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

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Vol. IV

Toronto, Saturday, Jan. 17, 1891.

No. 59

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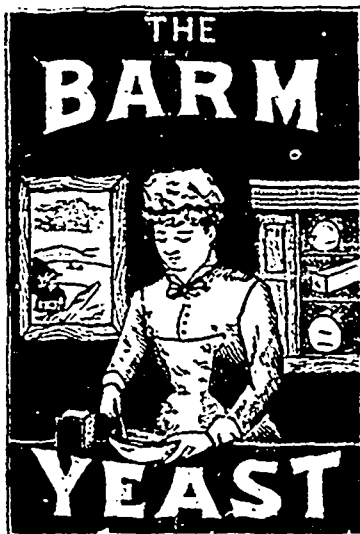
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The Catholic Weekly Review.

Vol. IV

Toronto, Saturday, Jan. 17, 1891.

No. 50

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Notes.

PUBLISHERS' NOTICE.

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

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

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

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

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

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

THE NEWSPAPERS AND BIGOTRY.

In Toronto it has been found a paying business by some newspaper organs to have an occasional fling at what they are pleased to call "Romanism." From the very beginning the *Saturday Night* has been riding the Protestant horse in a mild way, or as a great author has put it, has been making his way by stadiums, &c. We find that the present writer of the first page is bidding for a little popularity in that way. He is trying to imitate the facile style of the departed "Don," but whoever, or whatever he is, he is neither himself nor is he "Don," far from it.

In the first page of last issue we find the following sentence: "The old-fashioned Roman Catholic bigot, felt that it was much better to burn a heretic than to permit him to live, and lead to perdition the souls of others." Now if the writer had been impartial, and wished simply to promote the cause of "truth," about which he prates so much and seems to understand so little, it was not at all necessary that he should go back to the old-timed Roman Catholic bigot. The modern Protestant bigot, in this so-called age of liberalism, would have supplied sufficient matter for the age in which we live.

Protestantism, professes to tolerate all religions as equally good, adopting private judgment as a fundamental principle, but to show her consistency, she enacted the most cruel and barbarous penal laws against Catholics for casting their judgment in favour of the Church in which they were baptized and brought up. The Catholic Church maintains, on the contrary, that Christ instituted only one Church, and that she alone is the true Church, and that contradictory doctrines cannot at the same time be true. She never boasted of that liberality, that toleration, which admits that all kinds of contradictions and absurdities are equally from God.

But she never authorized the punishment of heretics with other than ecclesiastical censures, save when and where they have attacked, the legally established order of things. Certainly the Church has as good a right to protect herself as any civil society has to protect itself. When heretics have attacked her civil society, not with spiritual weapons alone, but with fire and sword, burning her churches and convents, violating her religion and massacring her clergy, she had a right, if she had any right to exist at all, to call in the civil arm to protect her. This is the only sort of persecution which the Church has authorized. This is not persecution, it is only just punishment, nay, only necessary self-defence. Those who have been put to death, as it is alleged, for heresy, were such, as in any age and by any party in power, would have been punished, as disturbers of public peace, rebels against the temporal authority, traitors to their sovereign, in short, men whose violence and whose crimes deserved to be visited with all the vengeance of the law. Let Mr. Don, *secundus*, point out one inch of Protestant property that has been confiscated by Catholics, or one instance where Protestants have been persecuted by Catholics for simply, as it is alleged, following the dictates of conscience. The dictates of conscience, indeed! When he undertakes to point out such an instance I shall be able to show him that there is another side to the question.

I suppose that "Don" would accept as proofs the Penal Laws, as enacted by the British Protestant Parliament, to oppress Catholics. A record of these atrocious and cruel laws are to be found in *some* histories, but not, I dare say, in the history which was placed in the hands of Don by a careful and judicious teacher. This is not the information inculcated in the histories in the hands of our youth in the public schools, nor is this the teaching imparted in the parochial Sunday schools, by sanctimonious class leaders. No; but, from earliest youth they hear nothing but the foulest, falsest and filthiest stuff about the bloody persecutions of Rome, and the abominations of Romanism. Thus they fill the tender minds of youth with the utmost distrust, and most intense hatred of their Catholic neighbours. What wonder that people who are so trained, when they find themselves in the editorial chair, will write flippantly about Catholic bigotry.

Has Mr. Don read, how in Protestant England, from the reign of Elizabeth, to the time of Catholic emancipation,

Catholics were despoiled of all rights, their property confiscated, how they were robbed of their churches, schools, colleges and universities, and all this to force them into apostacy; or failing that to reduce them to the most abject poverty and ignorance and to crush out their manhood? Has he noticed how, even in this continent, our churches have been burned, convents have been pillaged, and libraries destroyed, and how quite recently political parties have sought to deprive us of our political rights, branding us as tools of a foreign potentate, and consequently as dangerous subjects not to be trusted? Has he noticed how, if an editor desires a large circulation of his paper, or a parson large patronage or church membership, he must set out by roundly abusing popery. Has he noticed all this, and if so, what need of going so far back for instances of bigotry? It is quite possible that "Don" has noticed all this. He may for all be a good-natured fellow, with not one particle of bigotry in his anatomy, but he has noticed, too, that in Toronto there is demand for this kind of literature.

Let us have no more of this stuff till Protestant bigotry, now so rampant in Toronto, shall have assumed a milder aspect.

LXX.

WHY I AM A CATHOLIC.

I AM a Catholic because the Church is the divinely appointed means to attain the union of my soul with God, a union imperatively demanded by my reason as well as by the express will of my Creator.

Men join the Catholic Church from the most diverse and sometimes seemingly contradictory reasons! One class is drawn to her by her beauty, attracted by the sweetness of her music and the eloquence of her ritual; some, like Overbeck, paint themselves into Catholicity, or build themselves into her spiritual temple, like Pugin. St. Peter's, at Rome, has made many converts. Multitudes are made Catholics by studying history, some by scientific study of nature; multitudes, again, by the plain words of Scripture. Not a few are attracted by Catholic charity. "Why do you want to be baptized?" inquired a chaplain in a Catholic hospital of a dying tramp who had asked for baptism. "Because I want to die in the same religion as that woman with the big white bonnet, that's been nursing me." I once met a sailor, who, though he could not read or write, had argued himself into the Church, and had been a fervent convert for several years. "What made you a Catholic?" I asked him. "Oh, sailing all about the world," was the answer—a sailor's way of acquiring the idea of the universal. I once received a hard-headed old Yankee into the Church who affirmed that he had been converted by reading the *Boston Pilot*. Some come to do penance, driven by the sense of guilt into refuges, like La Trappe. I know men who have joined the Church from consciousness of innocence, revolting from the Protestant doctrine of total depravity; the innocence of childhood is happy in the Catholic Church.

Meantime not a few philosophers become Catholics, like Brownson and Ward. Father Hecker once told me that the study of the social problems started him from religious skepticism toward the Catholic faith. Frederick Lucas affirmed that he became a Catholic because he was a logical Quaker. Donoso Cortez came back from infidelity because the Church was the bulwark of conservative political institutions. Frederick Ozanam, on the other hand, took a firmer grip on Catholicity because he was a republican. Pope Leo begins one of his encyclicals with the words, "Liberty is God's greatest gift to man." His letter to the Brazilian bishops on the abolition of slavery reads like a very radical document.

In fact all roads lead to Rome, if one travels through the world in search of light, or joy, or brotherhood, and all roads lead away from Rome if travelled for isolation or contention. The centripetal force of intellectual and moral humanity is Catholic, and the centrifugal force is Protestant, as the names imply.

But how are all these minds and moods made one in the Catholic Church? How can each of these say "I am a Catholic," and all mean the same thing? Because all sub-

scribe to the sentence with which I began. The vital essence of Catholicity is the elevation of the rational creature to union with God, through the mediation of the son of God. This takes place by the power of the Holy Spirit, who superadds to the relation man received from his Maker in the act of creation another relation—one that makes him a participator in the divine nature and which transforms him from a creature into a child of God. This is the essence of Christianity in its relation to man; this is Catholicity at the last analysis. It is the longing for the divine in a degree more than nature can satisfy which urges forward all the different spirits I spoke of at the outset. It is this essential religious element which makes them all one when in the Church. All are reaching out for that something more of life which nature craves and which it cannot give. This tendency of man toward God is the universality, the catholicity of religion, which clothes itself in song, in architecture, in painting; which formulates the philosopher's arguments and organizes the philanthropist's sympathy. Those who long for restraint find it in divine Catholic discipline. Those who crave for more liberty, on entering the Church may say with the Psalmist: "I have run in the way of Thy commandments when Thou didst enlarge my heart." Some are weary of the world, and the Church is their refuge because it is the bosom of their Father. Some would use the world more safely and more fully for the divine love, and they find in the Church a safeguard of well-ordered liberty. "You cannot have God for your Father unless you have the Church for your mother," was a saying in the early Church.

Is there any other way of explaining Catholicity except that it is a divine answer to the various forms of yearning for divine fruition? How otherwise explain a unity so imperative and yet so elastic, a universality so wide and at the same time so centralized, a conservatism so stable and yet so pliant, a liberty so radical and yet so safe? It would be an error to characterize this great religion otherwise than by its essential principle—the gift of the divine fatherhood to humanity; the elevation of the human to the divine through the mediatorship of God the Son and the indwelling of God the Holy Ghost. Catholicity may be adequately defined as the progress of man under a stimulant altogether divine, assisted by an external polity equally divine, toward a happiness far beyond nature's wildest dream, breaking through the outer wall of nature into the supernatural life of God and participating in the divine attributes. Catholicity gives the life of man a power of growth into union with God. The essential power in Catholicity is the attraction of God upon man, drawing his soul into a state of being so far above the natural that even his intensest longings but vaguely indicate its dignity. This is the divine harmony of the musical convert, the divine beauty of the architect, the artist and the ritualist: the divine idea of authority and of order in the soul of the conservative convert; the divine first and final cause of the philosopher and scientist; the divine freedom of the radical. In each case the natural traits of the convert are the Creator's prolegomena of the Mediator's work.

Nor is it different if one is a Catholic from infancy. He finds in one or other of these religious modes of being in the Church the aspect of supernatural life which best satisfies his natural temperament with a security and perfection elsewhere impossible.

There is a void in every human soul which all creatures united would be unable to fill. God alone can fill it, for He is our beginning and our end. The possession of God fills up this void and makes us happy; the privation of God leaves in us this void and is the cause of our wretchedness. The interior and exterior means of attaining to this possession of God, established by Jesus Christ, is the Catholic Church; it is the only means God has established for union with Himself, and it embraces all means which could possibly be successful. "Thou has made us for Thyself," exclaims St. Augustine, "and our hearts are unrestful till they find repose in Thee." The method of attaining that repose in God is called the Catholic Church, because it is the sum of every appliance of nature and grace calculated to effect the purpose. There is no form of beauty, no accent of truth, no majesty of power imparted to man from on high

which Catholicity has not the organic possession of by divine right, in order to effectuate the mediatorship of the Son of God upon the individual.

So much of Catholicity as an influence. As a society Catholicity is the organism employed by God to exert this influence and to furnish and apply the practical aids to the divine union. For this end the Church is the custodian of revealed truth, whether existent in the inspired writings or in the additional form of sound words and handed down from the beginning. She is both the custodian and the interpreter of the communications of God to man which have been given the form of human speech. She is the official propagator of the Gospel. As a teaching body the Church is the organic perpetuation of the apostolic band of missionaries, having a divine power of teaching the truth as once revealed, and of dispensing supernatural aids to holy living. As a society the distinctive characteristic of Catholicity is the universal doctorate of the faith of Christ and the supreme magistracy of His moral discipline. The divine virtues of faith in Christ's revelation, hope in His mercy and love for His incarnate divinity are the birthright of the members of the Catholic Church.

Of these virtues the unitive one by excellence is love, and in a normal condition of things it will shine above all other qualities as the conspicuous trait of Catholicity. In one age the necessities of the times drive men into seclusion, and in another bring out obedience as a protest against rebellion. The necessities of yet another age induce the practice of an extreme poverty both public and private. But when all this is said in favour of every virtue there ever remains these three—faith, hope and charity, and the greatest of these is charity. The Catholic doctrine is that charity is the seal and substance of all union with God; so that in true obedience there is more of love than conformity, in voluntary poverty more of love than detachment from riches and honours, in prayerful seclusion more of love of God and man than dread of the defilements of the world. Catholic authority, if its efforts are unitive, must be inspired by love; if corrective, it must bruise and heal alternately. Catholic liberty is freedom to do good for the love of God and man. The life of every organism is love, and this is true supremely and absolutely of organic Christianity—Catholicity.

The elevating influence so often mentioned is neither a mere force nor an idea; it is a Person. It is Christ. It is the introduction of a new life, His life, into humanity; not super-imposed upon man, or imputed to man, but infused into him by the power of the Holy Ghost. "I live, now not I, but Christ liveth in me." Christ has introduced a new species into humanity, known as the people of God—Christians; and His means of doing this is the Catholic Church. This new life is, in its consciousness, a new interior experience carrying the soul far above the highest flight of reason and transcending its powers. Yet reason and nature are fully assimilated to it, and it becomes and is in the highest degree personal. But this touch of the Deity is as organic as it is personal, for it is the love of kinship and is the undivided inheritance of all the children of God. "We know that we have passed from death to life because we love the brethren," says St. John.

Thus it is not Christians who make the Church, but Christians are made by Christ through the instrumentality of the Church. Many of my readers would not thank me if I took them over the long lists of Scripture texts going to prove this as a fact in the original formation of Christendom. "Lo! I am with you always, even unto the consummation of the world," is a promise expounded and explained by our Saviour's numerous acts and teachings, all tending to the establishment of His religion as an organic force. Without organism there is no vital force. When God became man he assumed a position of advantage which would be forfeited if His divine gift did not continue to exhibit forever a human as well as a divine aspect. "I am the light of the world," He said, the light, that is to say, not simply of men's souls or thoughts, but of the actual and living world of men. "I am the way, the truth and the life." Indeed any powerful religion must be life in a high degree of external activity. Christ's life, human and divine as it was by the incarnation, must continue so in the very fullest sense of the term. Life,

to operate on men effectually, must be organic, incorporated life.

Hence Christ founded His Church as a distinct body of organized men, chose the first officers, invested them with prerogatives, established external forms of inter-communication and laid down rules of discipline, instituted an external form of worship and a series of sacred forms or sacraments, which are His chosen external means for conveying the divine life to our souls. The Church of Christ is the perpetuation of the Incarnation of the Son of God and the universal distribution of its benefits. As men are constituted with bodily organisms acting as the instruments of a spiritual soul, the perpetuation and distribution of Christ's gifts are made efficacious by an external organism of men and things informed as a body with the spirit of Christ. The Church embraces all nature, interprets its every voice and unites all with divine harmony, offering to God an integral worship not unworthy of the mediator of a regenerate race and universe. The German mystic, Henry Suso, was once asked what his thoughts were when he sang "*Sursum Corda*," "*Lift Up Your Hearts*," in the preface of the Mass. "My heart," he answered, "is stirred and set on fire with the contemplation of my entire being, my whole soul, my body, my forces and my powers; and round about me are gathered all the creatures with which the all-powerful God has peopled the heavens, the earth and the elements; the angels of heaven, the beasts of the forest, the fishes of the waters, the plants of the earth, the sands of the sea, the atoms floating in the sunshine, the flakes of snow, the drops of rain and the pearls of dew. I think now all creatures, even to the most remote extremities of the world, obey God and contribute what they can to that mysterious harmony which without ceasing goes up to praise and bless the Creator. I then fancy myself in the midst of this concert as a choir-master; I devote all my faculties to beat time; with the most energetic movements of my heart I invite them, I excite them to sing most joyously with me *Sursum Corda*! '*Lift Up Your Hearts*.' We have lifted them up to the Lord; let us give thanks a thousand times to the Lord our God."

The voice of nature is the voice of divine praise. In unregenerate nature it is inarticulate, but in regenerate nature, as interpreted by the Catholic Church in her sacramental system, it is plainer than any lesson of life or death. In baptism God moves over the face of the waters, whose melody greets Him and thanks Him for restored innocence. In confession the voice of man accuses himself with the divine sorrow of Christ, and the voice of man absolves with the divine authority of the same Christ, and in each case it is the harmony of the voices of the dying Saviour and the penitent thief on Calvary. In communion the devout soul sings the wedding canticle of the supper of the Lamb.

The denial of the sacramental system is not simply the contradiction of revealed truth, not simply the abandonment of unbroken Christian tradition and the denial of incontrovertible historic evidence; it is the abandonment and denial of the uses of nature for the communication of divine life. It is more even than this: it is the affirmation that nature is so depraved that even under the spell of divine love it is dumb and futile.

The action of grace upon nature is not that of the amputation of a gangrened limb, but the inoculation of a healing lymph. The whole order of nature and all creatures in the world have been made to receive the action of divine grace and to assist in expelling from our hearts whatever is contrary to God. The sacramental system, with its accompanying ceremonial rites, is the consecration of nature to its legitimate end: the union of man with God in supernatural life. "I have come that they may have life, and may have it more abundantly."

To sum up. The human soul is by nature admirably adapted to the divine union, after which for soul and body it ceaselessly longs. "Every creature . . . groaneth, waiting for the adoption of the sons of God, the redemption of our body." This master passion of the human heart was gratified by Jesus Christ, organic union with whom is in what the apostle call His body, the Catholic Church. This raises reason to secure supremacy over appetite, enlightens it

with clear knowledge of its eternal destiny and bestows a power of loving both God and man altogether superhuman. That our humanity since Christ's time has been far more than equal to itself in a moral point of view is undeniable, an elevation which the experience of individuals and the history of nations associates inseparably with Catholicity.

The typical Catholic is therefore a man with a deep longing for God. Whoever does not crave more intimate union with God has little use for Catholicity, or being already in it, Catholicity has little use for him. He is foreign to its spirit.

The typical Catholic is one who has accepted the Universal Church as the custodian of Christ's revelation to men: he has assimilated that revelation till it is actually his own, and has become as personal to him as if made for himself alone; he advocates it by word and exemplifies it by deed, firstly, according to the guidance of the Holy Spirit which dwells within him, and secondly, according to the suggestions of Providence, made known by his environment of age and country.

The Catholic of our day will be distinguished by fidelity to conscience, and he will know his conscience to be enlightened by the readiness with which its admonitions are adjusted to the behests of lawful authority in the external order, and to the inspirations of grace within.

I have given the reason why I am a Catholic, not as a man formed by study of the past, or by a particular method of spiritual training, nor as an adherent of a particular devotional school in the Church, nor as a member of a religious community. I have spoken simply as a Catholic, belonging to a religion in the highest possible sense rational, and which unites me to God in soul and body; and as a man of to-day looking always to the dictates of conscience for guidance and adhering to Christ, who is of yesterday, to-day, and the same forever.—*Rev. Walter Elliott, C.S.P., in N. Y. Press.*

THE AFRICAN SLAVE TRADE.

THE following is the full text of the Sovereign Pontiff's circular letter to the Episcopate of the Catholic Church:

Venerable Brother, Health and Apostolic Benediction.

As you have known, Venerable Brother, there was scarcely anything dearer to the Church from the beginning than to see the slavery which oppressed so many human beings by its miserable yoke removed and entirely destroyed. A careful custodian of the doctrine of its Founder, who from His own mouth and through the voice of His Apostles, had taught the fraternal amity which unites all men, in as much as they have the same origin, are redeemed at the same price, and called to the same eternal bliss, it took up the neglected cause of the slaves and stood forth a strenuous defender of liberty, although its action was gradual and temperate in accordance as circumstances and times required. That is to say, it did this with prudence and discretion, constantly demanding what it sought in the name of religion, justice and humanity; by the adoption of which course it has most admirably furthered the prosperity of nations and civil culture. Nor did this zeal of the Church for setting slaves free grow weak with the lapse of time; nay, the more fruitful it proved the more ardent it became. This is most certainly attested by the moments of his tory which saw that work commended by so many of Our predecessors, amongst whom are conspicuous St. Gregory the Great, Adrian I., Alexander III., Innocent III., Gregory IX., Pius II., Leo IX., Paul III., Urban VIII., Benedict XVI., Pius VII., and Gregory XVI. who laboured most earnestly that the system of slavery might be abolished wherever it flourished, and that care should be taken to prevent it from taking root again where it had been destroyed.

Such a praiseworthy inheritance bequeathed by Our predecessors could not be repudiated by Us; wherefore We have omitted no occasion of openly reprehending and condemning this cruel plague of slavery; and the opportunity occurring We treated of this matter in the letter sent to the Bishops of Brazil on the 7th of May, 1888, in which We congratulated them on what had been done in that country, in a laudable man-

ner, by private individuals and the State for the liberty of the slaves, and at the same time We showed how much slavery is opposed to religion and the dignity of man. When We wrote that letter We were, indeed, greatly moved by the condition of those who were in servitude to others; but We have been much more keenly affected by the account of the miseries with which all the inhabitants of certain regions in the interior of Africa have to struggle. It is truly woeful and horrible to relate that, as We learn from sure informants, nearly forty thousand Africans without distinction of age or sex, are every year forcibly torn from their rural villages, whence, bound in chains and beaten with scourges, they are dragged a long distance to the market-places, where, like cattle for sale, they are exhibited and disposed of. As these things have been attested by those who have seen them, and, as the reports have been confirmed by recent explorers of Central Africa, We have entertained an ardent desire of aiding those unfortunate creatures, as far as Our power will permit, and relieving their wretchedness. Without delay, therefore, We requested our beloved son, Cardinal Charles Martial Lavigerie, whose apostolic energy and zeal are well known to Us, to go through the principal nations of Europe in order that he might point the ignominy of this most disgraceful traffic and induce rulers and states to come to the assistance of those afflicted people. Wherefore, We have to thank Christ our Lord, the beloved Redeemer of all people, Who in His bounty has not suffered Our efforts to remain without effect, but has willed that they should be, as it were, seed sown in fertile ground, which gives promise of a satisfactory crop, for both the rulers of states and Catholics throughout the world—all, in fact, to whom the laws of nations and of nature are sacred—have entered into rivalry to examine as to the best method and means to be adapted for the radical abolition of this inhuman traffic. The solemn congress held not so long since at Brussels, at which representatives of the rulers of Europe assembled, and the more recent gathering of private men who met at Paris for the same great purpose, are proofs that the cause of the blacks will be defended with a force and consistency proportionate to the miseries under which they are suffering. We are, therefore, unwilling to let pass the occasion of returning due praise and thanks to the rulers of Europe and other men of good will, and We earnestly pray God to grant a successful issue to their designs and undertakings in such an important work.

But besides the anxiety to defend liberty, another desire touches more closely our Apostolic ministry, which bids us to take care to propagate in the regions of Africa the Gospel doctrine by which their inhabitants, sitting as they are, in darkness and sunk in blind superstition may be enlightened with the light of Divine truth through which they may become with us sharers in the inheritance of the Kingdom of God." This object We sought to attain all the more earnestly because when they have received this light they will also shake off the yoke of human slavery; for where Christian customs and laws prevail, where religion has taught men to observe justice, and honour human dignity, where the spirit of fraternal charity which Christ breathed has spread far and wide, there neither slavery, nor a state of slavery, nor barbarianism can exist, but gentleness of manners and Christian liberty, adorned by civil culture, flourish. Already many Apostolic men, picked Christian soldiers, as it were, have entered those regions, and there have not merely exhorted themselves actively but laid down their lives for the salvation of their brethren. Still, the "harvest is rich, indeed, but the labourers are few." Hence it is necessary that as many more as possible, led by the same spirit of God, and fearing no dangers, inconveniences and labours, should proceed to the regions where this shameful traffic is carried on with the view of carrying to the inhabitants the doctrine of Christ which is bound up with true liberty. But the undertaking of such a work demands resources commensurate with its extent; for not without immense expense can we look forward to the establishment of missionary institutions, the making of long journeys, the preparation of houses, the raising and completion of churches, and the carrying out of other neces-

sary requirements of this kind, which expense must be borne for some years until the missionaries shall be in a position to support themselves in the places where they shall have taken up their residences. Would that We had resources which would enable Us to take upon Ourselves the burden. But since the straitness of Our circumstances stands in the way of Our desires, with paternal voice We address you Venerable Brother, other sacred administrators, and all Catholics, and We recommend to your and their charity a work so holy and salutary; for We wish that all should become sharers in it, if even by a small contribution, in order that, divided amongst many, the burden may be lighter to bear for each, and that all may abundantly receive the grace of Christ (the furtherance of Whose Kingdom is in question), and that by that grace all may obtain peace, pardon of sin, and the choicest blessings.

Wherefore, We declare that each year, wherever the mysteries of the Epiphany of Our Lord are celebrated, there shall be held on that day a collection, as of alms, in aid of the work. We have chosen that solemn day above all others because, as you well know, Venerable Brother, on that day the Son of God revealed Himself to the nations when He showed Himself to the Magi, who were therefore happily called by St. Leo the Great, Our predecessor, "the first fruits of our vocation and Faith." We are therefore, buoyed up by the firm hope that Christ Our Lord, moved by the charity and the prayers of His children, who have received the light of truth, will also shed the light of His Divine revelation on this most wretched portion of the human race, and will rescue it from the mire of superstition and the miserable condition in which it has so long lain, cast down and neglected.

We desire that the money collected in the churches and chapels under your jurisdiction on the day mentioned be forwarded to the Sacred Congregation of Propaganda at Rome. It will be the duty of that Congregation to distribute the money amongst the missions which exist or shall be established to abolish slavery most effectually in Africa. The distribution will take place in this way: the money obtained from the nations which have their own Catholic missions for the redemption of the slaves, as We have stated, will be devoted to the support and assistance of those missions. The Sacred Congregation, to whom the necessities of these same missions are known, shall with prudent judgment distribute amongst the more needy the remainder of the contributions.

We doubt not that God, Who abounds in mercy, will graciously answer the intentions We have formed for the benefit of the unhappy Africans, and that you venerable brothers will willingly exercise your zeal and lend your assistance so that they may be amply fulfilled. We trust moreover, that the temporary and special aid which the faithful will contribute for the purpose of wiping out the shame of this inhuman traffic and sustaining the ministers of the Gospel in the places where it flourishes, will not result in any diminution of the liberality with which they are wont to assist Catholic missions through the institution founded at Lyons for the Propagation of the Faith. On that useful work which we have on a former occasion commended to the zeal of the faithful, We bestow, now the opportunity occurs, a fresh testimony of praise, desiring that it may widely extend its beneficence, and may enjoy a healthy prosperity. Meanwhile, to you, venerable brother, and to the clergy and faithful committed to your pastoral care, We most lovingly impart the Apostolic Benediction.

Given at St. Peter's, Rome, on the 20th Nov. 1890, the thirteenth year of Our Pontificate. LEO XIII, Pope.

His Grace Archbishop Walsh has written to the *Dublin Evening Mail*, giving an unqualified contradiction to a statement published in that journal to the effect that His Grace had written to the Pope, inviting the intervention of His Holiness as arbitrator in the dispute between the two sections of the Irish Party. The statement was published in the *Mail* on the authority of the Paris correspondent of the *London Standard*.

The Catholic Weekly Review.

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

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.
The Most Rev. C. O'Brien, Archbishop of Halifax.
Rt. Rev. T. J. Dowling, Bishop of Hamilton.
The Rt. Rev. Bishop O'Mahony, Toronto.
The late Archbishop Lynch.
The late Rt. Rev. Bishop Carbery of Hamilton.
The Rev. Father Dowd of "St. Patrick's" Montreal.
And by the leading clergy of the Dominion

Published by

The Catholic Review Publishing Company, (Limited)
Offices: 64 Adelaide St. East, (opposite Court House).

A. O. MACDONELL, President

PH. DEGRUCHY, Business Manager

Terms: \$2.00 per annum, payable strictly in advance. Advertisements unexceptionable in character and limited in number, will be taken at the rate of \$2 per line per annum 10 cents per line for ordinary insertions. City rates: 10 copies, \$15.
All advertisements will be set up in such style as to insure the tasteful typographical appearance of the REVIEW, and enhance the value of the advertisements in its columns.
Remittances by P. O. Order or draft should be made payable to the Business Manager.

TORONTO, SATURDAY, JAN. 17, 1891.

MR. MCCARTHY'S PROGRAMME.

MR. D'ALTON MCCARTHY, the leader of the distinguished following of thirteen Equal Righters in the last session of Parliament, addressed a gathering of his constituents at Stayner on Monday. Mr. McCarthy, it seems, is still suffering acutely from his old complaint—a complication of Francophobia and Pophobia; at all events in his address on Monday—which we are forced to say was neither a very coherent nor convincing utterance from a public man on public questions—he informed his hearers that in regard to the Jesuit Estate legislation, and the Dual Language question in the North West he had not yet become ashamed of his course of last session, but would follow up the old programme in the coming assembly. In other words, though knocked out of his saddle last session, Mr. McCarthy assures his Stayner sympathisers that he is not permanently unhorsed.

It is on the abolition of the dual language system in the North West that Mr. McCarthy will in future, we are led to infer, concentrate his fine talent for making mischief between the races and provinces.

"I found for many years," he is reported as saying, "that French-Canadians were gaining in influence and power in the public affairs not in keeping with their wealth or numbers; that they had a policy antagonistic to the best interests of this country, and that it was their interest to reorganize Canada and make it a French nation. Manitoba had been forced to accept the dual language system, and the proceedings and laws of the Province had to be printed in both languages. The same state of affairs had been forced upon the people of the North West Territories. The people of Manitoba, acting within their provincial rights, have abolished the dual language. At this next session I want my hands free so that if the Government should disallow this measure, as many suppose it will, I may raise my voice and move a vote of want of confidence in the Ministry, even if I stand alone."

Again we find him saying:

"It is virtually a question of whether this is to be an

English country or not. (Applause and cries of 'It is.') We cannot do much in Quebec, but we can at least guard the interests of Manitoba and the North-West. We can see that in this, the greatest and finest section of the Dominion, there is not laid the foundation of a French nation." "The convention endorsed, it is said, Mr. McCarthy's course in late sessions, and promised him the continuance of its support. Mr. McCarthy is tolerable secure in North Simcoe, and so far as his own constituents are concerned he will doubtless be given a free hand in these matters.

It might have been thought that the failure of Mr. McCarthy's efforts in this direction in two former Parliaments, would have taught him that with such methods as he employs, and with such motives as animate him, the success of his ends is impossible; but in politics, as in all else, the Bourbon learns nothing. Fortunately for the peace of the country, however largely Mr. McCarthy may loom upon the gaze of his Orange constituents, in Parliament his abilities are neither marked, nor is his influence or following considerable. If it is at all satisfying to Mr. McCarthy's vanity "to stand up even if he stand alone," as he pictures himself doing, in his Quixotic assaults upon established rights and constitutional covenants, doubtless he can, if he insist, take up the time of the House and delay the business of the country, while he indulges his eccentricities. But we do not think Mr. McCarthy will add much lustre to his reputation as a parliamentarian.

THE CONFERENCE AT BOULOGNE.

So far as we can gather from a careful perusal of the Irish and English press, there seems to be but little ground, if we may judge from their collective utterances, on which to base a hope that the Boulogne Conference, or any similar overtures looking to compromise, will prove either acceptable or effectual in the present deplorable crisis in the affairs of Ireland. On the other hand quite the best section of our contemporaries scout every suggestion of a compromise. "The man who talks of compromise with Mr. Parnell" says the *Irish Catholic* of Dublin, one of Mr. T. D. Sullivan's papers, "and much less he who would seek to carry out any such compromise or arrangement, is, *ipso facto*, a traitor to Ireland. We care not what the motives are which move such people. The occasion is not one upon which to take account of motives. We have now to deal with men as we find them—not as they were, or as we would like them to be. The politician, no matter who he is, who dreams of building a bridge of gold, or of anything else, to secure Mr. Parnell's escape from a position which his own perfidy and immorality have created, are, in reality, enemies of their country. These may seem strong words, but we are not afraid that our people will misunderstand." It asserts that if the Irish people were so unable to understand or realise the actual facts of the existing situation as to kneel now at Mr. Parnell's feet, they would be unfit to receive any measure of Home Rule or self-government, however modified or curtailed. "Unless Ireland" it says, "is to sink for ever into a thralldom to which national extinction would be preferable, we shall hear no more of this parrot-cry of "compromise." We know what we are writing about, and we pen the words with full sense of responsibility when we declare that if our fellow-countrymen could, by any extraordinary concatenation of circumstances, be induced to enter into any treaty or negotiation with Mr. Parnell and the many designing, sordid, and ignorant men who sustain him,

and many of whom are playing, not only on his sanities but his insanities, then, indeed, it would be hopeless to look for good in or for our nation."

"Already in Ireland we have had far too much of craven truckling to a bogus and bastard thing which some fools and knaves combined sought to persuade our people was a true nationalism. At long last a time has come when every man who loves his motherland is bound to make a stand in defence of those eternal verities without the recognition of which there is no true nationality and no real liberty. The community in which there is no freedom of opinion—in which the caucus, or the club, or the league, called by some high-sounding name or other, is the arbiter of public affairs instead of the untrammelled will of its members—has already imposed upon itself fetters which no merely legislative decree can ever strike from its limbs. Any compromise with Mr. Parnell would mean the placing of the real liberties of Irishmen—liberty of conscience, liberty of thought, liberty of municipal as well as of national action—for ever at the mercy of demagogues and scheming politicians."

"Those, therefore, who have of late dared to use the name of distinguished Irishmen," it concludes, "as if they could be, by any chance, partners in such a compromise as that to which we refer, assuredly have belied them; but this much we will say for our own part—and we know that in doing so we voice the sentiments of those who have best right, not only to speak for, but to guide our people—that no matter who they are who may be ever found to enter into treaty, truce, or compromise with Mr. Parnell, he who does so is a traitor to Ireland, and an enemy of the highest and holiest interests of his country."

The *Nation* takes no more hopeful view of the Boulogne conferrings. The most it expects by way of result is some arrangement for the protection of the evicted whom the war in the Nationalist ranks has placed in imminent danger. Any satisfactory determination of the question of leadership it thinks, is not to be looked for. It says: "We would be glad to cherish the hope if we thought it was not a delusion. But Mr. Parnell must go before there can be union in Ireland, and Mr. Parnell won't go if he can help it. His leadership of one powerful section of the nation came virtually to an end when he pleaded guilty to O'Shea's indictment of his purity and his honour. He alienated the majority of the people of Ireland when he issued his fatal manifesto. All that we can hope from the Conference at Boulogne is that it may save some of the energies of the country for the fulfilment of the duty which it owes to the evicted peasants. Any other hope would be vain. No settlement that would involve Mr. Parnell's retention of the leadership is possible. It is even outside the power of the people's representatives to effect. Mr. Parnell appealed to the people, and the people have answered." His leadership in other words, has been vetoed by the voice of the people.

Another strong supporter in the press of the cause of Ireland, the London *Universe*, takes the same view of the Parnell-O'Brien advances. "An air of romantic privacy," it says in a caustic article, "surrounds the conference of Irish members of Parliament this week at Boulogne-sur-Mer. The meeting is spoken of as if it were another Congress of Vienna or convocation of Geneva arbitrators, a thing of palaver and protocols, a grave putting together of heads and solemn drawing-up of memoranda. There is a lot of Masonic higger-mugger about it. We do not see the necessity. As a certain person who considers a breach of confidence no violation of honour was to have been present, the notion of

keeping the proceedings dark can hardly be entertained. If the discussions were above-board it would be better, and would amount to the same in the end, as every tittle of what passes is sure to be heard sooner or later. This playing at mystery does not recommend itself to the admirers of the frank attitude of patriotism."

The conference can have no objects, it adds, that need be hidden from the light of day. As to effecting the submission of the majority of the Irish party to Mr. Parnell—that is out of the question. "It is beyond," says the *Universe*, "the pale of discussion." That has been settled definitely and emphatically. The moment the majority of the Home Rulers declared against him he ceased to be leader, and he and those with him sank to the level of mutineers. He cannot be reinstated, especially since the events of Kilkenny. Politically, Mr. Parnell is dead. More than this, it looks with no more favour than do many of our American contemporaries upon the attempt to constitute a half a dozen men as a Court of Appeal from the Irish nation which has sanctioned the deposition of Parnell. "Let," it says, "the Boulogne sur Mer conference terminate as it may, the political prominence of Mr. Parnell is stamped out. Of himself he can do nothing. An Irish movement without the approval of the Irish clergy is a weapon blunt at the point and brittle at the handle." Another journal of wide influence, the *Liverpool Catholic Times*, says: "The conference between Mr. O'Brien and Mr. Parnell at Boulogne, has for the present ended fruitlessly, but the announcement is made that it will be resumed at a later date. It is well, we think, that at this juncture a warning word should be addressed to Mr. O'Brien. Hitherto all the friends of Ireland have believed in his high and heroic character, and have felt convinced that his public conduct has been prompted by the most single-minded motives. His position at the present moment is a critical one. He who touches pitch is sure to defile his hands, and speaking in a moral sense, Mr. O'Brien cannot perform such an experiment without jeopardising his reputation for good judgment and unswerving principle. We trust he will remember that in this crisis Ireland's renown for purity is at stake as well as her political enfranchisement."

From these utterances our readers will be able to judge for themselves of the temper of the best Irish opinion. It is understood to be a condition of the arrangement which it is said has been arrived at between Messrs. Parnell and O'Brien, that Mr. Justin McCarthy retire from the chairmanship of the Irish party, and that either Mr. O'Brien or Mr. Dillon take the leadership nominally, pending Mr. Parnell's resumption. If so, any negotiations based on such grounds are foredoomed to failure. As Mr. Parnell's nominees either of these gentlemen would be as unacceptable as Mr. Parnell himself to the two great influences without whose sympathy and influence the cause of the Irish people cannot make any considerable advance—that of the Irish clergy and bishops, and of the English Liberals. No settlement can be either satisfactory or effectual that fails to unite these two forces again in the service of Ireland, and such a settlement, it is obvious is out of the question, so long as the recovery of Mr. Parnell's supremacy is a condition.

PERE DIXON, the author of the already famous "Life of Christ," has commenced a series of sermons in the Church of La Madeleine, Paris, with the object, it is reported, of soliciting subscriptions to erect a church at Rome as a present to the Pope upon the occasion of the celebration of his episcopal jubilee.

THE ARCHBISHOP OF DUBLIN TO THE IRISH PARTY.

THE following is the full text of the letter addressed to Mr. Justin McCarthy by the Archbishop of Dublin:

ARCHBISHOP'S HOUSE, DUBLIN, 12th December, 1890.

DEAR MR. MCCARTHY— I have learned with a strong feeling of satisfaction that a National Committee is now being formed, in endorsement of the upright and independent action of the members constituting the majority of the Irish Parliamentary party, and in sustainment of those members in their honourable fidelity to the pledges on the faith of which they were elected to Parliament.

As I have mentioned the Parliamentary pledge, let me offer you a suggestion. Take that pledge as the motto of your National Committee. Keep it well to the front. Let it stand at the head of every circular, of every advertisement, of every placard, of every sheet of note paper, that goes out from your office. It will be your best argument. In the long run you will find yourself safe in taking your stand on it alone.

What are the terms of that pledge?

Plain as this matter is, the discreditable device of seeking to deceive the Irish people has been resorted to—and, I fear I must add, resorted to not without some temporary success. In challenges addressed from certain quarters to members of the Irish Parliamentary party, calling them to account for having stood by the party rather than by Mr. Parnell, it has been roundly stated that the Pledge taken by them was a pledge to stand, not by the party, but by Mr. Parnell.

This, of course, is a wild perversion of the truth. Everyone who knows anything of the facts of the case knows that it is an untruth, and a gross one. Who can have forgotten how persistently the calumny was kept up against the organisation of the party—how favourite a weapon it was in the hands of the avowed enemies of the party—to misrepresent you all; to say that your pledge was one that no man of honour could take, that it was a pledge to stand, not by the party, but by Mr. Parnell individually, whether you thought him right or wrong? How indignantly that calumny used to be repelled! How easy it was to repel it, and to refute it!

Here is your Pledge. The words of it have often been quoted:—

“To sit, act, and vote, with the Irish Parliamentary Party.”

That is your Pledge. You, and, with you, the great majority of the Parliamentary party, are standing by it faithfully. Others seem bent on the desperate course of setting it at naught. In so far as they do not altogether ignore it, they seek to misrepresent it, and pervert it to their own purposes. They do this, and they are not ashamed. For the moment, they seem—at least some amongst them—even to glory in their shame. But they well know what this must end in.

Our people have not forgotten—God forbid that they could so soon have forgotten—the great betrayal of 1852.

What is it that has brought disgrace upon the names of Sadlier and Keogh? Pledge-breaking. Every other infamy in the sad story of their political dishonour is covered up in that.

Keep the Parliamentary Pledge, then, well to the front. Do not let the people of Ireland lose sight of that which has now become one of the foremost questions at issue in this disastrous crisis. Public morality is at stake. Ask our people if they have already forgotten the melancholy story of their betrayal of 1852. Ask them are they now themselves prepared to do what they have always so bitterly condemned when it was done by others—are they prepared to condone in a member of Parliament, or in a section of the Irish Parliamentary party, the breaking of a solemn pledge, on the faith of which those who now treat that pledge so lightly were sent to Parliament, in 1865, in 1866, or subsequently, as representatives of Irish constituencies.

But I must not be misunderstood. No pledge can bind any man to do a wrongful act. If, then, there is any mem-

ber of the Irish Parliamentary party who no longer feels himself conscientiously free to sit, to act, to vote with the Party, the course to be taken by him is clear. He can go back to his constituents. He can surrender to them his trust. If a new Parliamentary party is to be formed, on a new basis—the basis of allegiance to an individual leader—he can then without dishonour become a member of that new party. He can do as the representative of any constituency that he may find prepared to break with the old policy and to take up with the new, to break with the well-tried policy of the last ten years, and to commit itself to the untried and perilous course of handing over the Parliamentary forces of the country to the practically unchecked control of an individual dictator. But if, not choosing to surrender his electoral trust, he retains his seat, retaining it on the terms of the only Parliamentary pledge at present before the constituencies—the pledge to sit, act, and vote with the party to which he has given his Parliamentary allegiance—and if, out of devotion, whether on public or on private grounds, to any leader, he persists in breaking his allegiance to the party, to which he has publicly pledged it, he must not be surprised if he finds his fellow-countrymen regarding him as a sharer in the dishonour of the pledge-breakers of the past.

These are my reasons for suggesting to you that the National Committee now to be formed for the endorsement of the recent action of the members constituting the majority of the Irish Parliamentary party, and for the sustainment of those members in their honourable fidelity to the Parliamentary pledge, should take as its motto, and should keep well before the eyes of all our people, the words of that Pledge—

“To sit, act, and vote, with the Irish Parliamentary Party.”

I remain, dear Mr. McCarthy, your faithful servant,

WILLIAM J. WALSH,

Archbishop of Dublin.

C. M. B. A. News.

Branch 111 C. M. B. A., at its last regular meeting installed the following officers for the ensuing year. Spiritual adviser and pres., Very Rev. J. J. McCann; 1st vice pres., Jas. Pegg; 2nd vice-pres., P. Maddigan; rec.-sec., P. J. Dolan, 808 Dundas St.; asst. sec., P. Corcoran; fian sec., V. P. Fayle; treasurer., John Maloney; marshal, P. Kelly; guard, M. Cullier. Trustees for two years Bernard Mulholland, Patrick Walsh and Hugh Finn.

At the regular meeting of Branch 49, held on Friday, 9th inst., it was moved by Chan. Quinn, seconded by 1st Vice-President Stafford, and carried unanimously, that

Whereas it has pleased Almighty God in His infinite wisdom to call from our midst the beloved wife of Brother John Herbert, and mother of Brother C. J. Herbert, be it Resolved That whilst bowing to the divine will, the members of this Branch tender their sincere sympathy to our afflicted brothers in this their hour of sorrow, and pray that God may strengthen them to bear the irreparable loss of a loving wife and kind mother. Be it further resolved that a copy of these resolutions be forwarded to our beloved brothers, and to the official organ of the C. M. B. A. for insertion.

W. W. VALZ, Rec. Sec.

Branch 15, whose officers, owing to a misinterpretation of the constitution, had been illegally elected, held a second election at their regular meeting on Monday last, when the officers previously announced were re-elected. The newly elected officers were installed by District Deputy Rev. Father McPhillips who also in the course of an able speech gave the members of the branch some sound advice. A resolution of condolence on the death of Vicar-General Laurent was proposed and read by Bro. Ph. De Gruchy, seconded by Bro. F. P. Kavanagh and unanimously adopted. The resolution after referring to the great work of the departed priest, and recounting his many estimable qualities, and the almost irre-

parable loss sustained by the church through his death, concluded by resolving that the charter of the branch be draped in mourning for one month, that a copy of this Resolution be presented to His Grace the Archbishop, and that it be also inscribed on the minutes of this branch. Votes of thanks were tendered to the retiring president and also to the Rev. Father McPhillips for his kindness in being present and officiating at this meeting, and for the advice tendered by him.

General Catholic News

Mr. Aubrey de Vere is engaged upon a series of poems on legends of the mediæval Church. The work will appear this year.

By a fire which occurred at the Cathedral, Edinburgh, on Sunday last, the Lady-chapel was destroyed. The damage is estimated at £2,000.

The churches of the New York archdiocese responded nobly to Archbishop Corrigan's appeal in behalf of the suffering districts of Ireland, and the Archbishop has, in consequence, \$16,000 to transmit to the Green Isle.

Cardiff has now got a Catholic mayor in the person of the Marquis of Bute, and Exeter has another in the person of Mr. Alderman Ware, who is the first Catholic ruler of that ancient city since the so-called Reformation.

The Leo House of New York during eleven months has sheltered a total of 4,031 immigrants. The institution is still in debt to the amount of \$11,000. It is in charge of the St. Raphael's Society, an organization spread over the whole country.

Sir Walter Scott, in a materialistic age, was a Christian; he died with the *Dies Ira* on his lips. And his only descendant is a devout Catholic. Lord Byron at times seemed touched by the beauty of our holy religion. To-day, happily, his daughter is a Catholic.

Wishing to testify his gratitude to the Holy Father for the gracious reception recently accorded to his daughter, Princess Helen of Orleans, at the Vatican, the Comte de Paris has forwarded 20,000 francs (£800) as a contribution to the Peter's Pence fund.

Herr Windthorst, the leader of the German Catholic party, will complete his 80th year on January 17th. The Catholic Committee of Westphalia publishes an appeal for subscriptions to a fund which is being raised to give him a birthday present worthy of the occasion.

A Catholic Committee has issued a pamphlet giving clear instructions to Catholic teachers and heads of educational establishments as to the steps to be taken for securing the success of "the Catholic Educational Exhibit," which is to be a feature of the Chicago Exhibition.

Tours, in France, has been in high festival at once for the opening of the great Basilica of St. Martin and for the double jubilee of the able and learned Archbishop, Monsignor Meignan, who has been fully fifty years a priest and twenty-five years a bishop.

A meeting of the De La Salle Alumni Association was held on Sunday afternoon for the purpose of electing officers for the ensuing year. The following were elected:

President, Andrew Cottam; *1st Vice-president*, James W. Mallon; *2nd Vice-president*, John P. Mallon; *Secretary*, T. B. Winterberry; *Treasurer*, Bro. Odo Baldwin, Director of the De La Salle Institute; *Historian*, W. T. J. Lee.

The objects of the association are to advocate the principles of Christian education, to perpetuate the fraternal relations formed by the members while fellow students, to unite the energies and influence of the members for the purpose of pro-

moting the interests of De La Salle Institute, to contribute to one another's welfare.

On Wednesday of last week in Thornhill a very pleasing celebration took place—the golden wedding of Mr Nicholas Lynet. Mass was celebrated by Father John Lynet, of Midland, youngest son of Mr. and Mrs. Lynet. His Grace, the Archbishop of Toronto, was to have been present, but sent a letter of regret, congratulating the old couple upon the happy attainment of their golden wedding.

The Rev. Father Teefy, of St. Michael's College, made a few remarks, expressive of gratitude to Almighty God for the graces bestowed upon the principal actors in the day's celebration, their family and the parish during the long period which they had spent together. Father Egan, the parish priest, also said a few words of congratulation, and expressed the prayer that his good friends would still be spared for many years to enjoy the evening of their life in the midst of their happy family.

The Sisters of St. Joseph in charge of the Orphan Asylum, Sunnyside, beg to return sincere thanks to the following generous benefactors who kindly sent Christmas donations for the orphan boys. His Grace, the Archbishop, a sheep; L. Coffee & Co., 20 bags of flour; Alex. McDonnell, Esq., \$10.00; W. A. Lee & Sons, \$10.00; St. Vincent de Paul Society, St. Patrick's, \$5.00; A friend, \$5.00; C. Flannigan, Esq., 6 large turkeys; P. Graham, Esq., Quarter of Beef; Jas. Millbrick, Quarter of Beef; Mrs. J. J. Kenny, Mimico, piece of cloth, box of raisins, also fruit, vegetables, etc., etc., during the year; Mrs. Stormont, a goose and a roast of beef; Miss Smith, pail of candies; Misses Jennie and Maud Smith, box of raisins; Wm. Ryan, Esq., 4 large turkeys; W. M. Milligan, Esq., box of raisins, candies; J. Mallon, Esq., a turkey. In addition to these donations a quantity of clothing sent for the orphans is most gratefully acknowledged.

Charitably disposed persons who cannot conveniently forward their donations will do well to communicate with the sisters in charge and arrangements can be made to have the articles sent for.

The Catholic Young Men's Society of Montreal held the weekly meeting of the literary academy on the 7th inst. Criticisms being over, Rev. James Callaghan spoke on the enslaved condition of the native tribes of Africa. In the Dark Continent no less than 40,000 are sold each year without distinction of age or sex by auction, and are treated with great harshness by their masters. Apart from these painful considerations the spiritual care of the African Catholics has been greatly neglected owing to the paucity of missionaries. There are some 700 priests for a Catholic population of about 377,400. The Catholic Church, the home of the free, has always laboured for the emancipation of the slaves. In this noble work figure conspicuously the glorious names of St. Gregory the Great, Adrian I., Alexander III., Innocent III., Gregory IX., Pius II., Leo IX., Paul III., Urban VIII., Benedict XVI., Pius VII. and Gregory XVI. Leo XIII. appeals to the Catholics of the world in behalf of the African slaves in a magnificent encyclical letter dated November 20, 1890. At the conclusion of the lecture Rev. James Callaghan paid a high compliment to Cardinal Lavignerie, to the solemn congress of Brussels, to an influential meeting of private gentlemen at Paris, to the different rulers of States, and to others who within late years have exercised so sublime an apostleship and have succeeded so admirably in the furtherance of their noble project.

We take great pleasure in informing our readers that Mr. A. C. Macdonell, the president of the Review Company, and late of the legal firm of Murray, Macdonell & Corley, has entered as senior partner the new firm of Macdonell & Corley. We have too few legal firms composed of members of our church in this city, and therefore we chronicle with pleasure the advent of this firm, and, from the established ability of both members of the firm, and their high standing in the legal profession, we may reasonably claim that they will receive a fair proportion of whatever business our people may have in their line.

DEDICATION OF ST. LOUIS' CHURCH, WATERLOO.

The handsome new Church of St. Louis' in Waterloo, was dedicated with divine service on Tuesday of last week, the feast of the Epiphany. A number of clergy were present and assisted in a ceremony worthy of it and an immense congregation filled the edifice in every part, in fact many were not able to gain admittance.

At 10.30 o'clock the solemn and interesting ceremony of dedication was performed by His Lordship Bishop Dowling, after which the church was formally opened and High Mass celebrated. Among the clergy present were: Father McEvan, rector of St. Mary's Cathedral, Hamilton; Father Slaven, priest of Galt; Rev. Dr. Kloefer, superior C. R., Rev. Dr. Spetz, C. R., president St. Jerome's College, Rev. J. Sweitzer, C. R., Rev. Dr. Steffen, C. R., and Rev. H. Aeymans, C. R., Berlin.

Dr. Kloefer sang the high mass and Bishop Dowling preached. The other clergy who assisted in the mass were: Fathers Sweitzer, deacon; Dr. Steffen, sub-deacon; F. Lutkemeier, master of ceremonies. The acolytes and census bearers were all students of the college.

The musical portion of the service was very creditably supplied by the Berlin choir.

The text selected by the bishop was "And when they found the child, Jesus, they fell down and adored Him; and when they had opened their treasures they presented unto Him gifts, gold, and frankincense and myrrh." The gold represented charity, the frankincense prayer, and the myrrh good works. He considered it a privilege to build a house to the honour of God. God does not need a house but he has promised to be present in a particular manner in a house erected to his honour. After a passing reference to the magnificence of Solomon's temple and the glory of the second temple which was glorified by Jesus when He was brought there by Mary He said the Church is the place where the truth is proclaimed, where worship is wont to be made and where God's grace is poured out.

The birth of Christ was the greatest event in the world's history. It united God and man. Christ atoned for sin. He was the hope of the Old Testament. Christ though born in a manger was yet king. The heavens gave testimony to His divinity and royalty.

The Church is the kingdom Christ came to establish. It shall endure forever. Earthly monarchies shall pass away. It is a great privilege to belong to this Kingdom. Slavery has disappeared, woman has been ennobled and children dignified through Christ. The Catholic is not a national but a universal church. In it the whole truth is proclaimed.

The priesthood of Christ was next dwelt upon. The sacrifices of the Old Testament were all types, figures and shadows of Christ. The priests were the representatives of Christ upon earth. He then spoke of the uses and importance of the altar, the font, the confessional and the different sacraments of the Church and concluded an eloquent sermon by urging all to show their love to God by engaging in works of charity, in performing deeds of kindness not only to those of their own faith but to all men in so far as they have opportunity. The address of which we have attempted to give the merest outline only, was listened to throughout with rapt attention.

The church is of white brick, 71 x 40, with tower and basement, the style gothic. The windows are of coloured rolled cathedral glass, the effect being very pleasing. A gallery and choir loft runs across the entire end over the entrance. The church is furnished with fine pews of oak, finished in oil and varnished; the ends being carved and ornamental. There are three aisles, a main and two side, nicely laid with cocoa matting. The altar is of ash, and when finished will present a very fine appearance. On this occasion it was handsomely decorated with natural and other flowers. The platform and altar steps inside the communion railing are carpeted with a nice pattern of Brussels which was much admired. The church is heated by a hot air furnace. In the basement there are two commodious school rooms, ten feet clear between floor and ceilings, the windows are large, and the rooms are furnished with the most approved seats, blackboards, and other modern appliances. The school will ac-

commodate 100 children and will be conducted by two sisters from the Milwaukee order of teachers. The church occupies a very commanding position and its well proportioned tower, which may be seen from any part of the town adds much to the beauty of its exterior. Considering that the Catholics of Waterloo are few in number, the erection of such a church speaks volumes for the energy of the building committee and the zeal of the Rev. Dr. Spetz, who so ably assisted them in the good work.

After the services in the church the chairman of the building committee, Mr. W. H. Riddell, entertained His Lordship Bishop Dowling, the reverend clergy and the members of the building committee, at his residence "Eden Villa."

The plate collection amounted to \$109.15.

We are sure we voice the feelings not only of the Catholics of Waterloo, but of that community at large, when we state that the appointment of the Rev. Dr. Spetz as administrator of St. Louis' Church is hailed with the greatest satisfaction.

THE ORGANIST'S VIGIL.

BY DAVID BEARNE.

TWILIGHT fell early in the organ gallery of this great Bavarian church. Fully an hour ago the sun had ceased to fire the deep purple and crimson of the clerestoried windows, and only the golden halos about the heads of the saints therein showed that the light of day still lingered in the summer sky.

The air of the church was heavy with the mingled perfume of flowers and incense. A great feast had come and gone: every altar bloomed with scented blossoms; drapery of white and gold gleamed beyond the mass of tapers on the high altar.

Only two worshippers remained in the vast building: The day had been one of perfect joy to both priest and people, but, as the twilight deepened, the groups before the shrines of favourite saints and at the altar of Our Lady disappeared; all, saving Father Litchenberg and Wilhelm Grafmann, the organist. The priest still prayed before the altar of his patron; the musician still lingered at the organ, playing and praying alternately.

The Father scarcely realized that material fingers were pressing the keys of the great instrument high up in the tribune. To him it seemed only that the angels lingered where for so many hours the praises of their God had sounded. It seemed, indeed, only fitting that echoes of the day's music should return in that evening hour; that a few scattered rivulets from the mighty waves of thanksgiving which all day long had broken over the heads of the faithful should ripple on into the quiet night. Yet not for this alone had the old priest waited in the darkening church.

There were silent intervals in the organ music in which the Father knew that the player was speaking with his God. A holy man, as well as a great artist, was this Herr Grafmann. With him the day had opened at the altar, and his altar service of praise had all been offered in thanksgiving for that great Eucharist in which he had participated so devoutly. Truly, to him, the day's music had been a deep devotion, and once again he made the oblation of his whole life to the service of religion.

Until now the music had been low and solemn, scarcely more than a breath of the softest harmony; but as the shadows darkened it seemed as though new life came back to the wearied player. Theme after theme returned to his mind as he sat alone at the organ-board, oblivious of everything save the presence of the Most Holy and the sacred music of the Church.

Away down in the silent sanctuary, however, a sacristan and his assistants were quietly removing every vestige of the day's pomp, every sign of the feast whose hours were scarcely yet run out. In the great sacristy beyond the old priest was already standing vested in a black cope. Before the sanctuary screen a bier had been placed. Six yellow tapers flickered gloomily in the shadow of the rood loft.

Father Litchenberg smiled as the organ's diapason reached his ear in the inner sacristy.

"It is better so," he murmured to himself; "is fitting; I will not disturb him."

No mourners were visible as the priest and sacristans met the coffin at the entrance of church. Only the men in charge of the funeral were there—sufficient in number to carry the body from the hearse to the bier. Perhaps they marveled at the jubilant music—for it was no funeral march. Herr Grafmann played as the little procession, all unseen by him, made its way down the nave of the church.

The simple receptive rite was soon over, and the bearers departed. The sacristan made his arrangements for the night, but the priest and the organist both remained.

"Friendless and alone, with not a soul to watch or pray beside the coffin," said the Father to himself, as he came back into the church and knelt at a prie-dieu by the bier. At least he would give this poor soul the benefit of a few prayers. For him to watch was easy and natural; to pray was, as it were, to breathe and live.

There had been little or no cessation of the music, only it had, again and again, changed its character. Occasionally, indeed, the musician had been heard praying aloud. Snatches of the Compline Psalms reached the old priest's ears, recited rather than sung, as the organ gave out long, soft chords with ever changing harmonies, like the echo of many Æolian harps stirred by a distant wind.

"Ecce nunc benedicite dominum. . . . Qui stas in domo Domini. In noctibus extollite manus vestras in sancta, et benedicite Dominum."

Neither priest nor organist heeded the flight of time. The church was now in complete darkness, for the sacristan had put out the candles around the bier, and the sanctuary lamp was little more than a speck of light. High up in the clerestory might be seen the glimmer of summer lightning.

At length, loud and clear above the whispering organ melody, came the clanging of midnight bells. The startled player shrank and covered, like a man struck by an unexpected blow. To him the discord was an acute bodily pain. Another instant and his feet sought the pedals, his fingers pressed the keys of the "great," and the building thrilled with the thunder of rolling harmonies. The sudden silence that followed was almost an agony to the old priest, who was kneeling in prayer in a remote corner of a side chapel; but almost before he had realized the cessation of the music—high, clear, piercing, melodious, but, oh! so weird—came what the Father thought could be nothing less than the music of a human voice.

"And at midnight there was a cry made: Behold the Bridegroom cometh, go ye out to meet Him," flitted through the priest's mind as he paused in his prayer to listen. Plaintive and slow, sad but impressively beautiful, the melody

reached his ear, the organ appearing to follow the voice in an undertone of accompaniment, sweet and subdued to very painfulness.

Father Litchenberg arose: to whom could such a voice belong? High in the tribune darkness hung like a cloud; the figure of the organist was totally obscured. Nothing was visible to the aged eyes that sought the source of this wonderful melody. Half involuntarily he looked toward the high altar, to the bier that lay before it; for an instant he expected to see the figure of the dead standing in the shadow of the rood. But the lamplight glittered steadily on the unruffled pall, and the priest smiled as he chided himself for so foolish a thought.

To be Continued.

DEATH OF FATHER MCGINLEY.

Rev. W. J. McGinley, parish priest of St. Columbkil Church, Uptergrove, Mara, died somewhat suddenly at the presbytery on the 6th inst. The deceased father was in his 50th year. He was a genial Irishman, and was appointed to his late charge five years ago, from the parish of South St Catharines. He will be greatly missed, for he was popular with all denominations. He was an honor to the priesthood, in which he had seen fifteen years' service.

On Friday last all that was mortal of Father McGinley was consigned to the tomb at St. Columbkil's Church in the presence of a large concourse. The Orillia C. M. B. A., of which the deceased priest was a member, attended in a body. The congregation of the Church of the Guardian Angels (Orillia) turned out in large numbers. Very Rev. Archdeacon Campbell of Orillia was celebrant of the mass, Rev. Father Killeen of Adjala acted as deacon, and Rev. D. J. Sheahan of Toronto as sub-deacon. Very Rev. Vicar-General Rooney preached an impressive sermon.

Rev. William Joseph McGinley was born in County Donegal, Ireland, 15th July, 1846. He studied in St. Thomas, Bardstown, Kentucky, Villanova College, and finally in the Seminary of Nicolet, Quebec. He was ordained priest by Archbishop Lynch on 8th Sept. 1875. He was first stationed at Thorold as assistant and was appointed P. P. of Thornhill in August, 1876. He successively had charge of the parishes of Schomberg, St. Mary's (in St. Catharines) and Mara, where he died on 7th Jan. 1891.

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JOHN HODGE, Sec'y.

DONALD KENNEDY

Of Roxbury, Mass., says

I have kept a Scrap Book for a good many years of letters received from patients; some are long, too long to publish, some are short, short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or over-strained man. Here is one of them. I call it a good letter:

Trenton, Texas, Sept. 28, 1886.

"To Kennedy of the Medical Discovery, Roxbury, Mass. I am so proud of my recovery as to express my feelings in thanks to you. The RHEUMATISM has made me four legged for six years. At last I have traded off two of them to Bell—Druggist—for four bottles Kennedy's Discovery. I am yours gratefully and unsolicited,

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1	do	1,000	1,000
4	do	500	2,000
10	Real Estate ..	300	3,000
30	Furniture sets ..	200	3,000
60	do	100	6,000
200	Gold Watches ..	50	10,000
Approximation Prizes			
100	Silver Watches ..	25	2,500
100	do do	15	1,500
100	do do	10	1,000
1000	do do	10	10,000
1000	Toilet Sets ..	5	5,000

It is offered to redeem all prizes in cash, less a commission of 10 per cent. Winners, names not published unless specially authorized:

A. A. AUDET, Secretary
Office, 19 St. James street, Montreal Can.
TICKETS \$1. 11 TICKETS FOR \$10. 00

The Province of Quebec Lottery

AUTHORIZED BY THE LEGISLATURE

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

MONTHLY DRAWINGS FOR THE YEAR 1891

January 14, February 11, March 11, April 8, May 13, June 10, July 8, August 12, September 9, October 14, November 11, December, 9.

SEVENTH MONTHLY DRAWING JANUARY 14, 1891

3134 PRIZES

WORTH \$52,740.00

CAPITAL PRIZE

WORTH \$15,000.00

TICKET, . . . \$1.00

11 TICKETS for \$10.00

Ask for circulars.

LIST OF PRIZES.

1	Prize worth \$15,000—	\$15,000
1	" "	5,000
1	" "	2,500
1	" "	1,250
3	Prizes ..	500—
5	" "	250—
35	" "	50—
100	" "	25—
200	" "	15—
500	" "	10—
Approximation Prizes.		
100	" "	25—
100	" "	15—
100	" "	10—
999	" "	5—
999	" "	5—

3134 Prizes worth \$52,740

S. E. LEFEBVRE, MANAGER,

81 St. James St., Montreal Can.



The Antidote to Alcohol found at Last!

A NEW DEPARTURE

The Father Mathew Remedy

Is a certain and speedy cure for intemperance and destroys all appetite for alcoholic liquor. The day after a debauch, or any intemperance indulgence, a single teaspoonfull will remove all mental and physical depression.

It also cures every kind of FEVER, DYSPEPSIA, and TORPIDITY OF THE LIVER when they arise from other causes than intemperance. It is the most powerful and wholesome tonic ever used.

When the disease is not strong one bottle is enough; but the worst case of delirium tremens do not require more than three bottles for a radical cure.

If you cannot get from your druggist the pamphlet on Alcohol its effect on the Human Body and intemperance as a Disease, it will be sent free on writing to.

S. Lachance, Druggist, Sole Proprietor
1538 and 1540 Catherine st., Montreal

CONSUMPTION SURELY CURED

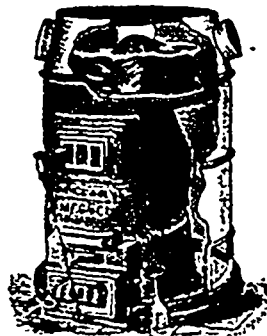
TO THE EDITOR:

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully,
T. A. SLOCUM, M.C., 186 West Adelaide St., TORONTO, ONTARIO.

D. B. DENISON

**581
Queen St.
WEST**

General dealer
in
**Stoves
Ranges
Heating
Apparatus**
Etc.



A complete line of Tinware, Coal Oil, etc., always on hand

Agent for the celebrated

**McClary's & Copp's
FURNACES**

These Furnaces cost 25 per cent less and consume only half the quantity of fuel than most other Furnaces

References given. Estimates Furnished

Even Troughing and Jobbing attended to

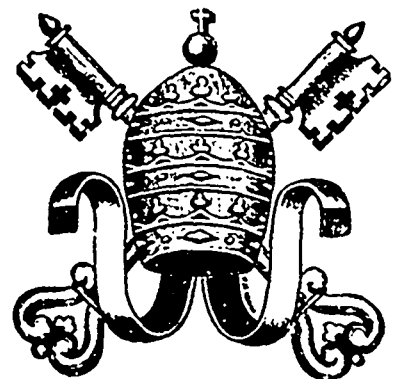
TEETH WITH OR WITHOUT A PLATE

Best Teeth on rubber, \$8; on celluloid \$10 All work absolutely painless. Vitalized Air C. H. RIGGS, L.D.S., South east cor. King & Yonge st. Toronto. Telephone 176

TORONTO POSTAL GUIDE. During the month of January 1891, mails close as are due as follows:

	Close.		Due.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.00	7.35	7.45	10.30
O. and Q. Railway..	7.30	8.15	8.00	9.20
G. T. R. West.....	7.00	3.20	12.40	
			7.40	
N. and N. W.....	7.00	4.10	10.00	8.10
T. G. and B.....	6.30	3.45	11.10	9.00
Midland.....	6.30	3.35	12.30	
			9.30	
C. V. R.....	6.00	3.20	11.55	10.15
	a.m.	p.m.	a.m.	p.m.
G. W. R.....	2.00	9.00	2.00	
	6.00	4.00	10.30	8.20
	11.30	9.30		
	a.m.	p.m.	a.m.	p.m.
U. S. N. Y.....	6.00	4.00	9.00	5.45
	11.30	9.30	10.30	11.00
U. S. West States	6.00	9.30	9.00	7.20
	12.00			

English mails will be closed during Jan. as follows: Jan., 1, 5, 8, 12, 15, 19, 22, 26, 29.



FRECHON & CO.

All kinds of Vestments and

CHURCH ORNAMENTS

1645 NOTRE DAME ST.

MONTREAL.

R. BEULLAC

MANUFACTURER AND DEALER IN

Church Ornaments

1674 NOTRE DAME ST.

MONTREAL.

Send to us for Catalogue & Price List

Quebec Montreal



Dominion : Line : Royal : Mail
STEAMSHIPS
WINTER SEASON.

Liverpool Service—Sailing Dates

FROM PORTLAND	FROM HALIFAX
Ontario.....about " 10th	
Toronto.....Thur. " 13th	Sat.....Dec. 29th
Dominion.....about " 25th	
Vancouver.... " Jan 1st	" Jan. 3rd

No passengers carried Bristol
RATES OF PASSAGE.
Cabin from Portland or Halifax to Liverpool \$ 0.85 and \$1.0. Return \$2.0. \$1.0. Intermediate \$25. Steerage \$20.

* The Steamers have Saloon, State-rooms, Mess-room and Bath-rooms amidships, where but little motion is felt, and carry no Cattle or Sheep
G. W. Torrance, D. Torrance & Co.
18 Front St. W Gen. Agts.
Toronto. Montreal & Portland



The Best Remedy

This world, says J. Hoffner of Syracuse, N. Y., is Pastor Koenig's Nerve Tonic, because my son who was partially paralyzed three years ago and attacked by us, has not had any symptoms of them since he took one bottle of the remedy. I most heartily thank for it.

Prejudiced, yet Convinced.

So. Norwalk, Conn., May, 1901.
Although I took Pastor Koenig's Nerve Tonic with a certain prejudice, it has done me so much good that I must thank him for it. Because now I can sleep again. Since the terrible catastrophe of the Johnstown flood, where I lost five members of my family, terrible fictions occupied my mind, so that I was since quite despondent. But now I come to myself again, and attribute this to the good effect of the Tonic.
Box 557. B. CUNZ, Pastor.

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

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

KOENIG MEDICINE CO.,
CHICAGO, ILL.
SOLD BY DRUGGISTS.
Price \$7 per Bottle. 6 Bottles for \$35
Agents Lyman & Co. Toronto

BRODERICK & HERBERT
Undertakers and Artistic Embalmer
FUNERAL DIRECTORS
Open Day and Night. Charges moderate
675 QUEEN STREET WEST

A few thoughts concerning

ASTHMA

Its Cause and Cure

Must interest every one afflicted with this terrible disease. To describe this disease to one that has suffered for years the untold agonies of suffocation and distress night after night and who (in many extreme cases) would only gladly welcome death in order to be relieved from such suffering with no prospects of ever being any better is not pleasant to contemplate. All the boasted remedies heretofore claimed to cure Asthma have failed or only given temporary relief. The smoking of leaves and barks, saturated paper and pastilles has been resorted to as the last means for only a temporary relief anything being considered a blessing that will release the grasp of the fingers of death (even for a short time), which seems to be tightening every moment more and more; the sufferer knows that this is Asthma.

To-day suffocating, in a few days relieved, and no good reason can be given as to the cause of these sudden changes and return of suffering, only by the poisonous blood acting on the nerves producing the disease. In Asthma there is a

SPECIFIC POISON in the Blood that must be **DESTROYED**

before Asthma can be

CURED

This poison is oft-times inherited and passed through many generations, like Scrofula, never losing its power to produce Asthma and oft-times affecting the lungs and bringing the sufferer down to a Consumptive grave. Location, with surrounding causes will arouse and set to work this poison in the blood, so that in some sections of the country an Asthmatic cannot live, even in one part of a city their suffering is intense, move to another part and they are entirely free from Asthma. Thus you learn that there exists a certain poison in the system, that when certain influences are brought to bear that exist in the Atmosphere in many localities will develop this poison in an unusual degree thereby affecting the NERVES, producing spasms and difficult breathing, which every Asthmatic has had such sad experience with, suffering, and no hope of being cured; for having tried every known remedy, exhausted the skill of the physicians, have given up in despair.

After years of study and patient research and watching this disease in all its various phases under various circumstances we present a cure for Asthma known as **DR. TAFT'S ASTHMALENE**, which will entirely destroy this poison in the blood and restore the nerves to a healthy condition and when this is done the spasms will cease, the choking will subside, and the injury done to the lungs will begin at once to be repaired and the nerves restored to perfect health. **ASTHMALENE** is unlike all other so called Asthma cures, as it **CONTAINS NO** Opium, Morphine, Ipecac, Squills, Lobelia, Ether, Chloroform or any other Anodyne or Narcotics, but its combination is of such a nature that it will destroy every particle of this poison in the blood and eliminate it from the system, effect a cure and give a night's sweet sleep. We have received thousands of testimonials from every State in the Union of the marvelous cures from the use of the **ASTHMALENE**. We have never published them, for testimonials have been manufactured so extensively and sold so cheap that people have no confidence in them.

WE DO NOT WANT YOU TO SEND US MONEY

We do not make out a long list of prying, personal and impertinent questions, nor do we resort to any clap trap or any nonsense of any kind in order to make monthly or permanent patients; we only ask any one suffering from Asthma to **TRY A FEW DOSES** of Asthmale. We make **NO CHARGE** for a trial bottle to sufferers from this terrible malady. **Send us your name on a postal card and we will mail**

FREE

enough of Dr. Taft's Asthmale to show its power over the disease; stop the spasms and give a good night's rest, and **prove to you** (no matter how bad your case) that **ASTHMALENE CAN CURE ASTHMA**, and you need no longer neglect your business or sit in a chair all night gasping for breath for fear of suffocation. Send us your full name and post office address on a postal card. **THE DR. TAFT BROS. MEDICINE CO., ROCHESTER, N. Y.**

THE ROYAL

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706 Craig St., Montreal

Suits, Dresses, Table and Piano Covers Cleaned or Dyed.

Lace Curtains Cleaned or Colored in all the Newest Shades and finished perfect

We have no branches or agencies.

Express orders promptly attended to

JNO. L. JENSEN, Proprietor

C. M. B. A.

We make a specialty of manufacturing C. M. B. A. Pins & Emblems in Gold from \$1. upwards.

These Pins are of best workmanship and will be sent to any address on receipt of price.

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