday last.

Rev. Fr. Walsh at St. Mary's Church.

...On Sunday evening last Rev. Father Walsh of Our Lay of Lourdes church preached an eloquent sermon, the subject of his discourse being advent devotions. The text was taken from St. Paul's Epistle to the Romans, 13th chapter 11th verse.

Advent is a preparation for the great festival of Christmas, reminding us that a time of expectation preceded the coming of the Redeemer. The coming of Christ is of a threefold nature. 1st in the flesh, 2nd in our souls and 3rd at the last day. The first has come and gone when Christ the beloved Son of God came upon earth to offer an expiation for our offences. The second coming is now if we are in a condition for the Holy Spirit to enter our hearts. The church aids by giving us every opportunity to purify ourselves, during this season if we only avail ourselves of her aid. The third coming, of which nothing is surer, will be at the last day. The church was established by Christ, its unchangeable teachings must be the light and guide of our souls for all time. Her voice is the voice Christ. She is the angel sent by God to prepare a way for His fold. The same invitation that was addressed by John the Baptist to the Jews sounded in our temples to-day. Have we less reason for conversion than they had or should we allow the church to cry out to us, and not heed her voice. The Feast which we celebrate at Christmas is a favor we cannot repay. The second person of the Blessed Trinity came down from his divine Father, to suffer for our sins. The self abasement of the Son of God has redeemed us, and the church, lest we should not fittingly celebrate the anniversary of the coming of our Saviour Jesus Christ, prepares a way by arousing us from sleep, and, through the season of Advent, importunes us to reflect upon our spiritual condition.

Do they who cheat in business ever reflect what the outcome of their sleep in sin will be. Does the drunkard ever reflect upon his wickedness, or think of ruin and desolation that he brings upon those who should look up to him for strength and advice, does he think of the precious souls that his actions are probably leading on the road to perdition, dragging them with him, into the dark abyss of hell. Does the liar ever reflect upon the last day. The sleepy father and sleepy mother who neglect their children's spiritual welfare, do they ever think of the consequences. Sin is dark and vile, for sin leads to eternal damnation and death. The man is a fool who does not recognize these consequences, and that religion is a fraud which says we can cover up our sins without repentance and contrition.

He then appealed to all living in sin to repent, and during this holy season of Advent to make contrition. To all, no matter how great their sins, who repent, and ask pardon, forgiveness is accorded. Mary Magdalene, the penitent, shared to the full our divine Lord's love, and she was one of the three upon whom his glance lingered whilst suffering death upon the cross. Imitate her example repent, and be forgiven.

Loretto Academy, Niagara Falls.

On Saturday, December 5th, the music students attended a lecture and piano recital given by the veteran composer and pianist, the Chevalier De Kentski. The religious of the Institute of Mary—the ecclesiastical title of the order,—ever in the front rank as educators,

keeping so thoroughly in touch with progress both in science and art, have been singularly fortunate in locating their academies, which are to be found on all the continents in such magnificent sites, whether on the heights of the Himalayas, the Rock of Gibraltar scanning in the distance Africa and Asia besides Europe, the charming Lake Windoneree in Australia, or that other lake of which Tom Moore declares

"There is not in this wide world a valley so sweet
As the vale in whose bosom the bright waters meet,"

in historic York, England, where it was for so many long years the solitary stronghold and guardian of the Faith, or here overlooking the mightiest cataract in the world—Niagara Falls.

Their Academy here, a splendid pile of buildings—although yet incomplete but will be no trust in the near future, is world renowned, and is not only an honor to the Catholics of Ontario but also an institution of which the church at large may well be proud.

The programme on Saturday was of a very interesting character. The Chevalier De Kentski played with all his old time vigor and delicacy of touch. This was especially noticeable in the "Moonlight" sonata Beethoven, giving one an ideal interpretation of that most beautiful of all Beethoven's sonatas. He was equally good in the Chopin numbers. The following works were performed during the lecture:

- | | |
|---|-----------|
| 1 Andante..Sonate Pastoral op 28..... | Beethoven |
| 2 Sonate..(Moonlight) op 27..... | " |
| 3 Andante..C minor symphony, arr. by
De Kentski..... | " |
| 4 Polonaise..C sharp minor..... | Chopin |
| 5 Scherzo..B flat minor..... | " |

OBITUARY.

HEARN—At Denver, Col., on Tuesday, Dec. 1st, Mary Leonora, wife of Maurice Hearn, daughter of S. G. O'Grady, of this city. The remains will arrive on the 8.15 a. m. train

The above notice on Friday last carried grief and consternation to the many friends of the deceased and her husband. Both had been identified as active members with Catholic young peoples societies. The one with the St. Alphonsus Young Men the other the Young Ladies Literary Association. On August 6th of the present year they were married, and, amidst the plaudits and with the best wishes, of their friends left for Colorado, where, Mr. Hearn had established himself in business a short time previously. The deceased lady was beloved by all, and was possessed of literary ability of no mean order. As Miss Leonora O'Grady she was often heard at the entertainments of the Young Ladies Association, and a future of usefulness and greatness predicted for her. All has been changed. Death stepped in and plucked the flower. The scent only remains. A young life, in the noon-day of its existence, has been transplanted to fields above, and a sorrowing husband, family, and circle of friends mourn an irreparable loss. May her soul rest in peace.

On Sunday last the funeral took place from her father's residence Portland St. to St Michael's cemetery. The Very Rev. Vicar General Rooney performing the funeral obsequies. The tributes of many friends were offered in floral wreaths and emblems, and over 100 vehicles followed in the funeral cortege. The members of St. Alphonsus Young Men's Catholic Association attended in a body and the members of the Catholic Young Ladies Literary Association of which Mrs. Hearn was one of the most zealous and active workers, mustered in full strength at the services. The pall-bearers were members of the St. Alphonsus Association being A. Cotton, President; J. F. Brown, ex-president; J. Murphy Rec. Sec., V. McBrady, ex-Vice president and two others.

...The Catholic Young Ladies' Literary Association held a special meeting on Friday evening last. Miss O'Reilly, in addressing the members, spoke of why this meeting was called. She had heard with deep regret of the death of their dear friend and member, Mrs. Hearn. The society was now two years old, and never had a cloud heretofore marred the sunny brightness of its existence. But alas! how dark was the shadow this first sorrow had cast. They would all remember when the deceased was among them, so short a time ago. Miss O'Grady—one of the first and most active members of this devoted little band, whose eagerness to promote the welfare of the association was felt on all sides, whose contributions to the "Literary Evenings" they and all lovers of manuscript would remember, but above all, for gentleness and goodness shall her memory be preserved.

A vote of condolence was then passed to Mr. Hearn and the members of her family. Resolved: That a Requiem Mass be said, for the repose of her soul, on Wednesday morning, Dec. 9th, at 8 o'clock in St. Patrick's church—as deceased member of the association and that all members receive Holy Communion in a body. The floral tribute, a broken wheel (emblem of association), was left optional to the members.

The members of St. Alphonsus Young Men's Assn. also, at their meeting on Tuesday evening, unanimously carried the following resolution of condolence.

Moved by Ph. DeGruchy, and seconded by J. F. Brown:

Whereas it has pleased Almighty God in His Divine wisdom to remove from hence and take unto Himself the wife of our late comrade and fellow-member, Maurice Hearn, and Whereas whilst a member of the sister society, the C. Y. L. I. Assn. Mrs. Hearn (Leonora O'Grady), by her amiability, her talents and disinterestedness, had endeared herself to most of our members, who trusted and fondly hoped that a long life of happiness and usefulness was before her. She is mourned by a large circle of friends and acquaintances. Her gentle and unassuming manners and Christian piety won for her the respect and love of all with whom she came in contact. Therefore we, the members of St. Alphonsus Young Men's C. Assn., who knew both husband and wife, mourn for the one, whilst our sincere sympathy go out to the other and to the bereaved family. A short span only of happiness was allotted them. But four brief months from the time of leaving this city, as bride and groom, for far off Colorado, where our fellow member had established a business, a corpse was brought home for interment, and the remains of a loving wife deposited beneath the sod, whilst a stricken husband, in the early noon day of life, mourns an irreparable loss. Be it therefore resolved that the sympathy of this association be, and is hereby extended to, the bereaved husband, Maurice Hearn, and the family of his late wife, and we supplicate the Eternal One that strength be given them to bear this heavy affliction, dwelling on the hope of the life to come when, reunited, they shall meet to part no more. The solace of this conviction will lighten their sorrows and in God's good time alleviate them.

Be it further resolved, that the rector of St. Patrick's church be requested, on behalf of this Assn., to have a Mass of Requiem said for the repose of her soul, and be it also resolved that a copy of this resolution be presented to Mr. Hearn, to his wife's family and be transcribed upon our minutes, and that we do now, as a mark of respect, adjourn the meeting.

...The Maharajah of Johore is expected to visit England next year, as the guest of the Queen. He is very rich, and is said to be cultivated and amiable.

The Catholic Weekly Review.

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 Carberry, of Hamilton.

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

And by the leading clergy of the Dominion.

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TORONTO, SATURDAY, DEC. 12, 1891.

WOMEN'S ENFRANCHISEMENT.

OUR attention has been called of late to an agitation that is kept up at the present time, especially among the dissenting denominations of Protestants, about the civil rights to which every Christian woman is entitled. Ministers of religion and Rev. Doctors, enjoying a very considerable amount of influence among the people who frequent their churches, have spoken in many places of late on the desirability of the female sex being lifted above the ordinary sphere to which tradition and general custom have limited woman's work and usefulness. Last summer Toronto was visited by a company of cultured ladies, hailing from Boston, Chicago, and other cities of the United States. They had for object the ENFRANCHISEMENT OF WOMAN, to attain which it was advanced that a very high education in philosophy and the abstract sciences should first be imparted to every young woman, and that all through the course of her academical pursuits she should be thoroughly imbued with a full conscientiousness of her entire equality with, if not her absolute superiority over, man. These ladies received every possible encouragement from our city school inspector and from our erudite and polished Minister of Education, who threw open to them the spacious hall of the Normal School and pronounced high flown eulogies on their mission and on the immense services their presence and their eloquent harangues rendered to society in general, and to every Christian female in particular.

Within the last few months a very pleasing, and it is said, for we never listened to her, a very eloquent lady, Dr. Anna Shaw, has been making a tour of the cities and small towns of this province lecturing in churches and on public platforms. Her favourite and we believe her only theme is "woman's enfranchisement." Her forcible manner of presenting arguments, that have no real ground of truth in them, and the applause she receives from Protestant ministers of good standing, who admit her to their pulpits or stand with her on the same platform, must necessarily make a deep and lasting impression on the gentler and more susceptible portion of her audiences. Especially must this be the case in young ladies' academies, in several, if not in all, of which the woman Dr. Anna Shaw was invited to lecture. It is not very difficult to imagine the character of the impression left in the plastic minds of the young maidens who are lady boarders in those schools. They see the Rev. Principal of the establishment and several ministers of religion applauding every bold assertion of this forward and unabashed person, who stands before them gesticulating and dogmatizing, as though she had a mission to fulfill. And that mission is no less than a strong appeal to their pride, no less than an impassioned invitation to their womanhood to rise superior to the natural dictates of their own moral nature, to unsex themselves in time, and fit themselves for the proper fulfilment of the duties and obligations hitherto in all ages assigned to man. How ministers of any Christian denomination can encourage such teachings and education, or what

their object may be in preaching to young ladies in their charge boldness instead of modesty, rudeness instead of shyness, masculine forwardness in the place of feminine retirement, pagan materialism for Christian spirituality, and brazen publicity instead of Angelic holiness and humility is a problem that no ordinary mind can satisfactorily account for. Those rev. gentlemen and doctors in the church must have obtained their ordination papers and university degrees from establishing their thorough knowledge of Holy Scripture. Especially must it have been satisfactorily proved to the examiners that those aspirants to academical honours and Divinity papers were sufficiently acquainted with the writings of one Paul of Tarsus. In looking over the Epistles of this inspired writer they must have read and digested every word of his first letter to the Corinthians, in which the following message is sent to the ladies of the Christian assembly at Corinth. "Let women keep silence in the churches; for it is not permitted to speak but to be subject as also the law saith. But if they would learn anything, let them ask their husbands at home. For it is a shame for a woman to speak in the church. Or did the word of God come out from you? or came it only unto you? If any man be a prophet or spiritual, let him know the things I write to you; that they are the commandments of the Lord."

St. Paul is very determined that such an unseemly outrage as that of a female occupying a pulpit, or standing up to preach in the house of God, shall not be tolerated, that he declares positively such a prohibition is a commandment of the Lord. "The law which the Apostle refers to was given in the garden to Eve and in her to all women, viz: "In sorrow thou shalt bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee." (Gen. iii. 16).

It is to us, at least, a cause of much surprise that rev. gentlemen, who make a profession of accepting an unmutated Bible as their sole rule of faith, should overlook an injunction so very important. Or if they do not overlook it, that they should have the impious hardihood of setting up a new rule, and preaching a new gospel, viz., that of woman's emancipation from the dominion of man, and of her undisputed authority to preach God's word, and talk politics from the platform in public assemblies.

If they disclaim against our assumption of their impiety, at least it must be acknowledged, that those gentlemen and lady doctors treat with unpardonable levity all advice and command issuing from the pen of the inspired Doctor of the Gentiles. In his first letter to Timothy, the Apostle, lays it down very clearly that "Women should learn in silence with all subjection. But I suffer not a woman to teach (in the church) nor to use authority over the man; but to be in silence. For Adam was the first formed, then Eve. And Adam was not seduced but the woman being seduced was in transgression; yet shall be saved through child-bearing; if she continue in sanctification with sobriety." Anything the Rev. lady Dr. Shaw may add to this is out of place. And whatever she, or the rev. gentlemen who applaud her boldness, may hold to the contrary, is anti-Christian.

But leaving Christian ethics, and the divine law aside, let us examine what the effects would be on society or on each family in particular of which society is made up, if women obtained enfranchisement and were placed in civil, municipal and political matters as the equals or the rivals of men.

Should women obtain the franchise, what better or more improved legislation could they obtain for themselves or for their husbands or brothers, than already exists. Their interests are the same; what affects the husband or the sister, affects the wife or the brother. The family is the social unit. God made man after his own image and likeness, "male and female He made them." The wife cannot enjoy privileges or immunities that do not affect the husband's interests or happiness; or that do not redound to the peace and the honor or the humiliation and misery of the whole family. "The husband is head of the wife as Christ is head of the Church." If things go wrong with him domestic peace is at an end, and the social unit is destroyed. The family unit, therefore, must be represented and held together by one head; if it have two heads with distinct feelings and clashing interests, it becomes like any other monster, a thing to be dreaded and to be got rid of. And it is this result, this inevitable state of things, the ministers and female preachers aim at, when advocating WOMAN'S ENFRANCHISEMENT.

They would have every woman in the land leave her home and go out to mix with politicians and their rough partizans and canvass and cajole and bribe, if not with money, with flattery, or other more artful seductions. While the most necessary household duties are neglected, and children are left uncared for, and confusion, disorder and chaos reign at home.

But then it may happen that while the husband is devoted to one political party his wife may be just as zealous for the success of the other side. She may even become the nominee of the convention, and run for Parliamentary honors, while the husband carries a different flag, and is set up against her. Thus, it is evident to even the most superficial thinker, that the political enfranchisement of woman would break up and destroy the Christian family. It is true that if granted, the majority of Christian women would not take advantage of the franchise. But then a large and influential number of women would be found who would make it an excuse for neglecting, or disdain to attend to, the retired and simple domestic duties which are theirs by nature, and who would seem to be tied down to the modest and essential duties of wives and mothers.

The proper sphere of woman is home, and her proper function is the care of the household, to manage a family, take care of the children and attend to their early training. As a modern philosopher has written: "She was born to be queen in her own household, and to make home, bright, happy and cheerful. Surely those women who are wives and mothers should stay at home and discharge its duties." The ministers and the lady doctors, and the strong-minded, ageing females who go about lecturing on "Women's Enfranchisement," by seeking to draw away lovely woman from the domestic sphere where she is really great, noble and divine, and throw her into the turmoil of political life, would rob her of her true dignity and worth, and place her in a position where her special qualifications and excellence would count for nothing.

IS IT REALLY FOR THE SAKE OF RELIGION?

For some time past we have been calling the *Sentinel*, or Protestant advocate, to task for uttering falsehoods about the doctrines and practices of the Catholic Church. For some time we have watched that organ, and every week we find it teeming with leaders, articles, paragraphs, reports, speeches, lectures, sermons and correspondence, regarding Roman aggression, passes to heaven for twenty-five cents each, ignorance, superstition, forbidding the Bible, etc., etc. We should not have noticed it at all, were it not that it has a large circulation, is typical Protestant literature, and is circulating and perpetuating all the old slanders that for the last three hundred years have been uttered against the Catholic Church.

We have called upon it time and again to retract its slanders, or prove its statements if proof it had. It offered to discuss these matters with us, but when we accepted its challenge, provided our rejoinders were published in the *Sentinel*, this hundred headed Cerberus of the press is silenced and sulks into its dark lair beaten and silenced, but not ashamed of its filthy dribblings and lying practices. Did it recall its words, apologize for its naughty language, and retract those charges which we have pointed out as groundlessly made? Like a convicted felon did it cry *peccavi*, I have sinned, been misled or misinformed? No, not a sign of repentance, not a word of apology or retraction by this self-styled defender of Protestantism, who thinks it is responsible to no law, human or divine, and who say it has the rights of the people in its keeping. In this, however, the *Sentinel* is no exception to the Protestant press generally, for while in it we have read countless folios of calumnies and black libels on everything Catholic, we have never yet known any one of them to retract, except when forced to do so.

Far be it from us to say anything offensive or disrespectful to Protestants in general. Many of them are our sincere and esteemed friends, and deserve nothing of the kind from us. Many of them who, Protestants merely by birth and education, are kind and just to us and very often our best defenders against the injustice of Protestant bigotry. Our remarks are not intended for them but for such as are of the Orange type, whether they belong to the order or not. It must be admitted that at all times the treatment of Catholics by the Protestant press and pulpit has been most shameful. How many, think

you, of the Protestant religious press of the day, who had published the "Awful disclosures of Maria Monk," had also the justice to publish its contradiction, when made by a commission of Protestant gentlemen, who had made a thorough investigation and discovered that it was a huge fraud? Not one.

We have time and again pointed out the intense, unrelenting hatred of Protestants towards Catholics. To quote every week a few passages from the *Sentinel* or any other Protestant religious paper, even without any comment, is enough for this purpose. It may be asked, whence comes this inveterate hostility of Protestants, of all sects and classes, sorts and sizes, to Catholicity. Why is it that Protestants are more hostile to us than one sect is to another? It certainly is not from purely religious motives, for Protestantism does not care, and never did care, enough about religion, properly so called, to hate or persecute any one for its sake. What did the authors of the Reformation themselves care for religion? Not one straw. They had other objects in view and religion was a mere pretence, that the result of their revolution was not much of an improvement in religion is palpable to all. It is not because they fear that our souls are in danger of everlasting damnation, because they generally admit that salvation is attainable in our church, as well as through their system, and indeed any one who ever heard Orangemen on the 12th of July consigning Popes, priests and papists to uncomfortable quarters, and praying for their deep and speedy damnation, would never suspect that it was the salvation of the souls of Catholics they were concerned about. It is not zeal for the honour of God, a profound love for truth or religion, that actuates them, for we see them fraternize with infidels and men who scoff at all religion. What prejudice or hatred do Protestants exhibit against infidels? Was it by reason of their love of true religion that the Orange faction could not tolerate the advancement of Sir John Thompson to the Premiership because of his being a Catholic. It was admitted on all sides that he was the fittest man, but was opposed because of his Catholicity. If he had been an infidel would the same discernment have been made against him?

Will any one say that in this they were actuated by love for truth or religion? They who scarcely ever go to church, who scarcely ever say a prayer, except when they utter a bad one against their Catholic neighbors, why, they don't care a fig about religion of any kind. What is it to them if Sir John Thompson goes to Mass and believes in purgatory? It is not love of religion, but hatred of true religion that actuates Protestants to hate and persecute Catholics, for we know from history (almost of our own times) that the (Protestant) English Government, at the same time that it persecuted Catholics, contributed to the support of Hindoo idolatry in India. The most numerous class of British subjects are Pagan, and the next are Mohammedans, and we have never heard of any penal enactments against them. It can then be neither love of truth or religion that can be the cause of Protestant hatred against Catholics. The secret of their hostility to us is that we are *Papists* and that we have the *true religion*. If the Church had no visible centre of unity, no supreme ruler on earth, if it were like Protestantism, broken into fragments, it might teach all the doctrines and observe all its present practices without ever being the object of fear or hatred to Protestant governments or people. As it is the Church can render its teachings effective and force governments to regard it, and desist from acts and legislations that are against the laws of God.

The Papacy, with a united Catholic people at its back, represents to them a power that leaves no State or people free to practice injustice or violate the law of God or the rights of people with impunity. The fact is Protestantism is rather a political than a religious system, and what Protestants, especially of the Orange type, say or do in the name of religion is merely in furtherance of their political schemes, whether they themselves are distinctly conscious of it or not.

The truth is that some Catholics sympathize too much with the social and political views of these people, and that is one thing that makes it so difficult for us to combat them more successfully. What must be thought of those Catholics who support the most ultra Protestants against the hierarchy of their church in those measures most cherished by them as conducive to the welfare of religion.

These so-called Catholics are themselves Protestants, no matter how strongly they may deny it. Just fancy the Catholic who, to show his liberality and in his representative capacity as member of

Parliament, will make a speech against Catholic schools. He is no honor or credit or benefit to his Church or to himself. And his Orange friends, whom he professes to conciliate, can have for him nothing but contempt. This kind of business is as useless as it is unCatholic. What have English Catholics gained for the last three hundred years by their attempts at conciliation? They have never gained a moment's credit with Protestants, and they have been stripped of their estates, imprisoned, exiled, or hung, drawn and quartered, just as well as they would have been, if they had proclaimed the supremacy of the Pope in the fullest and least equivocal terms. They have done all they could but absolutely give up their faith to prove their liberality and loyalty, and for all that they have been looked upon as traitors, because they were Catholics. This ought to be a lesson to Catholics. If we must suffer persecution and slander let us at least have the consolation of knowing that we have not in the least prevaricated. It is too bad to sacrifice any of God's truth to please any one, and be despised for doing so into the bargain.

When Protestants struck for liberty, they really meant freedom from all religious authority, and from all religion and religious restraints except what man concocts for himself.

If they were actuated simply by religious motives, would they so zealously fabricate falsehood in support of such a cause. Truth itself is sacred, and a part of man's religious obligation, and consequently should not be violated under pretence of religious zeal. It is not, therefore, love, but hatred, of true religion, that is their motive. If Catholics were to-morrow to give up the Pope and all religion and turn infidels, there would be no more Protestant or Orange hatred or persecution of them. This is the only way to disarm Orange hostility. Give up religion.

As the unity and Catholicity of the Church, and the very existence of true religion, are secured by the papacy, the immediate object of their attack is the Pope and his spiritual authority under God, over the whole secular order. Give up that and you concede everything they care for, because they know very well without this centre of authority we would very soon have as little religion as they have themselves, and that is all they want. Then we may believe what we please, or believe nothing if we please, as far as they care. Their hostility would cease. For this reason if we want to be true Catholics we must be truly what the Orange fraternity in bitter insolence love to call us, *papists*. In this way we will move in one solid and unbroken phalanx against the enemies of religion, and be socially what we are in faith and worship, a united body.

LEX.

EDITORIAL NOTES.

Professor Games of Roanoke sticks to it that he has partially discovered the language employed by monkeys in communicating with each other. He states that he will conduct a series of experiments with monkeys, dogs and cats, and prove to the world that animals have a language that can be understood by human beings.

The "liberalism" of the City Council was forcibly demonstrated on Monday evening last, when out of a list of 100 nominees for positions on the official staff in connection with the municipal elections, the only name to be dropped out was that of a Catholic, and one, withal, who, if ability and capableness governed, was the superior of nine-tenths of those appointed.

We must apologize to our readers for the omission of much interesting news, on account of the lengthy statement published of Dr. Spalding's reasons for severing his connection with the Anglican body and assimilating himself into the Catholic Church. But we think that his conclusion and forcible reasoning should be widely disseminated, and serve as a beacon to guide others who, like himself, may have been floundering in the mire of a religion of contradictions, into the shelter of the Catholic fold, where holiness, consistency, and truth can only be found.

The question of Sunday street cars is once more coming to the fore, the *Toronto World* having again taken the question up, and, with its accustomed vim, is pushing the matter vigorously. The request that the question be submitted to the people, to vote upon, is certainly within reason, and no exception could be taken to it. The gentlemen composing the Ministerial Association, who are, we believe, circulating, or about to circulate, a counter petition, are out of their sphere, the more especially as many who are the strongest opponents against the submission of the question to the people do not hesitate, when occasion demands, to drive down to their respective places of worship, or keep their help employed on Sunday. Phariseism and Puritanism have had their day in Toronto. The voice of the poor man should be heard, and he, by his vote, be allowed to say whether he wishes street cars on Sunday or not. On this question at least *vox populi* should govern.

The press is the most powerful agency on earth to-day. Kings and legislatures no longer rule the world. They have been supplanted by the press, which is well nigh as omnipotent as anything human could be. Newspapers appeal to the reason and understanding of the people, and therein lies their power when their facts and arguments are read by the thousands which daily scan the great newspapers. The time has gone by when people are content to be told they must do this or that. If any proposition is made to them, they want to know the reason of it. The Encyclical Letter of the Holy Father the Pope on capital and labor recognizes this. Through the press this document has been sent broadcast the world over, and in that way it is exerting an influence that it could not otherwise have had. Catholics are neglectful of their duty, therefore when they do not support and encourage newspapers founded to uphold their faith and defend it from the slanders and the calumnies of its enemies.—*Rev. Father Michael, Newark.*

A YOUNG MAN'S WORD IN SEASON.

EDITOR OF THE PILOT:—Recognizing the great value of your paper as a medium of communication among our Catholic people, and also the interest which you have always exhibited in the progress of our Catholic young men, I beg the privilege of saying a few words pertaining to Young Men's Catholic Associations and their peculiar adaptability when properly constituted. To render our young men better citizens and better men, morally, physically and intellectually, the first question which will naturally suggest itself to the reader of this article is this: Why will not the so-called Christian associations answer for all practical purposes? At first thought no objection to this may present itself, but a deeper reflection will convey a different impression. To begin with these Christian associations are almost without exception disinctively Protestant in their religious characteristics, and these characteristics are developed by the manage-

ment with as much if not more energy than any other portion of the regular programme.

Now this is where the main objection rests, and it is about the only one. The Catholic members of these societies, as a rule, refrain from attending the religious services of their respective bodies, and very properly too. In this manner they lose the association of their fellow-members during this interval; whereas, if united in a common bond of religious faith and Catholic belief, they might reap innumerable mutual benefits.

Instead of this state of affairs, we find our Catholic friend treading in the same path as his Protestant associates, until the night comes around which is devoted to religious instruction: then they will deviate. The Protestant young man goes to his association, listens to the instruction, and appears on the succeeding evening with his convictions strengthened and his argumentative powers greatly multiplied (and this, too, by the words of the minister of a disunited Christian sect,

to that extent that he easily subdues his Catholic friend, and subjects him and the religion which he claims as his own to the deepest ridicule. And yet the religion which is back of our friend is the Catholic Church, that grand monument of the perpetuity of the truth, the right and the love and grace of God; that institution which has survived nearly nineteen hundred years of persecution, varying in its intensity, and which to-day towers up majestic and beautiful as never before in her history. And why is this so? Why are our young men constantly put to the blush on account of their identification with the Church? It is because they have ignored all opportunities to combine a knowledge of their religion with their information on other subjects, and whatever convictions they were ever possessed of are rapidly becoming consumed by the dry rot of indifference.

To sum the matter up it is an undisputed fact that without religion the most perfect education is lacking lustre, purity and its value to

society. It is like bread which, without the addition of yeast, becomes a heavy, unwholesome mass, but having been properly leavened becomes light, wholesome and delicious.

Then, why should our Catholic young men remain longer inactive? With the means at hand, they may accomplish wonders; organization is the keynote—perfect organization. With this as a watchword, and this end in view, they will become more and more valuable as citizens of our great Republic and elements which shall help to purge our social system of some of its rankling filth.

What could be more inspiring than the motto of our Catholic Young Men's National Union—"God and Our Neighbor?" That principle, if carried out, might conquer nations without weapons, and render peace and harmony in the reigning place of chaos.

JOHN F. FLEMING.

C. M. B. A. News.

TORONTO, 28th Nov., 1891.

Mr. Francis P. Kavanagh, Rec. Sec. Branch 15, C.M.B.A.

SIR,—I desire through you to express my most sincere thanks to the Executive officers of the Grand and Supreme Councils, and of Branch 15, for the prompt payment to me of \$2000 on a Beneficiary certificate held in the association by my late husband, John Kelz.

My most earnest wish is that your Grand Association may long continue its career of usefulness, ministering to the comfort of the bereaved and afflicted, and giving solace, by their prayers and supplications, to the throne of grace for rest to the souls of their deceased brethren. May you ever continue to prosper is the fervent wish of

Yours respectfully,
Mrs. JOHN KELZ.

...The following are the officers elected for Branch 145 (St. Basil's) for year 1892:

- Spiritual Adviser Rev. R. O'Donohoo
- President F. O. C. Higgins
- 1st Vice-Pres. G. H. Boulton
- 2nd " " J. Fullerton
- Treasurer Wm. O'Connell
- Fin. Sec. Jos. C. Walsh
- Rec. Sec. W. T. Kernahan
- Ass't Sec. J. J. Crotto
- Marshal W. Decaney
- Guard C. Daniels
- Trustees ... D. Miller, M. Costello and L. V. Byrne
- Chancellor L. V. Berne

The Branch intends holding an entertainment in the hall of St. Michael's College the latter part of January for charitable purposes.

W. T. Kernahan,
Sec'y.

CHATHAM.

The following are elected officers of Branch No. 8, C.M.B.A., for 1892:

- Spiritual Adviser..... Rev. Father Paul, O.S.F.
- For President..... D. J. O'Reeffo
- For 1st Vice President Napoleon Pinsonneault
- For 2nd Vice President... Wm. Primeau
- Treasurer..... J. W. Tims
- Rec. Sec..... W. J. McTener
- Asst. Rec. Sec..... Benjamin Blondie
- Fin. Sec..... W. P. Killackoy
- Marshal Robert Killcen
- Guard John O'Mullen, jr.
- Trustees E. Reardon, P. T. Barry, E. Larandean, Wm. Meff

Delegato to Grand Council J. W. Marantette
Alternate to Grand Council W. J. McTener,

Yours Fraternally,
W. J. McTENER,
Rec. Sec.

...Mr. George Kemman has cleared \$75,000 from his writings and lectures on the Russian exile system. Last season he travelled over 50,000 miles on his lecture tour and spoke 200 times.

Communications.

Canadian Catholic Young Men's Congress.

The President of St. Alphonsus Assn. speaks.
To the Editor of the CATHOLIC REVIEW.

SIR,—I have read with pleasure and great interest the able articles which from time to time have appeared in your Review, agitating the closer union of Catholic Young Men's Societies throughout Canada; and the suggestion made by you and followed up by Mr. A. E. H. Kennedy, of Winnipeg, that a convention of associations be held in '93 is well worthy of careful consideration. Nothing would give a greater impetus to Catholic thought and doctrine than to show the people of Canada that we, the Catholic young men of to-day, are patriotic, intelligent, industrious, and capable of taking our place in the councils of our country. Too long have our young men remained in the back ground when, by the force of their character and ability, their position should have been in the front rank.

We have splendid examples of what can be done by young men, when we review the work of the Catholic Congress in Baltimore, the Congress for the Colored Catholics of the U. S., held in the City of Washington, and the convention of the Catholic Young Men's National Union of America, which took place in Philadelphia a few months ago; why is it Catholics are so strong and so highly respected in the U. S.? Because, through the instrumentality of Catholic societies the barriers of ignorance and prejudice have been beaten down. That which has been so successfully accomplished there can be carried out here, by a union of Catholic Societies. Let us make our clubs inviting to young men, let literature and healthy athletic sports go hand in hand, and finally, let our Catholic young men of to-day remember that our Holy Mother the Church looks to them for support and assistance in carrying out her mission; organization being the most powerful weapon in our hands, let Catholic young men join some one of our many literary and debating clubs; let an earnest effort be made for the cause, and in 1893 Toronto should witness such a convention of Catholic Societies as will forever silence those whose enmity through bigotry and ignorance we incur.

Yours &c.,
A. COTTAM.

From the President of La Salle Literary Society.
To the Editor of the CATHOLIC REVIEW.

DEAR SIR,—In response to your editorial request that the societies be heard from on the question of a proposed Catholic Congress next year of all our young men's societies, I would respectfully offer, as a member of some of those societies, a few words of hearty concurrence in so laudable an undertaking.

In view of the great activity in other places that has recently been developed in this direction, as shown by some interesting articles in late numbers of the Review, it seems to me highly proper that we too, without delay, should be preparing to advance with the times.

The immense benefits to be derived from such a convention can not well be overestimated. There has been probably no period in the history of this Dominion when the loyalty of Catholic young men to the Church on all public questions involving Catholic principle could be displayed with more hope of beneficial results than it can at the present time. As our Young Liberals and Young Conservatives almost openly profess, and are sometimes even permitted, to shape the policies of great political parties, so it would seem most fitting

that Catholic young men should discuss in convention, from a Catholic point of view and under the guidance of our spiritual superiors, all the great issues that may from time to time arise affecting Catholic interests; and the resolutions of such a convention representing, if anything can represent, the true sentiments of Catholics on such questions as Separate Schools would have great weight, as it seems to me, and could not fail to strengthen the hands of our statesmen if, unfortunately, such issues should ever again be raised in this country.

But we would reap immediate advantage to ourselves from such a Congress, as you well pointed out. It would give an impetus to literary pursuits and multiply all kinds of Catholic societies. Would strongly tend to promote a kindly spirit and check all unfriendly rivalry among them by uniting them all as parts of one great whole, in the common cause of advancing true Catholic interests; and, from the large class of educated Catholic young men of brains, and integrity, it would gradually produce a body of men trained equally as well as their Protestant neighbors in executive capacity, and worthy to take the places that await them as one by one our older public men are leaving the scene. But, chiefest and best to my mind, it would bring Catholic young men more directly in accord with the clergy on all questions, and would elevate the standard of Catholic public and private morality.

Already I see one of your Winnipeg correspondents writes approving your scheme, and no doubt others will follow. Thanking you for your valuable space I am,

Yours respectfully,
M. J. O'CONNOR.

TORONTO, 4th December, 1891.

GENERAL NEWS.

...Sir Edwin Arnold greatly admires Emerson, Longfellow and Walt Whitman, but he does not want to talk for publication about younger American poets.

...The Queen of Holland, who is only 10 years of age, has a little farm near the royal palace on which everything has been planned and cultivated by herself. In a small drawing room she entertains her numerous dolls, and in a small kitchen she makes dainty tarts.

...Baron Hirsch is said to be worth \$100,000, 000, which he has made chiefly out of his contracts for building Turkish railroads.

Miss Amelia B. Edwards says that the secret of success in the writing of fiction is to be summed up in the single word—sincerity.

...The archbishop of Ancey has written a letter similar to the one which caused the prosecution of the archbishop of Aix. It is expected that the government will take notice of the letter and cause its author to be prosecuted. The Figaro's action in opening a subscription for the archbishop of Aix has brought the wrath of the government down upon it. The editor has been summoned before the Ninth Court of Paris for infringing an article of the press law by opening a subscription whose object is payment of legal costs.

...The question of the return of the Redemptorists to Bavaria, is soon to be decided, as the reporter of the bill for the recall of these religious has filed his report with the committee of the Bundesrath. The controversy on this subject has been conducted with great bitterness by the anti-Catholic press. The secret of the opposition is that the admission of the Redemptorists would lead to the recall of other religious orders.

DR. SPALDING'S REASONS.

Continued from page 693.

him which I was obliged to make a few years ago; and of the modern world—John Henry Newman; and thus I gladly acknowledge, for what some would call the strength and others the weakness of my position. I have not found him a sophist, as certain malicious detractors have tried to make out, but a saint; and, as Dr. Briggs said a few days ago: "If it be heresy to take such a man at his word, then I glory in such heresy." The deep spiritual power of Newman's writings made me his disciple, and prepared me to admit his controversial strength.

Beside the influence of books, I will own to that of many men whom I have met, or whose opinions on various points I have asked in letters. I have found intelligence, learning, earnest spirituality. I have not been solicited by any one; no inducements of any sort have been held out to me. There has been no attempt at proselytizing. I have rather been kept back many times; I have received help by way of books or counsel or explanation when I have asked it; but the chief thing, the thing which I have been bidden continually to do, to bring myself to a decision in this matter, has been to pray—pray for knowledge of God's will and for the guidance of the Holy Spirit. No! I have not been sought, but I have myself sought; and I have been impressed with the naturalness, candor, fairness, gentleness, large-heartedness, charity of those whom I met; and there has been sufficient variety, of so many different people, in different places, in different walks of life, of occupations sacred and secular, to enable me to reach an intelligent conclusion, and to believe that the manifestation of such virtues as I have just named has not been, as narrow-minded enemies sometimes say, the working of any craft or policy, to me, but of sincerity and truth; and as such I bear my witness to it.

RESULT OF INVESTIGATIONS.

4. The result of my investigations (which have been, as you have learned, somewhat practical as well as theoretical) has been a steadily increasing persuasion of the validity of the the claims of the Roman Catholic Church. Instead of being set back by what I have seen and heard and read, I have been more and more carried forward. And the validity of those claims means the weakness and insufficiency of all conflicting claims. I may be mistaken; if so, may God further enlighten me; but the Roman Catholic Church increasingly appears to me to be the true Church of Christ, one, holy, Catholic, apostolic; the veritable body of Christ's appointing, in faith, organization and discipline; going back to antiquity, living in the present; so shown to all who have sufficient means of knowledge and do not shut their minds and refuse to submit their wills by Scripture, and tradition, and history, and theology, and morals, and practical adaptation to the deepest needs of men. Not by any one of these methods of proof is the Roman Catholic Church to be fairly judged, but by all taken together; e. g., Scripture alone may say very little of certain distinctive claims, though there could be nothing contrary to Scripture, but Scripture and tradition, or Scripture, tradition and history might make a powerful plea.

Some one has said that Catholics and Protestants live in different worlds, and there is much truth in the saying. They don't know each other; they don't understand each other, and this is to the detriment of both. The systems are based upon opposing first principles; but that in itself is no good ground for the lack of knowledge of one by the other. I have found that much which is ordinarily considered to be the teaching and practice of the Roman church is not so at all; and this statement applies readily to such doctrines as Papal infallibility, purgatory, indulgences, or to such practices as the invocation of saints, or the worship (?) of images. I have found, too, that much which is widely supposed to be binding, as *de fide*, is only matter of theological speculation or pious opinion.

To go from this point and say that many ideas which to the Protestant mind seem strange, or even shocking, are, I think, quite explainable and appear reasonable, might be considered infringing, if I developed my meaning, so I leave this thought with only the statement.

5. You could not but expect such investigations as I have made, if reaching favorable conclusions, would have a practical result in my action. Here is the difficulty as Wilberforce says, "when these things become realities, which demand belief and affect men's lives;" yet such difficulty it is not only logical but morally honest to meet, and with however great self-sacrifice.

And if you say I have not advanced any reason why one cannot remain in the Episcopal church and hold Catholic views and fight for truth, I reply, I have not wished, out of regard for you, to enter into that question. I will only make the plain statement that, from the position of my mind at present, the Episcopal church appears to me to be but one phase of Protestantism—perhaps its noblest and best denomination; still, as a church, a Protestant body. I think this is a fair inference from the conclusions of an opposite kind which I have reached.

Naturally, I have studied the Roman Catholic claims with particular relation to the Anglican claims. I think the Anglican church (from which the Episcopal church is descended) broke from the centre

of Catholic unity under Henry VIII.; that at his death, as a recent church of England historian has written, "a complete revolution has been effected in the position of the church. Instead of the church in England it had become in very truth the church of England; instead, i. e. of an integral part of that great western province of Christendom, to which it owed its first conversion, and with which it had been one ever since for nearly a thousand years—it had become, for the first time in its history, a separate Christian community;" that so it lost its continuity with the ancient church; that as the same writer continues, "a full consideration of the actual facts . . . serves to show that a theory like that which prevails so widely at present, which represents the English church in any other light than that of one (though it may be admitted the greatest and most dignified) of the many Protestant churches which arose in the sixteenth century, is a novelty;" . . . that "the evidence is simply overwhelming which shows that during the whole period from 1552 onward the English church was considered, by friends and foes alike, to be for all intents and purposes one with the twin churches of Zurich and Geneva."

Now, I am not thus saying whether this Protestant separation is right or wrong. But, for myself, I cannot be reconciled to the whole notion of the loss of unity. I cannot settle down to the conclusion of Dean Hook that "we must each cling to our own fragment till the time comes, God's good time," for our being reunited. And finding it is so much more satisfactory, believing it is so much more scriptural, to take the ground that the church's organic unity never was broken, never can be broken, to that point I have come and there I stand.

And, if the Episcopal church is a Protestant body, I can no longer be surprised and disturbed as I once was at the liberalism in it. It does not disturb me; for I hope I have in mind gone beyond it, and come to a different religion. It does not surprise me; for I can but recognize in it a legitimate manifestation of Protestantism.

PROTESTANT ASSUMPTION.

On your account, not my own, it still troubles me. You may more and more be affected by it. You must expect its presence, for good or ill, more and more. It is boasted in our day that "dogmatism and Protestantism are inconsistent, and a real union between them is inconceivable;" and in immediate connection it is claimed that "the principle of Protestantism is the foundation of the noblest and fullest life of our times, and against it the attacks have been feeble, and are growing feebler every day."

There is a good deal of Protestant assumption here; but this much may be admitted to be true, as a recent writer has observed, that "for better or for worse the Protestant world is committed to inquiry and to liberty." My comfort is that for individuals and for the world God will overrule this "inquiry" for the interest of his truth in all who are seeking it; that this "liberty" may thus lead to the freedom with which His truth makes free. Our highest liberty here is not in revolt from, but in obedience to, God's authority. That liberty is found in the church of Christ.

And my comfort in regard to you, my people, painful as it is to differ from you, is that God is leading you, if you will only be led by him. There is but one church of Christ; and all who have been baptized into the name of the Father and of the Son and of the Holy Ghost belong to that church, to its soul, it not to its body, and will be saved, according to his promise, if they live up to the light which he gives them. The conscience of each one of you is the measure of that light.

So, in taking the step which I now do, I do not judge you. God forbid! Far from it! "To his own master each one standeth or falleth." As I have told you so many times in the past, and as you may now remember, live up to your light, follow your conscience. It is the voice of God within you. Confuse not conscience, as so many do, with "the right of thinking, speaking and acting according to your judgment or humor, without any thought of God at all." Confuse not conscience with "the right of self-will." But, with conscience—as it really is—the light of God shining upon you, the voice of God speaking within you, follow that light, obey that voice, and this revelation of God shall interpret to you all his other revelations, and shall bring you to eternal life.

After referring feelingly to his relations to his congregation in past years and bidding his parishioners farewell, Dr. Spalding concluded: I have felt it to be my duty to speak to you to-day. But in this, as in all else that concerns our temporal or eternal welfare, I can only say: God's will be done! He is guiding us and keeping us. If to you His revelation is different from what it is to me, he knows how far we are all responding to his monitions and making his will ours. So let my final words be, with slight adaptation, those of another, who says:

"Time is short; eternity is long." Put not from you what you have heard to-day; regard it not as mere matter of present controversy; set not out resolved to refute it, and looking about for the best way of doing so; seduce not yourselves with the imagination that it comes of disappointment, or disgust, or restlessness, or wounded feeling, or undue sensibility, or other weakness. Wrap not yourselves round in the associations of years past; nor determine that to be truth which you wish to be so, nor make an idol of cherished anticipations. Time is short. Eternity is long.

In Memoriam

MRS. MAURICE HEARN (LEONORA O'GRADY.)

White roses in her hand she bore
When a bride she left her fathers door,
And the roses white o'er her bier are strewn,
As dead she lies in her childhood's home.

Though gay she was in that rosy dawn
That welcomed the birth of the wedding morn,
Yet calm and majestic is now her repose
In her youth, still a bride, at her brief life's close.

In August's bright sunshine midst smiles and midst tears
She went, seeing naught thro' the vista of years
But the clouds all of silver, and sunsets of gold,
And life's sweetest treasures before her unfold.

In December's gray morning they brought her home dead,
For her the bells toll, the Requiem is said;
While the organ's sad strains thro' the long aisles are heard
By the low De profundis the still air is stirred.

And the hand that clasped ours is pulseless and cold,
With the cross she so loved within its quiet fold,
And the eyes that flashed brightly with laughter and mirth
Their fringed curtains hide from her loved ones on earth.

While the brow which was truly of wisdom the seat
As if of intellect brilliant the seal,
In its chasteness and purity seems to portray
What the Blessed alone can reveal.

Unresponsive and silent to all does she seem,
She heeds not the prayers or the tears
Of the friends whom she loved, the friends who loved her
Who will mourn thro' the long coming years.

But hark! o'er the air Resurgam resounds
Its grandeur dispelling the gloom,
"Again I shall rise triumphant in God"
"I shall cast off the bonds of the tomb."

And then the voice of another is heard,
Its music is wondrously sweet,
"In the Heart of My Love, the Heart which she loved
She has found an infinite peace."

"Then weep not My people, but rather rejoice
That your dear one I take for My own
And again you shall meet her in glorified bliss
In Eternity dwell near My Throne."

Toronto, Dec. 6th 1891

M. L. H.

THE WORK OF THE CATHOLIC TRUTH SOCIETY.

One of the functions of the Catholic Truth Society is to combat false statements made against the church, and for this purpose bring to book, through widely read secular or other journals, those who are guilty of this offence. The Winnipeg branch of this Society have accordingly taken Rev. Alexander Grant, who recently preached a sermon of misrepresentations, to task in the full wing letter to the *Winnipeg Daily Tribune*, a copy of which paper has been kindly sent us for publication.

"THE POWER OF ROMANISM."

To the Editor of the Tribune.

Sir, The above is the caption of a sermon delivered last week by Rev. Alex. Grant, Baptist minister, as reported in your issue of the 19th inst., in which, true to his instincts, he devotes the greater part to misrepresenting the Catholic Church. With what Mr. Grant preaches in his church when addressed to his congregation alone, outsiders are not much concerned, but when such utterances appear in the press they are intended to influence public opinion, and are, therefore, subject to criticism; and as the eminent divine on that occasion delivered himself of an effort to injure the Catholic Church, you will, it is presumed, give room in your columns for a short review of what he is reported to have said. The subject of the discourse was the recent decision of the Supreme Court on the Manitoba school case and its probable consequences. Mr. Grant says, "The judgments were given on the words 'or practice,' and if the Roman Catholics had schools by 'practice' so had the Episcopalians and Presbyterians, and the province could never collect taxes from any denomination who by 'practice' had separated schools prior to confederation." As the three denominations above named (and no other) had schools by "practice" at the time of confederation, the right is continued to them (and to no other) and they may thus establish denominational schools whenever they please, but so long as they take advantage of that right so long, and no longer, may they be taxed in common with the rest of the community, provided that the statute under which the tax is levied is a constitutional one. So long as the Episcopalians and Presbyterians are satisfied with a Godless system of education, so long can they be taxed for its support, and any assertion to the contrary is made for political effect. The Catholics, on the other hand, cannot be taxed for an unchristian school system,

because they have a right to their own, and must have it, whether compelled to support the other system or not.

Mr. Grant defines the civil government as "a compact entered into by society to allow certain men to get together and do certain things unitedly, and a part of the compact is that we shall surrender to the State our children for their education so many hours a day." Mr. Grant knew when he made that statement—and if he did not, he should have known—that the Catholic Church never made that monstrous part of the compact at any time, in any age, or under any circumstance, and never will, for she upholds the parent's prerogative to educate his child according to his own views, but insists that he give it the best secular, moral and Christian training that his means will allow, while the State is bound to render him every assistance to that end. The State, according to Mr. Grant, claims she cannot guard herself unless she has the children a certain time. What does the State want them for, if they are already receiving proper training in a Christian school, where all the elementary principles of good citizenship are taught them? His contention goes to prove that what the State wants the children for is to deprive them of the moral and religious training, and give them instead that which is secular and Godless. It is one of the first principles of missionary work among the savages and heathen to establish schools for the children, where the elements of Christianity and good citizenship may be taught them. Every missionary, even the Baptist, begins his work by opening a school, and surely if a Christian and moral education is good for the savage and heathen, it ought to be equally good for the civilized British subject, who needs it in a much greater degree.

"The Roman Catholic says the individual is subject to the State, but the State is subject to the Church," says Mr. Grant again. True enough. The individual is subject to the State in all things that are right and proper, within the sphere of her rights. There is a higher authority, the authority of God Himself, revealed to, and exercised through, His Church, and to that authority the State as well as the individual is subject, because all must be subject to the law of divine justice. Nothing can justify the committing of sin, or of any act contrary to God's revealed laws, either by an individual or by the State—hence the State is subject to the Church, which is the exponent of the divine ordinance, and at the same time the State is the servant of the individual, not his master. We have a better opinion of Rev. Mr. Grant than to suppose that he would think a child would become a better citizen if he had no Christian training other than what it received once a week at Sunday School, and from its parents who, in too many cases, are deficient in it themselves. Truly, as Mr. Grant says, it is a fight between God and the devil for the souls of men. The Catholic Church is fighting to place the children on the side of God by teaching them their duties towards Him and their fellow-beings, while it may be feared that the rev. divine of the first Baptist church is enlisting them under the opposite banner.

The rev. gentleman professes to be no alarmist about the spread of the Catholic religion in this western country, but at the same time he gives all the alarm he can, and endeavors to fill his disciples with anything but feelings of love and charity for the adherents of that faith; in fact his co-laborers in the Baptist field have been noted for the sonorous loudness of their anti-Catholic tocsin ever since the Puritan Roger Williams. Yet the Church pursues the even tenor of her way, notwithstanding all that; she goes on building temples to the glory of God, founding hospitals for the sick, establishing schools, colleges and seminaries of learning throughout the land; providing asylums for the poor, the fallen and the outcast; for the orphan and the aged; for the homeless and the afflicted, but we fail to discover the progress made by our Baptist friends in the same domain of charity.

The learned theologian said he loved Romanists, but he hated Romanism. We are pleased to hear on such good authority that he has so much charity, because our Divine Lord commanded us to love our neighbor as ourselves, and the Catholics, too, love the Romanist, presuming he is a human being and not a myth; but they hate Romanism, whatever its composition may be. One would think that there were enough sects in the world without inventing another; but as the numerous Protestant denominations had no point of unity among them, they constructed Romanism so that they would have a common fetish that could be held up to their credulous hearers as the effigy of the Catholic Church, who would thus be led to believe that because the visible head of the Christian Church lives in Rome, this nondescript agglomeration of absurdities which they call Romanism, must be the religion of Catholics. But our rev. friend is assured that this phantom production of fanaticism bears no more resemblance to the Catholic faith than his own form of religion bears to Catholicism, the proof of which is within his reach, and within the reach of all earnest seekers after truth, whenever he or they shall apply to the proper source; then they will see that Romanism is not Catholicism.

THE CATHOLIC TRUTH SOCIETY.

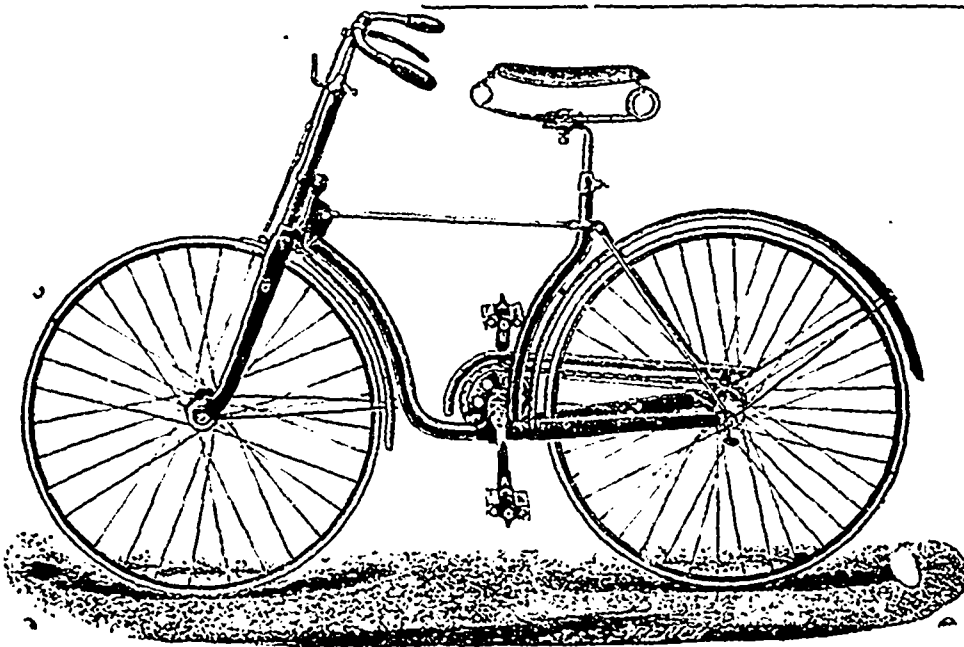
Winnipeg, Nov. 23, 1891.

FITS—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No fits after first days use. Marvellous cures. Treatise and \$1.00 trial bottle free to Fit cases. Send to Dr. Kline, 231 Arch St., Phila.

These Illustrations represent a portion of our Premiums which we offer for the getting up subscription clubs,

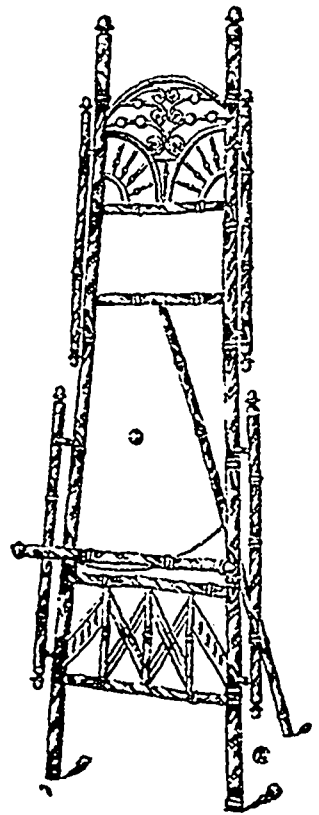
THE REVIEW, with its increased size and the new feature about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to donate the following premiums to those sending in to us the number of prepaid subscribers as designated below. All these goods are of the best quality, manufactured by the well known firm of the Gendron Manufacturing Co., 7 and 9 Wellington St., Toronto,

and 1910 Notre Dame St., Montreal, and can be seen at their warerooms at either of these two cities. We ship them prepaid to any destination in Canada or the United States. We have no hesitation in saying that this is an unprecedented offer, and our reputation, we think, is sufficient to warrant the prompt fulfilment of obligations, and a guarantee that goods are as represented. We wish to double our circulation during the next six months, and take this as the most effective way of so doing, at the same time remunerating those who work on our behalf.

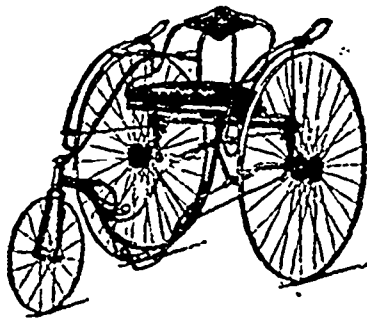


The frame is made of imported weldless steel tubing; the front and rear forks of special steel, concaved; the handle upright and bar, as also the spade handles; the swivel head and its brackets; the double rail bottom bracket; the sprocket shaft, cranks and pedal pins; the front and rear axles are all made of steel dropped forgings—the only absolutely reliable material.

No. 2 Safety Bicycle, worth \$85.00 given for 90 subscribers
 No. 3 " " \$100.00 " 120



Fancy Umbrella stand
 worth \$6.50 Given with 10 subscribers



Girl's Tricycle
 worth \$10 Given with 15 subscribers



St. Basil's Hymnal,
 With Music and Words - - - Given with two subscribers.
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 By Rev. Father Egan Given away with 1 subscriber

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An accepted 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,
E. F. E. ROY,
Secretary

Department of Public Works,
Ottawa, 3rd December, 1891.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Post Office Letter Box Fronts," will be received at this office until Wednesday, 23rd instant, for the supply of about 6,000 post office letter box fronts, in such quantities and at such dates as may be required by the Department.

Samples may be seen and further information obtained at the offices of Jas. Nelson, Architect, Montreal, and Dennison & King, Architects, Toronto, and at this Department on and after Wednesday, 2nd instant, and tenders will not be considered unless made on the form supplied and signed with the actual signature of tenderers.

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Secretary.

Department of Public Works,
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